

BUILT FROM BEET SUGAR:
COMMUNITY ATTACHMENT AND THE REMNANTS OF INDUSTRY

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DEDICATION

To Kelly Tovar and Victoria Alaniz. You read and reread, listened, edited, challenged, traveled, incentivized, encouraged, raged, and loved me through this process.

I owe you more than these few words.

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Glendale Arizona's original beet sugar factory, built in 1906, resides in the city's historic downtown, defying metropolitan Phoenix's progressive habit of tearing down historic properties. This thesis endeavors to unpack and rediscover the continuing legacy of the deindustrialized factory, and how in a vacant and seemingly abandoned state, few within the community of citizens, local governments officials, and investors advance any definite plans for renovation, rehabilitation, or even demolition. The purpose of this research is to better understand why the city of Glendale, encompassing past and present generations of residents, remains content with the now derelict state of the Beet Sugar Factory and how the city's past, present, and future are reflected in its enduring influence. Analytical research looked to uncover how community attachment and sentimentality significantly influence the continued existence of the Beet Sugar Factory, despite the factory no longer offering any economic influence. Research into the extensive notes on beet sugar experimentation at the end of the nineteenth century and historical newspaper data provided evidence of the factory's early success with securing investments and producing beet sugar and then the subsequent failure and slide into abandonment. Oral interviews with present government officials and residents, modern newspaper articles, and current podcasts were juxtaposed with earlier commentaries and analysis, clearly presenting a timeline of the Beet Sugar Factory's fall from prominence to neglect while maintaining a place of sentimental reverence within the community. The outcome of this research resulted in revealing that Glendale's beet sugar factory is a microcosm of how

community sentimental attachment in an urban environment, despite decades of waning purpose and eventual decline by desertion, is the heart of preservation. In the end, community attachment within an urban environment is more important to preservation than detached criteria.

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Thesis

Deindustrialization in America unwittingly led to the romanticization of the abandoned vestiges of the Industrial Age and succeeding decades of continued manufacturing growth and change. Recent generations of urban explorers, amateur historians, and preservation enthusiasts set their ambitions on ruin survivalism. While the world is strewn with an ever-growing collection of material tribute to mankind's great achievements, immense losses, and even brutal, best-left-forgotten behavior, the smokestacks of abandoned factories join the silent chorus of weathered statues, hallowed battlefields, sacred cemeteries, and the crumbling walls of innumerable historic sites. In introduction to their book *Beyond the Ruins: The Meanings of Deindustrialization*, social and political historian Jefferson Cowie and Joseph Heathcott, professor of urban studies, describe deindustrialization as a post-World War II movement where the victor stripped the "vanquished nations of industrial power."¹ For the United States though, deindustrialization became a domestic attack on industry under the guise of "restructuring" or "downsizing" as manufacturing plants and company towns shuttered their doors for good midway through the twentieth century. Across the nation today, the corpses of warehouses and factories remain like the warm afterglow of an explosive firework. They stand testament to what many onlookers and enthusiasts alike consider a simpler if visionary time for the American economy. Perhaps this affection for a bygone, idealistic era is a large part of the reason why an old beet sugar factory in the Phoenix suburb of Glendale, Arizona still holds an enigmatic yet powerful hold on the local community of residents.

¹ Jefferson Cowie and Joseph Heathcott, ed, *Beyond the Ruins: The Meanings of Deindustrialization* (Ithaca : ILR Press, 2003), P 1, <http://archive.org/details/beyondruinsmeani0000unse>.

Constructed in 1906, Glendale's beet sugar factory still stands as a microcosmic remnant of how the meaning of place shifts and evolves with each succeeding generation, its purpose and material legacy dependent on an ever evolving and growing urban area. As Glendale's population and economic methods grew and changed from decade to decade, the beet sugar factory's place within the community also waxed and waned with the times. Sometimes its very presence going unrecognized for years at a time, the city's preservation of the Beet Sugar Factory unwittingly continued for over a century. The efforts surrounding the preservation of deindustrialized, abandoned spaces are sometimes as ambiguous as the ruins themselves. If questioned, many residents in Glendale today would be hard-pressed to tell you anything about the Beet Sugar Factory, including its name or original purpose.² But what they will say though is that it has always been there, a permanent backdrop to not only their personal lives, but also an ever-growing and changing city. Their parents and grandparents remember a functioning business, if not that of beet sugar processing. All a Glendale resident needs to hear is "big brick building" and they know exactly what structure. At five stories, it towers over the one, and occasional, two-story buildings of the historic downtown section of Glendale in which it exists. Its one remaining smokestack still reaches high above the city, while its almost perfect façade defies its age. As one of the most recognized buildings in the metropolitan Phoenix area, it is confounding that the Beet Sugar Factory's history remains a mystery to many residents. Yet, no one seems disturbed by its dilapidated presence.³ To the contrary, it is a continual topic of conversation between local media and community

² Jessi Pederson, Interviewed by Nicole Rodrigues, December 16, 2022.

³ Pederson Interview.

members, with occasional but consistent efforts to somehow find more value in its survival besides as a reminder of a much different time for Glendale.

The Beet Sugar Factory’s process of preservation is unique in many ways, especially considering the nature of the metropolitan Phoenix area which is a transitory region with a population whose roots are usually somewhere outside the desert valley. While Arizona, the land of snowbirds and winter visitors, continues to market itself as one of the last remaining vestiges of the Wild West, there are few examples of that by-gone era still standing in the central cities. Unique and unusual at over 100 years-old, the Beet Sugar Factory garners attention from new and old valley residents. In April of 2021, a Phoenix listener called into the Valley 101 podcast to ask the questions in the minds of many Phoenicians— just what is that five-story, brick monstrosity that hovers over the city of Glendale, and are there any plans for future use of the seemingly deserted building? Voted one of the valley’s “worst eyesores”, the old Beet Sugar Factory nevertheless still captures the imagination of locals.⁴ What the podcast hosts soon discovered exposed more than an unlikely and astounding history of one of the valley’s most unsuccessful industrial experiments. The hosts, upon further research, ironically noted that “the building has a connection to the development of Glendale”, seemingly unaware of the factory’s historical significance to Glendale. The hosts soon introduced the present generation of valley residents to the singular and complex story of how one building forever transformed the face of a fledgling farming community and eventually helped

⁴ Parker Leavitt, “Readers’ Picks: Worst West Valley Eyesores,” *The Arizona Republic*, accessed October 19, 2021, <https://www.azcentral.com/story/news/local/glendale/2016/02/16/readers-picks-worst-west-valley-eyesores/78325058/>.

produced Arizona's sixth largest city.⁵ It is a saga that while unacknowledged by many current community members no less includes them in its tale of triumph and failure, of hope and disillusionment, and of a physical touchstone by which the city's present and future can be measured. While the Beet Sugar Factory's current value to Glendale exists in a steady flow of conversation and opinion, it none the less offers insight into community attachment to vacant remnants of a city's beginnings.

One could argue that the city of Glendale owes its very existence to the old factory, though to make such a declaration would confuse many local citizens today. For them, it has always been a place of abandoned mystery. But just over a century ago, it was the heart through which a fledgling community began to draw its lifeblood. When city centers across the nation held the reigns of industrial growth, a group of three hundred orchard growers and small farmers living in an unincorporated section of a desert valley built a factory in 1906. And with it, they built a city; a community; a microcosmic, yet short-lived epoch where financial forces and sheer will of spirit aligned to birth a bustling suburb. They built the Beet Sugar Factory. And then it went bankrupt in 1913, almost forty years before the post-World War II era of deindustrialization. The Beet Sugar Factory's exact date of "deindustrialization" is unclear. If the date is set as the last time it functioned as its original purpose as a beet sugar processing factory, then the year is 1913. If the timeline concludes at the moment of the last manufactured product, then the year is 1980 when the Squirt Bottling Company moved out. And if it is set when the building was emptied and the doors closed on business for the last time, then the year

⁵ Maritza Dominguez, "What's the History of the Beet Sugar Factory in Glendale? Valley 101 Digs In," The Arizona Republic, accessed October 19, 2021, <https://www.azcentral.com/story/news/local/phoenix/2021/04/19/podcast-whats-history-beet-sugar-factory-glendale/7245840002/>.

is 1985. Nevertheless, it has survived dismantling, plodding its way through decades of war as a soy sauce factory, a soda bottling factory, and a storage warehouse, until its final shuttering. If recognized for only the seven years as a failing beet sugar factory, its demise should have happened 110 years ago. Instead, it still bravely and brazenly stands, towering over a city who has no need of its presence yet loves it with a gentleness birthed of nostalgia. The continued survival of Glendale's Beet Sugar Factory is a microcosm of sentimental attachment to abandoned, deindustrialized buildings and as such offers insight into community attachment in an urban space.

This thesis will uncover and dissect the complexities of a community's relationship with an abandoned factory through the lens of a diverse and changing populace, and how despite decades of neglect, the building remains intact because the locals would rather have it in its crumbling, derelict state than not have it at all. Mid-twentieth-century deindustrialization birthed a new concept of preservation – that of ruin survivalism, or the desperate urge to save the forgotten spaces that once housed the centers of active growth and progress. Present day Glendale's surge towards a bright and progressive future is unhindered by its unrelinquishing hold on its brick-walled past. The Beet Sugar Factory's dogged existence through decades of neglect and lurching, but never completed, redevelopment, owes its survival to the past and present generations of Glendale residents whose complicated sentimentality will not allow for its complete destruction.

The preservation of historic structures depends entirely on human connection. Significance and value are measured not by mere historic context, but more closely gauged by feeling, mystery, and personal association. Social psychologist Irwin Altman

and Setha Low, professor in environmental psychology, discuss in their book *Place Attachment* a complex blend of “appropriation, attachment, and identity” that often dictate a building’s future more than historical facts and figures.⁶ These places, particularly within an urban environment, become the crossroads where past generations intersect with emerging new community members and their very existence depends on an uncontrollable factor of human sentiment. The Beet Sugar Factory continues to stand sentinel over a city whose present moves ever farther from the building’s most influential years because the drive for preservation is not so much about the past as much as it is about the present.⁷ Just as Glendale’s birth story is incomplete without mention of the Beet Sugar Factory, so now the factory must remain in the peripheral background of an ever-growing, changing suburb if only to supply context for the city’s current success and to be appreciated by each generation.

The Beet Sugar Factory’s birth represented more than a monetary investment with a promise of massive return. It ushered in a paradigm shift for the town swiftly evolving into a city. Residents who witnessed the coming of the factory represented primarily irrigation farmers, ranchers, and homesteaders. The town, then barely two decades old, boasted 100,000 acres of desert land open for development with a brand-new canal constructed in 1885, Grand Avenue completed by 1888, a grammar school and library opened in 1895, and a Santa Fe Railroad rail line. The turn of the twentieth century loomed bright for the community of roughly 300 individuals. And that early group projected upon the Beet Sugar Factory all the hopes and dreams of matching, if not

⁶ Irwin Altman and Setha M. Low, *Place Attachment* (Springer Science & Business Media, 2012). P 87.

⁷ Jessi Pederson, Interviewed by Nicole Rodrigues, December 16, 2022.

surpassing, other sugar towns.⁸ This belief resulted in many early residents claiming the Beet Sugar Factory as the reason they migrated to the valley. The tripling of the population over the decade from opening to closing directly developed in reaction to monetary promise and communal haven. They came for the beets. But they stayed for the community. Opening in 1906, the great beet sugar experiment ultimately failed. While the dream of being a “Sugar City” may have never reached fruition, an enduring legacy of where it all began still stands.⁹ The monetary investment was lost, but the aspirations produced in its place thrives even today.

Community sociologist Jennifer E. Cross, in her article “Processes of Place Attachment: An Interactional Framework”, asks the question “how do people form place attachments through interaction with others and with places over time?”¹⁰ Her research into the academic definition of “place” juxtaposed with individual experiences within the urban and rural landscape led her to theorize about seven common processes by which people develop a deep and abiding connection to a space. She suggests that one can more easily understand place attachment via sensory, narrative, historical, spiritual, ideological, commodifying, and material dependence processes.¹¹ Every place of significance to an individual, a community, city, state, nation, or world receives its worth by way of human attachment. For the community members who initially built the Beet Sugar Factory, their reasons were commodifying in that their immediate need for industrialization

⁸ Harold A. Hoffmeister, “In Defense of the Sugar Beet Industry of the Western United States,” *Yearbook of the Association of Pacific Coast Geographers* 10 (1948): 3–9.

⁹ Carol J. Coffelt St Clair and Charles S. St Clair, *Glendale*, Illustrated edition (Charleston, S.C: Arcadia Publishing, 2006).

¹⁰ Jennifer Eileen Cross, “Processes of Place Attachment: An Interactional Framework,” *Symbolic Interaction* 38, no. 4 (2015): 494.

¹¹ Cross. P 501.

transformed the arid land of the Salt River Valley into a mirage of desired traits.¹² The factory brought individual jobs, a promise of fortune and transformation for their little town, and population growth. Glendale became almost solely materially dependent on the beet sugar factory's distribution of physical and illusionary provisions. When the desert refused to acquiesce to the needs of both farming and factory, the historical processing of experience over decades of use, reuse, rehabilitation, and finally abandonment secured the Beet Sugar Factory's place within an ever-evolving city.¹³ The narratives of past and present generations keep its mystery alive¹⁴. Ideologically and spiritually, the original purpose for the factory established a haven – as a shield for original residents, a shelter for those who would eventually come seeking safety, and a place where the common goals of likeminded groups worked in tandem to provide for individual needs and expectations.¹⁵ Today, as the brick structure dominates Glendale's city skyline, one gets a sense of just how extraordinary the Beet Sugar Factory must have been and why community attachment refuses to allow it to be ignored.

Those early era residents solidified the factory's "place" within the community when they laid their hopes in its foundation. This importance of "place" remains a notion reiterated, researched, and heralded continually, not only by academics, historians, and preservationists, but also by poets, lyricists, writers, and dreamers and cannot be minimized in all realms of human history. Melody Warnick, writer at Virginia Tech and

¹² Dean Smith and Paula Ilardo, *Glendale: Century of Diversity. An Illustrated History*, 2nd Updated edition (City of Glendale, Arizona, 2000).

¹³ "Beet Sugar Factory History, Glendale, Arizona," accessed April 1, 2021, <http://molokane.org/molokan/Locations/Americas/Arizona/Noon.htm>.

¹⁴ "Edna Meyer and Retha (Bolding) Beveridge Oral History Interview Transcript - Listening to Glendale's Past - Arizona Memory Project," accessed March 20, 2021, <https://azmemory.azlibrary.gov/digital/collection/gpllgp/id/58>.

¹⁵ Cross, "Processes of Place Attachment."

author of the book *This is Where You Belong: The Art and Science of Loving the Place You Live* wrote, “To be rooted is perhaps the most important and least recognized need of the human soul,” and as such, finds its way through the human expression of thought via textual form.¹⁶ A technical definition of place attachment dims in comparison to individual visceral response to reminisces. While the Beatles reminisced about “Penny Lane” and Frank Sinatra belted out his love for “New York, New York,” Jane Austen wrote of *Mansfield Park* while L.M. Montgomery defined a young orphan by her location as *Anne of Green Gables*, each denoting the significance of place for their audiences. Minds wander to various locations where personal and public interactions with family, friends, and community intertwine, cross, and diverge in a vast display of past and present memory and sentiment. After all, is this not what personal attachment to place is all about- a return not only mentally and emotionally to the location of happenings and nostalgia, but also the physical revisit? Over a century later, Glendale residents have only to look towards downtown Glendale, drive down 51st Avenue, or walk Lamar Road to process the lasting, remaining significance of the Beet Sugar Factory. Once, Glendale residents identified themselves as being from the city with a beet sugar factory.¹⁷ Now, Glendale residents can say they are from the city with the stadium for the Cardinals (the state NFL team). The continual evolution of the urban environment provides each generation with places of attachment. The Beet Sugar Factory’s value to each community shifts by increasing or decreasing degrees with each succeeding population change; yet its allure remains none-the-less.

¹⁶ Melody Warnick, *This Is Where You Belong: The Art and Science of Loving the Place You Live* (New York, New York: Viking, 2016), <http://archive.org/details/thisiswhereyoube0000warn>. Quoting Simone Weil, p 16.

¹⁷ Smith and Ilardo, *Glendale*.

An ambitious, diverse, and adventurous community developed the first memories of the birth of industry in Glendale.¹⁸ While community attachment keeps the old factory standing today, it was the basic human drive for success that built it in the past. The construction of the Beet Sugar Factory represents the culmination of almost a century of American research, experimentation, development, and adaptation of Europe's beet sugar culture which dated back to the Napoleonic Era. The years 1888 to 1913 are America's beet sugar era, and the desert factory in Arizona reached completion just seven years before the end of the sugar boom. By the early twentieth century, "sugar cities" were thriving across the country, including in the nearby regions of California and New Mexico, producing millions of dollars in revenue.¹⁹ But how beets eventually found their way to the soil of the Salt River Valley is a tale now buried in the sands of Glendale's remarkable history, yet imperative for understanding the current significance of the factory. The arid land of central Arizona is presently unrecognized as a beet growing region, but people at the beginning of the 1900's viewed the Salt River Valley as much more than a citrus growers paradise.²⁰

The American period of beet sugar industry is second to the European discovery of use and process. By the time beet sugar processing made it to the shores of the United States, the beet sugar industry in Europe was in full swing and wildly lucrative. In 1747, German apothecary Andreas Marggraf had initially determined that the sugar crystals in beets were identical to those in sugarcane.²¹ Less than a century later, in 1806, when

¹⁸ Smith and Ilardo.

¹⁹ "History of Sugar City | Sugar City, Idaho," accessed October 11, 2022, <https://sugarcityidaho.gov/history-of-sugar-city/>.

²⁰ Smith and Ilardo, *Glendale*.

²¹ Leonard J. Arrington, "Science, Government, and Enterprise in Economic Development: The Western Beet Sugar Industry," *Agricultural History* 41, no. 1 (1967): 1-18.

Napoleon Bonaparte had instituted the “Continental System” restricting trade between French allies and Great Britain and thereby halting the importation of cane sugar to those nations within the “System,” the search for an alternative sugar source led the French to further improve the methods for beet sugar extraction. This development proved to be wildly successful and within six years, France established the largest beet sugar industry to date, with forty open factories. Together they produced 16,758 acres of sugar beet crops yielding 98,813 tons of beet sugar.²² This financial success was enough to encourage early American farmers to try their luck at beet sugar farming.

The surge in beet sugar commodities captured the attention of American farmers and in the 1830s initial trials with beet crops were underway in Northampton, Massachusetts. While European agricultural worker accepted the toils required for beet harvesting, American farmers did not, rejecting a traditional “garden-like” approach, and investing in methods of mass production.²³ As Leonard Arrington, a mid-century professor of economics, noted in his article “Science, Government, and Enterprise in Economic Development: The West Beet Sugar Industry”, while America experienced intense interest and endeavored to develop an American beet sugar industry at that time, dependence on labor-saving machinery impeded progress as “the nation was not yet ready for the labor-intensive, garden-like culture required by beet sugar”.²⁴ Crops were of inferior quality, farmers lost interest, and the industry experienced a hiatus until 1863, when due to restrictions on the importation of cane sugar and molasses from the South,

²² Arrington. “Science, Government, and Enterprise in Economic Development: The Western Beet Sugar Industry,”

²³ Arrington. “Science, Government, and Enterprise in Economic Development: The Western Beet Sugar Industry,”

²⁴ Arrington, “Science, Government, and Enterprise in Economic Development.” P 3.

the United States Department of Agriculture (USDA) implemented beet research again. Earlier reports looked north for the heart of America's beet sugar industry, however it was further west and even south that experienced the highest levels of success. The nation's first commercial beet sugar factory opened in 1870 in Alvarado, California.²⁵ By 1891, the United States boasted of six successful beet sugar factories and by 1892 the nation produced a total of 27,083,322 pounds of beet sugar.²⁶

Representatives for the territory of Arizona determined to experiment with the now proven commodity of beet sugar. One hundred and fifty-seven samples from across the Arizona territory initially produced disappointing results with an average of only 8.56 percent of sugar present in the juice and a purity level of 61.8. But the report hastily noted that, as Arrington also discussed seventy years later, samples given "intelligent and skillful care" averaged a higher 11.23 percentage of sugar and higher purity level of 68.3, while "neglected" samples fared even less.²⁷ Samples from higher elevations produced more sugar with the highest production originating from St. Joseph with a 16.3 percent of sugar and a purity of 81. The Salt River Sample, where Glendale is located, performed just above average at 10.22 percent sugar and 67.82 purity. The conclusion of the reports reads as follows:

²⁵ Thomas J. Osborne, "Claus Spreckels and The Oxnard Brothers: Pioneer Developers of California's Beet Sugar Industry, 1890-1900," *Southern California Quarterly* 54, no. 2 (1972): 117-25, <https://doi.org/10.2307/41170421>.

After the success of the United States' first beet sugar factory, the nation experienced a surge in "sugar beet culture", with the construction of factories perpetuating across the country. In Michigan alone, between 1898 and 1906, twenty-four beet sugar factories opened. While the Midwest flourished, the success of factories in California and even New Mexico convinced investors that a factory in the Salt River Valley of Arizona was possible. The last decade of the nineteenth century saw California as the nation's leading producer of beet sugar with the largest number of factories and sugar companies including the California Beet Sugar Company, the Western Beet Sugar Company, the American Beet Sugar Company, and the Western Sugar Refining Company.

²⁶ United States. Department of Agriculture, *Progress of the Beet-Sugar Industry in the United States, 1897-1909* (Washington, Govt. print.off., 1897), <http://archive.org/details/CAT10680038001>.

²⁷ United States. Department of Agriculture. *Progress*, P 56.

“The lessons we have learned are : (1) That here as elsewhere sugar beets must be grown with the utmost care; (2) that the cooler portions of the Territory, so far as observed, produce better beets than the warmer localities, and that experiments should be made as to what early planting will do in these warmer localities; (3) that the Kleinwanzlebener variety, so far as yet known, yields the best results in Arizona; and (4) that the soils of the valley stand in need of nitrogen and organic matter, possibly phosphoric acid also, and that previous occupation of the ground with alfalfa or other means of fertilization should be secured. Though many of the results are unfavorable, the occasional successes that have been secured show that there is ample reason for a continuance of the work.”²⁸

Reports like these from the USDA prompted further experimentation.²⁹

The next few years of reports showed continuing efforts in Arizona to advance the probability of a successful beet sugar industry within the arid region. Several aspects of territorial geography met constant review. Soil samples- “There is quite a variety of soils of different character in this area, and while there is considerable trouble with alkali it is believed that this problem can be easily controlled and that the locality will develop into one of the important irrigated districts of the West”³⁰; the impact of extremely hot and harsh weather- “The season was exceedingly dry and the beets suffered in consequence”; the possibility of future factories- “There is no factory agitation here and no prospect of any factories being constructed”; irrigation- “But nearly all of the water in California and in Washington and in certain portions of Arizona and in the Pecos Valley in New Mexico is now used to its fullest extent”³¹; and even the impact of insects with Arizona’s pine trees attracting crop damaging bugs. The turn of the twentieth century held little promise

²⁸ Arrington, “Science, Government, and Enterprise in Economic Development.” The Kleinwanzlebener variety hailed from Magdeburg, Germany.

²⁹ *Progress of the Beet-Sugar Industry in the United States in 1900*, 1901.

³⁰ United States. Department of Agriculture, *Progress*, P 36.

³¹ *Progress of the Beet-Sugar Industry in the United States in 1900*. P 39.

of a successful beet sugar industry for Arizona, yet experiments continued, and hope refused to be derailed.

In 1896, the University of Arizona (U of A) in Tucson heeded the call for the development of a beet sugar industry in the Southwest region and facilitated research and experimentation. The *Arizona Agricultural Experiment Station, Bulletin No. 26: Sugar Beet Experiments*, noted that reasons for investing time and money into beet sugar crop investigations were due to the success of factories in Eddy, New Mexico, and Chino and Los Alamitos, California even though early U of A results mirrored those of the USDA. But by 1903 though, the beet sugar progress report read differently for the Southwest. Reporting that Arizona took the lead during the experimental period of beet sugar research, the reports noted that “necessity has compelled these western people to make a closer study of things adapted to their conditions” while “they have been more united in their efforts to secure the capital to develop their resources”.³² Investors fluctuated in the years before between playing it safe and throwing caution to the wind by investing in a factory in the Salt River Valley, when the Eastern Sugar Company was formed to build

³² United States Department of Agriculture, *Progress of the Beet-Sugar Industry in the United States in 1903* (U.S. Government Printing Office, 1904). P 12. The USDA printed progress reports on the beet sugar industry in the country. In their 1897 report, they ascertained that the “beet belt” of the United States was a 1,129,000 square mile stretch of land divided into two sections- “The middle division of the temperate zone of the United States, lying between parallels 39 and 43, comprising Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, Ohio, Indiana, Illinois, Iowa, Nebraska, southern Idaho...” and “the district between parallels 36° and 39°, embracing the border States, Delaware, Maryland, Virginia, West Virginia, Kentucky, Tennessee, Missouri, with Kansas, Colorado, Utah, Nevada, and northern California.” The reports contained a timeline tracing American interest, experiments, and industrial developments in beet sugar culture beginning in 1869 with a review of European manufacturing. In 1872, it examined the Northampton experiments conducted by David L. Child from the 1830s. The next year, a factory in Alvarado, California is noted for having produced seven thousand tons of beats per annum. At various times, attention is paid to other nation’s successes with beet sugar production, specifically Germany and Russia, as comparisons are made with manufacturing in various regions of the United States. In 1892, between the six individual beet sugar producing companies, the nation produced a total of 27,083,322 pounds of beet sugar.

that factory “about 8 miles northwest from Phoenix, at a point called Glendale.”³³ The industrialization of Glendale transpired after decades of efforts on behalf of the federal government, the University of Arizona, and a small, daring community.

Every city possesses an identity – an identity constructed by social experience which shifts with each change within the local community. Public sociologist Michael Ina Borer in his article “From Collective Memory to Collective Imagination: Time, Place, and Urban Development” discusses how it is impossible to understand a city in its “totality”.³⁴ He states that “to recognize neighborhood identity construction as a dynamic process, the idea of place must be connected to the idea of time.”³⁵ In the narrative of Glendale’s history, the role of the Beet Sugar Factory has ebbed and flowed, transitioning from main character in an almost rags-to-riches saga to a peripheral role as the backdrop for an emerging, dynamic populace. Thus, each succeeding generation projects upon the factory a new identity and place within the community. Research into place attachment always returns to the one consistency that “emotion and feeling are central to the concept.”³⁶ While the decades have taken their toll on the factory’s facade, it does not deter a sentimentality that can be better understood only through the stories from one hundred years of community interaction with the Beet Sugar Factory.

In 1900, *Scientific American* said two-thirds of the world’s sugar production came from beets. The time arrived for Glendale to partake in the beet sugar dream.³⁷ In 1901,

³³ *Progress of the Beet-Sugar Industry in the United States in 1900*, 1901. P 13.

³⁴ Michael Ian Borer, “From Collective Memory to Collective Imagination: Time, Place, and Urban Redevelopment,” *Symbolic Interaction* 33, no. 1 (2010): 96–114, <https://doi.org/10.1525/si.2010.33.1.96>.

³⁵ Michael Ian Borer, “From Collective Memory to Collective Imagination: Time, Place, and Urban Redevelopment,” *Symbolic Interaction* 33, no. 1 (2010): p 97.

³⁶ Altman and Low, *Place Attachment*. P 4.

³⁷ “The Beet Sugar Industry,” *Scientific American* 82, no. 10 (1900): 147–147.

city founder William J. Murphy convinced local leaders and outside investors to take a million-dollar risk on “what may be regarded as a sort of experiment”, to quote the *Arizona Republican*.³⁸ When the factory opened on August 12, 1906, territorial newspapers reported on the impact expected for the surrounding farming communities with articles predicting “...there are few institutions that will do so much good to an agricultural community as will such an institution.”³⁹ The *Arizona Republican* declared the moment the “beginning of an epoch in the valley,” predicting that “the fact it [the factory] was put into motion was a very small thing in comparison with the now certain future of the beet raising business in the valley.”⁴⁰ The identity of Glendale swiftly shifted from agricultural to industrial, forever changing not only the economy, but also the structure of the community.

At the beginning of the twentieth century, Arizona newspapers from Prescott to Tucson consistently reported with great enthusiasm on the soon-to-come beet sugar factory with predictions of how it would not only transform the small Glendale farming community, but also promote an economic success that would sweep across the state. The disillusion of those hopes silenced the newspapers after 1913 and the Beet Sugar Factory receded to the sidelines, a colossal monument to failure. This economic collapse did not derail the city’s economic projection though. The factory had required a larger labor force, tripling the population to 1000 individuals in 1910 and almost 3000 by 1920.

³⁸ “Whirring Wheels”, *Arizona Republic*, 12 Aug 1906, Page 1. Accessed February 2, 2023. <https://www.newspapers.com/image/42180784/>.

³⁹ “Inspected Sugar Factory”, *Arizona Republic*, 1906-08-17 - Arizona Republican - Arizona Memory Project.” Accessed October 19, 2021. <https://azmemory.azlibrary.gov/digital/collection/sn84020558/id/51922/rec/125>.

⁴⁰ “Whirring Wheels” cont, *Arizona Republic*, 12 Aug 1906, Page 1. Accessed February 2, 2023. <https://www.newspapers.com/image/42180784/>.

Reasonable housing developments arose to meet the growing population's needs; commercial businesses outside of agriculture experienced significant growth; educational institutions were founded, and a political system set up.⁴¹ By 1910, two years before the factory declared bankruptcy and Arizona became the 48th state (February 14, 1912), the city of Glendale became incorporated. While the city continued to grow and expand economically, socially, and politically, it did so under the shadow of the empty Beet Sugar Factory whose presence daily reminded the city that risks, even when shrouded in failure, can produce unexpected, yet profitable results.

Years have passed since local media wrote about the factory. One of the most recent articles, printed on May 15, 2016, and entitled "The Final Curtain", noted that since its official closing in 1986, the "old landmark continues to languish" with the "roof deteriorated, concrete floors crumbled and windows... boarded up or punched out" and sadly "the hollowed-out factory is occupied only by pigeons" now.⁴² How remarkable then that in 1905, the same paper hailed the proposed factory as "the most important project" for the Salt River Valley.⁴³ In less than ten years, the Beet Sugar Factory devolved from conductor in Glendale's plans for a bright and lucrative future to a shocking vestige of unfathomable failure. Despite the unanticipated bankruptcy, the town's growth received the boost it needed to launch it out of a solely agricultural community and into that of an "industrial" city. For the generation of residents in 1906, their individual and community experience and identity forever changed with the Beet

⁴¹ "Beet Sugar Factory History, Glendale, Arizona."

⁴² "Glendale: Beet Sugar Factory", *Arizona Republic* 15 May 2016, Page F2. Accessed February 16, 2023. <https://www.newspapers.com/image/185595367/>.

⁴³ "Beet Sugar Factory: Completion of This Most Important Project Now Probable", *Arizona Republic*, 19 Sep 1905, Page 4, Newspapers.com, accessed February 16, 2023.

Sugar Factory's arrival and failure. The population boom of those succeeding seven years resulted from individuals and groups migrating to Glendale for the many jobs provided by the factory. Beet farmers were needed to grow and harvest the heartiest beets for sugar processing. Transportation via wagons and trains provided employment opportunities. Inside the factories, workers were needed for unloading, washing, and processing the beets, then loading the sugar commodity for transport out for sales, while management positions and investors kept a sharp eye on progress. The community experience of investing and building the factory shifted as the identity of the town grew and changed once operations began while an influx of foreigners brought unexpected and lasting influences.⁴⁴ Each change, though unnoted in newspapers or not publicly recognized in the moment, continued to place the Beet Sugar Factory as the heart of and purpose of economic growth.

Initially, the Beet Sugar Factory made good on an assumed promise of fortune, justifying the investment risk by financially peaking in 1912. The work needed to bring the factory to the point of full production reached beyond four brick walls, two smokestacks, and a rail line. The million-dollar investment included a search for outside farmers who knew how to grow and harvest beets. The local Glendale farmers, who produced orchards, vineyards, and grain, were ill-prepared for beet farming. The Southwestern Sugar and Land Company, original owner of the factory, hired the Greene and Griffin real estate firm to negotiate with a Russian religious, pacifist community to come to Glendale as the Russians had experience with beet harvesting in Russia. While the local farmers hinged the town's hopes on an agricultural industrial factory, these

⁴⁴ Smith and Ilardo, *Glendale*.

Russian Molokans (presently known as Spiritual Christians) wagered their very lives and futures on its promises.

The narratives from those early days live on in the present lives of the descendants of those first stakeholders. While some invested with their money, others gambled their lives, fortunes, and families on the promises of wealth, both tangible and religious. “Some queer people of Russia” wrote the *Arizona Republican* when describing the Molokan community in 1907.⁴⁵ After fleeing Russia for various religious reasons, the Molokans first settled in California in 1904, but soon found their new American home cities of San Francisco and Los Angeles to be too worldly and feared for their children.⁴⁶ By promising work at the factory and a plot of irrigated farmland for each family, Glendale also offered a religious haven where their unique spiritual views could be practiced without scorn. From its inception, Glendale’s founders had endeavored to establish the town as a religious sanctuary. Before 1900, the small community boasted a Methodist, Brethren, and Catholic church and announced itself to be the “Temperance Colony of Glendale.”⁴⁷ One advertisement read, “No saloons or gambling houses! No Drunken brawls! No jails! And no paupers!” while also offering “... the advantages of the city with the security and quiet and charm of the country.”⁴⁸ This promise of temperance along with monetary gain was enough enticement for thirty-five families, roughly 170 adult Russians, to move to Glendale in 1911. Unfortunately, the Beet Sugar

⁴⁵ “Some Queer People of Russia”, *Arizona Republic*, 29 Dec 1907, Page 9. Accessed February 14, 2023. <https://www.newspapers.com/image/42292576/>.

⁴⁶ Marshall E. Bowen, “Two Russian Molokan Agricultural Villages in the Intermountain West,” *Yearbook of the Association of Pacific Coast Geographers* 68, no. 1 (2006): 53–78, <https://doi.org/10.1353/peg.2006.0006>.

⁴⁷ St. Clair and St. Clair, *Glendale*.

⁴⁸ Smith and Ilardo, *Glendale*. P 25.

Factory went bankrupt within two years of their arrival. Difficulties with water, transportation, pestilence, and harvest in a summer of extreme heat colluded to force the Beet Sugar Factory's doors closed by 1913. The Spiritual Christians were less than willing to relinquish their newly gained lands and freedoms though.⁴⁹

The unfortunate closing of the factory just two years later gave the Spiritual Christian community little time to properly learn farming techniques needed for this desert area. They moved on from beet planting to “dairy, cotton and general farming” but struggled in the succeeding decade.⁵⁰ Soon, several families returned to California, while at least twenty families remained to continue carving out a new way of life for themselves. Their original purpose for migrating to Glendale depended on the success of the Beet Sugar Factory, yet its failure did not dissuade the heart of the Spiritual Christian community. This was not their first disappointment and they demonstrated for the rest of Glendale residents, beet farmers, investors, politicians, and disenchanted dreamers how to pick up and go on.

Each fall now, descendants of the Spiritual Christians open their farm to the public. Tolmachoff Farms on the corner of 75th Avenue and Bethany Home Road hosts the “AZ Field of Screams” where “new spine-chilling scenes” await the brave visitor.⁵¹ The farm also offers year-round produce, field trips, and other seasonal events. So noteworthy are the events at Tolmachoff Farms, it has made the “Ultimate Arizona

⁴⁹ “A Window to the Past,” Arizona Memory Project, accessed February 14, 2023, <https://azmemory.azlibrary.gov/nodes/view/148977>.

⁵⁰ “A Window to the Past.” P 19.

⁵¹ “Haunted: AZ Field of Screams”, *Arizona Republic*, 27 Sep 2022, Page C6. Accessed February 22, 2023. <https://www.newspapers.com/image/883210409/>.

Bucket List”⁵² and is recommended as a “beautiful destination” on a trip to Glendale.⁵³ A community gathering place now, Tolmachoff Farms boasts of being a fourth-generation establishment, tracing its roots to a group of daring, spiritual pacifists in search of a community where their unique identity could meld with an ever-changing, ever-growing suburb. The farm remains on the original parcel of land established in 1912, just as the Beet Sugar Factory still sits in the center of the block on 52nd Ave and Lamar Road.⁵⁴ While the Spiritual Christians adjusted and assimilated to a new way of life, the Beet Sugar Factory also went on to endure several reincarnations over the next 80 years. After the last beet harvest failed, the factory was bought in 1916 by the Holly Sugar Company and then the Great Western Sugar Company in the 1930s, after which it stayed empty for the next twenty-two years.⁵⁵ In 1935, Philip Ringer acquired the factory, and all its debts, at auction for only \$25,000.⁵⁶ Ringer leased the first two floors to the Squirt Bottling Company from 1937 to 1985. In 1940, before America entered World War II, the Showa-Shoya Brewery, which made soy sauce, rented the adjacent boiler room.⁵⁷ The business flourished for the duration of the war, as the U.S refused to import soy sauce from Japan, but went bankrupt soon after.⁵⁸ Tree-sweet Products was the last occupant, using the property as storage until 1985. The Ringer/Morgan family owned the property and

⁵² Sonja Haller, “Ultimate Arizona Bucket List: 15 Things to Do in Glendale,” The Arizona Republic, accessed February 22, 2023, <https://www.azcentral.com/story/news/local/glendale/2015/02/18/glendale-arizona-bucket-list-15-things-to-do/23253277/>.

⁵³ Microsoft Travel, “Bookmark These Beautiful Destinations for Your Trip to Glendale,” 1676770649, <https://www.msn.com/en-xl/lifestyle/lifestyletravel/bookmark-these-beautiful-destinations-for-your-trip-to-glendale/ar-AA17EUwG>.

⁵⁴ Kate Reed, “Tolmachoff Farms: Four Generations of Farmers - Raising Arizona Kids Magazine,” October 9, 2013, <https://www.raisingarizonakids.com/2013/10/tolmachoff-farms-four-generations-farmers>.

⁵⁵ “Beet Sugar Factory History, Glendale, Arizona.”

⁵⁶ “Beet Sugar Factory History, Glendale, Arizona.”

⁵⁷ Mari Tho, “For the Best Quality in Shoyu Look For,” n.d., 1.

⁵⁸ “Beet Sugar Factory History, Glendale, Arizona.”

surrounding block until current owner Ray Klemp took ownership of the Beet Sugar Factory. By 1986, the doors closed forever, and the Beet Sugar Factory has been silent for the last thirty-seven years.

The abandoned building has stood little-changed for over a century, while the surrounding plots that once housed cattle yards and farm fields now hold a car dealership, a marijuana dispensary, a firehouse, and even an entertainment studio which occupies the factory's original boiler room. The heart of downtown Glendale no longer resembles the open, desolate desert of a century ago, except perhaps for the Beet Sugar Factory that lingers, entombed in bygone days of a city's proud past. While Glendale's much-loved historic district's aging homes, century-old buildings, and parks evolve with new purpose as antique shops, restaurants, and event spaces, they do so under the shadow of a dying remnant of the city's first industrial venture. Within the brick veneer lies the stories of hundreds of people who once believed the secret of industrial triumph was found in sugar wrought from beets. An ever-changing and growing city thrives beyond the borders of 1906, but within its courageous spirit.

Today, Glendale boasts a population of over 250,000 individuals representing a diverse demographic breakdown.⁵⁹ The city's history of diversity is not a recent development, but rather constitutes a 140 year earnestness to build a thriving settlement that welcomed any and all who shared a vision for economic achievement and societal freedom.⁶⁰ Glendale's beginning was not a stilted, meandering endeavor of a singular

⁵⁹ "U.S. Census Bureau QuickFacts: Glendale City, Arizona," accessed May 25, 2021, <https://www.census.gov/quickfacts/fact/table/glendalecityarizona/PST045219>.

⁶⁰ Chris Kolmar, "Most Diverse Cities In Arizona For 2021," *HomeSnacks* (blog), December 21, 2020, <https://www.homesnacks.com/most-diverse-cities-in-arizona/>. While not an academic source, this site along with 2022 Most Diverse Places to Live in Arizona - Niche and Arizona Cities With The Largest Black Population [2023]: African American Population by City In Arizona (roadsnacks.net) place Glendale within the top ten most diverse cities in Arizona.

group's attempt to build a town in the middle of a desert. It was a swiftly shuffling confluence of entrepreneurs, farmers, religious asylum seekers, immigrants, dreamers, and doers whose separate and independent efforts unwittingly merged at the Beet Sugar Factory. Melded together from the first generation's common pursuit, their descendants daily add to the diversely beautiful tapestry that is Glendale.

The failure as a beet sugar processing plant represents only seven years of the building's saga. While the next seven decades are filled with equal measure of success and failure, it is the last thirty years of abandonment that tell the most interesting tale of them all. Without context, the empty hull of this once thriving business is just an allusive vestige of the boom-and-bust cycle in Glendale's beet sugar factory. Stephanie Meeks, former president and CEO of the National Trust for Historic Preservation, and Kevin C. Murphy, speechwriter for the National Trust for Historic Preservation, open their book *The Past and Future City: How Historic Preservation Is Reviving America's Communities* (2016) by asking the audience "What are the places in your community that matter to you personally?"⁶¹ In the city of Glendale, the Beet Sugar Factory remains a daily presence for today's local workforce, city drivers, and pedestrians for miles around. It dominates the city skyline, iconic in its own right to exist.

Over the last few decades, calls for renovations and rehabilitations have found their way to the front of community interest. As early as 1986, calls to "awaken the sleeping giant" with "shops, offices, a health club, and a 'fine, first-class restaurant'"

⁶¹ Stephanie Meeks and Kevin C. Murphy, *The Past and Future City: How Historic Preservation Is Reviving America's Communities* (Washington D.C.: Island Press, 2016), <https://www.ulib.iupui.edu/cgi-bin/proxy.pl?url=https://search.ebscohost.com/login.aspx?direct=true&db=nlebk&AN=1781783&site=eds-live>.

began.⁶² A Sugarbeet Market Place with an entertainment alley was proposed. By 2011, Glendale was humming with news that the new owner, Ray Klemp, who also owns AZ Wine Co, had plans to convert the factory for making wine, having been “inspired by the Guinness Building in Dublin – to make it a space for the manufacture and distribution of vodka, tequila, gin and specialty liqueurs.”⁶³ The expected opening was January 2012. And while none of these endeavors saw completion, there is yet to be a call for tearing the building down. Present, local residents would rather have it in its present, neglected state, than not have it at all.

A great example of the complexity of emotional attachment to the Beet Sugar Factory is represented by a grouping of articles from the *Arizona Republic* in 2001. Twenty-two years later, that one-time farming community hosted Super Bowl LVII. But in 2001 the location for the Arizona Cardinal’s stadium had yet to be decided. *The Arizona Republic* printed an op-ed piece entitled, “Why Build Cards a Stadium?”. While the article was more a rant on why not to reward the then disappointing NFL team, it also denoted Glendale’s history of risk-taking. At a time when investment in a failing, professional sports team was ridiculed in the headlines of newspapers across the state, Glendale weighed the investments versus the possible prodigious profit, just as it had ninety-five years before with beets. By August of 2002, the city secured the rights to

⁶²“Visions big for factory, but money is problem”, *Arizona Republic*, 19 Mar 1986, Page 141. Accessed March 6, 2023. <https://www.newspapers.com/image/120224919/>.

⁶³ The Beet Sugar Factory. “Forward Brands Distillery Gears Up for Debut in Historic Beet Sugar Factory,” Edible Phoenix, accessed October 19, 2021, <https://ediblephoenix.ediblecommunities.com/what-drink/forward-brands-distillery-gears-debut-historic-beet-sugar-factory>.

build a permanent stadium for the Arizona Cardinals who ended that 2001 season with three wins and thirteen losses.⁶⁴

Ironically unintentionally, another article on the same page as the argumentative op-ed piece about the proposed stadium entitled “Glendale Sugar Beet Factory: Save Slice of History” reflected on how the permanence of the building owed its present existence to Glendale’s commitment to preservation. “There she sits, woeful, and forlorn. Vacant, windows boarded up and lacking a roof, an open invitation to wrecking crews. But it would be a huge mistake to destroy this building.”⁶⁵ The progressive nature of the metropolitan Phoenix area perceives growth through the lenses of development, demolition, and transformation, to the point that “our Valley seems obsessed with the new and the future, often at the expense of the old and the past.”⁶⁶ And yet, the Beet Sugar Factory continues to withstand the winds and whims of change, opinion, and progress, surviving to remind the Valley of the Sun that it is the original “Phoenix”, rising from the ashes of failure and transformed into an ever-present touchstone; a benchmark that begs the question – would there be a Cardinal Stadium today without the old remnant patiently residing in the heart of Glendale?

It is perhaps difficult today to look upon the shuttered-up hull of the Beet Sugar Factory and envision greatness. Words such as abandoned, desolate, eyesore, failure, forgotten, haunting, ghostlike, and hollow pervade the conversations of current residents, media, and local government. While territorial newspapers abounded with praise,

⁶⁴ “Glendale Beet Sugar Factory: Save Slice of History”, *Arizona Republic*, 24 Jan 2001, Page 99, Arizona Republic at Newspapers.Com.” Accessed December 2, 2021.

<http://azcentral.newspapers.com/image/124561658/?terms=beet%20sugar%20factory&match=1>.

⁶⁵ “24 Jan 2001, Page 99 - Arizona Republic at Newspapers.Com,” Arizona Republic.

⁶⁶ “24 Jan 2001, Page 99 - Arizona Republic at Newspapers.Com.”

excitement, and misguided prophesy of vast gain in the first decade of the twentieth century, they suddenly went silent in 1913.⁶⁷ While industry leaders abandoned the factory to the care of the locals, the Beet Sugar Factory's place in the community slowly but surely settled into a permanence defined and understood differently by each succeeding generation. Dreams demolished during that first decade of industrial experimentation reverberated throughout the following decades. Today, it provides a sense of a time now since passed, before deindustrialization left an empty hull once filled with not only newly harvested beets, but the ambitious zeal of Glendale's first generation.

When Jennifer Cross set out to expand academia's limited and constricting perceptions of place attachment, she developed the seven processes of place attachment as those of sensory, narrative, historical, spiritual, ideological, commodifying, and material dependence.⁶⁸ The Beet Sugar Factory not only physically exists in the heart of Glendale, but also takes up residence in the emotional, sentimental, and resilient spirit of its residents. For many residents of Glendale, a glance at the Beet Sugar Factory represents any one of these connections. Senior citizens recall the smell of grapefruit from the Squirt bottling company and tell stories of their parents and grandparents working in the beet fields and the factory, or on the rail line, establishing along the way a place to call home. For a group of religious pacifists looking for a literal piece of land in a country of freedom and promise, it was in Glendale under the protective shadow of the Beet Sugar Factory that the Molokan Russians found their haven and reformed their community. Descendants of the Molokans see the solution to their ancestors spiritual and economic distress. For local government workers and investors, the factory is a reminder

⁶⁷ "Beet Sugar Factory History, Glendale, Arizona."

⁶⁸ Cross, "Processes of Place Attachment."

that great risk may end in great failure and still produce unexpected success. And for residents who grew up under its shadow, the factory is an unmovable and integral backdrop in their life's narrative. The city of Glendale may no longer remember the success of a beet sugar factory, but its remnant is dependent on the community's remembrance of its present condition.

In 1978, the factory earned its place on The National Register of Historic Places (NRHP). The nomination form, completed in 1977 by historian Marjorie Wilson of the Arizona State Parks Board, states the property's evaluated historical relevance as "local" with areas of significance as "agriculture" and "industry," for the period of early twentieth century, specific date 1907. Accordingly, the nomination form concludes that "The Beet Sugar Factory of Glendale vividly illustrates the trends and problems in the development of commercial agriculture in the Salt River Valley... it was intimately tied to the stabilization of water resources in the valley, it showed the necessity for outside financing for any major projects in the area, and it also exemplified the problems involved in adapting agricultural techniques from other areas to the special conditions of the valley".⁶⁹ The historical marker reads,

"In 1903, Glendale founder, W.J. Murphy, helped to organize the Arizona Sugar Company to raise sugar beets for processing in a Glendale factory. The factory was built between 1903 and 1906. The factory began processing sugar beets in 1906, but production ceased in 1913, in part, because territorial tax incentives stopped when Arizona became a state. In 1938, the Squirt Company produced soda concentrate from grapefruit in a portion of the factory. In the early 1950s, the Showa-Shoyu Brewing Company, owned by the Tedano family, bottled soy sauce in part of the building. Phillip and Anna Ringer bought the building in 1938, and their family owns it today. The factory has been vacant since 1956."⁷⁰

⁶⁹ "National Register Database and Research - National Register of Historic Places (U.S. National Park Service)," accessed March 20, 2021, <https://www.nps.gov/subjects/nationalregister/database-research.htm>.

⁷⁰ Personal photograph, Captured by Nicole Rodrigues, Glendale AZ, June 17, 2022.

This seems like such an insignificant number of sentences to properly elucidate the continuing significance and lasting impact of Glendale's Beet Sugar Factory. Outside of families whose pasts are deeply rooted in Glendale's history, few transplanted individuals today know the story of the factory's coming, its era of deindustrialization, or the succeeding decades of rehabilitation and reuse. For them, it is but an old, out-of-place structure, misplaced in the middle of a bustling suburb. No books or academic articles are solely devoted to the Beet Sugar Factory. Instead, references are made as sidenotes or blurbs in homage to things that once were instead of places that still are. But despite being relegated to the footnotes of academic literature and cloistered in a few cobwebbed boxes in a shadowed corner of the Glendale Historical Society's offices, the Beet Sugar Factory still is.

The hull of the old Beet Sugar Factory is more than a reverential commemoration to a failed industrial experiment, or a lasting remnant of a world war manufacturing plant, or as the birthplace of one of the Southwest's favorite carbonated beverages.⁷¹ Its history contains more than just the stories of 300 farmers who placed the fate of their town in the hands of one man and a few outside investors, or the tales of foreigners following the elusive promise of religious freedom and economic gain. It is a talking point for Glendale tourists and local podcasts. It is a directional indicator for local travelers as they traverse the bridges crossing Grand Ave. It is a focal point for current investors, hoping for a chance to revolutionize a deindustrialized factory into a modern venue. It is the touchstone that daily reminds Glendale that the ruins of industry do not represent the disillusionment of ambitions and dreams; they memorialize the city's greatest

⁷¹ "Beet Sugar Factory History, Glendale, Arizona."

achievements and lowest failures and attachment to them evidences not only the Beet Sugar Factory's continual worth but that of their community as well. Glendale grew from citrus farm to sprawling suburb in less than a century, and situated at the location of its very heart is the Beet Sugar Factory. Producing more than beet sugar, the factory generated the vision for industrial status, fostering within the city a resolve to be more. To suggest, as many historical renderings continue to do, that the Beet Sugar Factory remain demoted in time only as a failed experiment is to discredit the community attachment that protects its continued existence. The afterglow of the Beet Sugar Factory's explosive arrival in the middle of some cattle yards still lights the imaginations of present-day Glendale residents, offering enough nostalgic hindsight to provoke future industrial developments.

The preservation of structures across the world is dictated primarily by a list of criteria which determines those specific location's historical significance in a broader narrative. If this approach to preservation is exercised in measuring the Beet Sugar Factory's worth to its various segments of history including, but certainly not limited to, state and local Arizona and Glendale history, regional Southwest history, national American history, and even worldwide beet sugar history, the factory falls short of glory. If evaluated solely on its economic worth to the present community of locals, the factory's value drops even further. But if judged as a fellow member of past and present generations of struggling, dreaming, and flourishing residents, then the Beet Sugar Factory's existence is justified. There does not need to be any other yardstick by which to measure the old factory's worth except by the admiration, respect, and value each

subsequent generation of locals lovingly continue to place upon its broken, desolate, yet treasured remains.

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Curriculum Vitae

Nicole Nadine Rodrigues

EDUCATION

Master of Arts in History, Indiana University Indianapolis, October 2024.
Concentration: Public History

Bachelor of Arts in History, Grand Canyon University, April 2019.
Summa cum laude
Member of national honors society Alpha Chi

PROFESSIONAL EXPERIENCE

Cave Creek Museum. Graduate Intern. September 2020 – May 2021.
Educational program development
Exhibit design
Newsletter authoring and editing
Docent

James Whitcomb Riley Museum Home. Graduate Intern. January 2020 - August 2020.
Tour guide
Research for future archiving and present projects
Educational program development
Research and writing for posts on museum website

Athenaeum Public History Group. Undergraduate Intern. Jan 2019 - April 2019.
Research for future scholarly articles and book

CONFERENCES

Arizona History Convention. April 2023.

WORK EXPERIENCE

Picasso Education. Associate Director. June 2023 - Present

Western Journal. Junior Assignment Editor. May 2022 - December 2022.

Grand Canyon University. Teaching Assistant. January 2022 - April 2022.

Glendale Christian Academy. High School Teacher. September 2008 - May 2017.

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