

United States Department of the Interior
National Park Service

National Register of Historic Places Registration Form

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

1. Name of Property

Historic name: Liberty Methodist Episcopal Church, South

Other names: Liberty United Methodist Church

Name of related multiple property listing:

N/A

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

2. Location

Street & number: 19912 W. U.S. Highway 85 (also known as Maricopa County Rt. 85)

City or town: Buckeye State: AZ County: Maricopa

Not for Publication: Vicinity:

3. State/Federal Agency Certification

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

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

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

 national statewide X local

Applicable National Register Criteria:

 A B X C D

<u>Katherine Leeceal, SHPO</u>	<u>15 Nov 2017</u>
Signature of certifying official/Title:	Date
<u>Arizona State Parks and Trails</u>	
State or Federal agency/bureau or Tribal Government	

In my opinion, the property <u> </u> meets <u> </u> does not meet the National Register criteria.	
Signature of commenting official:	Date
Title:	State or Federal agency/bureau or Tribal Government

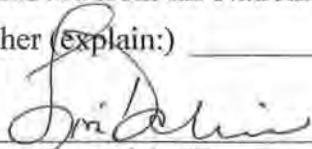
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4. National Park Service Certification

I hereby certify that this property is:

- entered in the National Register
- determined eligible for the National Register
- determined not eligible for the National Register
- removed from the National Register
- other (explain:)


Signature of the Keeper

12/28/17
Date of Action

5. Classification

Ownership of Property

(Check as many boxes as apply.)

- Private:
- Public – Local
- Public – State
- Public – Federal

Category of Property

(Check only **one** box.)

- Building(s)
- District
- Site
- Structure
- Object

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Number of Resources within Property

(Do not include previously listed resources in the count)

Contributing	Noncontributing	
<u>2</u>	<u> </u>	buildings
<u> </u>	<u> </u>	sites
<u> </u>	<u> </u>	structures
<u> </u>	<u> </u>	objects
<u>2</u>	<u> </u>	Total

Number of contributing resources previously listed in the National Register 0

6. Function or Use

Historic Functions

(Enter categories from instructions.)

RELIGION/Religious facility

Current Functions

(Enter categories from instructions.)

RELIGION/Religious facility

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7. Description

Architectural Classification

(Enter categories from instructions.)

Late 19th and Early 20th Century Revivals
Mission Revival

Materials: (enter categories from instructions.)

Principal exterior materials of the property: Stucco, Wood, Asphalt Shingle

Narrative Description

Summary Paragraph

The Liberty Methodist Episcopal Church, South, completed in 1911 is an early, and distinctive example of the Mission Revival style. It is designed to feature prominent Mission style curvilinear parapets to accentuate the roofline of two primary facades, which face south and east. The plan is irregular and the form is asymmetrical. The walls are stucco, articulated by a simple brick coping at the roofline. Each wall has large round-headed windows with multi-paned sashes. Some are original, but in several cases the glazing has been replaced with stained-glass. The church sits on its original site at the intersection of Maricopa County Route 85 and Liberty School Road. The surrounding land is agricultural to the south and west. (NOTE: The church was historically the Liberty Methodist Episcopal Church, South. The name would change to the Liberty Methodist Church in 1939, and to Liberty United Methodist Church in 1968. This nomination refers to the church/building by the current/common name. See discussion in Section 8, page 14)

Liberty School, (anticipated future nomination) is located across the street to the east. The Liberty United Methodist Church and Liberty Elementary School are the most prominent elements of that community which still exist. The original building of the Liberty School, constructed in 1910, made this intersection and the initial church building the centerpiece of Liberty. Located on Maricopa County Route 85, the church and school have been united historically and socially to provide for the basic needs of this agricultural community.

Narrative Description

Exterior Description:

The community of Liberty is located approximately 25 miles west of Phoenix, Arizona, and 8 miles east of Buckeye, Arizona. Liberty is an unincorporated area in a "county island" within Maricopa County, and totally surrounded by the boundaries of the City of Buckeye. The church sits on the northwest corner of Route 85 and Liberty School Road. The adjacent land is primarily cultivated farmland, giving the site and setting a rural, isolated feeling

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that is remarkably similar to the original character of the property when the school was built in 1910, followed by the church in 1911.

The main block of the Liberty United Methodist Church is best described by its overall form. It has two main volumes. The central, and dominant space has a moderately-pitched, pyramidal roof, topped by a ventilator with a hip-roofed cap. The second section is a wing extending to the southeast. The entire footprint of the original building sits on a raised concrete foundation wall.

There are effectively two primary elevations. The south elevation features a curvilinear parapet trimmed with a brick coping, and has a round-headed doorway beneath a shed roof which is supported on open truss brackets. Historically, the south elevation was used as the primary entrance due to its placement facing south onto Route 85 which was then a rural country road with minimal traffic. As the traffic along Highway 85 increased, the congregation shifted their access (circa 1954) so that the entry on the southeast side of the building became the primary entrance.



Image 1 – South Elevation showing original primary entrance, and the Mission Revival parapet, the signature detail that establishes the stylistic identity.

The east elevation is also effectively a primary façade. Along with serving as the active entrance, this elevation is dominated by a tall, rectangular bell tower, topped by Mission parapet forms on all sides. The upper wall is pierced by a small, arched opening on the east and west sides, originally due to an active bell in the tower which was used into the 1950s. The main entry door at the base of the bell tower is above grade and reached by a concrete ramp, replacing the original steps. There is an identical shed roof over the

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door, making the two entrances (south and east, very similar). Both entrances opened into small vestibules that led into opposing sides of the sanctuary.

The southeast wing features round-headed windows as the main accent, and there is a sloping soffit supported by exposed rafter tails and open truss brackets. This wing now contains pews for additional seating. The interior of this wing can be separated from the sanctuary by a series of sliding, pocket doors, constructed of oak, matching the remainder of the millwork on the sanctuary. The doors are still in place and operable.



Image 2: Bell tower, and current entry, facing the southeast. Note the new stained glass windows over the door, and to the left and right.

The exterior walls are constructed of brick, covered with smooth textured stucco (the brick was very soft and the walls stuccoed or plastered originally; the church was never a "red brick" building). The roof surfaces are now sheathed with dimensional asphalt shingles. The eaves have exposed rafter tails.

All of the windows are wood, awning sash, set that the lower sash opened inward for ventilation. The sash have a 9/3 pattern articulated by the original muntins. The original glass has been replaced. Many of the windows now contain stained glass with images of people, and subtle ecclesiastical themes. The window frames have plain wood sills.

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The interior of the church is modestly detailed. The walls are plain plaster, with flat millwork, all stained oak. The highlight of the interior is the high volume of the ceiling inside the main portion of the sanctuary. The ceiling appears as octagonal-shaped form, rising to a central octagonal light well with a recessed light fixture, although this feature initially served as a centralized vent allowing air to escape through the ventilator on the roof. The ceiling form is created by heavy redwood timber framing in the attic space, and rough sawn redwood beams and roof joists. The ceiling is sheathed with stained tongue and groove oak boards, supported by boxed oak millwork around the timbers. The roof form allows for the clear-span, column-free openness and volume of the main sanctuary.



Image 3: The ceiling is oak, laid in an octagonal pattern that corresponds with the ceiling framing that allows the clear-span over the main sanctuary. (The ceiling is below a standard pyramidal roof, the actual roof structure is not an octagonal form.)

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Image 4: Stained-glass installed within the form and framing of the original window sash and muntins. These windows are located on the north and east-facing walls of the sanctuary.

The windows are now of particular significance. The original configuration of the muntins created a cruciform pattern, evidenced by colored glass panes. The original glass has been replaced in most windows, but the frames and muntins are original. More notable as a contemporary aspect of the building's heritage, five windows on the east wall have new stained glass windows. This project, currently including 5 windows was initiated in 2008, with the first window over the door installed in 2009. The main windows were designed by Diana Thomas, the sister of Michele Justice, a stained-glass artist and active member of the church. They depict ecclesiastical and family themes important to the current congregation.

Education Wing and Memorial Hall

The north elevation of the church has been extended by the construction of an attached education wing (constructed 1964) extending to the north. The walls are rectangular concrete blocks, painted a color that offers a slight differentiation from the original building. There are four classrooms/offices each with a rectangular window and single door, facing the east lawn, and sheltered by the roof overhang. It has a simple gable roof. It is physically attached to the north end of the church, hence this structure is a wing, not a freestanding building. It does not connect to the Memorial Hall.

Memorial Hall is a second, freestanding, rectangular building measuring 30 x 60 feet, completed in 1948. The roofline on the primary, east-facing façade has a stepped Mission parapet topped by a round arch, clearly designed to reflect the design of the earlier church. The parapet is a frontispiece that obscures a gable roof. The windows are steel casements. This building was constructed to be a fellowship hall, and was also dedicated as a memorial to five soldiers from Liberty killed in World War II.

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Both the Education Wing, and Memorial Hall are contributing components to the significance of the church property and have a direct correlation to the role of the church in the life of the community.

8. Statement of Significance

Applicable National Register Criteria

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

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

Criteria Considerations

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

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

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Areas of Significance

ARCHITECTURE

Period of Significance

1911-1964

Significant Dates

1948 - construction of Memorial Hall, and 1964, construction of Education Wing

Significant Person

(Complete only if Criterion B is marked above.)

Cultural Affiliation

Architect/Builder

UNKNOWN- ongoing research

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

The Liberty United Methodist Church, completed in 1911, is an example of the Mission Revival style that was in vogue at the time, especially in the American Southwest. A second, freestanding building was constructed in 1948, dedicated as a Memorial Hall to five residents who died in WWII. The educational wing, an addition that abuts the north wall of the church building was completed in 1964. The dates of the initial church construction and the later addition that relates to the educational mission of the church define the period of significance. The Liberty United Methodist Church is eligible for listing on the National Register of Historic Places under Criterion C as a statement of the Mission Revival Style associated with the first decades of the early twentieth century.

Criteria Considerations

In regard to the Criteria Considerations, the Liberty United Methodist Church satisfies Consideration A in regard to deriving its primary significance from its architectural distinction as an example of the Mission Revival style. The church is nominated for its architectural merit as one of the very few examples of the Mission Revival style in Arizona from the pre-statehood era. The church also has historic associations with the growth and maturation of Liberty, a rural community in the agricultural region surrounding the nascent City of Phoenix, prior to Arizona gaining statehood.

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Image 5 – The Liberty United Methodist Church (south elevation) stands in the foreground. The Liberty School stands immediately to the east. They are in close proximity and have always been mutually supportive. The school dates to 1910, completed just prior to the church. (Photo from Liberty Church archives)

Narrative Statement of Significance (Provide at least **one** paragraph for each area of significance.)

Criterion C:

That embody the distinctive characteristics of a type, period, or method of construction...

The Liberty Methodist Episcopal Church, South, completed in 1911, is an early example of the Mission Revival style, which in Arizona is generally associated with the period from 1900–1930. While modest in scale, the Liberty Methodist Episcopal Church, South is a surprisingly sophisticated representation of the Mission Revival style that emerged in the American Southwest at the turn of the twentieth century. Completion of the Liberty Church is documented to 1911 by a photograph indicating completion obtained from the archives of the Desert Southwest Conference, United Methodist Church located in Phoenix.

The design includes all of the architectural forms that are definitive of the Mission style. Prominent Mission style curvilinear parapets accentuate the roofline. There are two primary facades, one articulated by a Mission style parapet, the other by a prominent bell tower, both prevalent characteristics. The plan is irregular and the form is asymmetrical. The walls are smooth stucco articulated by a simple brick coping at the roofline, again characteristic of the Mission Revival style.

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Image 6: Archival photograph, taken on Arbor Day, February 10, 1916, and published in the *Buckeye Valley News*, noting that a "new fence was placed around the M.E. Church, South at Liberty, and the ground cleaned up which makes quite a notable appearance to the building."

The actual architect of the Liberty Methodist Episcopal Church, South building is unknown. It is entirely possible that the design was crafted by a local builder, using the stylistic vocabulary of the Mission Style. Yet the complexity of the building, and the massing of the hip roof to allow for an open, column-free sanctuary suggests the design was carefully planned. There were very few architects practicing in Arizona in the pre-statehood era. Most of the notable architecture was designed by architects from California.

There is no documentation linking the Liberty Methodist Episcopal Church, South to any California design sources. The church was however part of the Southern Conference of the Methodist Church of the Southwest, which included Phoenix, Los Angeles and San Diego. The Arizona Territory became known "as the Arizona District of the Los Angeles Conference [of the Methodist Episcopal Church, South] in 1873 (Byrn, 5). The annual conferences were held in the Southern California area. The newly organized Liberty congregation began reporting at these conferences in 1910. While the Liberty Church was closely linked from a religious perspective to the Phoenix Methodist Church, the potential for a link to California and the architectural trends is plausible. In an Arizona context, there were comparatively few Mission buildings anywhere in what was then still the Arizona Territory. One very modest exception is the Central School, in Peoria, built in 1906, identified mostly by the Mission parapet over the central entrance.

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OUR CHURCH AT LIBERTY, ARIZONA. (ERECTED 1911)

Image 7: This image appeared in the minutes for the Forty-Fourth Annual Session of the Methodist conference in San Diego, in 1911, and authenticates the date of construction. This picture, looking to the northeast, shows the south and east entrances, flanking the wing that extends to the southeast. (Source, Archives of the California-Pacific Conference, The United Methodist Church.)

The lack of other Mission Revival buildings and the 1911 date make the Liberty Church particularly notable from a stylistic standpoint. The other examples in Arizona are all related to the railroads including the El Paso and Southwestern YMCA building, 1905, in Douglas, the Santa Fe Depot in Prescott, from 1907, and the Santa Fe Freight depot in Kingman built in 1907. Two other significant Mission Revival structures were in the advanced planning stages. The San Marcos Hotel in Chandler is perhaps the foremost example. Constructed in 1912-13, the San Marcos was designed by California architect, Arthur Benton, a major proponent of the Mission Revival style.

The other prominent Arizona example is St. Mary's Basilica in Phoenix. The main form of the existing St. Mary's was also completed in 1914. There is also a notable Mission Style school in Patagonia, completed in 1914. The appearance of the Mission Revival style in Arizona is to be expected, since there are two authentic eighteenth-century Missions in Arizona that formed the basis of the movement to preserve the heritage and design of the missions. The two major missions, both National Historic Landmarks, are Mission San Jose de Tumacacori, and the Mission San Xavier del Bac, outside of Tucson. San Xavier is among the most recognizable and iconic buildings in Arizona. Both missions are contemporary with the missions in southern California.

In the context of American architectural history, the first major appearance of the Mission Revival Style was constructed in 1893 for the Columbian Exposition in Chicago in 1893. Individual states were allowed to design their own exhibition buildings. Arthur Page Brown, San Francisco's leading

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architect at the time, designed the California Building, using forms and motifs from the California Missions (Collins, *National Register of Historic Places nomination, The Single Family Residential Architecture of Josias T. Joesler and Helen Murphey in Tucson, Pima County, Arizona, 1927-1956*, 2015). Most recognizable were the Mission parapets at the entrances. The Mission Revival movement flourished in southern California after the Exposition, promoted by Charles Fletcher Lummis mostly for its architectural aspects. In 1895, Lummis, and architect Arthur Benton founded the Landmarks Club, dedicated to the preservation of California's missions (Garrison, *National Register of Historic Places nomination, San Marcos Hotel*, 1982). The Mission Revival style that resulted from these origins typically appeared on churches, schools, and railroad stations.

Memorial Hall

On April 21, 1948, the church held a groundbreaking ceremony for an additional building, Memorial Hall, which is freestanding. It is a contributing element of the property and therefore included within this nomination. Erected on the site of the original parsonage, this building was identified and dedicated as a memorial commemorating the sacrifices of five men from the Liberty School District who served during World War II. It was intended to be a social facility for the very active congregation. The Liberty community donated \$5,000 that was matched by the Methodist Conference. The 30 x 60-foot building, highlighted by a simple Mission parapet that provides a stylistic link to the main church form, was constructed by the Cameron and Sons Construction Company of Phoenix ("Liberty Church to Celebrate Laying New Community House Corner Stone." *Buckeye Valley News*, April 29, 1948). An article from the *Buckeye Valley News* references "architect plans," but there is no name provided.



Image 8 Façade of Memorial Hall/Fellowship Hall, completed in 1948. The Mission parapet clearly mimics the south elevation and stylistic features of the church.

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Education Wing

The final construction to occur on the site was an educational wing, constructed in 1964, attached to the main church, although there is no direct access between the church and the interior of the educational wing. This facility provided additional space for meetings, Sunday School classrooms, and office space, attesting to the ongoing growth and outreach of the church and its social functions, as well as the overall institutional relationship of the church to Liberty during the 1960s and continuing today. The functions of this building validate its inclusion as a contributing feature of the Liberty United Methodist Church nomination.

ADDITIONAL CONTEXT/ LOCAL HISTORY AND DEVELOPMENT OF LIBERTY

Agriculture in the "Buckeye" Valley

Located approximately 25 miles west of Phoenix, Arizona, the history of Liberty, Arizona is closely associated with the agricultural development and corresponding settlement of the present Buckeye Valley of central Arizona. Liberty is a small, unincorporated community, eight miles to the east of the Town of Buckeye, Arizona. Both are located in Maricopa County. The communities share similar origins, although Buckeye was always the larger of the two. The towns were both related to the growth of agriculture, initially to produce food for the various mining communities surrounding central Arizona.

By the end of the nineteenth century, with the extension of the irrigation canals in the larger Salt River Valley region, agriculture was increasingly important as a mainstay of the economy supporting the Arizona territory. The concurrent establishment of railroad lines with the expansion of the irrigation canals made cattle ranching and agriculture, particularly cotton, an important commercial commodity. The success of the irrigation canals following the completion of Roosevelt Dam in 1911, and the consequent expansion of agriculture are both key factors in the ultimate granting of Statehood to Arizona in 1912. Irrigation led to the increase in cotton production in central Arizona and the Buckeye Valley, sufficiently that a cotton gin was constructed in Buckeye in 1920. Buckeye and Liberty both expanded due to the success of cattle and cotton.

The ability to acquire land in the Salt River Valley began with the passage of the Homestead Act of 1862, although the impact of homesteading really occurred after the close of the Civil War. The stipulations under the Homestead Act for claiming and subsequently owning not more than 160 acres for ten dollars was dependent on the ability of the citizen to cultivate the land for five years. Two additional federal programs, the Timber Culture Act of 1873 and the Desert Land Act of 1877, further increased the ability to claim large tracts of land. The Desert Land Act was of particular importance in Arizona's arid climate as it allowed a person to claim 640 acres if they irrigated their holdings.

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In 1884, Joshua L. Spain, Malie M. Jackson¹, and Henry Mitchell drove west from Phoenix toward the Agua Fria River searching for an ideal canal intake spot. "Two miles below where the Agua Fria River joins the Gila River," the three men found that spot, posted a notice on the site, and subsequently "posted a legal notice, reported on September 22, 1885 in the *Daily Herald*" (Chrisney, 9-10). Work quickly began on the construction of the first ten miles of a canal which was completed in April 1886. Completion of the canal spurred major growth in the Buckeye Valley in the late 1880's. Malie Jackson dubbed the canal the Buckeye Canal after his home state of Ohio. The name Buckeye eventually referred to the entire region that benefitted from the canal. The region would eventually include several small settlements, Liberty, Buckeye and Arlington, all related to agriculture, either alfalfa or cotton, and cattle ranching. Most of these settlements are towns that still exist in the area west of Phoenix.

Three major engineering accomplishments contributed to the development and continued growth and prosperity of the Liberty area: The completing of the Buckeye Canal in 1887, the laying of the Southern Pacific Railroad tracks in 1910, and the completion of the Roosevelt Irrigation District Canal in 1928" (Kaufman, 81). Buckeye was formally incorporated as the Town of Buckeye in 1929 and ultimately a City in 2014. Liberty was outside of the corporate limits and is still an unincorporated county island of Maricopa County, now totally surrounded by the City of Buckeye.

The Establishment of Liberty

The Buckeye Canal delivered water from the Gila River and enabled farms to also start in what was to become Liberty. The boundaries of the area called Liberty "are roughly the Gila River to the south, Cotton Lane to the east, McDowell Road to the north and Rainbow Road to the west" (Kaufman, 7).

Thomas Newt Clanton, a major stockholder in the Buckeye Irrigation Company, and his family were one of the first residents in this area with a cattle and dairy business spread out over 2500 acres (Chrisney, 29). William Beloat and his brother John came to Arizona from Arkansas in 1882 and worked for their uncle in the Williamson Valley moving cattle. In 1886, the two Beloat brothers began to run cattle on the Gila River, near the area of Liberty, ultimately settling there. Both brothers also helped with the beginnings of the Buckeye Irrigation Company (Chrisney, 13). William "Bob" Beloat was also involved with the formation of the Liberty School District. He helped construct the first school building in 1890 (Chrisney, 14; "Buckeye Pioneer, 90," *Arizona Republic*, 16 November 1951: 20). The Beloat family was a mainstay in the Liberty area. Upon William's death, the funeral service was held at the Liberty Methodist Church and he was buried in Liberty Cemetery ("Pioneer Resident of State Dies at Home in Liberty." *Arizona Republic*, 22 February 1954:7).

Joshua Spain and his family also settled in the Liberty area and constructed a large house built circa 1886 on what is now Jackrabbit Trail, and on the south side to the Buckeye Irrigation Canal. This was one of the first substantial homes built in the Buckeye Valley (Dedera, "Buckeye Valley's Pioneers Lived..." *Arizona Republic*, 21 March 1968:23). The centerpiece of a

¹ Jackson's first name has two spellings based on a number of writings. The final letter is either shown as an "n" or in this case, "e." We have used "e" as that is what is found in the Maricopa County recorded documents and the US Federal census.

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cattle ranch, this house was purchased and substantially expanded in 1912 by Reverend Ralph Fields, one of the founders of the Liberty Church. Today the home is known as the Nardini Manor and is open to the public as an event venue.

The Liberty residents petitioned for a post office which was established in 1895 at the Toothaker house and called Altamont. Thus, by 1900, a small community existed although it was not recognized as a separate precinct in the 1900 census. The Liberty Post Office was officially established in February 1901 (Meck, *Then and Now...*, ix). Others who came to Liberty included Martha and William Blackmer in 1909 and Maggie and Nathan Wood in 1919 (Chrisney, 14). The Blackmers were originally from New York and the Woods were from Missouri.

Perhaps the first significant building that attests to the initial settlement is the Liberty Store, built circa 1905 by Jacob Schweikart which included the post office and grocery store (located 1/2 mile west of the current church, extant, but deteriorated). Schweikart had come to the Buckeye Valley in 1898 and previously opened a store in Buckeye in 1903. Over time, the Liberty store along with several other businesses became favorite stopping places for travelers along what was then U.S. Highway 85, (now Maricopa County Route 85) for gas and auto related repairs and supply stations for the nearby farmers. The store was also a polling site for elections.

Liberty Methodist Episcopal Church, South (history)

The growth of the community ultimately led to the establishment and formation of the Liberty Methodist Episcopal Church, South, and the formation of Liberty School. As the number of families with children increased, several small schools were scattered in the area to provide education. But by the end of the school year in 1909, the area made a dramatic move to consolidate districts #25 and #37. The resulting new District #25, Liberty, was the first time that Arizona rural schools were combined. Schweikart, Hammels, and W.R. Beloit were trustees of this new district ("Buckeye Schools Have Consolidated." *Arizona Republican*, 29 June 1909:7).

The 1910 census lists the area as Liberty Precinct with a population of 462, while the 1920 census referred to the area as the Liberty Township with a population of 427. The population did not change much in those intervening ten years, but the community was stable enough to support a rural school, and the core membership of three churches, one of which evolved into Liberty Methodist Episcopal Church, South. There were two churches serving the growing community of Liberty before the formation of what is now the Liberty United Methodist Episcopal Church. A Baptist church began in the 1890s near the location of the Liberty Store. A Free Methodist Church was formed in the Liberty area circa 1900. Both of these congregations and churches eventually relocated in Buckeye.

Like the increasing school population, the Liberty Methodist Episcopal Church, South's membership grew as well. Starting with an initial membership of 7 according to the 1910 conference minutes, it grew to 21 the following year and was up to 43 in 1913.

The Liberty Methodist Episcopal Church, South, now one of the oldest churches in the Salt River/Buckeye Valley, was started by a small group of residents in the area who wanted a church nearby and had very clear ideas of what type

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of church they wanted. Prominent Liberty residents Nathaniel Sanders, Henry A. Hammels, and Rev. Ralph Fields were instrumental in the establishment of this new church. These three men each contributed \$500.00 to start a building fund for the church. Additional support came from other local residents. Mr. R. Hammels, a cattle rancher who emigrated from Germany through New York, arrived in Arizona in 1883, and moved to Buckeye in 1901, becoming an active cattle rancher (Fricke, Jane. *Liberty United Methodist Women, Liberty, Arizona: Celebrating a Century, 1914-2014:6*). Hammels at one time was the president of the board of directors of the Buckeye Irrigation Company ("Liberty School Ceremony Held," *Arizona Republic*, 4 March 1939:2:1).

Reverend Fields had moved to Arizona from California for the sake of his wife's health. He had been pastor of a Methodist Episcopal Church, South church in the Los Angeles area. The Methodist Episcopal Church, South was one of several small denominations that had emerged after the Civil War due to the loyalties of the various congregations in various parts of the country. Reverend Fields brought his ideology to Liberty, and evidently prevailed over members of the Buckeye church to follow his affiliation.

(The religious nuances are not pertinent to the nomination of the Liberty church, but the explanation is warranted in regard to the change in the name, and perhaps its place in the establishment of the denomination in Arizona, and the national debate among the various denominations which would continue through the early decades of the 20th century. Ultimately, the Methodist Episcopal Church, South became the Methodist Church in 1939 when three Methodist branches combined (Fricke, 14). In 1968, the Methodist Church became the United Methodist Church when it merged with the Evangelical United Brethren Church. Following that consolidation, the Liberty congregation changed its name to the Liberty United Methodist Church, reflecting the national resolution among the denominations).

Once in Arizona, Fields initially served as pastor of Bethel Methodist Church (part of the Methodist Episcopal Church, South) located at Seventh Street and Osborn Road in Phoenix ("Busy Season Approaching." *Arizona Republican*, 21 February 1909:2:1). It's not clear why, but Fields decided to take up ranching and moved his family to the Liberty area in 1909 (Ibid). Reverend Ralph Fields purchased and enlarged the Spain ranch house on Jackrabbit Trail in Buckeye (west of Liberty) in 1912.

As a founding member, Fields was apparently influential over the small congregation in making the choice to affiliate with the Methodist Episcopal Church, South. There was a relationship initially with the Reverend Raymond Gray, pastor of the Central Methodist Church in Phoenix, which would have been the nearest Methodist church in the Salt River Valley. Reverend Gray "held the first revival services under a brush arbor built by the men" [Hammels, Sanders, and Fields] at the nearby Liberty School. Gray served as pastor until Rev. Samuel G. Rogers arrived (Kaufman, 15).

Although Rev. Fields did not initially become pastor of the Liberty church, he continued to service the Los Angeles Conference as the Maricopa County Missionary for the Methodist Episcopal Church, South ("J.J. Kenney New Presiding Elder: Methodist Church South Names Successor to Rev. J.W. Shoaff." *Los Angeles Herald*, 1 November 1910:16). Reverend Fields would however serve as pastor several times in future years, apparently filling an interim role when a permanent pastor was not available.

Liberty Methodist Episcopal Church, South

Name of Property

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Nathaniel Sanders, also a rancher with a house in Liberty, donated land adjacent to his ranch for the current church and the former parsonage Kaufman, 15; "Records of Transfers." *Arizona Republican*, 10 April 1911:7). According to the statistics on church property, the church was valued at \$5500 in 1911 with a debt of \$2000 (Los Angeles Annual Conference, Methodist Episcopal Church, South. *Minutes of the Forty-second Annual Session*. San Diego, CA. 2-6 November 1911). Two years later, the debt had been reduced to \$1400 and a parsonage had been constructed. (Los Angeles Annual Conference, Methodist Episcopal Church, South. *Minutes of the Forty-fourth Annual Session*. Santa Ana, CA. 22-26 October 1913).

Once the church was constructed, it became the center of both religious and social life of Liberty, and affiliated with the life of several generations of Liberty residents. By August of 1925, the congregation had paid off the construction debt ("Liberty." *Arizona Republican*, 25 August 1925:12). Unlike its nearest neighbor, Buckeye, Liberty did not have a formal downtown nor was the town ever platted into lots. Instead it retained its rural characteristics, encompassing various sized ranches and farms with only a few scattered supporting businesses. In this context and setting, the Liberty Methodist Episcopal Church, South and the adjacent Liberty School, situated on the northeast corner of the same intersection became the focal point for social and community activities, and defacto town center. The Liberty store, - which was also the post office - was only a half mile to the west along the rural road that would become Highway 85, which is still the main road through Liberty.

There was always a close relationship between the Liberty School and the Church. The current school building was constructed at the intersection of Route 85 and Liberty School Road in 1910, on the opposite corner of the church site. Initial church services were held in the school building. The two institutions still share a close working relationship today.

Conclusion:

In summary, the Liberty Methodist Episcopal Church, South (Liberty United Methodist Church) meets Criterion C due to its representation of the appearance, and as an example of the Mission Revival style in Arizona at the time when the style was nationally prevalent. Virtually unaltered, Liberty United Methodist Church still embodies the distinctive characteristics of a nationally-recognized architectural style.

In addition, although not specifically in regard to any National Register criterion, the Liberty Methodist Episcopal Church reflects the initial growth of the community of Liberty, Arizona. The church represents the maturation and corresponding stability of the Buckeye Valley and the settlement of Liberty which grew from a sparse settlement in the late 1880s to a

sophisticated community able to sustain a church in 1911. The Church has remained a vibrant part of the community, still functioning as an active part of the social fabric of Liberty. The later additions, Memorial Hall, 1948, and the Education Wing, 1964, both reflect and contribute to the ongoing role of the church in the social structure of Liberty.

Liberty Methodist Episcopal Church, South
Name of Property

Maricopa, AZ
County and State

9. Major Bibliographical References

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

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Liberty Methodist Episcopal Church, South

Maricopa, AZ

Name of Property

County and State

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_____. *Minutes of the Forty-second Annual Session*. San Diego, CA. 2-6 November 1911. Los Angeles: Eugene and Moore, 1911.

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"Pioneer Resident of State Dies at Home in Liberty." *Arizona Republic*, 22 February 1954:7.

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Liberty Methodist Episcopal Church, South
Name of Property

Maricopa, AZ
County and State

Previous documentation on file (NPS):

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

Primary location of additional data:

- State Historic Preservation Office
 - Other State agency
 - Federal agency
 - Local government
 - University
 - Other
- Name of repository: _____

Historic Resources Survey Number (if assigned): _____

10. Geographical Data

Acreeage of Property Less Than One Acre

Latitude/Longitude Coordinates (decimal degrees)

Datum if other than WGS84: _____

1. Latitude: 33-22-43 N Longitude: 112-29-14.6 W

Verbal Boundary Description (Describe the boundaries of the property.)

The boundaries of the property include two intersecting lots where the buildings sit, at the Northwest corner of Maricopa County 85 and Liberty School Road. Liberty School Road is on the East, MC 85 is on the South, a former irrigation canal runs along the West side, and the North boundary is evidenced by the transition from lawn to a cultivated field. A sketch map is attached.

Boundary Justification (Explain why the boundaries were selected.)

The boundaries correlate with two current tax parcels, as delineated by the Maricopa County Recorder's Office, Parcels **505-55-022** and **502-55-024**, where the buildings are sited. The

Liberty Methodist Episcopal Church, South

Maricopa, AZ

Name of Property

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lots have been owned by the church since the 1909 formation of the congregation when the land was donated by a parishioner.

11. Form Prepared By

name/title: Roger A. Brevoort, MS, and Donna J. Reiner, PhD

organization: Brevoort Preservation Strategies

street & number: 102 E. Buchanan Street

city or town: Phoenix state: AZ zip code: 85004

e-mail: rbrevoort@cox.net

telephone: 602-690-8080

date: May 18, 2017

Liberty Methodist Episcopal Church, South
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- **Maps:** A USGS map or equivalent (7.5 or 15 minute series) indicating the property's location.



Liberty United Methodist Church is at the NW corner CR 85, and Liberty School Road.

- **Sketch Map -**

A sketch map is included as an attachment to this nomination form. The map locates the photographs and indicates the parcel lot lines and overall boundary of the nominated parcel.

Photographs

Liberty Methodist Episcopal Church, South
Name of Property

Maricopa, AZ
County and State



1 of 14.

Name of Property: Liberty United Methodist Church

City or Vicinity: Liberty (Buckeye)

County: Maricopa **State:** Arizona

Photographer: Roger A. Brevoort

Date Photographed: 5/20/2017

Description of Photograph(s): View looking North, at the south elevation and one of two primary entrances. This entrance was in active use until 1954 when the congregation began using the east entrance due to the traffic and relationship to the main road, Maricopa Highway 85. Note the agricultural land to the immediate west of the church, still in active cultivation and use for growing alfalfa.

Liberty Methodist Episcopal Church, South
Name of Property

Maricopa, AZ
County and State



2 of 14

Name of Property: Liberty United Methodist Church

City or Vicinity: Liberty (Buckeye)

County: Maricopa **State:** Arizona

Photographer: Barry Doyle

Date Photographed: 10/4/2016

Description of Photograph(s) View looking to the northwest. The bell tower and entrance from the east elevation of the church. This is now the active entrance. Note the stained glass over the door, and in the two flanking windows. The educational wing, constructed in 1964, appears to the north (right) in the photo.

Liberty Methodist Episcopal Church, South
Name of Property

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3 of 14.

Name of Property: Liberty United Methodist Church

City or Vicinity: Liberty (Buckeye)

County: Maricopa **State:** Arizona

Photographer: Barry Doyle

Date Photographed: 10/4/2016

Description of Photograph(s): View to the west, featuring main entrance and stained glass over the door, and the open truss brackets supporting the shed roof over the entry.

Liberty Methodist Episcopal Church, South
Name of Property

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4 of 14

Name of Property: Liberty United Methodist Church

City or Vicinity: Liberty (Buckeye)

County: Maricopa **State:** Arizona

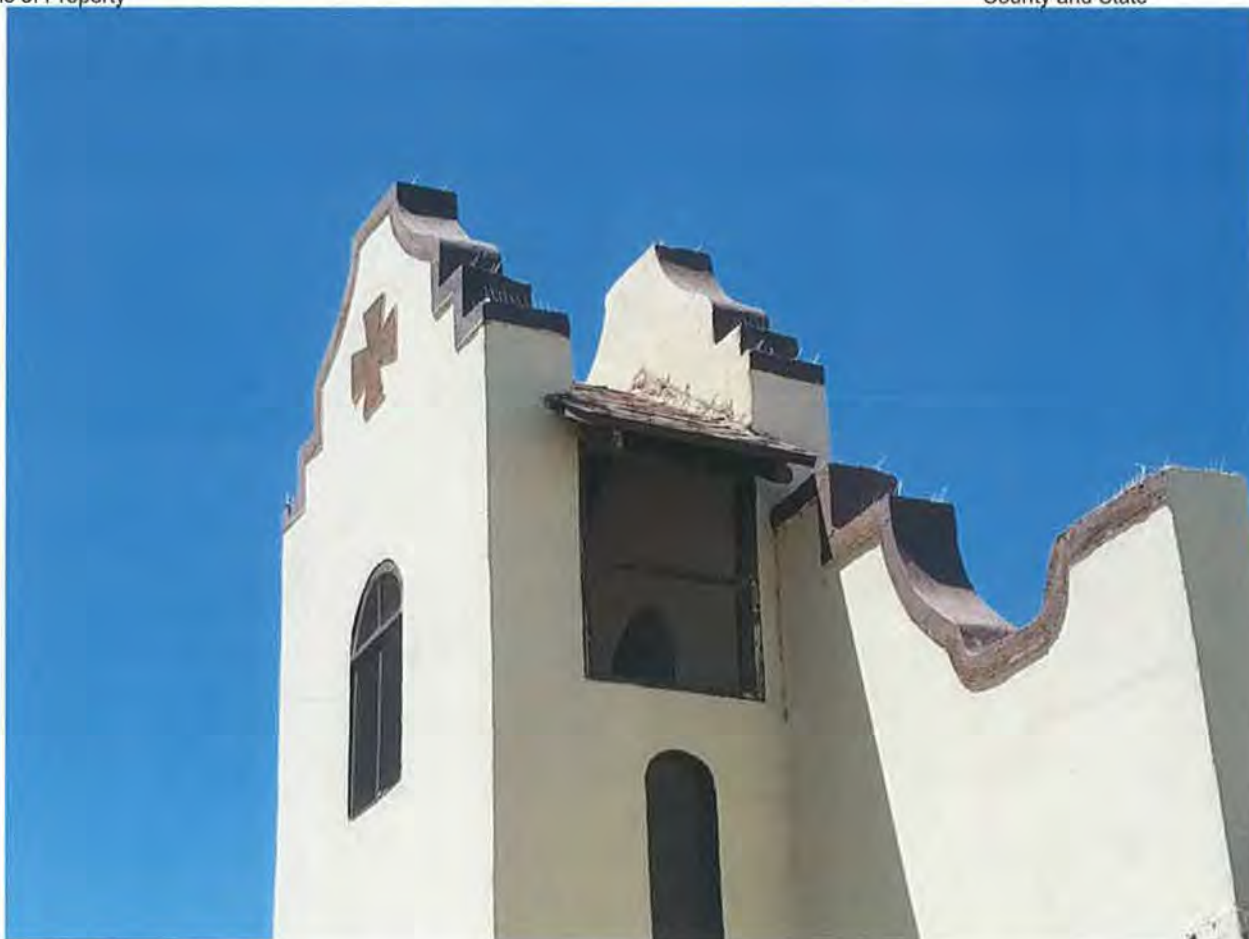
Photographer: Roger A. Brevoort

Date Photographed: 5/20/2017

Description of Photograph(s) View looking to the south, showing the north elevation, the connection of the educational addition, and the roof ventilator at the peak of the main pyramidal/hip roof.

Liberty Methodist Episcopal Church, South
Name of Property

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5 of 14

Name of Property: Liberty United Methodist Church

City or Vicinity: Liberty (Buckeye)

County: Maricopa **State:** Arizona

Photographer: Roger A. Brevoort

Date Photographed: 5/20/2017

Description of Photograph(s) Looking southwest at the bell tower, one of the key Mission Revival features of the building.

Liberty Methodist Episcopal Church, South
Name of Property

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6 of 14

Name of Property: Liberty United Methodist Church

City or Vicinity: Liberty (Buckeye)

County: Maricopa **State:** Arizona

Photographer: Roger A. Brevoort

Date Photographed: 5/20/2017

Description of Photograph(s) Looking west at the bell tower, one of the key Mission Revival features of the building. Note that this tower is open, due to the former location of the bell that was actively used.

Liberty Methodist Episcopal Church, South
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7 of 14

Name of Property: Liberty United Methodist Church

City or Vicinity: Liberty (Buckeye)

County: Maricopa **State:** Arizona

Photographer: Roger A. Brevoort

Date Photographed: 5/20/2017

Description of Photograph(s) Looking west at the primary façade of Memorial Hall. The parapet was designed to be similar to the south elevation. The cornerstone at the lower left documents the completion in 1948. The building was dedicated to the memory of five soldiers from Liberty killed in World War II.

Liberty Methodist Episcopal Church, South
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8 of 14

Name of Property: Liberty United Methodist Church

City or Vicinity: Liberty (Buckeye)

County: Maricopa **State:** Arizona

Photographer: Roger A. Brevoort

Date Photographed: 5/20/2017

Description of Photograph(s) Looking east, at plaque on interior of the east wall of Memorial Hall.

Liberty Methodist Episcopal Church, South
Name of Property

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County and State



9 of 14

Name of Property: Liberty United Methodist Church

City or Vicinity: Liberty (Buckeye)

County: Maricopa **State:** Arizona

Photographer: Roger A. Brevoort

Date Photographed: 5/20/2017

Description of Photograph(s): Looking west at courtyard and educational building completed in 1964 that is effectively an addition to the main church.

Liberty Methodist Episcopal Church, South
Name of Property

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County and State



10 of 14

Name of Property: Liberty United Methodist Church

City or Vicinity: Liberty (Buckeye)

County: Maricopa **State:** Arizona

Photographer: Roger A. Brevoort

Date Photographed: 5/20/2017

Description of Photograph(s) View looking south in the church, into the extension to the southeast. The two sections of the church can be separated using the multi-panel pocket doors that are in place and functional.

Liberty Methodist Episcopal Church, South
Name of Property

Maricopa, AZ
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11 of 14

Name of Property: Liberty United Methodist Church

City or Vicinity: Liberty (Buckeye)

County: Maricopa **State:** Arizona

Photographer: Roger A. Brevoort

Date Photographed: 5/20/2017

Description of Photograph(s) Looking to the north showing the sanctuary, and the stained glass windows currently in place.

Liberty Methodist Episcopal Church, South
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12 of 14

Name of Property: Liberty United Methodist Church

City or Vicinity: Liberty (Buckeye)

County: Maricopa **State:** Arizona

Photographer: Barry Doyle

Date Photographed: 10/4/2016

Description of Photograph(s): Looking east, primarily at the oak ceiling that is a dominant characteristic of the sanctuary. The central light fixture, now enclosed, was originally a ventilator.

Liberty Methodist Episcopal Church, South
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13 of 14

Name of Property: Liberty United Methodist Church

City or Vicinity: Liberty (Buckeye)

County: Maricopa **State:** Arizona

Photographer: Roger A. Brevoort

Date Photographed: 5/20/2017

Description of Photograph(s) Looking east, primarily at the ceiling, and the boxed framing that is a dominant characteristic of the sanctuary.

Liberty Methodist Episcopal Church, South
Name of Property

Maricopa, AZ
County and State



14 of 14

Name of Property: Liberty United Methodist Church

City or Vicinity: Liberty (Buckeye)

County: Maricopa **State:** Arizona

Photographer: Archival Image

Date Photographed: ca. 1954.

Description of Photograph(s) Historic image from church archives, circa 1954, looking northwest at the east elevation and entrance. The church is very similar in appearance, although the exposed rafters and brackets supporting the entry roof are white in this photo. The concrete foundation is also visible. Comparison with the current images documents that the church is substantially the same in appearance today.

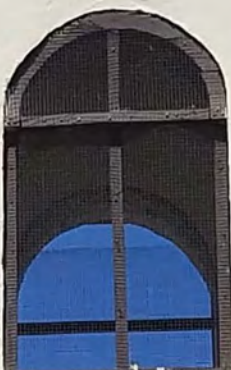















LIBERTY METHODIST
CHURCH
MEMORIAL HALL

MEMORIAL
HALL
1938





ERECTED IN HONOR OF THOSE
FROM LIBERTY COMMUNITY
WHO SERVED IN THE ARMED
FORCES AND DEDICATED TO
THE SACRED MEMORY OF
THESE WHO SACRIFICED
THEIR LIVES WORLD WAR II
1941 TO 1945

WYMAN RICHARD VAN LIERE
ARTHUR GODWYN KING JR.
HARRISON HEIFFEL
J.W. HATFIELD
KENNETH L. LEWIS











National Register of Historic Places
Memo to File

Correspondence

The Correspondence consists of communications from (and possibly to) the nominating authority, notes from the staff of the National Register of Historic Places, and/or other material the National Register of Historic Places received associated with the property.

Correspondence may also include information from other sources, drafts of the nomination, letters of support or objection, memorandums, and ephemera which document the efforts to recognize the property.

UNITED STATES DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICE

NATIONAL REGISTER OF HISTORIC PLACES
EVALUATION/RETURN SHEET

Requested Action: Nomination

Property Name: Liberty Methodist Episcopal Church, South

Multiple Name: _____

State & County: ARIZONA, Maricopa

Date Received:
11/20/2017

Date of Pending List:
10/4/2017

Date of 16th Day:
10/19/2017

Date of 45th Day:
1/4/2018

Date of Weekly List:

Reference number: SG100001752

Nominator: State

Reason For Review:

X Accept Return Reject 12/28/2017 Date

Abstract/Summary Criterion C, Local level. Architecture. POS: 1911-1964
Comments:

Recommendation/
Criteria

Reviewer Lisa Deline

Discipline Historian

Telephone (202)354-2239

Date 12/28/17

DOCUMENTATION: see attached comments : No see attached SLR : No

If a nomination is returned to the nomination authority, the nomination is no longer under consideration by the National Park Service.

**ARIZONA STATE HISTORIC PRESERVATION OFFICE (SHPO)
NATIONAL REGISTER NOMINATION
TRANSMITTAL FORM
FEDERAL EXPRESS**



DATE: September 7, 2017

TO:

**Edson Beall
National Register of Historic Places
1849 C Street NW, Mail Stop 7228
Washington D.C. 20240**

FROM:

**William Collins
National Register Coordinator
State Historic Preservation Office
1100 West Washington Street
Phoenix AZ 85007**

National Register Nominations:

**Liberty Methodist Episcopal Church, South
Buckeye, Maricopa County, Arizona**

**El Encanto Estates Historic District (Amendment)
Tucson, Pima County, Arizona**

**F.Q. Story Neighborhood Historic District (Amendment)
Phoenix, Maricopa County, Arizona**

Accompanying documentation for each National Register nomination is enclosed, as required. Should you have any questions or concerns please contact me at wcollins@azstateparks.gov or 602.542.7159.

United States Department of the Interior
National Park Service

SG-1752

National Register of Historic Places Registration Form

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



1. Name of Property

Historic name: Liberty Methodist Episcopal Church, South

Other names: Liberty United Methodist Church

Name of related multiple property listing:

N/A

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

2. Location

Street & number: 19912 W. U.S. Highway 85 (also known as Maricopa County Rt. 85).

City or town: Buckeye State: AZ County: Maricopa

Not For Publication: Vicinity:

3. State/Federal Agency Certification

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

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

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

 national statewide X local
Applicable National Register Criteria:

X A B X C D

Returned

<u>Kateena Russell SHPO</u>	<u>6 Sep 2017</u>
Signature of certifying official/Title:	Date
<u>Arizona State Parks and Trails</u>	
State or Federal agency/bureau or Tribal Government	

In my opinion, the property <u> </u> meets <u> </u> does not meet the National Register criteria.	
<hr/>	
Signature of commenting official:	Date
<hr/>	
Title :	State or Federal agency/bureau or Tribal Government

Liberty Methodist Episcopal Church, South
Name of Property

Maricopa, AZ
County and State

4. National Park Service Certification

I hereby certify that this property is:

- entered in the National Register
- determined eligible for the National Register
- determined not eligible for the National Register
- removed from the National Register
- other (explain:) _____

Signature of the Keeper

Date of Action

5. Classification

Ownership of Property

(Check as many boxes as apply.)

- Private:
- Public – Local
- Public – State
- Public – Federal

Category of Property

(Check only **one** box.)

- Building(s)
- District
- Site
- Structure
- Object

Returned

Liberty Methodist Episcopal Church, South
Name of Property

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Number of Resources within Property

(Do not include previously listed resources in the count)

Contributing	Noncontributing	
<u>2</u>	<u> </u>	buildings
<u> </u>	<u> </u>	sites
<u> </u>	<u> </u>	structures
<u> </u>	<u> </u>	objects
<u>2</u>	<u> </u>	Total

Number of contributing resources previously listed in the National Register 0

6. Function or Use

Historic Functions

(Enter categories from instructions)

RELIGION/Religious facility

Current Functions

(Enter categories from instructions.)

RELIGION/Religious facility

Returned

Liberty Methodist Episcopal Church, South
Name of Property

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7. Description

Architectural Classification

(Enter categories from instructions.)

Late 19th and Early 20th Century Revivals
Mission Revival

Materials: (enter categories from instructions.)

Principal exterior materials of the property: Stucco, Wood, Asphalt Shingle

Narrative Description

Summary Paragraph

The Liberty Methodist Episcopal Church, South, completed in 1911 is an early, and distinctive example of the Mission Revival style. It is designed to feature prominent Mission style curvilinear parapets to accentuate the roofline of two primary facades, which face south and east. The plan is irregular and the form is asymmetrical. The walls are stucco, articulated by a simple brick coping at the roofline. Each wall has large round-headed windows with multi-paned sashes. Some are original, but in several cases the glazing has been replaced with stained-glass. The church sits on its original site at the intersection of Maricopa County Route 85 and Liberty School Road. The surrounding land is agricultural to the south and west. (NOTE: The church was historically the Liberty Methodist Episcopal Church, South. The name would change to the Liberty Methodist Church in 1939, and to Liberty United Methodist Church in 1968. This nomination refers to the church/building by the current/common name. See discussion in Section 8, page 14)

Liberty School, (anticipated future nomination) is located across the street to the east. The Liberty United Methodist Church and Liberty Elementary School are the most prominent elements of that community which still exist. The original building of the Liberty School, constructed in 1910, made this intersection and the initial church building the centerpiece of Liberty. Located on Maricopa County Route 85, the church and school have been united historically and socially to provide for the basic needs of this agricultural community.

Narrative Description

Exterior Description:

The community of Liberty is located approximately 25 miles west of Phoenix, Arizona, and 8 miles east of Buckeye, Arizona. Liberty is an unincorporated area in a "county island" within Maricopa County, and totally surrounded by the boundaries of the City of Buckeye. The church sits on the northwest

Liberty Methodist Episcopal Church, South

Maricopa, AZ

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corner of Route 85 and Liberty School Road. The adjacent land is primarily cultivated farmland, giving the site and setting a rural, isolated feeling that is remarkably similar to the original character of the property when the school was built in 1910, followed by the church in 1911.

The main block of the Liberty United Methodist Church is best described by its overall form. It has two main volumes. The central, and dominant space has a moderately-pitched, pyramidal roof, topped by a ventilator with a hip-roofed cap. The second section is a wing extending to the southeast. The entire footprint of the original building sits on a raised concrete foundation wall.

There are effectively two primary elevations. The south elevation features a curvilinear parapet trimmed with a brick coping, and has a round-headed doorway beneath a shed roof which is supported on open truss brackets. Historically, the south elevation was used as the primary entrance due to its placement facing south onto Route 85 which was then a rural country road with minimal traffic. As the traffic along Highway 85 increased, the congregation shifted their access (circa 1954) so that the entry on the southeast side of the building became the primary entrance.



Image 1 – South Elevation showing original primary entrance, and the Mission Revival parapet, the signature detail that establishes the stylistic identity.

The east elevation is also effectively a primary façade. Along with serving as the active entrance, this elevation is dominated by a tall, rectangular bell tower, topped by Mission parapet forms on all sides. The upper wall is pierced by a small, arched opening on the east and west sides, originally due to an active bell in the tower which was used into the 1950s. The main entry door at the base of the bell tower is above grade and reached by a concrete ramp, replacing the original steps. There is an identical shed roof over the

Liberty Methodist Episcopal Church, South
Name of Property

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door, making the two entrances (south and east, very similar). Both entrances opened into small vestibules that led into opposing sides of the sanctuary.

The southeast wing features round-headed windows as the main accent, and there is a sloping soffit supported by exposed rafter tails and open truss brackets. This wing now contains pews for additional seating. The interior of this wing can be separated from the sanctuary by a series of sliding, pocket doors, constructed of oak, matching the remainder of the millwork on the sanctuary. The doors are still in place and operable.



Image 2: Bell tower, and current entry, facing the southeast. Note the new stained glass windows over the door, and to the left and right.

The exterior walls are constructed of brick, covered with smooth textured stucco (the brick was very soft and the walls stuccoed or plastered originally; the church was never a "red brick" building). The roof surfaces are now sheathed with dimensional asphalt shingles. The eaves have exposed rafter tails.

All of the windows are wood, awning sash, set that the lower sash opened inward for ventilation. The sash have a 9/3 pattern articulated by the original muntins. The original glass has been replaced. Many of the windows now contain stained glass with images of people, and subtle ecclesiastical themes. The window frames have plain wood sills.

Liberty Methodist Episcopal Church, South

Maricopa, AZ

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Interior

The interior of the church is modestly detailed. The walls are plain plaster, with flat millwork, all stained oak. The highlight of the interior is the high volume of the ceiling inside the main portion of the sanctuary.

The ceiling appears as octagonal-shaped form, rising to a central octagonal light well with a recessed light fixture, although this feature initially served as a centralized vent allowing air to escape through the ventilator on the roof. The ceiling form is created by heavy redwood timber framing in the attic space, and rough sawn redwood beams and roof joists. The ceiling is sheathed with stained tongue and groove oak boards, supported by boxed oak millwork around the timbers. The roof form allows for the clear-span, column-free openness and volume of the main sanctuary.



Image 3: The ceiling is oak, laid in an octagonal pattern that corresponds with the ceiling framing that allows the clear-span over the main sanctuary. (The ceiling is below a standard pyramidal roof, the actual roof structure is not an octagonal form.)

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Image 4: Stained-glass installed within the form and framing of the original window sash and muntins. These windows are located on the north and east-facing walls of the sanctuary.

The windows are now of particular significance. The original configuration of the muntins created a cruciform pattern, evidenced by colored glass panes. The original glass has been replaced in most windows, but the frames and muntins are original. More notable as a contemporary aspect of the building's heritage, five windows on the east wall have new stained glass windows. This project, currently including 5 windows was initiated in 2008, with the first window over the door installed in 2009. The main windows were designed by Diana Thomas, the sister of Michele Justice, a stained-glass artist and active member of the church. They depict ecclesiastical and family themes important to the current congregation.

Education Wing and Memorial Hall

The north elevation of the church has been extended by the construction of an attached education wing (constructed 1964) extending to the north. The walls are rectangular concrete blocks, painted a color that offers a slight differentiation from the original building. There are four classrooms/offices each with a rectangular window and single door, facing the east lawn, and sheltered by the roof overhang. It has a simple gable roof. It is physically attached to the north end of the church, hence this structure is a wing, not a freestanding building. It does not connect to the Memorial Hall.

Memorial Hall is a second, freestanding, rectangular building measuring 30 x 60 feet, completed in 1948. The roofline on the primary, east-facing façade has a stepped Mission parapet topped by a round arch, clearly designed to reflect the design of the earlier church. The parapet is a frontispiece that obscures a gable roof. The windows are steel casements. This building was constructed to be a fellowship hall, and was also dedicated as a memorial to five soldiers from Liberty killed in World War II.

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Both the Education Wing, and Memorial Hall are contributing components to the historic significance of the church property and have a direct correlation to the role of the church in the life of the community.

8. Statement of Significance

Applicable National Register Criteria

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

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

Criteria Considerations

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

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

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Areas of Significance

COMMUNITY PLANNING AND DEVELOPMENT
ARCHITECTURE

Period of Significance

1911-1964

Significant Dates

1948 - construction of Memorial Hall, and 1964, construction of Education Wing.

Significant Person

(Complete only if Criterion B is marked above.)

Cultural Affiliation

Architect/Builder

UNKNOWN- ongoing research

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

The Liberty United Methodist Church, completed in 1911, is an example of the Mission Revival style that was in vogue at the time, especially in the American Southwest. A second, freestanding building was constructed in 1948, dedicated as a Memorial Hall to five residents who died in WWII. The educational wing, an addition that abuts the north wall of the church building was completed in 1964. The dates of the initial church construction and the later addition that relates to the educational mission of the church define the period of significance. The Liberty United Methodist Church is eligible for listing on the National Register of Historic Places under Criterion A for its association with the origins of the small, rural community of Liberty, Arizona. The church and the Liberty Elementary School located across the street are the only two prominent buildings that reflect the origins of Liberty. The Church is also eligible under Criterion C as a statement of the Mission Revival Style associated with the first decades of the early twentieth century.

Criteria Considerations

In regard to the Criteria Considerations, the Church satisfies Consideration A in regard to deriving its primary significance from its architectural distinction as an example of the Mission Revival style. The church is nominated for its architectural merit as one of the very few examples of the

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Mission Revival style in Arizona from the pre-statehood era. The church also has historic associations with the growth and maturation of Liberty, a rural community in the agricultural region surrounding the nascent City of Phoenix, prior to Arizona gaining statehood.



Image 5 - The Liberty United Methodist Church (south elevation) stands in the foreground. The Liberty School stands immediately to the east. They are in close proximity and have always been mutually supportive. The school dates to 1910, completed just prior to the church. (Photo from Liberty Church archives)

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

Criterion A: Community Planning and Development

- A.associated with events that have made a significant contribution to the broad patterns of our history.*

Development and Context - Agriculture in the "Buckeye" Valley

Located approximately 25 miles west of Phoenix, Arizona, the history of Liberty, Arizona is closely associated with the agricultural development and corresponding settlement of the present Buckeye Valley of central Arizona. Liberty is a small, unincorporated community, eight miles to the east of the Town of Buckeye, Arizona. Both are located in Maricopa County. The communities share similar origins, although Buckeye was always the larger of the two. The towns were both related to the growth of agriculture, initially to produce food for the various mining communities surrounding central Arizona.

By the end of the nineteenth century, with the extension of the irrigation canals in the larger Salt River Valley region, agriculture was increasingly important as a mainstay of the economy supporting the Arizona territory. The concurrent establishment of railroad lines with the expansion of the irrigation canals made cattle ranching and agriculture, particularly cotton, an important commercial commodity. The success of the irrigation canals following the completion of Roosevelt Dam in 1911, and the consequent expansion of agriculture are both key factors in the ultimate granting of

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Statehood to Arizona in 1912. Irrigation led to the increase in cotton production in central Arizona and the Buckeye Valley, sufficiently that a cotton gin was constructed in Buckeye in 1920. Buckeye and Liberty both expanded due to the success of cattle and cotton.

The ability to acquire land in the Salt River Valley began with the passage of the Homestead Act of 1862, although the impact of homesteading really occurred after the close of the Civil War. The stipulations under the Homestead Act for claiming and subsequently owning not more than 160 acres for ten dollars was dependent on the ability of the citizen to cultivate the land for five years. Two additional federal programs, the Timber Culture Act of 1873 and the Desert Land Act of 1877, further increased the ability to claim large tracts of land. The Desert Land Act was of particular importance in Arizona's arid climate as it allowed a person to claim 640 acres if they irrigated their holdings.

In 1884, Joshua L. Spain, Malie M. Jackson¹, and Henry Mitchell drove west from Phoenix toward the Agua Fria River searching for an ideal canal intake spot. "Two miles below where the Agua Fria River joins the Gila River," the three men found that spot, posted a notice on the site, and subsequently "posted a legal notice, reported on September 22, 1885 in the *Daily Herald*" (Chrisney, 9-10). Work quickly began on the construction of the first ten miles of a canal which was completed in April 1886. Completion of the canal spurred major growth in the Buckeye Valley in the late 1880's. Malie Jackson dubbed the canal the Buckeye Canal after his home state of Ohio. The name Buckeye eventually referred to the entire region that benefitted from the canal. The region would eventually include several small settlements, Liberty, Buckeye and Arlington, all related to agriculture, either alfalfa or cotton, and cattle ranching. Most of these settlements are towns that still exist in the area west of Phoenix.

Three major engineering accomplishments contributed to the development and continued growth and prosperity of the Liberty area: The completing of the Buckeye Canal in 1887, the laying of the Southern Pacific Railroad tracks in 1910, and the completion of the Roosevelt Irrigation District Canal in 1928" (Kaufman, 81). Buckeye was formally incorporated as the Town of Buckeye in 1929 and ultimately a City in 2014. Liberty was outside of the corporate limits and is still an unincorporated county island of Maricopa County, now totally surrounded by the City of Buckeye.

The Establishment of Liberty

The Buckeye Canal delivered water from the Gila River and enabled farms to also start in what was to become Liberty. The boundaries of the area called Liberty "are roughly the Gila River to the south, Cotton Lane to the east, McDowell Road to the north and Rainbow Road to the west" (Kaufman, 7).

¹ Jackson's first name has two spellings based on a number of writings. The final letter is either shown as an "n" or in this case, "e." We have used "e" as that is what is found in the Maricopa County recorded documents and the US Federal census.

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Thomas Newt Clanton, a major stockholder in the Buckeye Irrigation Company, and his family were one of the first residents in this area with a cattle and dairy business spread out over 2500 acres (Chrisney, 29). William Beloat and his brother John came to Arizona from Arkansas in 1882 and worked for their uncle in the Williamson Valley moving cattle. In 1886, the two Beloat brothers began to run cattle on the Gila River, near the area of Liberty, ultimately settling there. Both brothers also helped with the beginnings of the Buckeye Irrigation Company (Chrisney, 13). William "Bob" Beloat was also involved with the formation of the Liberty School District. He helped construct the first school building in 1890 (Chrisney, 14; "Buckeye Pioneer, 90," *Arizona Republic*, 16 November 1951: 20). The Beloat family was a mainstay in the Liberty area. Upon William's death, the funeral service was held at the Liberty Methodist Church and he was buried in Liberty Cemetery ("Pioneer Resident of State Dies at Home in Liberty." *Arizona Republic*, 22 February 1954:7).

Joshua Spain and his family also settled in the Liberty area and constructed a large house built circa 1886 on what is now Jackrabbit Trail, and on the south side to the Buckeye Irrigation Canal. This was one of the first substantial homes built in the Buckeye Valley (Dedera, "Buckeye Valley's Pioneers Lived..." *Arizona Republic*, 21 March 1968:23). The centerpiece of a cattle ranch, this house was purchased and substantially expanded in 1912 by Reverend Ralph Fields, one of the founders of the Liberty Church. Today the home is known as the Nardini Manor and is open to the public as an event venue.

The Liberty residents petitioned for a post office which was established in 1895 at the Toothaker house and called Altamont. Thus, by 1900, a small community existed although it was not recognized as a separate precinct in the 1900 census. The Liberty Post Office was officially established in February 1901 (Meck, *Then and Now..*, ix). Others who came to Liberty included Martha and William Blackmer in 1909 and Maggie and Nathan Wood in 1919 (Chrisney, 14). The Blackmers were originally from New York and the Woods were from Missouri.

Perhaps the first significant building that attests to the initial settlement is the Liberty Store, built circa 1905 by Jacob Schweikart which included the post office and grocery store (located 1/2 mile west of the current church, extant, but deteriorated). Schweikart had come to the Buckeye Valley in 1898 and previously opened a store in Buckeye in 1903. Over time, the Liberty store along with several other businesses became favorite stopping places for travelers along what was then U.S. Highway 85, (now Maricopa County Route 85) for gas and auto related repairs and supply stations for the nearby farmers. The store was also a polling site for elections.

Liberty Methodist Episcopal Church, South (history)

The growth of the community ultimately led to the establishment and formation of the Liberty Methodist Episcopal Church, South, and the formation of Liberty School. As the number of families with children increased, several small schools were scattered in the area to provide education. But by the end of the school year in 1909, the area made a dramatic move to consolidate districts #25 and #37. The resulting new District #25, Liberty, was the first time that Arizona rural schools were combined. Schweikart, Hammels,

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and W.R. Beloit were trustees of this new district ("Buckeye Schools Have Consolidated." *Arizona Republican*, 29 June 1909:7).

The 1910 census lists the area as Liberty Precinct with a population of 462, while the 1920 census referred to the area as the Liberty Township with a population of 427. The population did not change much in those intervening ten years, but the community was stable enough to support a rural school, and the core membership of three churches, one of which evolved into Liberty Methodist Episcopal Church, South. There were two churches serving the growing community of Liberty before the formation of what is now the Liberty United Methodist Episcopal Church. A Baptist church began in the 1890s near the location of the Liberty Store. A Free Methodist Church was formed in the Liberty area circa 1900. Both of these congregations and churches eventually relocated in Buckeye.

Like the increasing school population, the Liberty Methodist Episcopal Church, South's membership grew as well. Starting with an initial membership of 7 according to the 1910 conference minutes, it grew to 21 the following year and was up to 43 in 1913.

The Liberty Methodist Episcopal Church, South, now one of the oldest churches in the Salt River/Buckeye Valley, was started by a small group of residents in the area who wanted a church nearby and had very clear ideas of what type of church they wanted. Prominent Liberty residents Nathaniel Sanders, Henry A. Hammels, and Rev. Ralph Fields were instrumental in the establishment of this new church. These three men each contributed \$500.00 to start a building fund for the church. Additional support came from other local residents. Mr. R. Hammels, a cattle rancher who emigrated from Germany through New York, arrived in Arizona in 1883, and moved to Buckeye in 1901, becoming an active cattle rancher (Fricke, Jane. *Liberty United Methodist Women, Liberty, Arizona: Celebrating a Century, 1914-2014*. 6). Hammels at one time was the president of the board of directors of the Buckeye Irrigation Company ("Liberty School Ceremony Held." *Arizona Republic*, 4 March 1939:2:1).

Reverend Fields had moved to Arizona from California for the sake of his wife's health. He had been pastor of a Methodist Episcopal Church, South church in the Los Angeles area. The Methodist Episcopal Church, South was one of several small denominations that had emerged after the Civil War due to the loyalties of the various congregations in various parts of the country. Reverend Fields brought his ideology to Liberty, and evidently prevailed over members of the Buckeye church to follow his affiliation.

(The religious nuances are not pertinent to the nomination of the Liberty church, but the explanation is warranted in regard to the change in the name, and perhaps its place in the establishment of the denomination in Arizona, and the national debate among the various denominations which would continue through the early decades of the 20th century. Ultimately, the Methodist Episcopal Church, South became the Methodist Church in 1939 when three Methodist branches combined (Fricke, 14). In 1968, the Methodist Church became the United Methodist Church when it merged with the Evangelical United Brethren Church. Following that consolidation, the Liberty congregation changed its name to the Liberty United Methodist Church, reflecting the national resolution among the denominations).

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Once in Arizona, Fields initially served as pastor of Bethel Methodist Church (part of the Methodist Episcopal Church, South) located at Seventh Street and Osborn Road in Phoenix ("Busy Season Approaching." *Arizona Republican*, 21 February 1909:2:1). It's not clear why, but Fields decided to take up ranching and moved his family to the Liberty area in 1909 (Ibid). Reverend Ralph Fields purchased and enlarged the Spain ranch house on Jackrabbit Trail in Buckeye (west of Liberty) in 1912.

As a founding member, Fields was apparently influential over the small congregation in making the choice to affiliate with the Methodist Episcopal Church, South. There was a relationship initially with the Reverend Raymond Gray, pastor of the Central Methodist Church in Phoenix, which would have been the nearest Methodist church in the Salt River Valley. Reverend Gray "held the first revival services under a brush arbor built by the men" [Hammels, Sanders, and Fields] at the nearby Liberty School. Gray served as pastor until Rev. Samuel G. Rogers arrived (Kaufman, 15).

Although Rev. Fields did not initially become pastor of the Liberty church, he continued to service the Los Angeles Conference as the Maricopa County Missionary for the Methodist Episcopal Church, South ("J.J. Kenney New Presiding Elder: Methodist Church South Names Successor to Rev. J.W. Shoaff." *Los Angeles Herald*, 1 November 1910:16). Reverend Fields would however serve as pastor several times in future years, apparently filling an interim role when a permanent pastor was not available.

Nathaniel Sanders, also a rancher with a house in Liberty, donated land adjacent to his ranch for the current church and the former parsonage (Kaufman, 15; "Records of Transfers." *Arizona Republican*, 10 April 1911:7). According to the statistics on church property, the church was valued at \$5500 in 1911 with a debt of \$2000 (Los Angeles Annual Conference, Methodist Episcopal Church, South. *Minutes of the Forty-second Annual Session*. San Diego, CA. 2-6 November 1911). Two years later, the debt had been reduced to \$1400 and a parsonage had been constructed. (Los Angeles Annual Conference, Methodist Episcopal Church, South. *Minutes of the Forty-fourth Annual Session*. Santa Ana, CA. 22-26 October 1913).

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OUR CHURCH AT LIBERTY, ARIZONA - ERECTED 1911

Image 6: This image appeared in the minutes for the Forty-Fourth Annual Session of the Methodist conference in San Diego, in 1911, and authenticates the date of construction. This picture, looking to the northeast, shows the south and east entrances, flanking the wing that extends to the southeast. (Source, Archives of the California-Pacific Conference, The United Methodist Church.)

Once the church was constructed, it became the center of both religious and social life of Liberty, and affiliated with the life of several generations of Liberty residents. By August of 1925, the congregation had paid off the construction debt ("Liberty." *Arizona Republican*, 25 August 1925:12). Unlike its nearest neighbor, Buckeye, Liberty did not have a formal downtown nor was the town ever platted into lots. Instead it retained its rural characteristics, encompassing various sized ranches and farms with only a few scattered supporting businesses. In this context and setting, the Liberty Methodist Episcopal Church, South and the adjacent Liberty School, situated on the northeast corner of the same intersection became the focal point for social and community activities, and defacto town center. The Liberty store - which was also the post office - was only a half mile to the west along the rural road that would become Highway 85, which is still the main road through Liberty.

There was always a close relationship between the Liberty School and the Church. The current school building was constructed at the intersection of Route 85 and Liberty School Road in 1910, on the opposite corner of the church site. Initial church services were held in the school building. The two institutions still share a close working relationship today.

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Memorial Hall

On April 21, 1948, the church held a groundbreaking ceremony for an additional building, Memorial Hall, which is freestanding. It is a contributing element of the property and therefore included within this nomination. Erected on the site of the original parsonage, this building was identified and dedicated as a memorial commemorating the sacrifices of five men from the Liberty School District who served during World War II. It was intended to be a social facility for the very active congregation. The Liberty community donated \$5,000 that was matched by the Methodist Conference. The 30 x 60 foot building, highlighted by a simple Mission parapet that provides a stylistic link to the main church form, was constructed by the Cameron and Sons Construction Company of Phoenix ("Liberty Church to Celebrate Laying New Community House Corner Stone." *Buckeye Valley News*, April 29, 1948). An article from the *Buckeye Valley News* references "architect plans," but there is no name provided.



Image 7 Façade of Memorial Hall/Fellowship Hall, completed in 1948. The Mission parapet clearly mimics the south elevation and stylistic features of the church.

Education Wing

The final construction to occur on the site was an educational wing, constructed in 1964, attached to the main church, although there is no direct access between the church and the interior of the educational wing. This facility provided additional space for meetings, Sunday School classrooms, and office space, attesting to the ongoing growth and outreach of the church and its social functions, as well as the overall institutional relationship of the church to Liberty during the 1960s and continuing today. The functions

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of this building validate its inclusion as a contributing feature of the Liberty United Methodist Church nomination.

Criterion C:

That embody the distinctive characteristics of a type, period, or method of construction...

The Liberty Methodist Episcopal Church, South, completed in 1911, is an early example of the Mission Revival style, which in Arizona is generally associated with the period from 1900-1930. While modest in scale, the Liberty Methodist Episcopal Church, South is a surprisingly sophisticated representation of the Mission Revival style that emerged in the American Southwest at the turn of the twentieth century. Completion of the Liberty Church is documented to 1911 by a photograph indicating completion obtained from the archives of the Desert Southwest Conference, United Methodist Church located in Phoenix.

The design includes all of the architectural forms that are definitive of the Mission style. Prominent Mission style curvilinear parapets accentuate the roofline. There are two primary facades, one articulated by a Mission style parapet, the other by a prominent bell tower, both prevalent characteristics. The plan is irregular and the form is asymmetrical. The walls are smooth stucco articulated by a simple brick coping at the roofline, again characteristic of the Mission Revival style.



Image 7: Archival photograph, taken on Arbor Day, February 10, 1916, and published in the *Buckeye Valley News*, noting that a "new fence was placed around the M.E. Church, South at Liberty, and the ground cleaned up which makes quite a notable appearance to the building."

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The actual architect of the Liberty Methodist Episcopal Church, South building is unknown. It is entirely possible that the design was crafted by a local builder, using the stylistic vocabulary of the Mission Style. Yet the complexity of the building, and the massing of the hip roof to allow for an open, column-free sanctuary suggests the design was carefully planned. There were very few architects practicing in Arizona in the pre-statehood era. Most of the notable architecture was designed by architects from California.

There is no documentation linking the Liberty Methodist Episcopal Church, South to any California design sources. The church was however part of the Southern Conference of the Methodist Church of the Southwest, which included Phoenix, Los Angeles and San Diego. The Arizona Territory became known "as the Arizona District of the Los Angeles Conference [of the Methodist Episcopal Church, South] in 1873 (Byrn, 5). The annual conferences were held in the Southern California area. The newly organized Liberty congregation began reporting at these conferences in 1910. While the Liberty Church was closely linked from a religious perspective to the Phoenix Methodist Church, the potential for a link to California and the architectural trends is plausible. In an Arizona context, there were comparatively few Mission buildings anywhere in what was then still the Arizona Territory. One very modest exception is the Central School, in Peoria, built in 1906, identified mostly by the Mission parapet over the central entrance.

The lack of other Mission Revival buildings and the 1911 date make the Liberty Church particularly notable from a stylistic standpoint. The other examples in Arizona are all related to the railroads including the El Paso and Southwestern YMCA building, 1905, in Douglas, the Santa Fe Depot in Prescott, from 1907, and the Santa Fe Freight depot in Kingman built in 1907. Two other significant Mission Revival structures were in the advanced planning stages. The San Marcos Hotel in Chandler is perhaps the foremost example. Constructed in 1912-13, the San Marcos was designed by California architect, Arthur Benton, a major proponent of the Mission Revival style.

The other prominent Arizona example is St. Mary's Basilica in Phoenix. The main form of the existing St. Mary's was also completed in 1914. There is also a notable Mission Style school in Patagonia, completed in 1914. The appearance of the Mission Revival style in Arizona is to be expected, since there are two authentic eighteenth century Missions in Arizona that formed the basis of the movement to preserve the heritage and design of the missions. The two major missions, both National Historic Landmarks, are Mission San Jose de Tumacacori, and the Mission San Xavier del Bac, outside of Tucson. San Xavier is among the most recognizable and iconic buildings in Arizona. Both missions are contemporary with the missions in southern California.

In the context of American architectural history, the first major appearance of the Mission Revival Style was constructed in 1893 for the Columbian Exposition in Chicago in 1893. Individual states were allowed to design their own exhibition buildings. Arthur Page Brown, San Francisco's leading architect at the time, designed the California Building, using forms and motifs from the California Missions (Collins, *National Register of Historic*

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Places nomination, The Single Family Residential Architecture of Josias T. Joesler and Helen Murphey in Tucson, Pima County, Arizona, 1927-1956, 2015).
Most recognizable were the Mission parapets at the entrances. The Mission

Revival movement flourished in southern California after the Exposition, promoted by Charles Fletcher Lummis mostly for its architectural aspects. In 1895, Lummis, and architect Arthur Benton founded the Landmarks Club, dedicated to the preservation of California's missions (Garrison, *National Register of Historic Places nomination, San Marcos Hotel, 1982*). The Mission Revival style that resulted from these origins typically appeared on churches, schools, and railroad stations.

Conclusion:

In summary, the Liberty Methodist Episcopal Church, South (Liberty United Methodist Church) meets the National Register criteria for its association with the initial growth years of the community of Liberty, Arizona. The church represents the maturation and corresponding stability of the Buckeye Valley and the settlement of Liberty which grew from a sparse settlement in the late 1880s to a sophisticated community able to sustain a church in 1911. The Liberty United Methodist Church has remained a vibrant part of the community, still functioning as an active part of the social fabric of Liberty. The later additions, Memorial Hall, 1948, and the Education Wing, 1964, both reflect and contribute to the ongoing role of the church in the social structure of Liberty. In addition, the Church represents the appearance of the Mission Revival style in Arizona at the time when the style was nationally prevalent. Virtually unaltered, Liberty United Methodist Church still embodies the distinctive characteristics of a nationally-recognized architectural style.

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Previous documentation on file (NPS):

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

Primary location of additional data:

- State Historic Preservation Office
- Other State agency
- Federal agency
- Local government
- University
- Other
- Name of repository: _____

Historic Resources Survey Number (if assigned): _____

10. Geographical Data

Acreeage of Property Less Than One Acre

Latitude/Longitude Coordinates (decimal degrees)
Datum if other than WGS84: _____

1. Latitude: 33-22-43 N Longitude: 112-29-14.6 W

Verbal Boundary Description (Describe the boundaries of the property.)

The boundaries of the property include two intersecting lots where the buildings sit, at the Northwest corner of Maricopa County 85 and Liberty School Road. Liberty School Road is on the East, MC 85 is on the South, a former irrigation canal runs along the West side, and the North boundary is evidenced by the transition from lawn to a cultivated field. A sketch map is attached.

Boundary Justification (Explain why the boundaries were selected.)

The boundaries correlate with two current tax parcels, as delineated by the Maricopa County Recorder's Office, Parcels **505-55-022** and **502-55-024**, where the buildings are sited. The lots have been owned by the church since the 1909 formation of the congregation when the land was donated by a parishioner.

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11. Form Prepared By

name/title: Roger A. Brevoort, MS, and Donna J. Reiner, PhD
organization: Brevoort Preservation Strategies
street & number: 102 E. Buchanan Street
city or town: Phoenix state: AZ zip code: 85004
e-mail: rbrevoort@cox.net
telephone: 602-690-8080
date: May 18, 2017

Returned

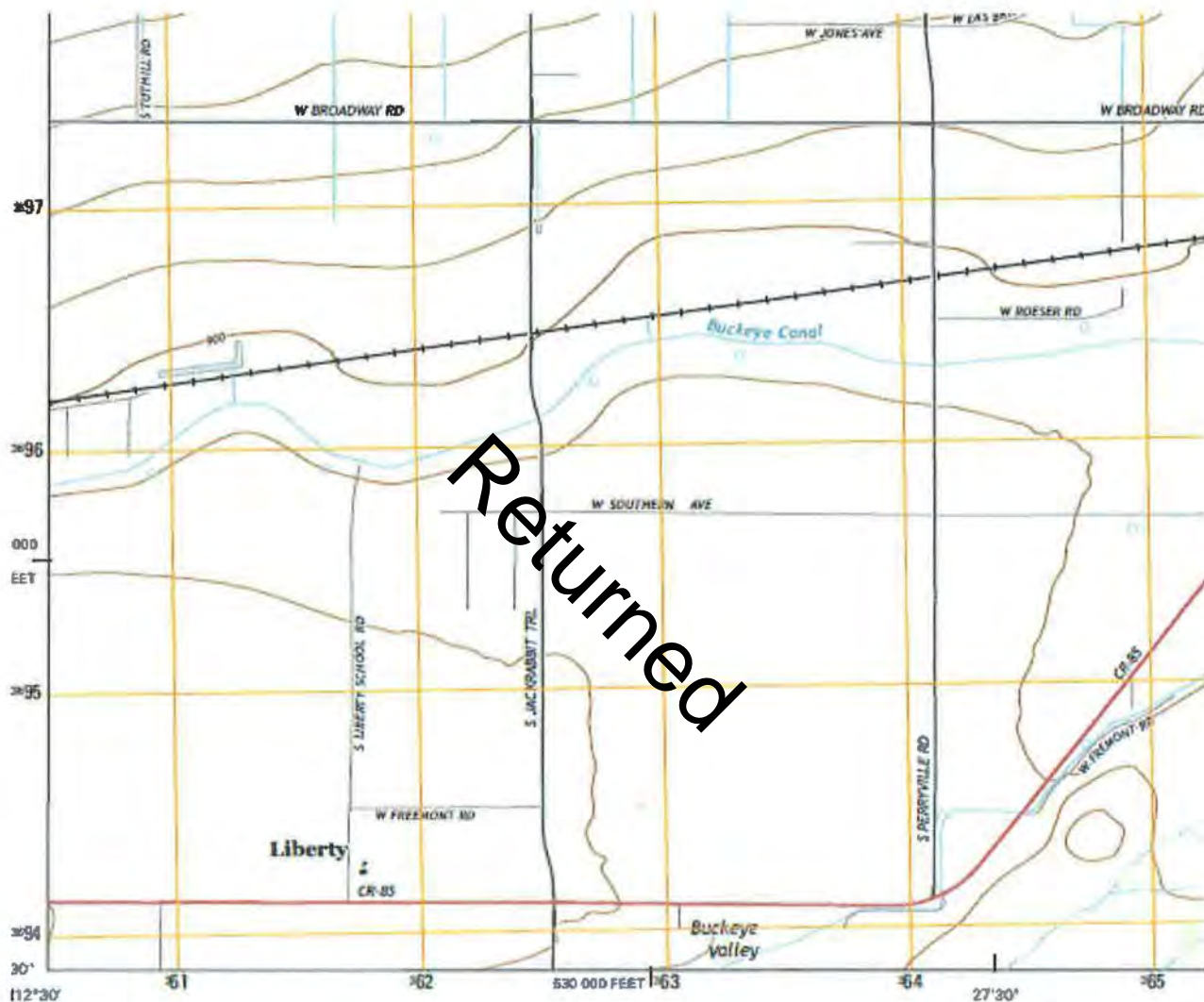
Liberty Methodist Episcopal Church, South

Maricopa, AZ

Name of Property

County and State

- **Maps:** A USGS map or equivalent (7.5 or 15 minute series) indicating the property's location.



USGS Quad. Perryville, AZ 2014

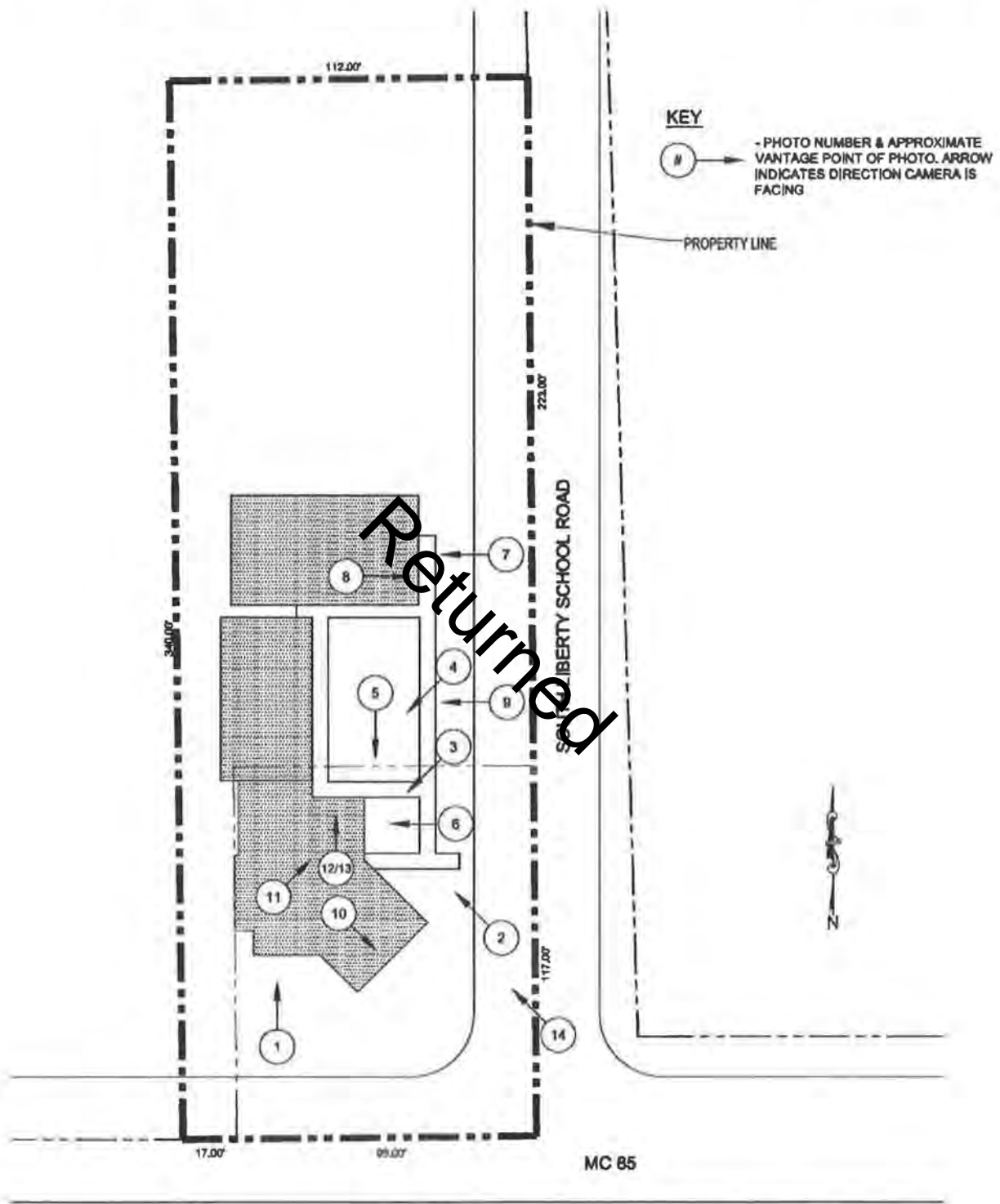
Liberty United Methodist Church is at the NW corner CR 85, and Liberty School Road.

- **Sketch Map -**

A sketch map is included as an attachment to this nomination form. The map locates the photographs and indicates the parcel lot lines and overall boundary of the nominated parcel.

Liberty Methodist Episcopal Church, South
Name of Property

Maricopa, AZ
County and State



LIBERTY UNITED METHODIST CHURCH
SITE PLAN - 7598 South Liberty School Road, Buckeye, AZ 85326



1:40

1

Liberty Methodist Episcopal Church, South
Name of Property

Maricopa, AZ
County and State

Photographs



1 of 14.

Name of Property: Liberty United Methodist Church

City or Vicinity: Liberty (Buckeye)

County: Maricopa **State:** Arizona

Photographer: Roger A. Brevoort

Date Photographed: 5/20/2017

Description of Photograph(s): View looking North, at the south elevation and one of two primary entrances. This entrance was in active use until 1954 when the congregation began using the east entrance due to the traffic and relationship to the main road, Maricopa Highway 85. Note the agricultural land to the immediate west of the church, still in active cultivation and use for growing alfalfa.

Liberty Methodist Episcopal Church, South
Name of Property

Maricopa, AZ
County and State



2 of 14

Name of Property: Liberty United Methodist Church

City or Vicinity: Liberty (Buckeye)

County: Maricopa **State:** Arizona

Photographer: Barry Doyle

Date Photographed: 10/4/2016

Description of Photograph(s) View looking to the northwest. The bell tower and entrance from the east elevation of the church. This is now the active entrance. Note the stained glass over the door, and in the two flanking windows. The educational wing, constructed in 1964, appears to the north (right) in the photo.

Liberty Methodist Episcopal Church, South
Name of Property

Maricopa, AZ
County and State



3 of 14.

Name of Property: Liberty United Methodist Church

City or Vicinity: Liberty (Buckeye)

County: Maricopa **State:** Arizona

Photographer: Barry Doyle

Date Photographed: 10/4/2016

Description of Photograph(s): View to the west, featuring main entrance and stained glass over the door, and the open truss brackets supporting the shed roof over the entry.

Liberty Methodist Episcopal Church, South
Name of Property

Maricopa, AZ
County and State



4 of 14

Name of Property: Liberty United Methodist Church

City or Vicinity: Liberty (Buckeye)

County: Maricopa **State:** Arizona

Photographer: Roger A. Brevoort

Date Photographed: 5/20/2017

Description of Photograph(s) View looking to the south, showing the north elevation, the connection of the educational addition, and the roof ventilator at the peak of the main pyramidal/hip roof.

Liberty Methodist Episcopal Church, South
Name of Property

Maricopa, AZ
County and State



5 of 14

Name of Property: Liberty United Methodist Church

City or Vicinity: Liberty (Buckeye)

County: Maricopa **State:** Arizona

Photographer: Roger A. Brevoort

Date Photographed: 5/20/2017

Description of Photograph(s) Looking southwest at the bell tower, one of the key Mission Revival features of the building.

Liberty Methodist Episcopal Church, South
Name of Property

Maricopa, AZ
County and State



6 of 14

Name of Property: Liberty United Methodist Church

City or Vicinity: Liberty (Buckeye)

County: Maricopa **State:** Arizona

Photographer: Roger A. Brevoort

Date Photographed: 5/20/2017

Description of Photograph(s) Looking west at the bell tower, one of the key Mission Revival features of the building. Note that this tower is open, due to the former location of the bell that was actively used.

Liberty Methodist Episcopal Church, South
Name of Property

Maricopa, AZ
County and State



7 of 14

Name of Property: Liberty United Methodist Church

City or Vicinity: Liberty (Buckeye)

County: Maricopa **State:** Arizona

Photographer: Roger A. Brevoort

Date Photographed: 5/20/2017

Description of Photograph(s) Looking west at the primary façade of Memorial Hall. The parapet was designed to be similar to the south elevation. The cornerstone at the lower left documents the completion in 1948. The building was dedicated to the memory of five soldiers from Liberty killed in World War II.

Liberty Methodist Episcopal Church, South
Name of Property

Maricopa, AZ
County and State



8 of 14

Name of Property: Liberty United Methodist Church

City or Vicinity: Liberty (Buckeye)

County: Maricopa **State:** Arizona

Photographer: Roger A. Brevoort

Date Photographed: 5/20/2017

Description of Photograph(s) Looking east, at plaque on interior of the east wall of Memorial Hall.

Liberty Methodist Episcopal Church, South
Name of Property

Maricopa, AZ
County and State



9 of 14

Name of Property: Liberty United Methodist Church

City or Vicinity: Liberty (Buckeye)

County: Maricopa **State:** Arizona

Photographer: Roger A. Brevoort

Date Photographed: 5/20/2017

Description of Photograph(s): Looking west at courtyard and educational building completed in 1964 that is effectively an addition to the main church.

Liberty Methodist Episcopal Church, South
Name of Property

Maricopa, AZ
County and State



10 of 14

Name of Property: Liberty United Methodist Church

City or Vicinity: Liberty (Buckeye)

County: Maricopa **State:** Arizona

Photographer: Roger A. Brevoort

Date Photographed: 5/20/2017

Description of Photograph(s) View looking south in the church, into the extension to the southeast. The two sections of the church can be separated using the multi-panel pocket doors that are in place and functional.

Liberty Methodist Episcopal Church, South
Name of Property

Maricopa, AZ
County and State



11 of 14

Name of Property: Liberty United Methodist Church

City or Vicinity: Liberty (Buckeye)

County: Maricopa **State:** Arizona

Photographer: Roger A. Brevoort

Date Photographed: 5/20/2017

Description of Photograph(s) Looking to the north showing the sanctuary, and the stained glass windows currently in place.

Liberty Methodist Episcopal Church, South
Name of Property

Maricopa, AZ
County and State



12 of 14

Name of Property: Liberty United Methodist Church

City or Vicinity: Liberty (Buckeye)

County: Maricopa **State:** Arizona

Photographer: Barry Doyle

Date Photographed: 10/4/2016

Description of Photograph(s): Looking east, primarily at the oak ceiling that is a dominant characteristic of the sanctuary. The central light fixture, now enclosed, was originally a ventilator.

Liberty Methodist Episcopal Church, South
Name of Property

Maricopa, AZ
County and State



13 of 14

Name of Property: Liberty United Methodist Church

City or Vicinity: Liberty (Buckeye)

County: Maricopa **State:** Arizona

Photographer: Roger A. Brevoort

Date Photographed: 5/20/2017

Description of Photograph(s) Looking east, primarily at the ceiling, and the boxed framing that is a dominant characteristic of the sanctuary.

Liberty Methodist Episcopal Church, South
Name of Property

Maricopa, AZ
County and State



14 of 14

Name of Property: Liberty United Methodist Church

City or Vicinity: Liberty (Buckeye)

County: Maricopa **State:** Arizona

Photographer: Archival Image

Date Photographed: ca. 1954.

Description of Photograph(s) Historic image from church archives, circa 1954, looking northwest at the east elevation and entrance. The church is very similar in appearance, although the exposed rafters and brackets supporting the entry roof are white in this photo. The concrete foundation is also visible. Comparison with the current images documents that the church is substantially the same in appearance today.

UNITED STATES DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICE

NATIONAL REGISTER OF HISTORIC PLACES
EVALUATION/RETURN SHEET

Requested Action: Nomination

Property Name: Liberty Methodist Episcopal Church, South

Multiple Name: _____

State & County: ARIZONA, Maricopa

Date Received: 9/7/2017 Date of Pending List: 10/4/2017 Date of 16th Day: 10/19/2017 Date of 45th Day: 10/23/2017 Date of Weekly List: _____

Reference number: SG100001752

Nominator: State

Reason For Review:

Accept Return Reject 10/23/2017 Date

Abstract/Summary
Comments: _____

Recommendation/
Criteria _____

Reviewer Lisa Deline Discipline Historian

Telephone (202)354-2239 Date 10/23/17

DOCUMENTATION: see attached comments: yes No see attached SLR : No

If a nomination is returned to the nomination authority, the nomination is no longer under consideration by the National Park Service.

**United States Department of the Interior
National Park Service
National Register of Historic Places**

**Comments
Evaluation/Return Sheet**

Property Name: Liberty Methodist Episcopal Church, South
Property Location: Maricopa County, AZ
Reference Number: SG - 1752
Date of Return: 10/30/2017

Reason for Return

The Liberty Methodist Episcopal Church, South is being returned for substantive corrections. The property is being nominated under Criterion A and C at the local level for a period of significance of 1911-1964. The property does meet the NR Criterion under C for architecture. However, the case has not been made under Criterion A for Community Planning and Development(CP&D) and should be dropped.

Please update the Section 8 dropping Criterion A and CP&D as an area of significance. In the narrative statement of significance, move the information on page 11 from under the heading Criterion A: Community Planning and Development to the end of Section 8, under a revised heading: "Additional History/Context." This information does provide some useful history regarding this area.

Please feel free to contact me if you have any questions.

Lisa Deline
Historian, National Register of Historic Places
Lisa_Deline@nps.gov

**ARIZONA STATE HISTORIC PRESERVATION OFFICE (SHPO)
NATIONAL REGISTER NOMINATION
TRANSMITTAL FORM
FEDERAL EXPRESS**

DATE: November 15, 2017

TO:

**Edson Beall
National Register of Historic Places
1849 C Street NW, Mail Stop 7228
Washington, D.C. 20240**

FROM:

**William Collins
National Register Coordinator
State Historic Preservation Office
1100 West Washington Street
Phoenix AZ 85007**

National Register Nomination Resubmittal:

**Liberty Methodist Episcopal Church, South
Buckeye, Maricopa County, Arizona**

The preparer has revised the document based on comments from our reviewer, Lisa Deline. Should you have any questions or concerns, please contact me at wcollins@azstateparks.gov or 602.542.7159.