

State of California ¾ The Resources Agency
DEPARTMENT OF PARKS AND RECREATION
PRIMARY RECORD

Primary #
HRI #
Trinomial
NRHP Status Code

Other Listings
Review Code

Reviewer

Date

Page 1 of 26

*Resource Name or #: Cambria Chinese Temple

P1. Other Identifier: N/A

***P2. Location:** Not for Publication Unrestricted ***a. County:** San Luis Obispo

***b. USGS 7.5' Quad:** Cambria

Date: 1959

T: 27 S; **R:** 08E; un-sectioned; **S.B. B.M.**

c. Address: 2264 Center Street

City: Cambria

Zip: 93428

d. UTM: Zone: 10S; 673853.02 mE / 3937164.03 mN (G.P.S.)

e. Other Locational Data: San Luis Obispo County Assessor's No. 013-264-022 Elevation: 60 feet

***P3a. Description:** The Cambria Chinese Temple (subject building/Temple) is located on an irregularly shaped roughly 1.5-acre parcel at 2264 Center Street [APN: 013-264-022] (subject property) in the village of Cambria (Cambria). The subject property and the roughly 0.2-acre parcel to its north (APN: 013-264-023) comprise the Greenspace Creekside Reserve, situated along Santa Rosa Creek in Cambria's East Village. The subject building is sited in the northwest corner of the subject property, approximately 160-feet west of Santa Rosa Creek and 200 feet south of Center Street. It is accessible by foot via a dirt pathway leading from a parking area on the south side of Center Street. The boundary of the resource described here within is confined to the footprint of the subject building. Historically, Cambria Chinese Temple was one of a cluster of buildings developed in the middle to late 19th century to serve the needs of the region's Chinese population. At present however, the subject building is the only building located at 2264 Center Street, which is otherwise undeveloped and natural in appearance, featuring open grassy areas, dirt pathways, and mature vegetation. Other structures located on the subject property include bench seating, a kiosk, and various fencing, all of which were added following the period of significance and are therefore non-contributing elements.

Initially constructed between 1892 and 1895, the subject building may be described as vernacular, lacking a discernable architectural style. Its construction type is a modified version (due to the presence of horizontal nailing strips) of box-and-strip construction, as framing is minimal and vertical board and batten siding is attached only to the bottom sill and top plate (Greenwood and Associates 2005). The relatively small building (measuring roughly 14'5" by 16'5") is a single-story and features a rectangular plan. It sits on a raised concrete perimeter foundation (non-original) and is clad in vertical board and batten siding (locally sourced Cambria Monterey Pine and Redwood) with 6" corner boards. Siding boards are primarily 1" x 8" (although fewer in number, included are boards up to 18" inches wide) with 3" x 3/8" battens. The building features no windows. See continuation sheet (page 4)

***P3b. Resource Attributes:** HP 13. Social Hall; HP 16. Religious Building

***P4. Resources Present:** Building Structure Object Site District Element of District Other

P5a. Photo or Drawing



P5b. Description of Photo: Primary (east) elevation of the Cambria Chinese Temple-view facing west; photo taken 10/18/2019

***P6. Date Constructed/Age and Sources:** Historic Prehistoric Both
Between 1892 and 1895 (Sanborn 1892, 1895, 1913)

***P7. Owner and Address:**
Greenspace-The Cambria Land Trust
Post Office Box 1505
Cambria, California 93428

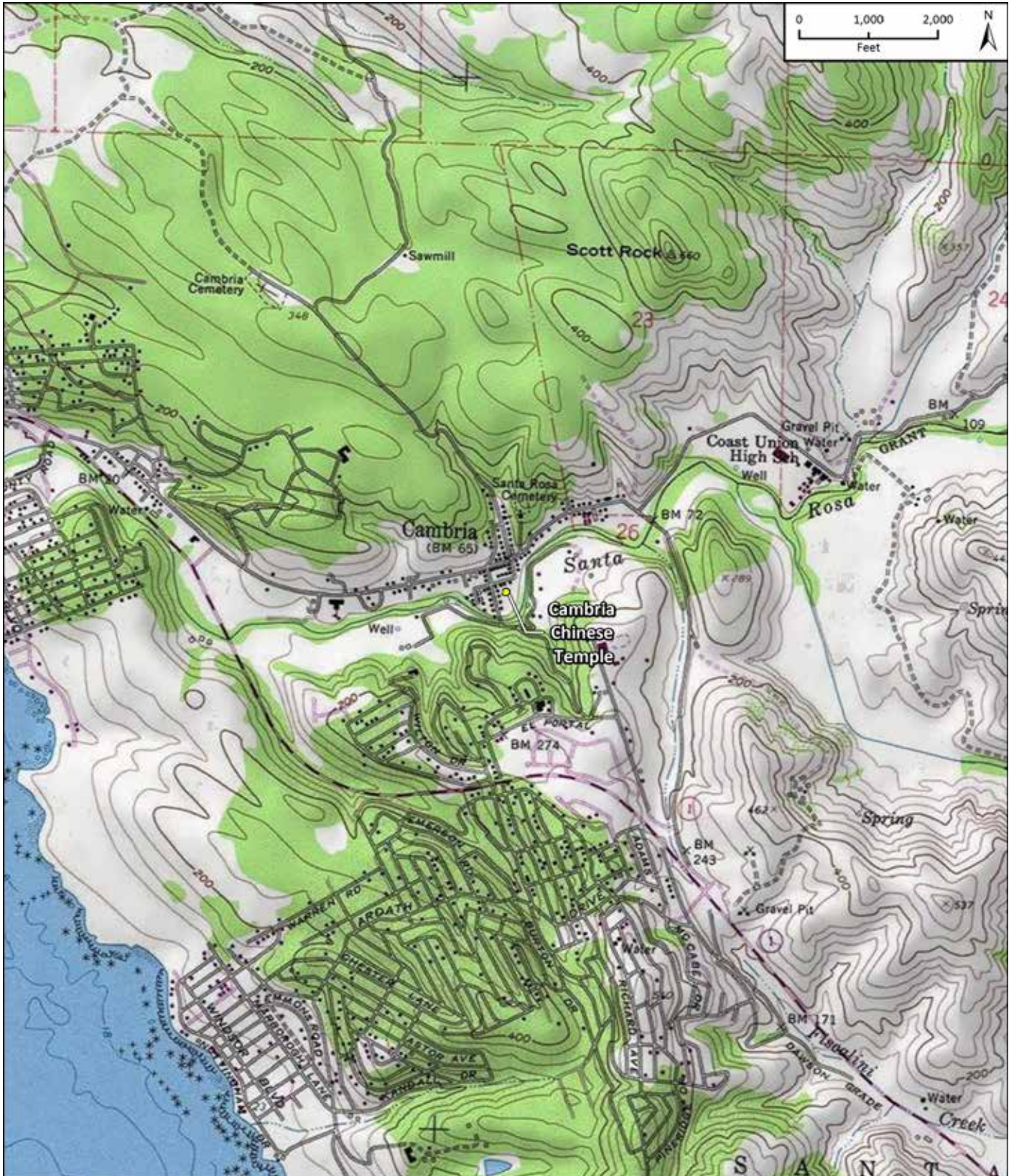
***P8. Recorded by:**
Rachel Perzel
Rincon Consultants, Inc.
180 North Ashwood Avenue
Ventura, California 93003

***P9. Date Recorded:**
October 18, 2019

***P10. Survey Type:** California Point of Historical Interest Nomination

***P11. Report Citation:** None

***Attachments:** NONE Location Map Sketch Map Continuation Sheet Building, Structure, and Object Record
 Archaeological Record District Record Linear Feature Record Milling Station Record Rock Art Record
 Artifact Record Photograph Record Other (List): digital folder containing supplemental materials



BUILDING, STRUCTURE, AND OBJECT RECORD

*Resource Name or # Cambria Chinese Temple

- B1. Historic Name: Joss House (Sanborn var.)
- B2. Common Name: Cambria Chinese Temple; has also been referred to as "tong," or association hall (Greenwood & Associates 2005)
- B3. Original Use: religious temple and/or association hall B4. Present Use: interpretive facility

*B5. Architectural Style: vernacular

*B6. Construction History:

Between 1892 and 1895: initial construction of Cambria Chinese Temple (Sanborn 1892, 1895)
Between 1895 and 1905: Temple moved northeast [approximately 100 feet north and 40 feet east] of its original location and slightly reoriented [from northeast-facing to east-facing] (Greenwood 2001, 2005; Sanborn 1895, 1913)
Ca. 1925: Temple moved approximately 150-feet to the northwest of its second location and attached to the Warren Residence (no longer extant); several minor alterations were undertaken during the Warren family's use of the building; they include the partial removal of a false front parapet and the installation of two window openings and one door opening. A full list of alterations undertaken by the Warren family is included on pages 5 and 6.
2007: Temple moved roughly 400 feet south to its current location by Greenspace (*The Cambrian* 2007)
2007-2011: Temple is partially rehabilitated by Greenspace. A full list of alterations undertaken by Greenspace is included on pages 6 and 7.

*B7. Moved? No Yes Unknown Date: multiple; see above. Original Location: roughly 125 feet north and east of its current location

*B8. Related Features: Two mature plantings thought to date to the historic period (Tree of Heaven/*Ailanthus altissima* and *Dahlia/Dahlia imperialis*)

B9a. Architect: unknown

b. Builder: unknown

*B10. Significance: Theme: Chinese Settlement

Area: Cambria

Period of Significance: 1895-1925 Property Type: Association Hall/Temple Applicable Criteria: PHI Criterion: *only historical property of its type in the region* (Cambria/Central Coast); CRHR Criterion: *1, Events*

Historic Context: Following the American Civil War (War) [1861-1865], immigrants again began to arrive in the United States in large numbers. As they had prior to the War, many immigrants came from Germany, Ireland, and England. However, a significant number of Chinese-born immigrated to the United States and in particular to California, between 1849, the beginning of the California Gold Rush, and 1882, when the Exclusion Act prohibited legal immigration for many (Library of Congress n.d.). Despite efforts by both the nation and the state of California to curb Chinese immigration in the second half of the 19th Century, Chinese populations increased and remained high during this period (The Bancroft Library n.d.).

In 1876, the number of Chinese-born in the United States totaled 151,000, 116,000 of whom were in California. Chinese immigration to California in particular occurred for a variety of reasons including the state's geographic proximity to China and the unstable economic circumstances of China at the time (Norton 1925). In addition, the prosperity of California, due in part to the recent discovery of gold, was touted in China and drew thousands looking to take advantage of economic opportunity in the United States. Chinese immigrants to the United States primarily fulfilled labor positions, working in gold mines, on railroad construction crews, as agricultural laborers, and in low-paying industrial jobs. Despite widespread discrimination, many Chinese immigrants opened businesses such as restaurants, shops, and laundries to serve their communities (Library of Congress n.d.).

see continuation sheet (page 7)

B11. Additional Resource Attributes: HP13. community center/social hall; HP 16. Religious building

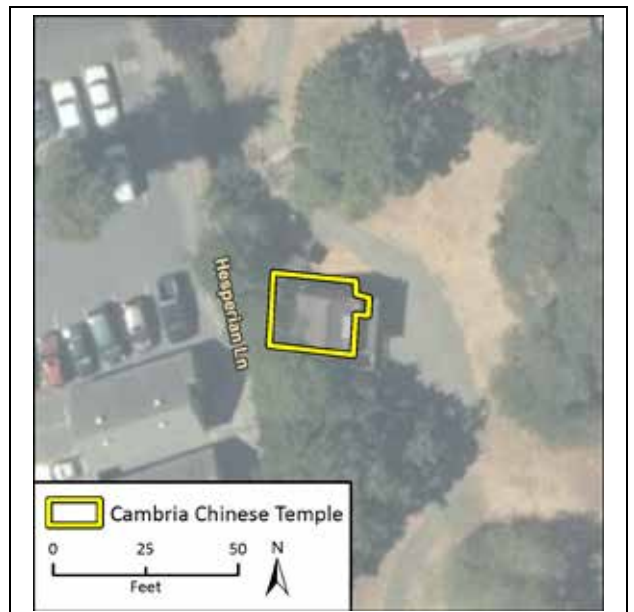
*B12. References: see continuation sheet (page 13)

B13. Remarks: N/A

*B14. Evaluator: R. Perzel, Rincon Consultants, Inc.

*Date of Evaluation: November 6, 2019

(This space reserved for official comments.)



***P3a. Description (continued from page 1):**

It is topped with a medium-pitched side-gabled roof featuring narrow to moderate boxed eaves that intersects with a false-front parapet over the primary (east) elevation. The roof is clad in wooden shingles. Openings are limited to wooden gable vents, offset on the north and south elevations, and a set of double wooden doors placed centrally on the primary elevation. A narrow, full-width, wood-framed porch, accessible via a set of three wooden steps, extends across the primary elevation. The porch is sheltered by a shallow-pitched hipped roof covered in wood shingles extending from the parapet, supported by two square wooden posts and surrounded with a simple balustrade. The porch extends beyond the building to the south to accommodate a ramp, (non-original) added to increase accessibility, off the south elevation.

Building Interior

Consistent with its exterior, the interior of the subject building is simple in design with little ornamentation. Floor surfaces are covered in 5 ¼" tongue and groove boards run east-west. Floor material appears to be unstained or finished Douglas Fir or Pine. All wall surfaces are clad in 3 ¼" wide beaded tongue and groove redwood boards; wall boards are vertically laid and painted a blue-green throughout (finish is original and was restored by Ethos Conservation in 2011-2012 [see *The Chinese Temple in Cambria Restoration of the Interior Paint* included in Supplemental Materials folder]). Shadow lines are visible on walls in several locations throughout the building.

The building's interior space is greatly defined by its ceiling. The ceiling is flat at the center of the room (ceiling height at center is 11' 5.5") and then extends at an angle to the east and west, creating an additional plane on each side, and meeting the east and west walls at varying height. Consistent with walls, the ceiling is entirely clad in 3 ¼" wide beaded tongue and groove redwood boards run north—south and finished in a blue-green. At locations where walls meet ceiling surfaces, a simple wooden molding painted gold and red is extant.

The west interior wall is dominated by a large (roughly 2'2" deep, 6' 10" wide, and 7' at front/6' at back in height) alcove thought to have been historically used as an altar (Greenwood and Associates [Greenwood] 2001). The alcove features a sloped ceiling and extends from approximately 36" above the floor to the wall-ceiling junction. All alcove surfaces are clad and finished in a manner consistent with walls. The recess is framed with the same simple trim found at wall-ceiling junctions. It is surrounded with cabinets; a floor to ceiling cabinet flanks the alcove to either side and two additional cabinets occupy the space below it. Cabinet doors are constructed of beaded tongue and groove boards. The interiors of two of the cabinet doors are whitewashed; otherwise, cabinet interiors are unfinished.

As mentioned previously, the building features no windows and light fixtures are additionally not present. Light enters via the two rectangular wooden louvered gable vents which are offset in the north and south gables. Entry to the building is provided through a set of double wooden doors located centrally on the east wall, directly across from the alcove. Doors are relatively tall and narrow (each measuring 20.5" wide). They feature three panels, the tops of which are glass and the bottom two of which feature applied wooden moldings. The doorway is simply trimmed in square boards measuring 6" wide. Extant are decorative cast iron door hinges and a latch with pull chain. Doors are protected from the elements by a set of (non-original) glass doors mounted on the exterior of the building.

The interior and exterior of the Temple are in good condition; the building is well maintained.

Alterations

As detailed in the corresponding Building, Structure, and Object Record and Continuation Sheets, the subject building has been moved three times in its history and has been used in various functions throughout. It was originally constructed and used as an association hall or temple by the area's early Chinese community. From its original location, it was moved (approximately 100 feet north and 40 feet east) and reoriented (from northeast-facing to east-facing) between 1895 and 1905 (Greenwood 2001, 2005; Sanborn 1895, 1913).

The building was again relocated ca. 1925, approximately 150-feet northwest of its second location, and attached to the residence known locally as the "Red House"/Warren Family Residence (Warren Residence). While in use as a portion of the Warren Residence, the building functioned variously a dining room, living room, and office (Greenwood 2001). The following is a list of the known alterations undertaken following the building's ca. 1925 relocation by the Warren family (outside the period of significance). The list was compiled based on the following: a review of the several reports which document the history of the Cambria Chinese Temple (all of which are listed in *B12 and included in the Supplemental Materials Folder), additional archival and background research that was performed for this effort and personal communication between Rachel Perzel and Wayne Attoe and Rick Hawley of Greenspace, who has owned and cared for the building since 1999.

see continuation sheet (page 5)

***P3a. Description (continued from page 4):**

Alterations

Exterior Alterations; implemented between 1925 and 2007 to accommodate use by the Warren Family

- § Relocation and attachment of building to the Warren Residence
- § Creation of two window openings (south and west walls)
- § Creation of one door opening (north wall)
- § Partial removal of original false front parapet, porch structure (east elevation) and north elevation eave to accommodate the building's connection to the Warren Residence
- § Removal of battens on east exterior wall
- § Application of various roofing material including metal and rolled asphalt

Interior Alterations; implemented between 1925 and 2007 to accommodate use by the Warren Family

- § Construction of small-scale interior features such as shelving
- § Removal of south wall gable vent horizontal louvers to accommodate stove pipe
- § Application of linoleum (or similar) flooring
- § Installation of electricity and fixtures
- § Application of interior paint over original finish
- § Application of door trim around primary entry doors

(Rick Hawley & Wayne Attoe 2019; Greenwood and Associates 2001 and 2005)

Greenspace acquired the subject building in 1999 and embarked on several years of planning to prepare for its future use. Included in the planning phase was the preparation of the *Restoration Plan for the Cambria Chinese Temple* (restoration plan). The restoration plan was prepared in 2005 by Greenwood and Associates' Dana N. Slawson, an architectural historian meeting the Secretary of the Interior's Professional Qualification Standards for architectural history and history. The following is a list of the alterations undertaken between 2007 and 2011, which were informed by the restoration plan. The techniques employed in carrying out the below-listed modifications were developed and implemented in accordance with the *Secretary of the Interior's Standards for the Treatment of Historic Properties* (SOI Standards), and primarily fall under the category of rehabilitation.

Exterior Alterations (including those that altered the building's form)-implemented between 2007-2011 as part of the building's rehabilitation

- § Relocation of building closer to its original location/placement consistent with the principles of feng shui
- § Placement of building on foundation meeting current building code- 4 x 4 posts resting on concrete perimeter foundation (with simple solid base skirt); original foundation form and material remains unverified, however physical evidence suggests that it did not sit directly on the ground
- § Installation of earthquake hold-downs (metal) to secure building to new concrete foundation
- § Replacement of exterior siding, barge, corner and trim boards deteriorated beyond repair (due primarily to insects and wood rot) with in-kind material; it is estimated that 80% of the exterior siding material is original
- § Removal and infill of two non-original window openings (south and west walls) with in-kind board and batten materials
- § Removal and infill of non-original door opening (north wall) with in-kind board and batten materials
- § Reconstruction of previously removed false front parapet based on physical evidence and historic-era photographs
- § In-kind replacement of previously removed battens (east exterior wall)
- § Reconstruction of previously removed porch (while the historical record indicates that the building original features a full-length front porch, available information regarding original porch design was not abundant)
- § Addition of wood-framed accessible ramp to the south of the building.

see continuation sheet (page 6)

***P3a. Description (continued from page 5):**

Exterior Alterations; implemented between 2007-2011 as part of the building's rehabilitation (continued)

- § Reconstruction of previously removed eave on north side of building with in-kind materials
- § Replacement of deficient roof framing with in-kind materials (remaining original roof framing is estimated at 85 %)
- § Application of wood shingle roof (believed to be original roofing material)
- § Addition of a cricket at rear of false front parapet to minimize water issues in this area
- § Application of paint in accordance with regional trends (physical evidence and historic photographs were unable to determine original exterior paint colors)
- § Installation of two downspouts

Building Interior

Interior Alterations; implemented between 2007-2011 as part of the building's rehabilitation

- § Removal of small-scale interior features remaining from Warren family (including wooden shelf with metal brackets, wooden hood and a board which were all mounted on south wall and light fixtures and corresponding wiring throughout); minor wall cladding repair was performed due to removal of these items
- § Replacement of south wall gable vent horizontal louvers that were previously removed
- § Removal of non-original wall boards (east wall only) to expose original interior wall cladding
- § Removal and infill of two window openings (south and west walls) created during Warren family use of the building with in-kind interior wall cladding materials
- § Removal and infill of door opening created (north wall) during Warren family use of the building with in-kind interior wall cladding materials
- § Removal of linoleum flooring to expose original wood flooring; replacement of flooring deteriorated beyond repair with in-kind material (flooring replacement was isolated in the area just inside double doors; flooring is estimated to be 85 % original material)
- § Restoration of interior wall finishes (on all walls and ceiling including trim) by Ethos Conservation (*The Chinese Temple in Cambria Restoration of the Interior Paint* included in Supplemental Materials folder)
- § Replacement of head trim over front doors (which was missing) with in kind material; although extant trim was believed to be installed by the Warrens, the style of original trim is unknown, therefor trim was left in place and a missing piece milled in kind
- § Rehabilitation of door (including cabinet) hardware; exceptions: replacement of front door foot bolt and one cabinet strike plate
- § Removal of non-original light fixtures
- § Upgrade of electrical system including the following: installation of security alarm system (including a small piece of equipment mounted on the exterior rear elevation and an electrical outlet located inside one of the cabinets), a small solar panel hidden behind the parapet wall and an electrical meter which is freestanding on the exterior of the building (located a few feet south of the building) . All wires associated with the above-listed electrical system elements are located underground.

(Rick Hawley & Wayne Attoe 2019; Greenwood and Associates 2005)

***B10. Significance (continued from Page 3):**

Historic Context (continued): According to Dana N. Slawson, M. Arch:

In cities and small towns alike, the Chinese commonly lived in areas segregated from white residents, restricted either by formal statute or unwritten law to the less desirable real estate. The emergent “Chinatowns” reflected a microcosm of the urban environment of the homeland, incorporating commercial enterprises, such as grocers and apothecaries, along with cultural venues such as theaters, and social and religious institutions where members could participate in familiar rituals, festivals and cultural exchange.

Perhaps the most important element of most Chinese enclaves, large and small, was a temple, or temples, associated with the one of the principle Chinese religions, Taoism, Buddhism, and Confucianism, and often dedicated to a particular deity. Social halls organized and operated by fraternal or mutual aid associations and known as “tongs” were sometimes even more numerous. In larger urban areas, such as San Francisco, religious buildings typically displayed a scale and level of grandeur commensurate with the size of the community and wealth of their patrons. Similarly, facilities operated by the various tongs received support from both locals and sources in China and were often quite well appointed. In towns and villages with small Chinese populations, religious or communal facilities reflected their modest resources, and it was not uncommon for an edifice to serve the combined functions of religious temple and association hall.

In small communities, temples were commonly only two to four rooms and often of simple wooden construction. In California, a handful of modest temples of this sort survive in the communities of Weaverville, Mendocino, Auburn, Marysville, Hanford, Oroville, and Cambria.

The Chinese who arrived in the southern regions of the Pacific Coast established fishing camps beginning in the early 1850s. Fishing camps were established in four primary locations: on the San Francisco Bay, along the Sacramento-San Joaquin Rivers, in Monterey, and in San Diego (Armentrout 1981). In addition to larger camps, smaller establishments and fishing villages were scattered along the coast from San Francisco to San Diego. Most of the harvest from these fishing camps was dried, salted and exported to China, although some was sold locally or within other Chinese communities in California. In the Monterey area, Chinese fisherman faced hostility from Italian and Portuguese fisherman who invaded their fishing grounds, attempting to drive them out (Cassel 2002). In response, Chinese fisherman worked at night and restricted their catch; some relocated to the Central Coast and are believed to have arrived in San Simeon, Cambria and Cayucos in the 1860s (Cassel 2002).

Chinese pioneers to the Central Coast settled in isolated areas along the shore and built cabins of driftwood in proximity to the sea. This relatively small group of immigrants is credited with the origin of Ulva (a type of seaweed) cultivation in California. Their homesteads were well dispersed along the remote coast so as to have “territory” sufficient to provide a living, and to have adequate room to spread their seaweed crop to dry. Although their numbers diminished following the turn of the century, Chinese seaweed gatherers worked the Central Coast region for nearly 100 years (from approximately 1870 to 1970). They harvested Ulva in addition to Kelp and abalone which was sold on the domestic market and exported to China via San Francisco and San Simeon (Cassel 2002). In addition to fishing, early Chinese settlers to the Cambria area worked in local quicksilver mines and filled various labor positions. The geographic organization of historic-era census data makes it difficult to ascertain the number of Chinese-born living in what today is Cambria proper during the second half of the 19th century. However, a review of census data for the region indicates the number of Chinese-born living on the Central Coast generally increased from the 1860s through 1900, following which point populations began to decline. Those enumerated as Chinese in the census listed the following occupations in 1870 and 1880: fisherman, cook, domestic laborer, laundrymen, shepherd/shepherd, miner, hotel clerk, servant, and laborer (Cambria Historical Society 2019; Greenwood 2001).

Development History of Cambria Chinese Temple:

In Cambria, a small concentration of buildings and structures associated with the Chinese community was established by 1886 (Sanborn 1886). As it will be here within, this area is often referred to locally as “Chinese Center,” as it historically provided a gathering place for the Chinese community of Cambria and the surrounding Central Coast region. From access to basic services to participation in traditional festivities, the Chinese Center area filled a vital role to the community, one of particular importance in a region where fisherman lived a relatively secluded life along the coast and traveled a distance to access services. Consistent with patterns of Chinese settlement in cities throughout California, in Cambria the Chinese Center area appears to have been isolated to one distinct location in the village, on the east side along Santa Rosa Creek. An explanation of the development of Cambria’s Chinese Center in addition to a characterization of the area is included in the following quotation. “The desire to meet and to socialize among themselves [fisherman] eventually led to the establishment of a center in the town of Cambria, located between San Simeon and Cayucos. The center was a club where the celebration of Chinese New Year took place, and where unmarried men came on nonworking days. Some men lived at the club for a period of time. It was a place to socialize or, in some cases, to smoke opium or gamble. The center also served as a place where local residents met seaweed growers; as friendships were formed and as the seaweed growers earned the respect and the trust of townspeople, they could, for instance, go to a store to purchase goods without paying cash, because they had established an account with the store owner” (Cassel 2002).

see continuation sheet (page 8)

***B10. Significance (continued from page 7):**

Development History of Cambria Chinese Temple (continued):

A Sanborn Fire Insurance Company map dated 1886 indicates the presence of two small clusters of buildings located on the east and west sides of Bridge Street in proximity to Santa Rosa Creek; labeling on Sanborn maps indicates their association with the Chinese community. The buildings were spread on three lots (3, 10 and 11) then-owned by the Gans Family. Ownership of the three lots fluctuated during the area's period of use by the Chinese community (Greenwood 2001). The relationship between property owners and those who built and utilized the buildings in this area remains unclear and it is unknown whether there was a monetary exchange between the two for use of the property.

Extant in 1886 were what are identified as a "Chinese Washhouse" with an associated shed and drying platform, on the east side of Bridge Street, and three buildings simply labeled "Chinese," of unverified function, on the west (Sanborn 1886). A review of Sanborn maps dated 1886, 1892, 1895, 1913 and 1926 indicates that the number, location, and use of the buildings in the Chinese Center area fluctuated throughout these years. During this period, the area included what are labeled as Chinese cabins, Chinese washhouse, Chinese laundry, and 'Joss House' (Sanborn var.). The term Joss House is a Euroamerican term used to refer to a Chinese temple (Berglund 2007).

A building labeled Joss House first appears on Sanborn maps depicting Cambria in 1895, suggesting the subject building was initially constructed between 1892 and 1895 (Sanborn 1892, 1895). In its original location, the building was east-facing and oriented with the flow of Santa Rosa Creek, in accordance with the principles of feng shui (Greenwood 2001). A Sanborn map dated 1913 indicates that by that year the temple had been moved northeast of its original location and slightly reoriented. Through physical evidence and historic-era photographs presented in *The Red House: An Historical Property in Cambria* (included in Supplemental Materials folder), the historical record suggest that the building was first relocated between 1895 and 1905.

Although labeled Joss House on early maps, the historical record indicates that the temple building likely served multiple purposes for the relatively small and somewhat transient Chinese community. The building has traits in common with other Chinese temples in California. Commonalties with the Chinese temples in Oroville, Marysville, Weaverville, and Mendocino include double entry doors, lack of window openings, original orientation and interior paint colors. A sign fragment found within the building and translated as reading 'God of War,' the primary deity of Chee Kung Tong during the building's period of use, suggests an association with this organization. The Chee Kung Tong was a fraternal organization that supported those of Chinese descent living in the United States by providing legal, monetary, and protective services. It was prolific in Chinese settlements throughout the United States in the late 19th century (Greenwood 2001, 2005; Reynolds 1935). Due to its multiple associations, the subject building has been referred to by various labels including Joss House, temple, tong, and association hall. Today it is known locally as Cambria Chinese Temple and for clarity it will be referred to as such throughout. Whether a temple, an association hall or a combination of the two, the building served an integral role for the community who developed and used Cambria's Chinese Center.

While Chinese fisherman remained active in the Central Coast region until approximately 1870, their numbers diminished following the turn of the century (in part due to the Chinese Exclusion Act of 1882) with many relocating to cities such as San Francisco and San Jose to pursue greater economic opportunity. Accordingly, use of the buildings comprising Chinese Center had diminished by the 1920s. In 1919, the property formally comprising Chinese Center was acquired by Cambrian William Warren and in 1925, following a period of vacancy, the Warren family relocated and attached the subject building to their Center Street residence (Warren Residence).

To facilitate the subject building's attachment to the Warren Residence and to accommodate its new use, several modifications were undertaken following its 1925 relocation. Implemented outside the building's associated period of significance (post-1925), a detailed list of these alterations is included on pages 5 and 6. The subject building remained attached to the Warren Residence until 2001, when due to deterioration, all portions of the Warren Residence excluding the former temple building were demolished. Again freestanding, the subject building was then placed on a temporary foundation and secured against the elements.

Prior to the demolition of the Warren Residence, *The Red House: An Historical Property in Cambria* (included in Supplemental Materials folder) was prepared by Roberta S. Greenwood to document the history and then-current condition of the building (the Warren Residence inclusive of the Chinese temple building). In 2005, Greenwood and Associates additionally prepared the *Restoration Plan for the Cambria Chinese Temple* (also included in Supplemental Materials folder). The building's 2007 relocation and successive rehabilitation, the details of which are listed on pages 5 and 6, were guided by the aforementioned documents which prescribe methods in accordance with the Secretary of the SOI Standards.

see continuation sheet (page 9)

***B10. Significance (continued from page 8):**

Application of the California Point of Historical Interest Criteria

Cambria Chinese Temple is eligible for listing as a California Point of Historical Interest as it is the only historical property of its type, a Chinese temple/association hall, located in Cambria, California and the larger Central Coast region. Six other Chinese temples, in Weaverville, Mendocino, Auburn, Marysville, Hanford and Oroville, are known to be extant in California. None of the aforementioned Chinese temples are located in Cambria, nor are they located in the Central Coast region. Similarly, buildings associated with various Tongs are also known to exist throughout California, for example those in Isleton and Walnut Grove. The subject building is however, the only known building with such an association located in Cambria.

Cambria Chinese Temple was constructed in the late 19th century, as one of a grouping of buildings developed by and used to support settlement of the area's early Chinese population. The historical record indicates Chinese-born fisherman arrived on the Central Coast by the middle 19th century, thought to have been pushed out of fishing grounds to the north. Those fishing the Central Coast for seaweed or abalone often lived in remote settings up and down the coast. The area that has come to be referred to locally as Chinese Center (historically sited on the east and west sides of Bridge Street in Cambria's East Village) developed primarily to serve the communal needs of such individuals. As Chinatowns developed in many cities, so too did Cambria's Chinese Center to provide a location for those of Chinese descent to gather, to access basic services and to participate in traditional activities such as the Chinese New Year celebration. As such, the buildings historically comprising Cambria's Chinese Center are reflective of the early settlement patterns of the area and larger region's Chinese community. The Cambria Chinese Temple is the only building with this developmental history remaining in Cambria and in the surrounding Central Coast region.

Religious buildings, dedicated to a particular deity, and association halls, affiliated with a particular Tong, were common elements of Chinese settlements and are therefore particularly important in illuminating the context described above. The physical characteristics of both religious and association hall buildings vary based on the nature and size of the Chinese community by which they were developed. Physical evidence and research suggest the Cambria Chinese Temple may have been variously used as a temple and an association hall during its associated period of significance. As Cambria supported a relatively small population, the building's various use is logical.

The period of significance associated with Cambria Chinese Temple spans from ca. 1895, its approximated date of construction, to 1925, when it was moved from its second location and attached to the Warren Residence. Listed on page 11, the building possesses an abundance of character-defining features that date to its period of significance. Additionally, it retains some level of all seven aspects of historic integrity. As discussed in detail on page 12 (Evaluation of Historic Integrity), the Cambria Chinese Temple possesses a high level of material integrity and some degree of integrity of location, design, setting and workmanship. The building additionally possesses a high degree of integrity of feeling and association.

While moved multiple times in its history, the Temple is sited on its original property, approximately 125 feet from its original location, and maintains its original orientation. While it has been altered due to changes in use, many of the previously implemented modifications have been recently reversed (by Greenspace between 2007 and 2011). These efforts were guided by the *Restoration Plan for the Cambria Chinese Temple* (2005), which recommends treatment methods in accordance with the SOI Standards. Greenspace's efforts primarily fall under the category of rehabilitation, the goal of which is to make possible a compatible use through repair, alterations, and additions while preserving those portions or features which convey historical, cultural, or architectural values. Limited portions of the efforts undertaken by Greenspace, in particular the building's porch construction, fall under the category of reconstruction, defined as the depiction, by means of new construction, the form, features, and detailing of a non-surviving resource (Greenwood 2005; Grimmer 2017).

As Cambria Chinese temples possesses an abundance of character-defining features that date to its period of significance and retains some level of all seven aspects of historic integrity, the building is able to adequately convey its historical association with the early settlement of Cambria and the greater area's Chinese community and thereby its historical significance.

See continuation sheet (page 10)

***B10. Significance (continued from Page 10):**

Application of the California Register of Historical Resources Criteria

Cambria Chinese Temple is eligible for listing in the California Register of Historical Resources under Criterion 1 for its association with the mid-19th century settlement of Chinese immigrants in the Cambria area. Cambria Chinese Temple is the only building that survives from what has been referred to locally as Chinese Center, a group of buildings in Cambria's east village that was historically developed by and used in support of the area's early Chinese community. The subject building is reflective of the patterns of settlement carried out by Chinese immigrants to the United States in the middle to late 19th century. Consistent with Chinatowns that were established in many of California's cities, Cambria's Chinese Center was developed to serve the needs of those of Chinese descent living in the Cambria area. Cambria's Chinese Center provided basic services and an opportunity for socialization to those who often lived in remote settings fishing up and down the coast.

The development and decline of Cambria's Chinese Center is consistent with the historical trends of Chinese migration to and from the Cambria area. The Chinese Center area was established by 1869, with the subject building extant by 1895 (and moved for the first time between 1895 and 1905). The Chinese population began to decline following the turn of the century and accordingly the subject building was no longer in use by 1925, when it was again moved and integrated in the Warren Residence. The historical record suggests that during its period of significance, the subject building may have served multiple purposes, as a temple and an association [Tong] hall, both of which were typical and integral components of the Chinatown landscape, and additionally indicates that the number and use of buildings comprising Chinese Center varied over time. The extant Cambria Chinese Temple is the only of such buildings that is known to remain in Cambria and the surrounding region. It appears to have survived due primarily to its ca. 1925 relocation and integration into the Warren family residence.

The period of significance for the Cambria Chinese Temple spans is from 1895 to 1925, the approximate date of its construction to the time it was moved and repurposed. While it has been moved multiple times in its history, the Temple now sits approximately 125 feet south and west of its original location. As the Warren Residence was demolished due to its poor condition, the Temple was moved primarily to prevent its demolition. Its current location is compatible with its original character and use. While the building has been altered over the years, its recent rehabilitation has resulted in increased integrity, with many of its previous modifications reversed using methods consistent with the SOI Standards. The building possesses an abundance of character-defining features that date to its period of significance (on page 11). It retains some level of all seven aspects of historic integrity (a detailed assessment of historic integrity may be found on page 12). Possessing a high level of material integrity and some degree of integrity of location, design, setting and workmanship, the building is adequately reflective of the historic era. Its recent interior restoration has resulted in a high degree of integrity of feeling and association. The building is able to convey its historic associations and thereby its historical significance.

***B10. Significance (continued from Page 10):**

Character-Defining Features

The following is a list of the Cambria Chinese Temple's character-defining features, which was partially excerpted from the *Restoration Plan for the Cambria Chinese Temple* (included in the Supplemental Materials folder).

Form

- § Rectangular footprint
- § One room configuration
- § Medium-sloped side gabled roof
- § Moderate eave overhangs
- § False front parapet
- § Full-width front porch

Exterior Features

- § Board and batten wall finish (rough milled, 8"-18" wide wall boards with 3" batten strips; locally-sourced Cambria Monterey Pine and Redwood)
- § Corner boards (6" wide)
- § Frieze band/bargeboards (6" wide)
- § Wood shingle roof
- § Double door at center of east elevation (each door: single light over three molded panels in leaf configuration); paint finish – red
- § Wooden louvered vents within gables, offset from center
- § Eaves with plank finished undersides and narrow fascia

Interior Features

- § Ceiling form: follows roof slope at margins, then flattens above central portion of room
- § 3 ¼" beaded tongue and groove wall and ceiling finish
- § 5 ¼" tongue and groove floorboards, unfinished
- § Narrow crown molding
- § Altar niche/alcove at center of west wall (shelf at 36", sloped ceiling, niche lined with same beaded tongue and groove as walls and ceiling, shelf of same tongue and groove boards as flooring, 1" x 4" rail defining niche/ceiling junction)
- § Molding around niche same as crown molding
- § Paint finishes: walls and ceiling – medium blue; altar shelf – red; niche walls and ceiling –dark green; panel below altar shelf – red; moldings framing niche and panel – deep yellow; horizontal rail over niche – medium blue; crown molding – varnished/shellacked redwood; double doors – red; door trim – varnished/shellacked natural wood
- § Hardware: Double doors – stamped steel knobs and escutcheon plates (interior and exterior), mortise lock in north door, strike plate in south door; cast iron butt hinges (two per door) with dendritic filigree, "steeple tipped" pins; cast iron spring-loaded chain bolt, south door, with pull chain and strike plate, Side cabinet hardware – spring loaded cupboard catches, decorated cast iron (two, mismatched); steel fixed pin hinges (two per door); Lower Cabinets – strap hinges (below altar cabinets, two per cabinet)

see continuation sheet (page 12)

***B10. Significance (continued from Page 11):**

The following is a detailed assessment of the Cambria Chinese Temple's Historic Integrity. Based on the following assessment, the building retains sufficient integrity to convey its historical significance in relation to early Chinese settlement in Cambria and the surrounding area.

Evaluation of Historic Integrity:

Location: As described previously, the subject building has been moved at least twice in its history and therefore its integrity of location has been diminished. However, the building currently sits approximately 125 feet from its original location. The goal of its most recent relocation was to site the building as consistently as possible with its original siting. Today, it is oriented east-facing and is north-south trending with the flow of Santa Rosa Creek, as it was originally and in accordance with the principles of feng shui. The building is currently located in relative close proximity to its original location in a setting and environment generally consistent with its original setting and environment. While the building's integrity of location has been diminished it has not been altogether lost.

Design: The subject building's integrity of design has been diminished due to alterations that deviate from its original design. The most obvious of these deviations is the construction of the wood-framed ramp that now extends from its south elevation and some of the porch details on the primary elevation. Additional alterations had previously further diminished the building's integrity of design (those added following 1925 when the building was attached and integrated into the Warren residence and listed on pages 5 and 6). However, many of the alterations undertaken following 1925 have since been reversed using methods consistent with the SOI Standards. While the subject building's integrity of design has been diminished it has not been entirely lost.

Setting: In the historic period, the subject building was one of a collection of buildings comprising Cambria's Chinese Center, located along Santa Rosa Creek in Cambria's East Village. The subject building is the only structure remaining from the period of significance in its immediate vicinity. While its spatial relationship to other structures historically immediately surrounding it has been lost, the building maintains its spatial relationship to downtown Cambria, which includes several other structures that were extant during the period of significance. Additionally, although the building has been moved it remains in the vicinity of its original location with a similar relationship to Santa Rosa Creek. The building's integrity of setting is partially intact.

Materials: As previously mentioned, the subject building has been altered over the decades to accommodate various functions. Despite alterations, the building possesses a high degree of material integrity. Research conducted for the preparation of this nomination indicates that approximately 75% of the building's original materials remain intact. Additionally, many of the repairs that have been made to the building were completed using in-kind materials employing methods in accordance with the SOI Standards.

Workmanship: The subject building may best be described as a vernacular in its design. While features of the building have been recently restored, all work undertaken has been with respect to original methods of construction. As mentioned previously, materials were replaced in-kind and similarly they were installed using means consistent with historic methods. While elements such as a wood-framed ramp have been added to the building in recent years, the building still presents as vernacular and it retains integrity of workmanship

Feeling: The subject building retains integrity of feeling. In particular, the interior of the building, with its restored wall and ceiling finishes and natural wood floors, evokes the historic period. It retains sufficient physical features that date to the historic period and character-defining features to convey its historic character. As the last remaining building in Cambria possessing physical ties to early Chinese settlement in the area, the building recalls the historic era.

Association: The subject building retains integrity of association. It is located on the site of what historically functioned as a small-scale Chinatown, supporting Chinese fisherman who lived and worked remotely on the Central Coast. It is the only building remaining of Cambria's Chinese Center. Its historic character is well conveyed through its physical features.

Summary: The subject building possesses some level of all seven aspects of historic integrity. Combined, these aspects result in the building's ability to convey its historic significance. Possessing a high level of material integrity and some degree of integrity of location, design, setting and workmanship, the building is adequately reflective of the historic era. Its recent interior restoration has resulted in a high degree of integrity of feeling and association.

***B12. References (continued from Page 3):**

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State of California C Natural Resources Agency
DEPARTMENT OF PARKS AND RECREATION
PHOTOGRAPH RECORD

Primary #
HRI #
Trinomial

Page 14 of 20 Project Name: Cambria Chinese Temple POH Nomination Year: 2019
Camera Format: Nikon D3400 Digital SLR Lens Size: Various (10-20 mm; 70-300 mm)
Film Type and Speed: N/A; Digital Negatives Kept at: N/A; Digital-copies of digital photos on file at Rincon's
Ventura office (180 North Ashwood Avenue, Ventura).

Mo.	Day	Time	Exp./Frame	Subject/Description	View Toward	Accession #
Oct.	18	3:41 pm	N/A (Photo 1_DSC_0946)	Approach to Cambria Chinese Temple from Center Street Parking Area with Temple in Background	South	N/A
Oct.	18	3:40 pm	N/A (Photo 2_DSC_0938)	Primary (East) Elevation of Cambria Chinese Temple	West	N/A
Oct.	18	3:27 pm	N/A (Photo 3_DSC_0876)	Oblique Shot of Secondary Cambria Chinese Temple-Primary (East) and Secondary (North) Elevations Visible	South	N/A
Oct.	18	3:22 pm	N/A (Photo 4_DSC_0843)	Secondary (North) Elevation of Cambria Chinese Temple	South	N/A
Oct.	18	3:25 pm	N/A (Photo 5_DSC_0871)	Rear (west) Elevation of Cambria Chinese Temple	East	N/A
Oct.	18	3:32 pm	N/A (Photo 6_DSC_0908)	Secondary (South) Elevation of Cambria Chinese Temple	North	N/A
Oct.	18	3:26 pm	N/A (Photo 7_DSC_0874)	Oblique Shot of Cambria Chinese Temple; Primary (East) and Secondary (South) Elevations Visible	Northwest	N/A
Oct.	18	3:28 pm	N/A (Photo 8_DSC_0888)	Porch of Cambria Chinese Temple	North	N/A
Oct.	18	3:37 pm	N/A (Photo 9_DSC_0929)	Close-up of Cambria Chinese Temple Gable Vent and Siding; Secondary (North) Elevation	South	N/A
Oct.	18	3:28 pm	N/A (Photo 10_DSC_0889)	View of Santa Rosa Creek and Surroundings from Cambria Chinese Temple; Photo Taken from Directly in Front of Temple	East	N/A
Oct.	18	3:09 pm	N/A (Photo 11_DSC_0804)	Interior View of Cambria Chinese Temple; Photo taken from Doorway	West	N/A
Oct.	18	3:10 pm	N/A (Photo 12_DSC_0806)	Interior View of Cambria Chinese Temple	North	N/A
Oct.	18	3:16 pm	N/A (Photo 13_DSC_0825)	Interior View of Cambria Chinese Temple	South	N/A
Oct.	18	3:14 pm	N/A (Photo 14_DSC_0815)	Interior View of the Ceiling of Cambria Chinese Temple	-	N/A
Oct.	18	3:20 pm	N/A (Photo 15_DSC_0838)	Close-up of Floorboards on Interior of Cambria Chinese Temple	-	N/A
Oct.	18	3:20 pm	N/A (Photo 16_DSC_0837)	Close-up of Wall Boards on Interior of Cambria Chinese Temple	-	N/A
Oct.	18	3:19 pm	N/A (Photo 17_DSC_0835)	Close-up of Exterior of Cambria Chinese Temple Front Door	-	N/A

Mo.	Day	Time	Exp./Frame	Subject/Description	View Toward	Accession #
				The Red House with Cambria Chinese Temple Attached at Rear; Photo Taken Prior to Demolition of Warren Residence	South	N/A
				Cambria Chinese Temple Following its Relocation, Prior to its Placement on New Foundation	-	N/A
				Cambria Chinese Temple Following its placement on New Foundation	-	N/A
				North Elevation of Cambria Chinese Temple Following Siding Repair	South	N/A
				Interior View of Cambria Chinese Temple (North and West Walls) Following Wall Cladding Repairs and Prior to Paint Restoration	Northwest	N/A
				Interior View of Cambria Chinese Temple (South Wall) Following Wall Cladding Repairs and Prior to Paint Restoration	South	N/A
* Photo provided by Greenspace; exact date and/or time of photograph is unknown						

P5a. Photo (continued from Page 1):



Approach to Cambria Chinese Temple from Center Street Parking Area with Temple in Background
South-Facing View; Photo Taken 10/18/2019



Primary (East) Elevation of Cambria Chinese Temple
West-Facing View; Photo Taken 10/18/2019

P5a. Photo (continued from Page 15):



Oblique Shot of Secondary Cambria Chinese Temple-Primary (East) and Secondary (North) Elevations Visible South-Facing View; Photo Taken 10/28/2019



Secondary (North) Elevation of Cambria Chinese Temple South-Facing View; Photo Taken 10/28/2019

P5a. Photo (continued from Page 16):



Rear (west) Elevation of Cambria Chinese Temple
East-Facing View; Photo Taken 10/28/2019



Secondary (South) Elevation of Cambria Chinese Temple
North-Facing View; Photo Taken 10/28/2019

P5a. Photo (continued from Page 17):



Oblique Shot of Cambria Chinese Temple; Primary (East) and Secondary (South) Elevations Visible
Northwest-Facing View; Photo Taken 10/18/2019



Porch of Cambria Chinese Temple
North-Facing View; Photo Taken 10/18/2019

P5a. Photo (continued from Page 18):



Close-up of Cambria Chinese Temple Gable Vent and Siding; Secondary (North) Elevation South-Facing View; Photo Taken 10/18/2019



View of Santa Rosa Creek and Surroundings from Cambria Chinese Temple Photo Taken from Directly in Front of Temple; East-Facing View; Photo Taken 10/18/2019

P5a. Photo (continued from Page 19):



Interior View of Cambria Chinese Temple; Photo taken from Doorway
West-Facing View; Photo Taken 10/18/2019

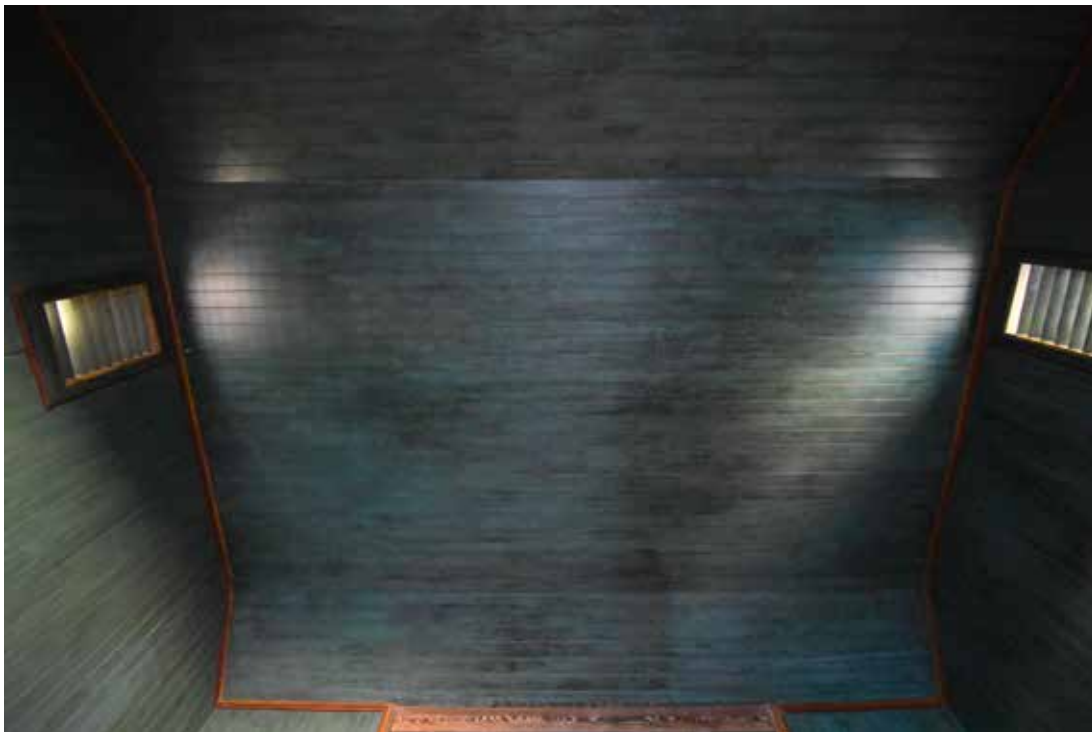


Interior View of Cambria Chinese Temple
North-Facing View; Photo Taken 10/18/2019

P5a. Photo (continued from Page 20):



Interior View of Cambria Chinese Temple
South-Facing View; Photo Taken 10/18/2019



Interior View of the Ceiling of Cambria Chinese Temple
Camera Faced up towards Ceiling; Photo Taken 10/18/2019

CONTINUATION SHEET

P5a. Photo (continued from Page 21):



Close-up of Floorboards on Interior of Cambria Chinese Temple
Photo Taken 10/18/2019



Close-up of Wall Boards on Interior of Cambria Chinese Temple
Photo Taken 10/18/2019

CONTINUATION SHEET

Page 23 of 26

*Resource Name or # Cambria Chinese Temple

*Recorded by: R. Perzel, Rincon Consultants

*Date: October 18, 2019

Continuation Update

P5a. Photo (continued from Page 22):



Close-up of Exterior of Cambria Chinese Temple Front Door
Photo Taken 10/18/2019

P5a. Photo (continued from Page 23):



The Red House with Cambria Chinese Temple Attached at Rear
Photo Taken ca 1999, Prior to Demolition of Warren Residence



Cambria Chinese Temple Following its Relocation, Prior to its Placement on New Foundation
Photo Taken July 6, 2007

P5a. Photo (continued from Page 24):



Cambria Chinese Temple Following its placement on New Foundation
Photo Taken Ca 2007



North Elevation of Cambria Chinese Temple Following Siding Repair
Photo Taken Ca 2007

P5a. Photo (continued from Page 25):



Interior View of Cambria Chinese Temple (North and West Walls) Following Wall Cladding Repairs and Prior to Paint Restoration
Photo Taken Ca 2007



Interior View of Cambria Chinese Temple (South Wall) Following Wall Cladding Repairs and Prior to Paint Restoration
Photo Taken Ca 2007