

# HISTORIC RESOURCES INVENTORY

Ser. No. 0127-01C  
HABS \_\_\_\_\_ HAER \_\_\_\_\_ NR 1 SHL \_\_\_\_\_ Loc \_\_\_\_\_  
UTM: A10/712540/3906460 B \_\_\_\_\_  
C \_\_\_\_\_ D \_\_\_\_\_

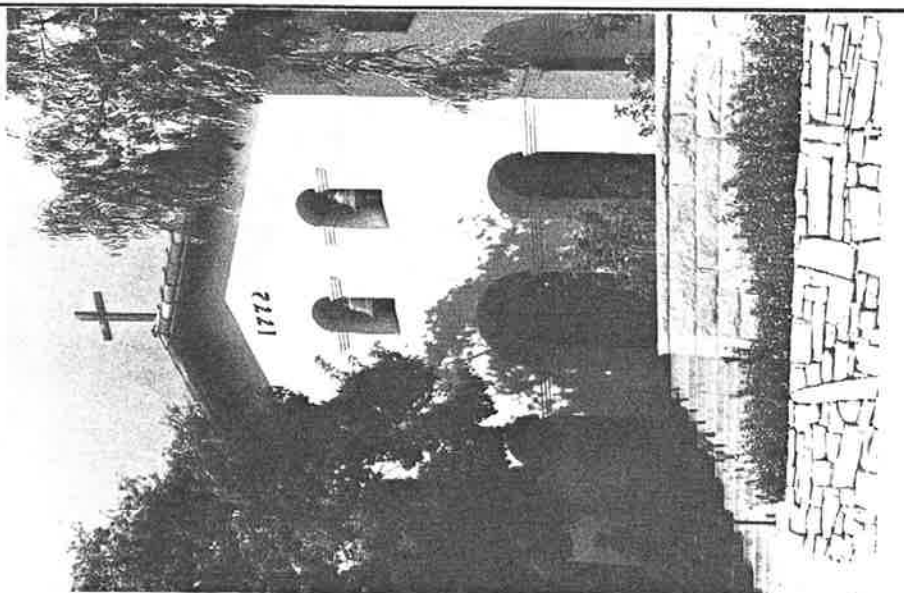
## IDENTIFICATION

1. Common name: Mission San Luis Obispo
2. Historic name: Mission San Luis Obispo de Tolosa
3. Street or rural address: Corner of Monterey and Chorro Streets (Old Mission)  
City San Luis Obispo Zip 93401 County San Luis Obispo
4. Parcel number: 02-414-06
5. Present Owner: Catholic Church, San Luis Obispo Address: P.O. Box 2048  
City Monterey Zip 93940 Ownership is: Public \_\_\_\_\_ Private \_\_\_\_\_
6. Present Use: Church Original use: Church

## DESCRIPTION

- 7a. Architectural style: Adobe (Franciscan Ecclesiastical)
- 7b. Briefly describe the present *physical description* of the site or structure and describe any major alterations from its original condition:

Mission San Luis Obispo de Tolosa is a large, adobe structure that covers the block bounded by Monterey, Broad, Palm and Chorro Streets. It is irregular in plan and is composed of many different buildings. The buildings have medium-pitched, gable roofs of red tile. The walls of most of the buildings are plaster over adobe brick. There are few buildings that have rock walls. Four arched openings enclose the main entrance to the Mission. Above the main entrance there are five arched openings with simple, individual cornices. This belfry contains three bells. Latin inscriptions on the two largest bells indicate that they were cast in Peru in 1818. The third bell is of a much later date, and was probably cast in California. To the left of the main entrance is the museum. Originally, this was the priest's quarters. To the left of the museum, there is a long, narrow arcade that is supported by eleven simple, short columns on square bases. The Mission is surrounded by huge gardens and is bounded on the south by Mission Plaza.



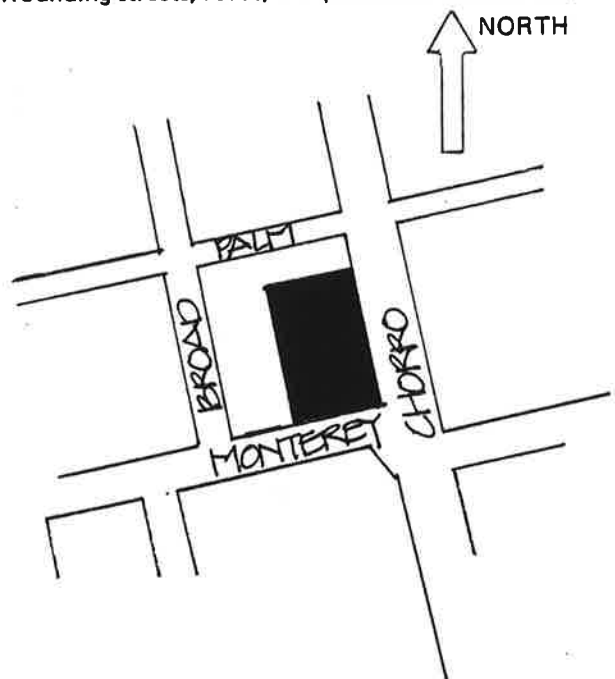
8. Construction date:  
Estimated \_\_\_\_\_ Factual 1812
9. Architect Unknown
10. Builder Unknown
11. Approx. property size (in feet)  
Frontage 110' Depth 225'  
or approx. acreage \_\_\_\_\_
12. Date(s) of enclosed photograph(s)  
October 1982

13. Condition: Excellent Good Fair Deteriorated No longer in existence \_\_\_\_\_
14. Alterations: Change in cornice line
15. Surroundings: (Check more than one if necessary) Open land \_\_\_\_\_ Scattered buildings \_\_\_\_\_ Densely built-up \_\_\_\_\_  
Residential X Industrial \_\_\_\_\_ Commercial X Other: Mission Plaza
16. Threats to site: None known X Private development \_\_\_\_\_ Zoning \_\_\_\_\_ Vandalism \_\_\_\_\_  
Public Works project \_\_\_\_\_ Other: \_\_\_\_\_
17. Is the structure: On its original site? Yes Moved? \_\_\_\_\_ Unknown? \_\_\_\_\_
18. Related features: \_\_\_\_\_

### SIGNIFICANCE

19. Briefly state historical and/or architectural importance (include dates, events, and persons associated with the site.)  
The Mission was founded on September 1, 1772, by Father Junipero Serra and named after Saint Louis, Bishop of Toulouse, France. The original Mission, a temporary structure, was located a few blocks away from its present site. It quickly rose to prominence and the wood poles were soon replaced with adobe walls. The roofs were initially tule thatch but were severely damaged in 1776, 1778 and 1782. Consequently, tile was substituted on all buildings. As the small community of neophytes grew, additional permanent structures were erected and a permanent church was completed in 1793. The original church burned in about 1812, but was rebuilt at the same site. Under Mexican rulership (after the Mexican Revolution of 1810 to 1822) the Mission was secularized in 1835 and its lands parceled out. When California became United States territory in 1848, the Archbishop petitioned the United States government for return of the Mission lands, much of which was returned in the 1850's. In the 1880's, the Mission was sheathed in clapboard for protection. A wooden shingle roof replaced the earlier tiles and a small belfry tower was added. In 1933, these alterations were removed. Also during the 1930's the original cornice line formed by adjoining arched window openings was eliminated. In the 1960's, the gardens surrounding the Mission were altered extensively and in the early 1970's, Monterey St. between Chorro and Broad was closed off to create Mission Plaza.
20. Main theme of the historic resource: (If more than one is checked, number in order of importance.)  
Architecture 2 Arts & Leisure \_\_\_\_\_  
Economic/Industrial 4 Exploration/Settlement 5  
Government \_\_\_\_\_ Military \_\_\_\_\_  
Religion 1 Social/Education 3
21. Sources (List books, documents, surveys, personal interviews and their dates).  
Mission San Luis Obispo de Tolosa by Paul Kocher (1972)
22. Date form prepared 23 June 1983  
By (name) Historic Res. Survey Staff  
Organization City of San Luis Obispo  
Address P.O. Box 321  
City San Luis Obispo Zip 93401  
Phone: (805) 541-1000

Locational sketch map (draw and label site and surrounding streets, roads, and prominent landmarks):



## History and Description:

Mission San Luis Obispo de Tolosa was founded by Father Junipero Serra on September 1, 1772. It was the fifth mission to be established in California. It was named in honor of St. Louis, Bishop of Toulouse, France.

The site which was chosen for the new mission was near Canada de los Osos, located between two creeks, with water for every purpose. A level spot was selected and a large cross constructed and an arbor was built to serve as a chapel. This marked the beginning of Mission San Luis Obispo de Tolosa. The first temporary buildings of the Mission complex were constructed of palisades or poles set in the ground and then interlaced with branches of trees.

The Mission was attacked by hostile Indians on three occasions prior to 1774, thatched roofs were set ablaze. As a result of fires the padres developed a roof tile to protect the structures.

As the years passed, the palisades buildings were replaced with structures of adobe and then later masonry. The church and the padres' dwelling now standing were built in 1792-1794. The belfry and the front of the church were added about 1820, when the mission bells arrived from Lima, Peru.

At different eras the Mission was under the authority of outside powers. From 1835-1845 the Mission was under the rule of Mexico. In 1845 the Mission was sold and its title was given to three buyers for \$510. Then in 1859 the Mission was returned by the United States Government to Bishop Alemany, the Catholic Bishop of Monterey and has remained a Catholic parish church serving the area ever since.

In 1933, Father John Harnett began restoring the Mission to its original beauty. It now stands as it did when it was first erected, only time and weather have changed its appearance. It does indeed retain the atmosphere of the "Old Spanish Era."

## Sources:

California Missions, San Luis Obispo de Tolosa  
History of Mission San Luis Obispo de Tolosa

Mission San Luis Obispo de Tolosa

7b. Mission San Luis Obispo de Tolosa is a large, adobe structure that covers the block bounded by Monterey, Broad, Palm, and Chorro streets. It is irregular in plan and is composed of many different buildings. The buildings have medium-pitched, gable roofs of red tile. The walls of most of the buildings are plaster over adobe brick. There are a few buildings that have rock walls. Four arched openings enclose the main entrance to the Mission. Above the main entrance there are five arched openings with simple, individual cornices. This belfry contains three bells. Latin inscriptions on the two largest bells indicate that they were cast in Peru in 1818. The third bell is of much later date, and was probably cast in California. To the left of the main entrance is the museum. Originally, this was the priest's quarters. To the left of the museum, there is a long, narrow arcade that is supported by 11 simple, short columns on square bases. The Mission is surrounded by huge gardens and is bounded on the south by Mission Plaza.

19. Mission San Luis Obispo de Tolosa was founded by Father Junipero Serra on September 1, 1772, and named for Saint Louis, Bishop of Toulouse, France. The Spaniards were drawn to this area to hunt bears when starvation threatened the new mission in Monterey. Bears were quite numerous in the area and could be seen roaming many of the hills surrounding San Luis Obispo. When Father Serra left San Luis Obispo, he left Father Joseph Cavaller in charge of the Mission.

The Mission rose relatively quickly to prominence. Wood poles were soon replaced with adobe walls. The priests of the Mission taught agriculture and mechanical arts to the growing population of Indian converts. Roofs at first were of tule thatch, but fires in 1776, 1778, and 1782 severely damaged them. Consequently, tile was substituted on all buildings, thereafter. As the little community grew, more permanent structures were built. The present church was completed in 1793, and most of the priest's quarters were finished in 1794.

From 1810-1822, Mexico revolted against Spanish rule. During this time period, the Mission received little aid from outside sources and had to fend for itself.

From about 1798 to 1828, Father Luis Martinez was in charge of the Mission.

Mission San Luis Obispo was secularized in 1835, and its lands parcelled out. The last Franciscan in charge of the Mission was Father Ramon Abella, who lived in the crumbling building until 1841. He was succeeded by Father Jose Gomez. In 1845, Governor Pico sold the remaining Mission buildings for \$500.

In 1848, California became part of the United States. Archbishop Alemany petitioned the U.S. Government for return of Mission land, much of which was returned in the 1850's.

One of the first attempts at restoring the Mission and the gardens was made in about 1847, by Father Garcia.

In 1880, the crumbling arcade along the front of the Mission was torn down, the buildings were sheathed in clapboard to protect them, a wooden shingle roof replaced the earlier tiles, and a small bell tower was added. While this detracted from the appearance and caused many fires in the walls, it preserved the Mission from total deterioration. In 1933, the clapboard, bell tower, and wood shingles were removed.

In the original design of the south front of the Mission, the arched window openings were joined, forming a continuous horizontal cornice. During the restoration of the 1930's, this cornice line was eliminated and now the upper windows appear as small, separate openings.

In the 1960's, extensive changes were made in the gardens surrounding the Mission. In the early 1970's, Monterey Street between Chorro and Broad streets was closed off, creating Mission Plaza.



MISSION SAN LUIS OBISPO "DE TOLOSSA."

City of San Luis Obispo Fire Department, "Souvenir of San Luis Obispo," (June, 1904).

Photo Fitzhugh.





Mission San Luis Obispo, ca. 1875



Mission San Luis Obispo (no date).





Mission San Luis Obispo, pre-1875 era.



San Luisita Parlor no. 108 N.D.G.W. at presentation of Mission Bell to San Luis Obispo, Calif.

Presentation of Mission Bell, ca. 1820



Mission San Luis Obispo, New England/Clapboard style era (1875-1933).



## Times Past

SLO Mission  
700 Monte

## Mission's facade altered during 1875 repair work

Nowadays, we take changes for granted, even though we don't always feel good about the transition from the way things were.

In the isolated mission town of San Luis Obispo during the 19th century, things changed at a much slower pace. But in 1875, a major change took place. The architecture of the mission itself was transformed from Spanish Colonial "Romanesque" to a "New England" style.

The transformation of the limestone-coated adobe mission with its traditional "campanile" or arched bell enclosure to a clapboarded and

## Dan Krieger

shingled structure with a freestanding, pointed tower resulted from a series of events in the previous two decades.

The mission had undergone a period of neglect since Fr. Ramon Abella, the last Franciscan padre, departed in 1841. In December 1846, Col. John Fremont found that the mission church had been employed as a stable and chicken coop.

The property was returned to Roman Catholic ownership in 1856, but the impoverished resources of the church community had prevented the undertaking of significant repairs.

The front of the church had been weakened by an earthquake in 1868. A new front was constructed. It was determined that the campanile above the main entrance door could no longer support the weight of the two heavy bells cast by Manuel Vargas in Lima, Peru in 1818. The bells had to be removed to an open wooden belfrey platform behind the priest's quarters (now the mission museum).

Over the years, the fired-clay roof tiles that protected the fragile adobe walls had either blown away or had been removed as souvenirs or for the use of local residents.

The limestone coating had worn away, leaving the sun-dried adobe blocks exposed to the wind and the winter rains.

The Chumash Indians, skilled as adobe craftsmen, disappeared with the ravages of the white man's diseases and economic practices.

The little pueblo of adobe structures was turning to imported clapboard and fired clay bricks as its



Courtesy of County Historical Museum

The mission wore a New England-style facade, shown here circa 1930, until fully restored:

principal building materials.

Following the earthquake of 1868, Fr. Peter Sastre, pastor from 1865 to 1872, found that the roof timbers supporting the remaining tiles had rotted away.

The energetic Spanish priest began a campaign to raise funds to

restore the church and build a convent school. The Ladies Altar Society and other church-related groups earned over \$3,000 for the project through bake sales and dinners. These funds were supplemented by a generous donation from General Patrick W. Murphy, the

owner of the Santa Margarita Rancho.

The repairs to the church were made in time for the centennial

celebration of the founding of the mission: Aug. 19, 1872, the feast day of Saint Louis, the Bishop of Toulouse. The deteriorating adobe and the roof itself remained a problem.

William Evans had come to San Luis Obispo from Oscloosa, Kan., in 1874. Fr. Apollinaris Rouselle, who succeeded Fr. Sastre after a two-year interim, hired Mr. Evans to remodel the church.

Rouselle suggested a basic plan involving the extensive use of clapboard and wooden shingles milled in Redwood City. Evans was paid for his work with a piece of church-owned land on Pacific Street between Chorro and Garden streets.

In less than a year, Evans covered the northern two-thirds of the mission with wooden materials and

*From 1875 to 1933, it didn't resemble a mission at all. But it was preserved by its wooden covering until restoration in the '30s.*

completed a New England-style cupola bell tower directly behind the mission.

Evans' great-grandsons included the late county supervisor Richard L. Willet, Sr. and his half-brother Donald "Dutch" Van Harreveld, who recently retired as supervisor of Union Oil Company operations in our county.

The Evans legacy marked the transformation of our county seat. From 1875 to 1933, the mission didn't resemble a mission at all. But it was preserved by its wooden covering until full restoration was accomplished in the 1930s.

\*\*\*

Next week, we will view new conditions that necessitated going back to the old ways in the 1920s.

These changes generated the spirit of our region's best known pageant — La Fiesta de las Flores.

\*\*\*

Dan Krieger is a Cal Poly history professor and member of the County Historical Society.

wedding photography at

very competitive prices ...

with surprising extras!

Shakti Studio 544-4826

**WIGS**

Custom Fit & Styled

Miss Dee By Appt.

(In Unique Antique Building)

444 Higuera 541-3436

San Luis Obispo

- Mortuary •
- Cemetery •
- Mausoleum •

IMMEDIATE CREMATION  
\$410

Sutcliffe Lawn Memorial Park  
2890 S. Higuera St., San Luis Obispo

Serving San Luis Obispo County

543-6871



By Dan Krieger  
Telegram-Tribune

# 'Mission mania'

## Era saw rehab of historical structures

Between the 1880s and the 1940s, the surviving Franciscan missions in California were, one by one, turned into tourist attractions, undergoing "restoration."

The arrival of the transcontinental railroads and the Southern California "Land Boom of the Eighties" triggered this "mission mania." Despite obvious commercialism and abuses in restoration, not to mention misinterpretations of history, most of us are at least somewhat grateful for what occurred.

Without this reconstruction, most of the missions might well have undergone the fate of Nuestra Señora de Soledad. The original church, a few miles southwest of the town in the Salinas Valley, is a crumbling, albeit picturesque, pile of earthenwork.

Readers of "Times Past" will recall that the missions had fallen into a sorry state following the departure of the Franciscan padres during the late 1830s. Many of the missions were abandoned altogether.

San Luis Obispo's mission church was sold to three Scottish sailors-turned-merchant-ranchers for \$510. It was being used as a barn when John C. Fremont stayed in it during a rainy December in 1846.

San Miguel Arcangel was similarly sold by the last Mexican Governor Pío Pico to Petronilo Rios and William Reed in July, 1846. At that same moment, American naval forces were seizing Monterey and San Francisco. The San Miguel church also was to be used primarily for agricultural purposes, and was in ruins when visited by Henry Miller in 1856.

San Luis Obispo resumed its religious life as a parish church during the 1850s. By that time, virtually all of the native Chumash who possessed the skills for working with adobe had died of typhus fever. The few remaining were to die of cholera during the drought years of the mid-1860s.

In the meantime, the local population had removed many of the roof tiles for its own use or for sale as brightly painted "souvenirs" of the mission. Without these tiles, the adobe rapidly deteriorated. The support beams began to rot, so that the heavy Peruvian bells could no longer be enclosed in the arched campanile over the entrance. They had to be moved to a separate "New England style" belltower.

In 1875, Father Apollinaris Rousselle was forced to hire William Evans, a skilled carpenter from Kansas, to reface the outside walls of the mission structure with clapboard. What a strange merging of Mediterranean-style adobe with Yankee clapboard milled in Redwood City and shipped to Port Harford (now Port San Luis). But it kept the building dry and permitted its continued use as a church for a growing parish.

Unfortunately, the clapboard did permit some moisture to leak under its surface and into the adobe. During hot summer afternoons, this presented a problem similar to storing large quantities of moist rags in

an attic space: spontaneous combustion. Numerous "mysterious fires" plagued the mission during the early years of the 20th century. Poorly-wired lighting fixtures may have led to the nearly disastrous fire of March 27, 1920.

The fire destroyed the roof of the church. A good deal of the old roof was composed of tules and reeds woven by the neophytes over a century earlier. The flames had smoldered for hours until discovered by a lamplighter, making his early morning rounds to turn off the gaslights that illuminated the streets of San Luis Obispo. Ironically, the 120-year-old oak rafters, hand hewn by the neophytes with hoe-like axes called adzes and tied in place with rawhide tongs, held in place. They alone prevented the adobe walls from collapse.

Just before the roof caved in, Father Bernard Dolan, the curate, heroically ran into the blazing structure to save the Blessed Sacrament.

Although damaged from water and smoke, the ancient altar and much of the sacristy — where the fire may have begun — were saved.

The statues of the Blessed Virgin, Saint Louis, Bishop of Toulouse (patron saint of the mission and of the city named after it) and St. Anthony of Padua were saved along with most of the paintings. A campaign to raise \$70,000 to restore the mission was announced later that Saturday morning by Louis Sinsheimer, the mayor of San Luis Obispo.

The funds were sufficient to put the church back in working order with a new roof, but architectural experts said that the clapboard had to be removed and the adobe walls reconstructed to insure the building's permanency.

In the meantime, an epidemic of hoof and mouth disease had struck the region's dairy and cattle industry, creating a local financial crisis. It would be next to impossible to raise the monies needed for restoring the mission without outside help. The matching funds for historic preservation from state bond acts that recently helped save the porch from collapse at the County Museum — 1904 Carnegie Library — weren't available.

Father Daniel Keenan, the energetic pastor of Old Mission, 1925-1929 provided the initial basis for such funds when he founded La Fiesta de las Flores in 1925. Keenan fully understood the potential of "mission mania" as an attraction in the age of the automobile.

Advertising in publications and on radio stations throughout the state, Keenan and his successors, Father James Buckley and Father John Francis Harnett attracted thousands of motorists to the local "fiesta."

Keenan used the money generated by the popular barbecue to pay for the building of Mission High School, now Mission College Preparatory, on Palm Street. This was located on part of the original mission lands

restored to the Catholic Church by the United States Land Commission in 1855. The surplus and future profits from La Fiesta went to the restoration of the mission.

Because of the nationwide Great Depression, funds weren't sufficient to begin work until 1934. Under Harnett's direction, the clapboard was taken down throughout the

building, exposing adobe walls that were, in some cases, as much as 70 percent crumbling fissures, gaping holes and crevices. Thousands of new adobe bricks had to be made at the site.

The area adjacent to the wooden building that the big, jovial Keenan used as a gymnasium, instructing the local boys in basketball, became

the brickyard. It was once the graveyard for several thousand neophytes. It's now the location of the mission rectory.

The paradox of a pastor born in Listowel, County Kerry, Ireland, completing a task begun by Spanish missionaries from Catalonia forms a rich part of that ethnic matrix that has made San Luis Obispo the wonderful place that it is.

\*\*\*

Next week we will continue with the story of the restoration of our missions. We will recount the unusual "discoveries" of another Irishman, Sir Harry Downie of Carmel, the remarkable "restorer of the missions."

### WHEN ANYONE'S STUPID ENOUGH TO RAM A PATROL CAR, THE M.B. POLICE CALL 528-6445.

That's the telephone number of Los Osos Auto Body. . . who provides 24-hour phone service and free estimates, gets clients into loan cars fast, and repairs any automobile to specifications three times as demanding as any manufacturer can meet.

To top it off, Los Osos Auto Body gives a picture-perfect paint job (to the smallest detail) using the finest paint available in the whole wide world. . . Sikkens Urethane. . . which is

especially resistant to the corrosive action of our local salt-spiced fog.

In other words, after it's repaired by Los Osos Auto Body, a police patrol car will drive and look even better than when it was new.

As Chief Howell points out: "We call Los Osos Auto Body to fix our cars. . . and let the courts fix the culprits." The public would be wise to follow their lead.

### LOS OSOS AUTO BODY (The Robertsons)

528-6445 • 24-hr. service

2090 Eleventh St., Los Osos

## Obesity. We treat it like a disease.

## Not a weakness in character.

Treat obesity like a human failure, and you're in for trouble. Obesity is a disease. A complex and multifaceted disease requiring more than quick answers and fad diets to treat.

At the Health Risk Reduction Program we treat medically significant obesity, and the associated complicating conditions of hypertension, diabetes, heart disease and osteoarthritis.

Over the past twelve years more than a quarter million people have participated in the Optifast regimen of nutritional counseling, behavior modification and group support.

If you're fifty pounds or more overweight, and you'd like to experience The Optifast Program for yourself, we invite you to participate in our next orientation session. Just call us at the number listed below.

It won't be a piece of cake, but if you're willing to make the commitment, we can take it from there.



When you've got the will,  
we've got the way.

### Health Risk Reduction Program 546-5737

San Luis Medical Clinic  
1235 Osos St., San Luis Obispo

## PAJAMAS



## 100% SILK

Also Matching Robes  
Small, Med. & Large



PM's

864 Higuera

Next to J.C. Penney's  
San Luis Obispo  
544-1427



"Chicago-Style Hot Dogs  
and Smoked Sausages"

EAT IN • CREEKSIDE • CARRY OUT

Mon.-Th. 11-6, Fri. & Sat. 11-5

1024 Nipomo St. (across from the Creamery)

S.L.O. 544-DOGG



5/21/88 T/T

By Dan Krieger  
Special to the Telegram-Tribune

# The restorer's art

## Downie worked magic at mission

The work of restoring Old Mission San Luis Obispo stopped abruptly in July 1939 with the death of the much-loved pastor, Father John Francis Harnett.

Within a year, the entire Central Coast region was beginning to prepare for wartime mobilization. The construction of Camps Cook, San Luis and Roberts, along with various Army Air Corps and Naval facilities at Santa Maria, Paso Robles, and Morro Bay drained the supply of labor and materials.

The Old Mission would have to wait for the Allied victory over the Axis Pact powers before basic needs could once again be met.

By 1946, these needs were as critical as they had been at the time of the disastrous fire in 1920. The Archdiocese of San Francisco and the Diocese of Monterey-Fresno had been given large sums of money to rebuild the Franciscan Missions in their respective jurisdictions.

Bishop Joseph McGucken, then acting administrator for the Monterey-Fresno Diocese, contacted Harry Downie, restorer of Carmel Mission. Because some of the mission restoration funding was needed to pay off diocese debts, restoration priorities were set.

Missions San Antonio near Jolon and San Juan Bautista near Hollister were in extremely run down condition, requiring immediate restoration if they were to be saved. Mission Soledad just northwest of the town of Soledad was in complete ruins and needed total rebuilding. Mission San Luis Obispo, the most actively used parish along the Central Coast, still hadn't recovered from the 1920 fire. Bishop McGucken sent Downie to San Luis Obispo with a promise of \$50,000 in funding.

Downie later reported that these promised funds initially created a considerable amount of tension between himself and Monsignor Patrick Daly, the pastor of Old Mission.

The fiscally prudent monsignor had to pay the restoration bills out

of his own parish funds until the check from the diocese came. By that time, Downie had spent approximately \$45,000. In later years, Downie would laugh and say that the minute he presented the check to Daly, they became great friends. But up until that moment, a stony wall of silence existed between these two strong-willed Irishmen.

Downie recalled that "rats and mice were his constant companions in the restoration task."

He began his task by pulling up the old wooden floors installed during the mid-1870s. Much to his surprise, he found that the original floors were not made of the typical mission tile, but rather of mescal. Mescal was a hand-laid cement, made from lime and colored with red cinnabar (mercury ore) to give it a pinkish color. Downie put down a modern cement floor with a similar color.

He planned to inset pipes in the cement for radiant heating. He said that "this will make San Luis Obispo one of the most comfortable missions in California." Unfortunately, Downie's plans for heating were not entirely fulfilled.

Downie found that many of the exterior walls of the mission contained underlayers of limestone plaster colored with cinnabar. Several early travelers had reported that the mission once had red walls. These accounts were discounted, regarded as the effects of sunset or faulty eyesight or memory.

Nowadays, mission scholars speculate on the reasons for the red walls, some theorizing that they were designed to absorb rather than reflect heat, the way whitewashed plaster might.

The original mission did not have pews. There were only a few benches. As a result, there were many accessible niches for holy

water and shrines. When the pews were nailed in place, these niches were evidently plastered over.

Downie found a large niche corresponding to a baptismal font area on the east side of the main wall. This niche, near the rear of the church, is today used for the illuminated shrine to "Our Lady, Refuge of Sinners." He also found the remains of a door through that wall leading to the Indian graveyard which stretched out to what is today Chorro Street.

The 40-foot-long "L" extension towards Chorro Street was added on to by another 40 feet. Downie found

many Indian artifacts and remains under that section. The artifacts were placed in the mission museum. The remains were sent to the Lowie Museum of Anthropology at the University of California at Berkeley. Under today's laws, they would be disposed of according to the instructions of a Native American archaeological observer required at all sensitive sites.

The original interior walls were whitewashed plaster with a 22-inch high border of ocher color reaching up from the floor. This was capped at its periphery with a 2-inch wide cinnabar line. At some points, beau-

tiful classical designs were found painted on a lavender background. These Downie believed to be the work of Esteban Munras, a Catalan artisan who came from Spain to California in 1818. Munras did the beautiful painting at Mission San Miguel. Munras Street in Monterey is named after him.

Downie completely redid the altar area. At first he was puzzled by the padres' ability to simulate the green shades of verde antique marble on wood in the manner of the present altar. After a number of attempts to simulate the surface color and texture of a type of marble not available in California, Downie learned the secret. Reportedly, it was from Gregorio Silverio, the bell ringer whose grandfather had been taught how to ring bells by the padres. He said "They painted the wood with turkey feathers, Mr. Downie." Harry Downie got some turkey feathers from a farm near Santa Margarita, and they did the job.

PIZZA

DOUBLE DEAL

PIZZA

DINNER FOR 4

2 Medium 12" Pizzas

- 2 Toppings -

& 4 16 oz. Cokes®

- Extra Toppings 95¢ Each -

Not Valid With Any Other Offer

One Coupon Per Customer

Add \$1.50 for Convenient Delivery

EXPIRES 6-30-88

\$10<sup>99</sup>

PLUS TAX

4 LARGE PIZZAS

1 TOPPING

ADD \$2.30 FOR EXTRA TOPPINGS

DOUBLE DEAL PIZZA CO.

NOT VALID WITH ANY OTHER OFFER. ONE COUPON PER CUSTOMER

EXPIRES 6-30-88

\$19<sup>95</sup>

PLUS TAX

For fresh breath!

HEALTHY GUM

HEALTHY GUM: 5 STEPS TO THE PACK

Gum disease is the major cause of tooth loss in adults. Follow these 5 steps and keep your teeth a lifetime.

1. Brush & floss daily.
2. Avoid sugary snacks.
3. Eat balanced meals.
4. Report signs of swelling or easy bleeding to your dentist immediately.