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WHITE CITY ON THE HILL: THE BUILDING OF THE THEOSOPHICAL
SOCIETY COMMUNITY ON POINT LOMA, CALIFORNIA; 1897 - 1942

A Thesis
Presented
to the Faculty of
California State University Dominguez Hills

In Partial Fulfillment
of the Requirements for the Degree
Master of Arts
in
Humanities: Specialization in History

by
Bruce Coughran
Fall 1994

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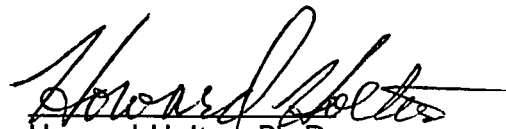
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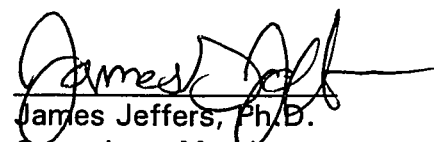
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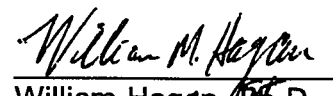
THESIS: WHITE CITY ON THE HILL: THE BUILDING OF THE
THEOSOPHICAL SOCIETY COMMUNITY ON POINT LOMA,
CALIFORNIA; 1897-1942

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PREFACE AND ACKNOWLEDGMENTS

I was lucky enough to have a father who couldn't stay away from the ocean. When we moved to San Diego in the early 1960's he found a home on Point Loma adjoining the property owned by what was then called California Western University. For the rest of my childhood I was able to explore and enjoy a backyard of hundreds of acres that stretched through canyons and glens, to handsome old buildings that seemed to have stories to tell, and down to the beautiful cliffs and rocky paths that lead to the ocean. I came to truly respect and love this land, and think of it, in some way, as my own.

It was not until my third decade of life that I found out that this land had been the home of one of the most important locations of study of comparative religions and philosophy of the early twentieth century. I found that the land I had come to know had been the site of a rich heritage of music, drama, art, education, the study of eastern religions, and scholarship, all of which became serious interests of my own in later years.

In my later studies of the Humanities, I came to appreciate the extent of the contributions of this community, and its special, if somewhat not-so-well-known place in the history of the Theosophical movement, and in the history of a young San Diego. This led me to re-examine the land and buildings that I had visited earlier in my life with a different focus, and eventually led to this project.

Although a comprehensive history of the community was written by Greenwalt (1955, revised in 1978), I realized that the exact extent of the community, their land holdings, building locations, and development of the

physical site required greater elucidation. I set out to consolidate this information and provide some guide for future researchers.

In addition to Greenwalt, I examined published articles, documents, and maps in the collection of the San Diego Historical Society, and the Theosophical Library Archives in Altadena, CA. I also consulted records at the San Diego Records office (land deeds), and photographs from the collections of the San Diego Historical Society, UCSD Special Collections, the Theosophical Library Archives, and from the archives of Point Loma Publications. In addition, interviews were done with Kirby Van Mater, W. Emmitt Small, and Carmen Small, all of whom went to school at the site (Carmen lived there since birth).

I would like to thank Dr. Howard Holter for his encouragement and assistance in formulating the direction of this work, and to acknowledge Dr. Holter, Dr. James Jeffers, and Dr. William Hagen, for their guidance and assistance in the preparation of the manuscript. I want to thank all of those researchers who aided my search for information including William A. Savage, Dr. Dwayne Little of Point Loma Nazarene College, Dr. James Santucci, Dr. Dorothy Hewes, Michael Ashcraft, Mary Ward, and Luncina Eddy of the San Diego Historical Society.

I would like to also thank Virginia Johnson for inking of the maps, and Arthur Cohen for his assistance in importing the maps and photos for publication. Special thanks to Grace Knoche, present head of the Theosophical Society and child of Point Loma. for reviewing the manuscript and pointing out errors.

Most especially, I want to express my sincere and heartfelt thanks for the time, assistance, and access to materials so generously given me by Kirby Van Mater of the Theosophical Archives in Altadena, and by W. Emmitt Small of Point Loma Publications. Without their assistance this work would not have been possible.

It is my sincere hope that this work will be of some use to future researchers, as the physical marks of the Theosophists on Point Loma continue to fade. I hope that this work can, in some small way, help to enhance the appreciation and memory of the important work done at Point Loma in the early part of the twentieth century by a group of sincere and dedicated students of the deeper aspects of our human nature.

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ABSTRACT

The present work seeks to elucidate the exact extent of the Theosophical Community on Point Loma, California, from 1897 to 1942. The Theosophical Society (founded 1874) was a seminal and highly influential organization in the study of Eastern and Western spiritualism and religious philosophy in the late Nineteenth Century. After the death of the de-facto head, Helena Blavatsky in 1892, the society split into two factions, the American Section headquartered in New York and the International Section headquartered in Adyar, India. The American Section soon came under the leadership of Katherine Tingley, and a new headquarters was founded on the barren stretch of land called Point Loma, in San Diego, California. Under Tingley's leadership the colony grew to a population of 500 and became an internationally-known leader in Education, Classical Music and Drama, Higher Studies, Literature, Art and Agriculture. Records of building dates, maps and photographs of buildings are included.

INTRODUCTION

At the beginning of the century, the gangly frontier town of San Diego found itself visited by a whirlwind of activity that lighted on the tranquil, but barren, crest of Point Loma. The Universal Brotherhood of Theosophists would call the Point home for nearly half a century, and would bring an international flair, arts and culture, and also a good bit of controversy to young San Diego.

Point Loma would become, for a brief time, one of the world centers for the study of philosophy, occult lore, ancient religions, science, archaeology, art, music, drama, literature, and education. A pioneer in the study of the Sanskrit language and philosophy, Point Loma housed the first printing plant in America to be able to publish Sanskrit. The community's leader, Katherine Tingley, brought productions of classical Greek and Shakespearean drama to the frontier-town of San Diego, and built a beautiful open-air Greek Theater on its Pacific shores. At its peak the innovative school would house over 300 students and would include a Theosophical University. It would also be a publishing center, a pioneer in agriculture on the west coast, and a home to hundreds of people.

The community would be called, at various times, a utopia, a noble experiment, a cult, and even a "spookery", but at the heart it was a community generated by the intellectual, spiritual, and creative energies that swirled around the charismatic figure of Katherine Tingley. The Point Loma community was not a goal, but a manifestation of the desires for achievement in the aspirations of the Theosophical movement, as manifested in Katherine Tingley.

The buildings of the Theosophical Society's colony were all painted white and many had blocked siding and stucco finishes made to resemble white stone. For this reason the community was sometimes called the "White City". The distinctive architecture, including stunning, huge glass-domed buildings, extensive gardens, fields and forests, and the open-air Greek Theater with views down to the sea, were an attraction to all who visited San Diego in the early days of the century.

The Theosophists on Point Loma attracted individuals of stature, means, and scholarship. Their impact on San Diego was broad and deep. Many of them became civic leaders (such as Lyman Gage, former Secretary of the Treasury, who became the chairman of the California/Panama

exposition in 1915/16), financiers (such as A.G. Spalding, developer of Loma Portal) and leaders of the arts (such as Maurice Braun and Edith White, who were founding members of the San Diego Fine Art Society in 1915). Many of San Diego's citizens simply enjoyed the plays and concerts that were a regular offering on the Point for almost four decades. However it was, the Theosophists left their mark on the growing San Diego, a mark that is not to be ignored.

CHAPTER 1

KATHERINE TINGLEY, THE THEOSOPHICAL SOCIETY, AND POINT LOMA.

The Birth of Theosophy

The Theosophical Society was formed in New York City in 1875 by a dynamic, world-traveled, Russian-born woman, Helena Petrovna Blavatsky and a ex-Civil War Colonel, Henry Steel Olcott. Both were deeply interested in the popular "occult" of the day (which included spiritualism, séances, and the like). But this was also mixed with Celtic Mysticism, and Eastern religions (especially some aspects of Hinduism and Buddhism) to form the basis of Theosophy.

Blavatsky had traveled in Asia and had even claimed to have penetrated Tibet. She referred to high spiritual teachers she had met in the east (which she loosely referred to as the "Mahatmas") as the source of much of her training and inspiration, and drew on their sometimes miraculous guidance as time went on. Theosophy ended up containing a blend of eastern and western religious and occult doctrine including a belief in reincarnation, and also included a reverence and respect for all religions.¹

Blavatsky's writings, her dynamic persona, and the Theosophical movement had a wide influence on thinkers and creative people of the day. Members included such figures as writers W.B. Yeats and George Russell, philosopher Rudolf Steiner, early Buddhist scholar Christmas Humphreys, future Indian nationalists Jawaharlal Nehru and Mohandas Gandhi, and inventor Thomas A. Edison. But many other artists and writers, from James Joyce and T.S. Eliot to D.H. Lawrence were influenced by her writings and reputation.²

The death of Madame Blavatsky in 1891 resulted in a power struggle within the Society (she had died without naming a successor) between Olcott, William Quan Judge (another founding member), and newcomer Annie Besant (a well known, dynamic Englishwoman who had recently converted to Theosophy). There were many changes of allegiance over the years which finally ended with a split between the "American" Theosophical Society, headed by Judge, and the "International" Theosophical Society headed by Olcott and Annie Besant.

The American Society maintained the headquarters in New York and assumed most of the assets of the old Society in America, with the International Society establishing a headquarters in Adyar, India, where Olcott had been living for several years. Which was the "true" Theosophical

Society would be a source of controversy for many years, continuing up to the present day.³

Katherine Tingley and a Place Called Point Loma

Judge died March 26, 1896, less than a year after the split (also without a clear successor). Four years earlier he had appeared at a "Do Good" mission on the east side of New York City run by Katherine Tingley, and converted her to Theosophy. She soon became one of his closest allies in the Society. Upon Judge's death, Tingley quickly assumed a central role and rapidly became the most powerful figure in the Society. Two years later, in the face of yet another power struggle, the 1898 annual convention would ratify her new constitution for the Society, making her "Leader and Official Head" for life.

Katherine A. Tingley is something of an enigma. Little is known of her life before joining the Theosophical Society, other than her birth in Massachusetts and her three marriages. From the time she took control of the society, her life story and the history of the society appear to be one and the same. The work of the Society was her life, and she pursued it with a passion. Reportedly a mesmerizing speaker, she gave few public lectures.

She personally directed, in great detail, many activities on the hill, but spent long periods away, traveling throughout the globe expanding her work. She was nothing if not a public figure, never shying away from controversy and beginning numerous outreach projects. Yet her main influence on the Theosophical Society was to concentrate activities at Point Loma, with the closure of most of the local lodges that dotted the country, and a focusing of the Theosophical teachings, at the expense of the flashy public display and growth in numbers of members that characterized the Society before her time. She was a powerful woman, in an era when leadership was still dominated by men.⁴

Although the two women never met, much has been made of the similarities between Tingley and Madame Blavatsky. Both were powerful, charismatic women who had early, failed marriages and no children. Both had traveled extensively, rejected the prevailing organized religions, explored spiritualism, and demonstrated "psychic" or occult powers (or at the least, great intuitive powers). Both rose from relative obscurity in their late 40's to head international societies. The similarity was no doubt strengthened by Katherine Tingley's modest-sounding official position as Corresponding Secretary and "Outer Head" of the Esoteric section of the Society; the same position that was once held by Madame Blavatsky.

At the 1896 convention, just a month after Judge's death, Katherine Tingley gave a brief speech in which she mentioned the goal of founding a "School for the Revival of the Lost Mysteries of Antiquity". She envisioned a site in the west, "a golden land by the blue Pacific". Soon thereafter in a New York hospital, she visited General John Frémont, who had led troops to California during the Mexican-American War. The General was close to death, but during the visit she told him of her dream. To which he is reported to have replied "(the place) you have described is a place that I know exists". He told her of a place called Point Loma.⁵

CHAPTER 2

A BRIEF HISTORY OF PT. LOMA

Early Exploration and Settlement

The first European to visit San Diego was Juan Rodriguez Cabrillo, Portuguese by birth, but sailing under the flag of Spain. He is said to have first landed at Ballast Point on Point Loma September 28, 1542. He named the harbor San Miguel and left after a stay of six days.⁶

Except for the brief visit of Sebastian Vizcaino, who renamed the bay San Diego in 1602, the native Kumeyaay Indians were undisturbed until 1769, over 225 years later. That year an expedition to colonize and defend the Spanish claim to California was sent up from Mexico. In July of that year Franciscan Father Junipero Serra established the first settlement in California, on Presidio Hill in San Diego.

Despite numerous bouts with the Indians, the settlement survived, and in 1774 the mission was moved to its present site further up Mission Valley. From that time until California was surrendered to the United States in 1847,

the town kept centered around Old Town, at the base of Presidio Hill, and grew to only about 400 settlers.

The Coming of the Americans - Development Begins

After statehood in 1850 San Diego's long history of land speculation and real estate development began. Several people saw the opportunity to build new towns around San Diego Bay. One of the first was Lt. Cave Coutts of the US Dragoons. He laid out the subdivision of La Playa on the edge of Pt. Loma in 1849. He sold some lots but ran into legal problems, because of the claims of the US Government, which left it a settlement on paper only for several years.⁷

In 1850 William Heath ("Bill") Davis bought 160 acres of land by the bay and attempted to establish a "New Town". But the development failed and was dubbed "Davis' Folly."

San Diego's growth really began in 1867 when Alonzo Horton arrived. Horton had gone to a lecture in San Francisco on California ports, and in 3 days sold off everything, including his furniture business in the city, and set sail for San Diego, intent on building a new city. Within a month, Horton had

bought 960 Acres of land on the bay front and returned to San Francisco and began selling lots. Within two years, Horton's New Town was thriving and San Diego had grown to a city of 3,000.

At about the same time as Horton, Louis Rose, who had come to San Diego in 1850, also thought the new city should be by the bay. He settled on a site on the edge of Pt. Loma, about a mile north of La Playa. The subdivision, called Roseville, was laid out in 1869. The small village became the home of groups of fishermen, first Chinese and later Portuguese, and had a wharf and ferry service to San Diego that ran at least from the 1870's until after the turn of the century.

Throughout the 1870's San Diego prospered, spurred on by land speculation, the discovery of Gold in the mountains, and the ever-persistent hope and promise of a railroad link to the east. Most of the early plans had the railroad terminating on Pt. Loma. This would have made Roseville the center of business and commerce in the new San Diego. But dreams of a metropolis on Pt. Loma ended when the railroad was finally built in 1886 and terminated at National City.

The Boom of the Eighties

The terminus of a railroad in San Diego set the stage for the greatest boom time in the history of young San Diego. The gold rush over by the mid 1870's, this boom was fully fueled by land speculation and real estate development, which mostly meant laying out subdivisions and selling, and reselling, lots.

In the two years 1887 and 1888 the assessed valuation of land in San Diego tripled, and the population grew from about 6,000 to almost 35,000 people. The first electric street lights, trolley lines, and telephone poles appeared.

The growth was crowned by the building of the Hotel Del Coronado in 1888. Costing nearly a million dollars to build (a huge sum for the time), the hotel soon drew worldwide attention. The mild weather allowed a "Tent City" to be built adjacent to the Hotel on Coronado Island to house those visitors and beach-goers that could not afford to stay at the Hotel. The Hotel became a world-class tourist destination for the well-to-do.

On Point Loma, speculators bought and subdivided land near the "mussel beds" on the northwest corner of Point Loma and named it Ocean Beach. This had been a popular picnic, camping and vacation spot since the mid-century, but only a few beach-houses had been constructed there. The developers promised to put up a Hotel and construct a railroad link to Old Town and Roseville. They reportedly sold 2000 lots the first month.⁸

But the huge boom was followed by a huge bust, with amazing speed. In six months, from late 1888 to early 1889, the city's population dropped in half, to about 16,000. The 1890's would be a calmer time. In the ten years from 1890 to 1900 the population of the city only increased slightly, to about 17,000.

Left on Point Loma after the roller coaster of the 80's were the slightly fleshed-out communities of Roseville and La Playa, as well as a few houses in the new community of Ocean Beach. An additional "new community" called Hyde Park became a "paper ghost town", existing only in advertisements and plot maps.⁹ In 1892 a new Lighthouse was built on the very tip of the Point at the water's edge, replacing the Spanish-style lighthouse built on higher ground in 1855. And the military still had various outposts, including the Army base at Ft. Rosecrans (Ballast Point) and a

Quarantine Station at La Playa. Beyond this, the Point was still largely as Richard Henry Dana had described it during a visit in 1835: a barren, treeless hill covered with scrub brush and weeds.¹⁰



Figure 1: Map of Point Loma (dated 1911) - Shown here are the subdivisions of Roseville, La Playa and Ocean Beach, as well as "Point Loma Heights", developed in 1914 as Loma Portal. The original Theosophical land is north of the Military Reservation line on the Pacific Ocean (Lots 65, 144, 145).

CHAPTER 3

LAYING THE SEED: CHOOSING THE SITE AND INITIAL BUILDING

Crusade Around the World

After the convention of 1896, Katherine Tingley announced a plan for a "world crusade" for Theosophy to culminate in the laying of the cornerstone for the new School. The crusade ultimately included stops in England, Ireland, France, Holland, Germany, Switzerland, Austria, Italy, Greece, Egypt, India, Ceylon (now Sri Lanka), Australia, and New Zealand before sailing to San Francisco and then to San Diego. It also included loud clashes with the Adyar Society in Bombay, and a supposed meeting between Tingley and one of Blavatsky's teachers outside of Darjeeling in the eastern Himalayas.¹¹

The crusade set out by steamer from New York at the end of June, 1896, and included most of the senior officers of the Society. While in Ireland, the party set out to find a cornerstone for the new school. Katherine Tingley reportedly sketched out the location, sight unseen, on the back of an envelope, another demonstration of her mystical abilities in the eyes of the crusaders.

To Point Loma: A Touch from Afar

After the cornerstone was selected, Katherine Tingley sent one of the party, her trusted aide August Neresheimer, back to purchase land for the School, with instructions to have the purchase completed by the time the party arrived in California. She sent him to a place she had never been, to buy land of which she had only heard, and apparently left him with the task of raising the money to accomplish this task as well. But the group's faith in her intuitive and occult abilities made this a believable undertaking.

The group was shaken, then, when, on a stop in Switzerland, a cable was received from California. "Impossible to purchase place you name: it is owned by the US Government." Katherine Tingley was stopped, dead in her tracks. "Impossible" left little room for interpretation. From half a world away, there seemed no recovery from this disappointment.

Reportedly, at just this moment a young man came into the room. His name was Gottfried de Purucker. He was American born, and a Theosophist, and had been allowed a chance to meet the visiting head of the society of which he was a member.

Tingley, reportedly without prompting, asked him if he had ever been to California. The party was amazed when he said that he had not only been to California, but had lived for a short time in San Diego. He not only knew of Point Loma, but was able to make a sketch and show that only the southern tip was Government land. From this she was able to cable back defiantly "The site of the school is exactly where I said; the US Government land is to the south of it. Make inquiries and buy quickly".¹²

In late January, 1897, Neresheimer's agents purchased some 130 Acres of land on Point Loma, less than a month ahead of the world crusade.¹³ In mid-February the party arrived in San Diego for the ceremony of the laying of the cornerstone. The stone from Ireland had not yet arrived so a local stone was used. Other cornerstones were sent from Theosophical Society local Lodges around the globe and were later stacked into two columns that were seen for the next few years on the heights to the south side of the future Greek Theater site. Such a stir had been raised that the ceremony drew the attendance of the Mayor and about 1000 of San Diego's 17,000 residents.¹⁴ The banner over the podium read "There is no Religion Higher than Truth".

A Beachhead on Point Loma

Soon thereafter (March 1897) construction began on a "Caretaker's House". This two-story building had straight walls and a pitched roof. This building was known in later years as Pioneer Cottage.¹⁵ The first caretakers were a Dr. R.A. Partridge and family.¹⁶ In early 1899 they were replaced by Rev. and Mrs. S.J. Neill.¹⁷

Also in early 1897 M.A. Oppermann purchased a lot directly north and east of the property and constructed a "four room cottage" that seems to have been completed by mid 1897. A barn was apparently built at the same time. This barn would later be moved to a site west of the refectory and would be called the Industrial Building or Press Building (after the printing press was moved there in about 1930). Oppermann spent some very happy months at Point Loma, but his business interests in New England and Europe drew him away, apparently for good, by early or mid 1898.¹⁸

After the cornerstone ceremony Katherine Tingley returned to New York. Still to come were more battles with Annie Besant and Olcott, as well as battles over her reforms for the Society.¹⁹ She founded a separate "non-sectarian" society, The International Brotherhood League, in order to expand her humanitarian activities.

She wrested full control of the Theosophical Society at the 1898 convention and renamed it the Universal Brotherhood and Theosophical Society. Planning for the school on Point Loma went on, but the outbreak of the Spanish-American war diverted her attentions for the rest of that year. She organized relief for sick soldiers, soldiers' families, and finally went to Cuba to help orphans after the end of the war. She continued to be very involved in Cuba for many years, founding three schools there, and purchasing famed San Juan Hill as a school site. Many Cuban children, including war orphans, would later come to the school on Point Loma.

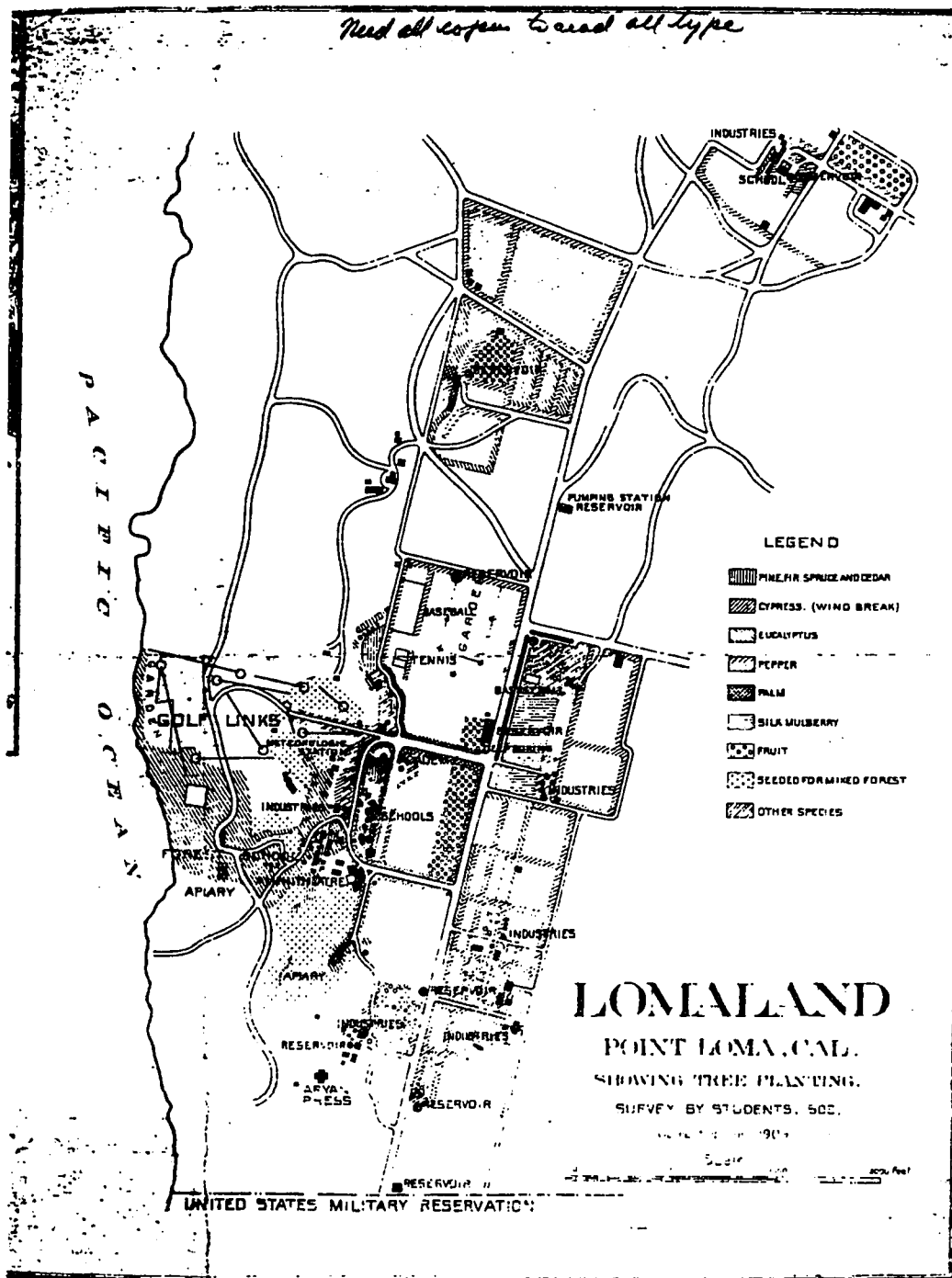


Figure 2: Map of the Theosophical Community (Lomaland) drawn by students (dated 1906, cor. 1909) -

Note the tree planting shown. The "Cliffs" Colony is in the upper right.

CHAPTER 4

WAITING FOR THE BLOSSOM: THE BUILDING OF THE SANITARIUM AND THE THEOSOPHICAL CONGRESS OF 1899.

Point Loma House: The Hotel-Sanitarium

In mid 1897, Oppermann and Dr. Lorin Wood of Westerley, R.I. made plans to build a Hotel-Sanitarium on Oppermann's property adjoining the Theosophical land. The plot of land was directly north of the highest point on the hill, where the cornerstone ceremony had been held. Construction was begun sometime in late 1897.²⁰ This building was three stories high, diamond-shaped, surrounded by a veranda on all four sides, with a large inner courtyard. This would later become one of the most significant buildings on the hill. Its first guests would be the delegates to the 1899 annual convention, the first to be held at Point Loma.

The hotel was apparently finished just in time for the convention (April, 1899). It was filled to capacity a week before the convention was due to begin, as delegates arrived by rail and steamer from all over the country, indeed the world.²¹ Two groups of tents were constructed to handle the overflow. There were three rows of six tents each, slightly to the northwest

of the Caretaker's cottage and approximately twenty-five tents on the hillside to the east. By this time there was also a hexagonal, three story Observation tower to the south of Pioneer Cottage, that may have built as early as 1897²², as well as at least one of the three ornamental gates that would exist later.²³

The convention was held April 12-19, 1899, and included two performances of the classical Greek play *The Eumenides*, which the San Diego Union account listed as having "a cast of 200 and an audience of 2000, in a wooden amphitheater on the heights".²⁴ Photographs of the amphitheater and production make this seem likely to be an exaggeration. The photos show a theater that would hold at most a few hundred. There was also a "rededication" ceremony for the school that included "525 delegates and several hundred visitors".²⁵

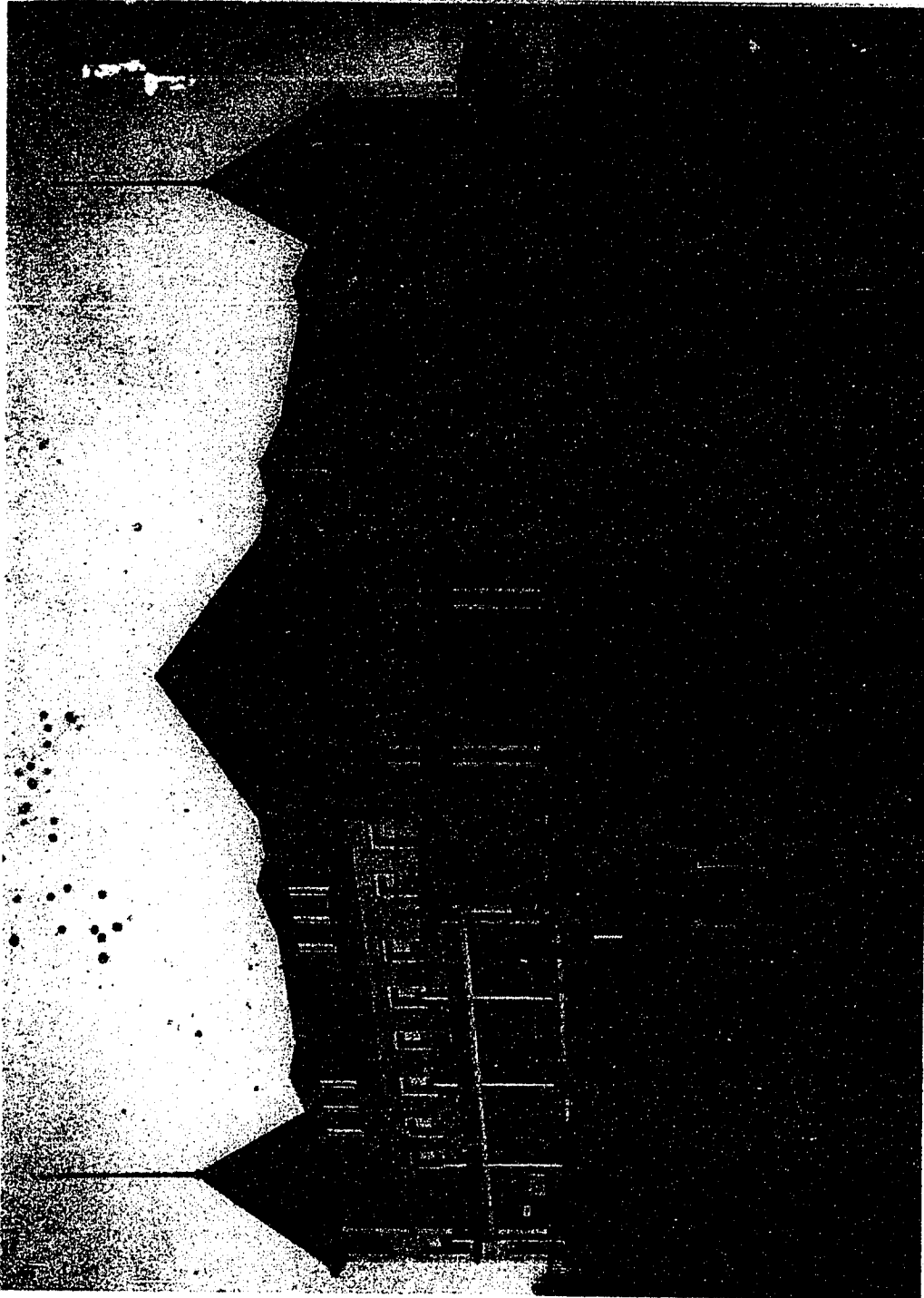


Figure 3: Hotel-Sanitarium before remodeling (c. 1899)

The Colony

The convention was a great success, and firmly planted the Theosophists' feet on Point Loma. Immediately afterward (April 25, 1899?) Tingley purchased another 10 Ac. parcel of land approximately one and a half miles to the northeast of the future front gate. This property had a house and stable on the property, and soon thereafter another house was built. This enclave was known as the "Colony" or the "IBL Colony" (for International Brotherhood League), and was later known as "The Cliffs".²⁶

Katherine Tingley intended it to house early colonists as well as the first few Cuban children that she intended to bring to the new school. She probably stayed there during the later part of 1899 as building plans were being made. After about 1906 this colony was known as "the Cliffs" and was used to house children that were sick, infirmed, or for other reasons needed to be isolated.

The Cliffs was used until the early 20's. In November, 1924 it was sold to well-known popular novelist Talbot Mundy, who knew Katherine Tingley and soon became a Theosophist. Mundy had already had several best-selling novels including King - of the Khyber Rifles (1916). He produced

at least a half dozen novels while living on Point Loma including Om, the Secret of Ahbor Valley (1923), as well as contributing to Theosophical magazines. After a few years he left the Point, but continued to write novels until his death in 1940.²⁷

After the congress of 1899, the real building of the White City would begin. Katherine Tingley spent time here, staying at the Colony house, and plans were worked on. The turn of the century was not a time of great change in San Diego's history. The quiet of the 90's would not give way to major development again for another decade or so. But Point Loma was about to make a turn in history that would change the face of the barren hill forever.

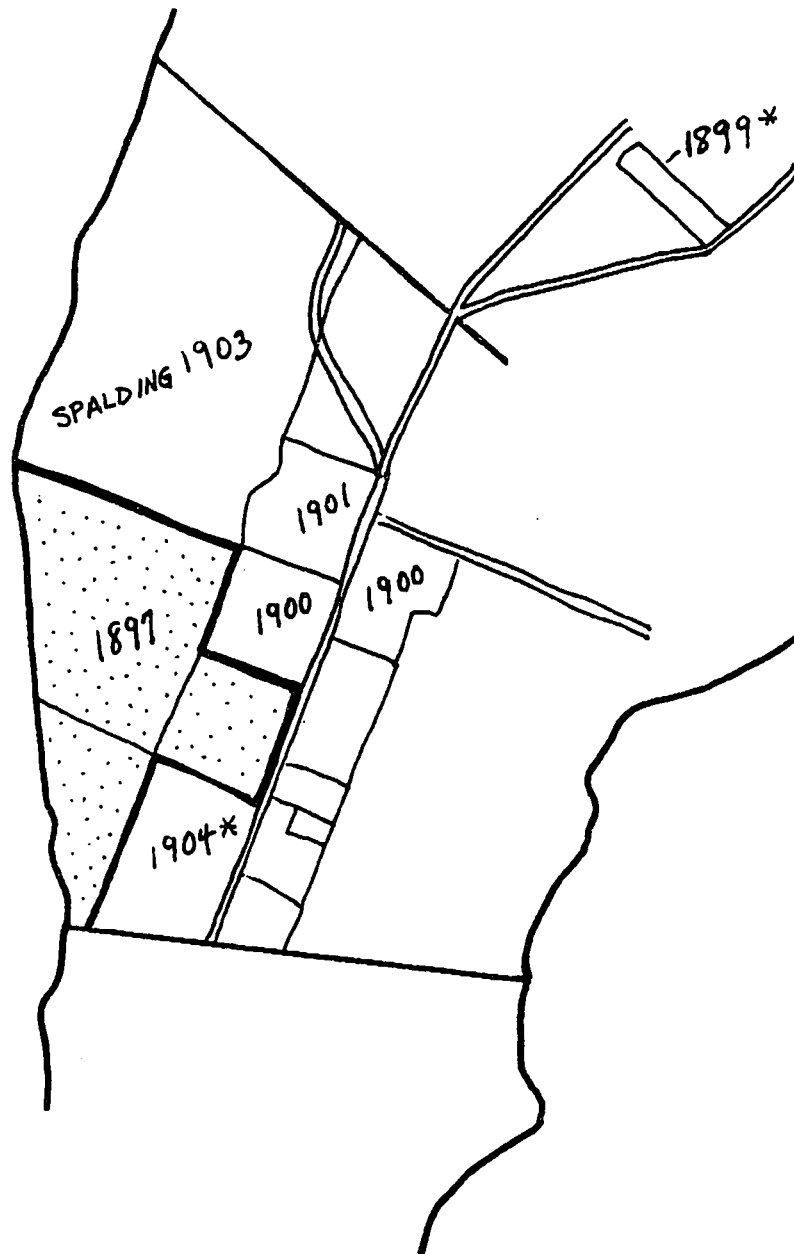


Figure 4: Initial Land Purchases - Note that the "Cliffs" property in the north and the "South Ranch" property in the south were actually legally transferred a later dates than shown (see notes 26, 49, 66).

CHAPTER 5

INITIAL BUILDING: 1900-1901

The Homestead and the Temple of Peace

In early 1900 Katherine Tingley asked to buy the Hotel from Dr. Wood. He enthusiastically agreed and the hotel was turned over to Tingley on the 28th of February.²⁸ She immediately began a major remodeling effort, first finishing off the third floor. The outer facade was changed, including the addition of curved arches to the arcade that surrounded the building, a coat of stucco to the wooden exterior to make it resemble stone, and a finish of white paint. To the top of each of the corners of the diamond-shaped building was added a dome of colored glass. The interior courtyard was covered with a huge glass dome, 85 ft. across, described as a pale aqua or pea green. The dome was topped with an 15-20 ft. colored glass sphere, and crowned with a glass "flaming heart".²⁹

Simultaneously, what was to be called the hill's most beautiful building was constructed, The Temple of Peace (also called the Aryan Temple, or just The Temple). The Temple was perfectly round, with a double-arched arcade surrounding it. There was a second tier above, and the

whole structure was capped with a large amethyst-colored glass dome topped with a sphere, similar to the Homestead. Both domes were spectacular by day and night, both being lighted at night.³⁰

At any rate, by early 1901 these two great buildings, with their majestic domes topped with lighted spheres, had become the conspicuous landmarks on the Point that they would remain for the next half century. There are numerous reports of ship's captains using the lighted spheres as navigational aids, much more visible than the lighthouse on the end of the Point.³¹

The "Boys Department"

At the same time, several round group homes were constructed on the crest of the hill between the Homestead and Pioneer Cottage. These were originally tents, with canvas roofs and sides, mounted on wooden floors. As time went on the canvas was replaced by wooden sides and roofs, maintaining their round shape, reportedly in 1901.³² This group of group homes, along with later buildings in this area, was to become known as the "Boy's Department". There were 6 such structures, known as No.1 Home, No.2 Home, etc. One of these (No.2 Home) had a basement, the rest were

single story structures. These round houses were sometimes known as "Lotus Homes".³³

There were also three square, wooden homes that were added later (probably in late 1901) known as Home No.8, No.9, and No.10. Home No.10 was referred to as two-story, having a functional basement. One of these (home #9) still exists (1994) and is scheduled to be moved and converted into a museum.³⁴

Also in the "Boys Department" area was a square, elevated platform with a pyramid roof, and open sides. This was generally known as the "Music Pavilion" and may have been used for performances or gatherings in these early years. After a few years the sides were walled off and it became a square building. In later years this building was used as the Dentist's office.³⁵

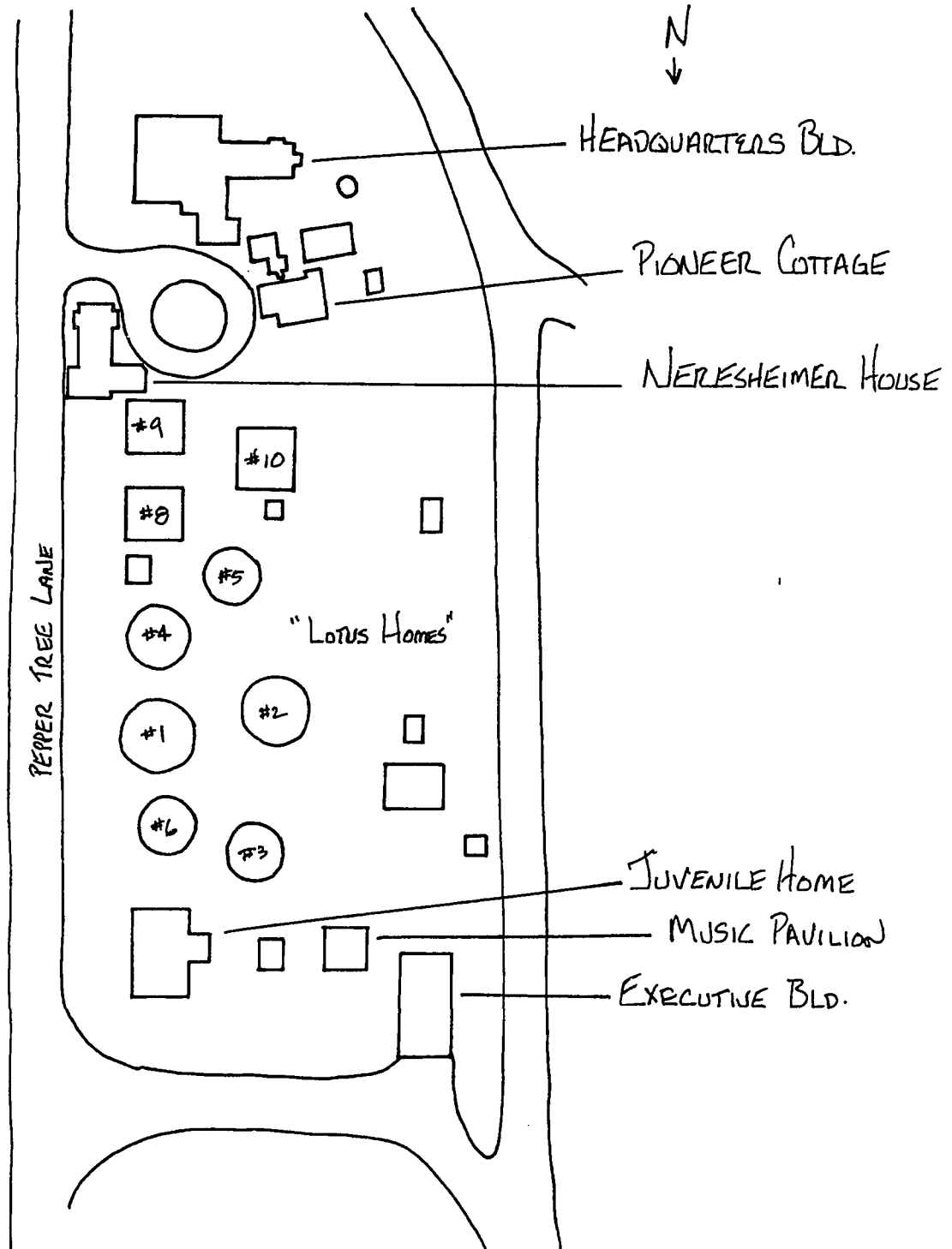


Figure 5: The Boys Department

Refectory, Karnak House and the Industrial Building

The barn from the Hotel was moved from a location northeast of the hotel to the other side of the hill, west (down the hill) and slightly north, of the Pioneer Cottage, and became known as the Industrial Building. This was used as a workshop, and later (c. 1930) the printing press and bindery were moved here and it became known as the Press Building.³⁶

Just up (east) from this building was built a kitchen and dining building called the Refectory. It was originally a plain square building with a flat roof. It was remodeled (possibly under a design by Tingley? c. late 1900) to have the top story (the dining area) entirely surrounded by windows, to have a slightly pitched roof added, and to connect the entrance from the second floor to the slanting hillside by a short bridge.³⁷ In later years this building was remodeled several times.

South of these buildings was a building known as Karnak House, that was apparently built in these early years. This square house, built on a slope, had a pyramid roof with dormers. It housed some of the literary staff, and was used for various other purposes including storage of the elaborate

costumes that were used for the numerous dramatic productions and ceremonies.³⁸

East Bungalows and Cottages to the East

There was also a set of group homes located across Catalina Boulevard, directly east of the Homestead. This consisted of five of the round Lotus Homes, and was known as the "East Bungalows". These may have been used to house female students up until 1904 when the Girls were moved up to the Homestead building itself. These were later used as individual or group homes, and one was used for musical rehearsals.³⁹

Near the Sunnyside House (see below) to the southeast (near Dupont St.?) there were also two or three other houses that date from very early in this period, or pre-date the Theosophists. One of these may have been called 'Creswell Cottage', noted as an early home by one of the first families to move to the Point in late 1900.⁴⁰ These homes were apparently not used much after 1901.

Gates and Camp Karnak

On the far southern end of the property, about a quarter mile south of Pioneer Cottage, south of the site of the cornerstone ceremony, was a group of ten tents that housed the literary group. This encampment straddled a small point that reached out into the canyons and was called Camp Karnak. Here lived a several of the literary staff that produced the magazines and literature that poured from the Point beginning in 1900.⁴¹

The main ground sported three ceremonial gates; The Roman Gate on Lomaland Drive at Catalina, The Egyptian Gate on the future Dupont Street at Catalina, and the smaller Greek gate. The Roman Gate formed the main entrance to the colony, with an adjacent guard shack. The Egyptian Gate allowed access to the Greek Theater and the southern section of the property.⁴²

The less substantial Greek Gate was reportedly moved several times, but in the early years was south or directly adjacent to the Greek theater. It may have been located at Catalina Blvd. for a short time before the other gates were built and may have been built, as early as 1899.⁴³ In later years it was located north of the Greek Theater, forming a barrier separating guests

attending events at the Theater from the rest of the colony. The Roman and Egyptian gates were probably completed in 1900 or early 1901, at the same time as the construction of the Temple and Homestead.

The Greek Theater

In July 1901, work began on what may be the most enduring, well used, and beautiful of the constructions on Point Loma. What is said to be the first open-air Greek Theater in America was built, nestled into a canyon that opened down to the ocean below. The view was such that sitting in the amphitheater and looking down at the stage one could see and hear, in the background, waves breaking on the cliffs far below.⁴⁴ The theater was extensively used, not only for the frequent dramatic productions (Greek productions and Shakespearean plays such as A Midsummer Night's Dream, Twelfth Night, As You Like It and The Tempest received high praise from San Diego Critics⁴⁵), but also for morning exercises (calisthenics) for the women, gatherings, meetings, and special events.

Curiously, the site of cornerstone ceremony, the high point on the hill, was left un-built. The cornerstone was soon joined by some 80 others that arrived from lodges around the world, and they were stacked in two

columns. The flag pole erected during the 1899 convention remained as well. But other than that, the land was vacant up until the 1990's when a building and parking lot were constructed there. The plot of ground was treated with much respect, however. It was still referred to as the "SRLMA site" (School for the Revival of the Lost Mysteries of Antiquity), and members reportedly observed silence walking through on the way to Camp Karnak or the South Ranch.⁴⁶

In 1901 Katherine Tingley's Raja Yoga School had 100 students and the total population on the hill may have been twice that. The domes and activities on the hill had made it a major tourist destination for visitors to San Diego, reportedly numbering 100 per day by the end of 1901.⁴⁷ The next decade would see major changes, both in the growth of the Lomaland community, and in Point Loma generally. In Jan. 1902 electrical service was extended to Point Loma, largely to service the needs of the growing Theosophical colony.⁴⁸

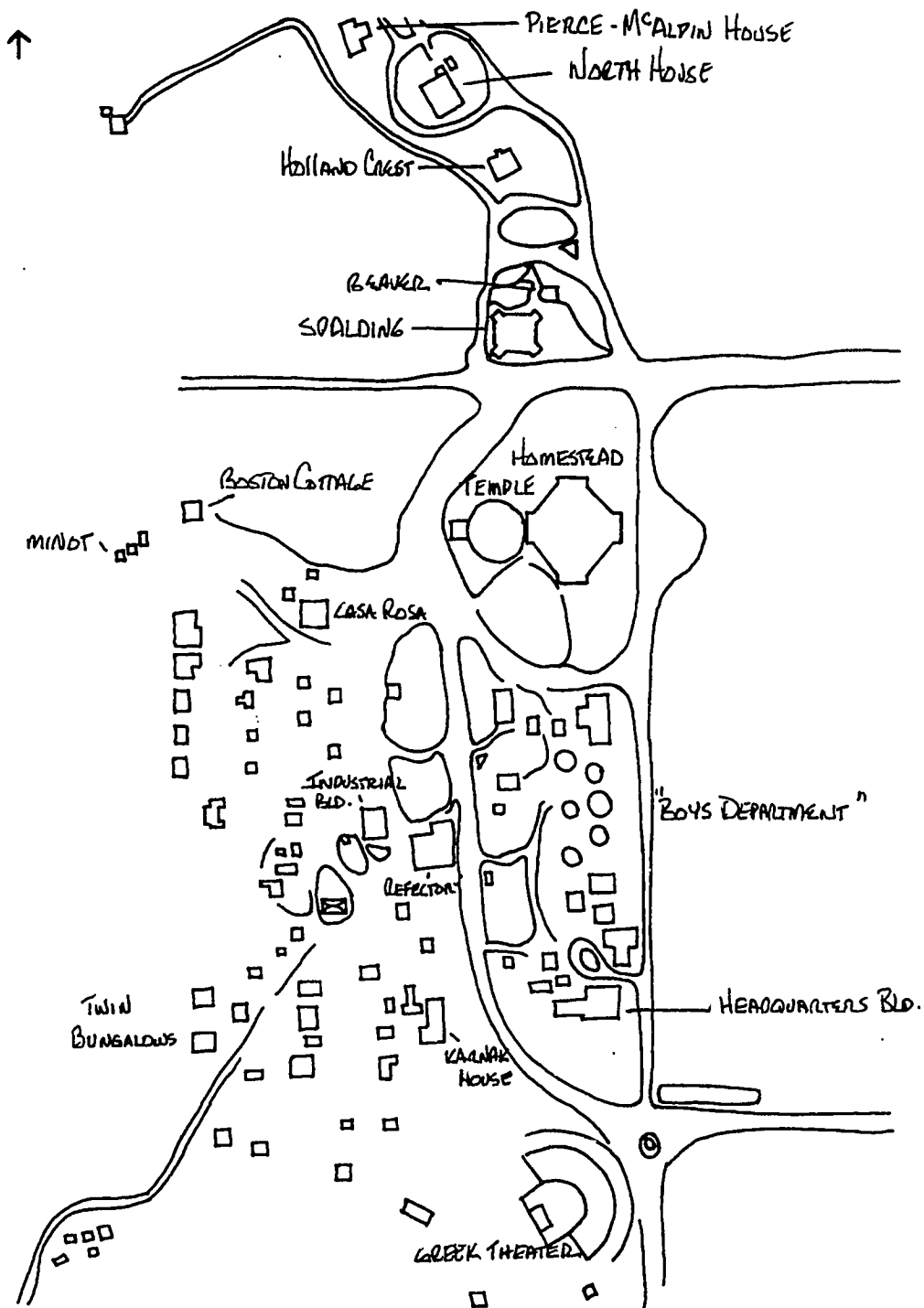


Figure 6: Map showing location of Buildings in Central Community.

CHAPTER 6

A CITY MATURES: 1902-1911

Several more buildings came up as the city on the hill grew to its peak population of about 500 (300 of these being students). Among these were homes for some of the wealthy patrons that Katherine Tingley seemed to attract.

The Spalding House, Casa Rosa, North House

A.G. Spalding had made a fortune in sporting goods and in 1900 married Elizabeth Churchill Mayer, a long-time Tingley confidante. In mid-1901 he built a beautiful, octagonally shaped home on the Theosophical Society land directly north of the Temple.⁴⁹

The building was unusually large compared to the usually modest Theosophical residences, and featured a central dome topped with an amethyst-colored glass sphere, similar to those on the Temple and Homestead (but much smaller). Another unique feature was the unusual external spiral staircase that lead up to the roof, but provided no roof access. Inside the mostly octagonally shaped rooms featured amethyst-colored

window panels and skylights, wood carvings by British artist Reginald Machell, who had come to live at Point Loma the prior year.⁵⁰ Below was a full basement, covering the area of the living area above as well as the surrounding veranda. It is undoubtedly the most impressive of the structures that remain at this writing.⁵¹

Dr. Lorin Wood also built a house in 1901 or 1902 near the rim of the canyon southwest of the Temple and Homestead. This house was called Casa Rosa (apparently because of his fondness for growing roses) and is now generally known as Lambert house (it was later the residence of Dr. Wood's daughter, Ethel Wood (Dunn) Lambert). It was used by Dr. Wood as a health center (its present use as well) and was also used as a home for pre-school and infant children. The wood framing is covered with an unusual dried plant stem covering (Rose stems ?).⁵²

Adjacent to the Lambert House are two other structures that stem from Dr. Wood. There is a small, subterranean workroom directly to the west that was used by Dr. Wood to prepare medicines. There was also a weather station directly north of the workroom, at the canyon's edge. This was the only weather station in San Diego at the time and provided the weather reading for the whole city until the mid-teens.⁵³

Somewhat up from the Spalding home, North House was built in 1902, also with an external spiral staircase. The home was spacious and open, and served as the early headquarters of the Society at Point Loma.⁵⁴ Katherine Tingley used this as her personal residence, until the building of the so-called Tingley Home(or Headquarters Building) when her residence and the Society headquarters moved there. Thereafter, North House was used for housing distinguished visitors to the hill.

Sunnyside House

August Neresheimer built a home at 430 Silvergate St., across Catalina Blvd. and to the south, in 1903.⁵⁵ This house was later known as Sunnyside House. In 1906 this home was purchased by the well-known former US Secretary of the Treasury, Lyman Judson Gage. Gage moved to San Diego in his later years, he apparently had a sister who was a Theosophist at Point Loma. Gage stayed in Sunnyside until 1909, when he married and built another home just off of the Theosophical property.⁵⁶

After Gage sold the property back to the Theosophists Sunnyside became the home of the Woman's Exchange and Mart, or just The Mart. The Mart was reportedly started in New York and then moved to the

Industrial Building before coming to Sunnyside.⁵⁷ It was the source of the numerous textile products, crafts, as well as the attempted Silk industry (several hundred Mulberry trees were planted and silk worms imported in 1901⁵⁸).

The Mart also produced all of the uniforms, at least for women and girls (most of the Men's being produced at the Tailor shop at South Ranch) for residents of the hill. The elaborate costumes that were used for dramatic productions and ceremonies were also produced here.⁵⁹

There were probably some residents in Sunnyside as well, including Elon and Mary White and their daughter, Edith (later a well-known artist) who lived here or in a nearby cottage. Artist Maurice Braun had a small house on the bluff to the east of Sunnyside, with a commanding view of San Diego Harbor and the city and mountains in the distance.⁶⁰ Braun and White would both be founding members of the San Diego Art Association in 1915.⁶¹

The Pavilion and Tent City

In late 1903 work began on an encampment across Catalina boulevard (near the present corner of Catalina and Talbot Streets). The complex consisted of a large, circular, 3-story building that came to be known as the Pavilion. It was described as 60'X60', and containing "baths, music room, billiard parlor, hall and (a) promenade."⁶²

In addition to this large building, there was a one-story square, wooden building that was used as a kitchen and dining hall (described as "40'X40'"⁶³) and a group of about 40 tents with wooden floors. This "Tent City" was similar to the well known Tent City that housed visitors to Coronado after the building of the Hotel Del Coronado in the late 1880's.

The Tent City operated as a commercial venture, housing visiting Theosophists and tourists, apparently from June, 1904 to at least mid-1907.⁶⁴ Sometime thereafter (c.1910 ?) all but two or three of the tents were removed. After this time the Pavilion continued to be used for various purposes. In later years it became the home for aging members who needed special care. In these later days it was under the direction of Lydia Ross, MD.⁶⁵

South Ranch

Sometime in the beginning of the decade a complex of buildings was built to the southern end of the property. A path lead directly south from the Greek theater, past the tents of Camp Karnak down to this area, which became known as South Ranch. South Ranch contained numerous buildings that housed industrial and crafts activities. The Printing Press was housed here. (It was moved from downtown San Diego. When it was originally moved from New York in 1900 there was no electricity at Point Loma.) Also at South Ranch were the Photo and Engraving Department, Carpentry Shop, Tailor Shop, and numerous other shops and offices.⁶⁶

Sometime later (c. 1915-1920) a large building was constructed that was called the Universal Brotherhood building, or just the U.B. Building. This contained offices and workspace for various activities of the society. Prof. F.J. Dick also had an office here in an octagonal building.

The Headquarters Building or "Madame Tingley's Residence"

The building known as the Tingley Residence (also called Laurel Crest, or the Headquarters Building) also dates from this period. Reportedly, this

building was not built at the site but was transported by horse and buggy from San Diego in 1904 or 1905. The structure was remodeled many times, the first apparently the south-eastern addition that was apparently added in the early 1920's.⁶⁷ The additions were removed and the building moved to the east side of Pepper Tree Lane in 1994.

This building was Mrs. Tingley's residence and the International Headquarters for the Society. The Society's library was also housed here until about 1930 when it was moved to the Spalding House.

Western Cottages and Athletic Fields

On the western slope numerous houses, cottages and bungalows were built to house members. These numbered perhaps 50 or 60 buildings that stretched from Casa Rosa across to Karnak House and down the slope of the hill halfway to the sea. There were two matching cottages to the far west, down the hill, known as the Twin Bungalows, and a cottage to the west of Casa Rosa on the cliffside was known as Boston Cottage (reportedly built later, about 1920). Directly west of these were three small bungalows that were later combined into a small house (known as Minot cottage, this house

still exists as of this writing). Otherwise, these buildings were not named or well known, and virtually all were probably gone by the 1960s, if not before.

To the north of North House were the athletic grounds. The Point had baseball fields, basketball, tennis, as well as archery and the 8-hole golf course laid out by A.G. Spalding. Track and field and children's games were also done here. In this northern area were a few small cottages, and in later years, there was a garage at Hill Street and a house that was the home of Henry Leyer, Katherine Tingley's chauffeur.⁶⁸

In 1911 the Greek Theater was enhanced by the addition of a Doric stoa. A cement floor was added, as well as the first outdoor theatrical lighting used in the United States. The small temple at the Greek Theater was moved from its location to the right of the stoa to a location on the top of the hill opposite (south of the stoa).

The Point Loma community was at its peak by about 1910. The population numbered perhaps 500 or more. The school was thriving. It was reported that over 40,000 trees had been planted including Eucalyptus, Mulberry, Pepper, Pines, Cypress, Olives, Citrus and Fruit of all kinds. Tingley purchased the Fisher Opera House in San Diego in March of 1902,

soon after renamed the Isis Theater.⁶⁹ A plan for another large Hotel/Sanitarium was made but apparently abandoned.⁷⁰ There were numerous outreach efforts in California prisons, anti-war, anti-capital punishment and anti-vivisection activities, and Tingley was still attempting to establish other "Raja Yoga" schools in Cuba, Sweden, England, and Newburyport Mass. (Tingley's home town). But, with the partial exception of Cuba, these efforts never came to full fruition.

As the Colony on the hill grew, Point Loma was growing too. San Diego's population had grown to 40,000 by 1908.⁷¹ In 1909 a rail link was completed between San Diego, Roseville and Ocean Beach, marking the beginning of a real community at Ocean Beach. The area between Roseville and Ocean Beach was developed by a partnership that included A.G. Spalding between 1908 and 1914, and became known as Loma Portal. And in 1914 a paved road was constructed that reached all the way out to the Lighthouse on Point Loma's tip. On the way motorists would pass the new forests, orchards and fields of the Theosophists.

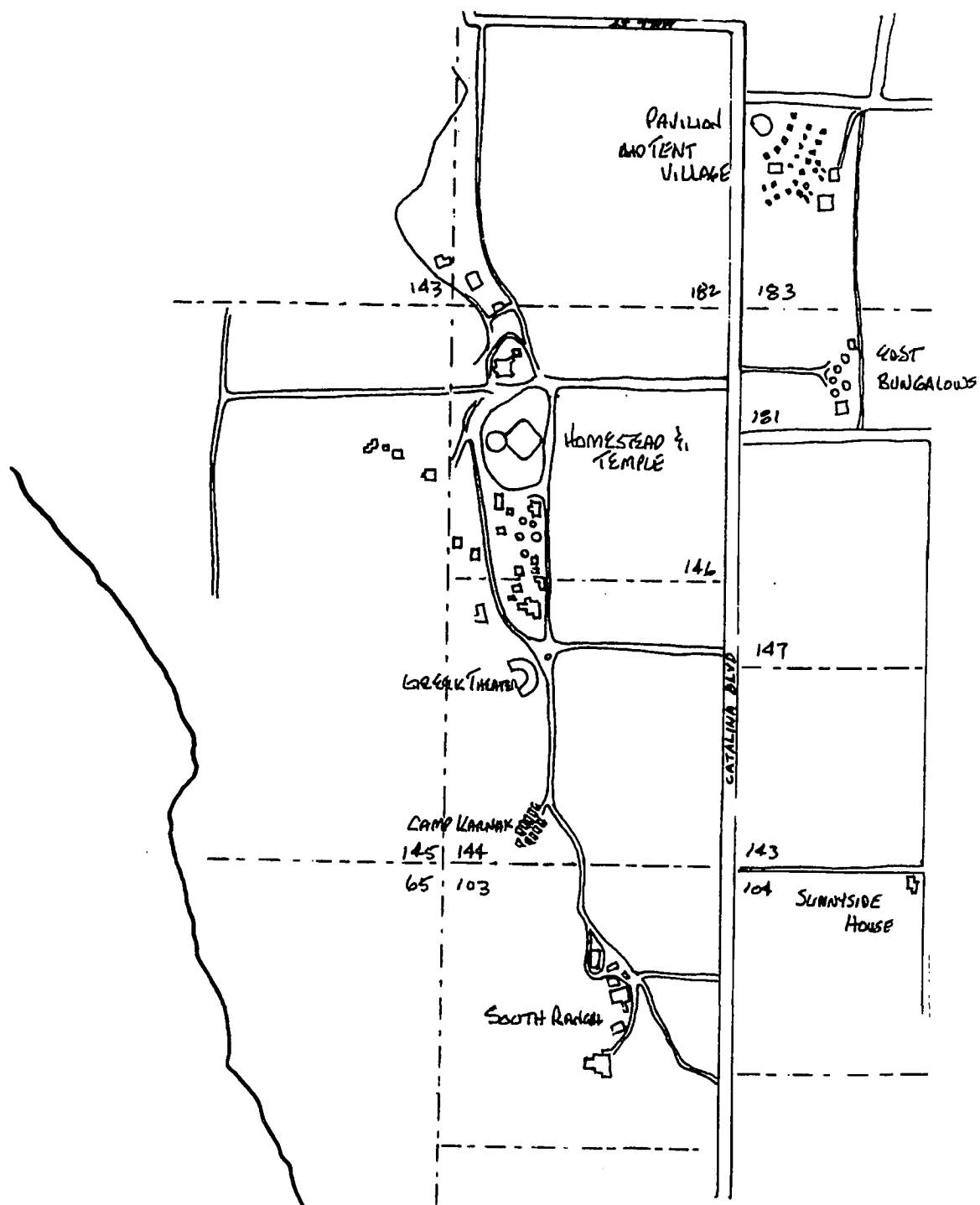


Figure 7: Central Community, showing Pueblo Lots.

CHAPTER 7

LATER ADDITIONS - 1915-1925

Additions to the Boy's Department

Sometime during the later teens, August Neresheimer built a house adjacent to the Boy's Department which he used as his home. This building may have been built in 1917 or 1918 and was adjacent to #9 Home. After the Theosophists left the Point this building was used as the bookstore for the later Colleges at the site. It is scheduled to be removed in 1996.

The Executive Building was built sometime around 1915. A rectangular building with a hip roof that was located on the north-west corner of the Boy's department, near the Homestead building. This building housed the Reception area, and the Telephone switchboard, as well as offices, including that of the General Manager. Sometime after 1950 this building was moved to the south side of the Greek Theater and became known as Wood Hall.

Juvenile Home was built in 1917, apparently as a classroom building. It was "T" shaped, two stories, and had a flat roof. This building was also

used to house the overflow from the Girls Department in the Homestead building. This building was destroyed in 1993.

Beaver House, Holland Crest, McAlpin House

A smaller building was built next to the Spalding House that is now generally known as Beaver House. It was originally the home of Durand Churchill, Elizabeth Churchill Spalding's son. In later years it was the home of John R. Beaver, general manager of Point Loma, who had come to the Point from Chile.⁷²

Just north of the Spalding Home (between it and North House) was built an attractive, square house with a flat roof and an open basement. This building was built for Prof. Daniel de Lange, the founder-director of the respected Amsterdam Conservatory of Music. He had heard of the musical achievements of the Point Loma students through his wife who was a Theosophist. He was very impressed when they visited and heard performances in 1910. They finally moved to Point Loma in 1914 and he became director of Orchestra and Chorus. This home was built for them, sometime after 1914, and became known as Holland Crest. He died soon

thereafter, however, in 1918, and the home was used as a guest house after his widow moved back to Europe.⁷³

To the north of North House another home was built in 1923. It was originally two houses that were linked, built for two sisters, Grace D. Pierce and Jessie McAlpin. In later years they were joined together to make one building, and it is now known as McAlpin House or Pierce-McAlpin House. Beaver House, Holland Crest and the McAlpin House all still exist at the site in the mid-1990's.

Cracks in the Armor

By the mid 20's, the Colony was suffering from chronic economic problems. Excessive cash flow was joined by several adverse legal judgments to create a mounting debt problem.

To everyone's surprise, A.G. Spalding and his wife (Tingley's long-time colleague) both died (Albert in 1914, Elizabeth in 1926) without leaving any money to Tingley, or even forgiving the enormous debt owed by the Community. Other bequests from wealthy members were challenged and broken in court. Added to this was a judgment against Madame Tingley for

\$200,000 in a bizarre lawsuit brought by the wife of a wealthy benefactor who blamed Tingley for the breakup of their marriage.⁷⁴

Shortages of cash caused the restriction of watering and most of the thousands of trees died. Debts mounted and the colony was forced to begin selling off real estate, including a large parcel of ocean-front property directly west of the Spalding House, that was sold and then developed in 1926.⁷⁵ Also sold in the late 20's was virtually all of the property to the east of Catalina Blvd, including the Sunnyside House.⁷⁶ The Isis Theater in San Diego was sold in 1926.⁷⁷ The Cliffs property, abandoned for several years, was sold in 1924 to author Talbot Mundy.⁷⁸

Finally came the death of Katherine Tingley in July, 1929, followed rapidly by the stock market crash in October. The community on Point Loma would never recover its footing. The new leader, Gottfried de Purucker was a man of great scholarship and sensitivity, but without Tingley's flair. He would take the Society in new directions, reaching out again for new members and broadening educational activities, but these directions would ultimately lead away from Point Loma.

San Diego experienced another building boom in the 1920's. The population grew from about 74,000 in 1920 to 140,000 in 1926.⁷⁹ Development now covered Point Loma from the oceanfront land sold by the Theosophists up to Ocean Beach and over the hill to Loma Portal and Roseville. The "White City on the Hill" no longer dominated the skyline of Point Loma as it once had.

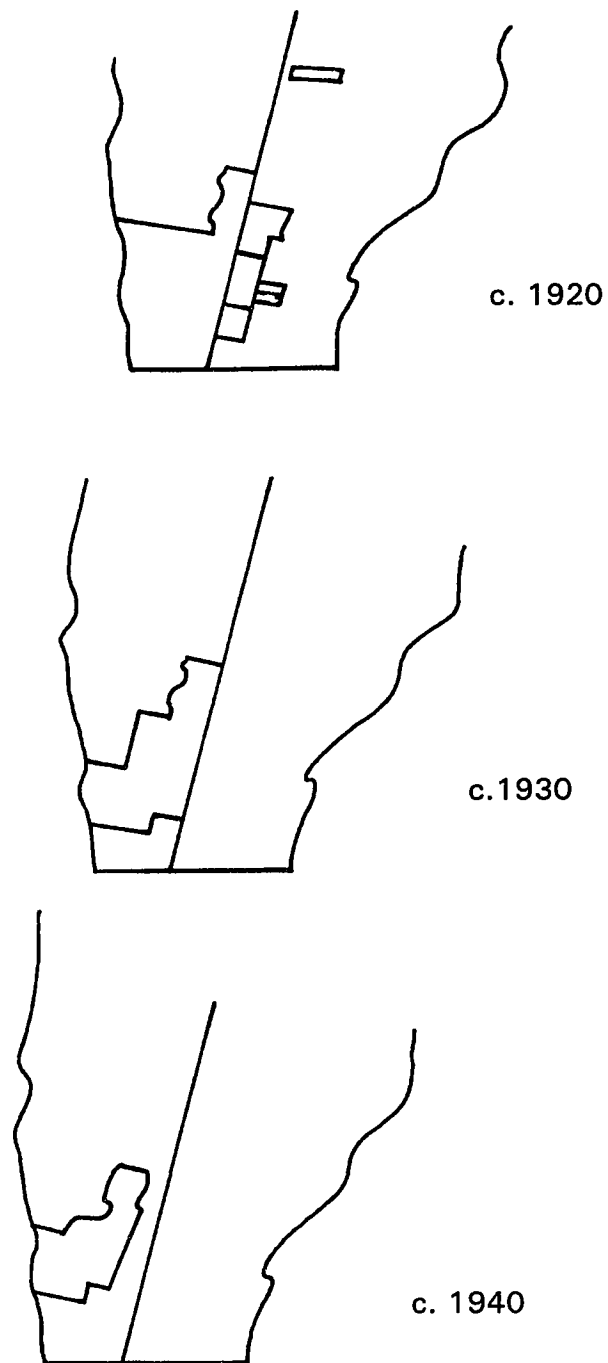


Figure 8: Approximate Extent of Theosophical Land Holdings

CHAPTER 8

A FALL FROM GRACE - DECLINE AND ABANDONMENT OF POINT LOMA

Hanging On

The 1930's was a period of turmoil and decline for the Point Loma Community. The population of the Colony had fallen to below two hundred, many of these elderly. Activities of the School, and cultural events such as plays and concerts declined dramatically. The Community, left in desperate financial condition, went through several periods of battles with creditors and the tax collector.

The entire South Ranch parcel was abandoned to the US Government to cover unpaid taxes about 1930. At this time the Press and typesetting equipment were moved up to the Industrial building near the Refectory. The few remaining tents at Camp Karnak were also abandoned. The Library was moved from the Headquarters building to more spacious quarters in the Spalding Home.

The entire remaining land was used as security for a Bond Issue of \$400,000 in 1927. But by the late 30's the bonds were in default. In 1938

the entire parcel was foreclosed and sold to one of the chief creditors, Howard Throckmorton, who had consolidated the outstanding bonds.⁸⁰ Arrangements were finally made to deed back some 80 Ac. of the land to the Society, with some being sold and some going to pay back taxes.⁸¹ Finally, in 1941, the Society found a more affordable situation in Covina, CA. and sold the property to a Coronado man, Col. George Wood.⁸²

Gone but not Forgotten

Wood apparently hoped to have the land developed by the Federal Housing Authority for public housing and plans were approved by the Zoning commission for this purpose in May 1942. During the war years, it was used for temporary housing.⁸³ In 1950, Wood's wife and daughter sold 100 Ac. to Balboa University (then a Law School). The name was changed to California Western University in 1952 and later to United States International University. USIU sold the property to the current owners, Point Loma Nazarene College (then called Pasadena College) in 1973.

Most of the structures built by the Theosophists survived in 1950. These included the Homestead building, the Temple, Spalding house, the Pavilion building across Catalina Blvd., and most of the main buildings in the

center of the colony. The buildings to the west, down the hillside, seemed to undergo much more change in these years, but little record exists of any of these buildings.

Most of the Boy's Department seemed to survive the Theosophical period (with the exception of Home No. 4 which seems to have been gone by 1950). All of the group homes (except No.9 home), the Music Pavilion building, and Pioneer Cottage were removed sometime before the 1960s. The remaining buildings survived until the 1990's.

There were numerous references to the toll taken on the buildings by the artillery activity that took place nearby during the war. The jarring loosened and cracked both glass and wood, contributing to the poor maintenance of the last two decades. The Homestead and Temple must have been shells of their former glory.⁸⁴

A Memory Fades from Point Loma

The Homestead building was judged too far gone to save and was demolished by Balboa University in 1953.⁸⁵ The beautiful Temple of Peace was destroyed by fire September 21, 1952. The round Lotus homes of the

Boy's Department were probably removed during the 50's as well, although the Tingley Home and the other buildings in the Boy's Department remained.

In 1958 major grading of the site west (downhill) of the Greek Theater occurred to put in an athletic field. The beautiful view from the Greek Theater down to the sea was destroyed. Shortly thereafter the Greek Theater stoa collapsed in a wind storm, apparently weakened by termites, and now at a loss for its natural canyon-windbreak. The stoa was quickly reconstructed, however. In 1960 a Gymnasium was built, resulting in the removal of most of the remaining structures west of the Boy's Department, including the Karnak House and the Press Building.⁸⁶

In 1987 Point Loma Nazarene College applied to the City of San Diego for approval of a new master plan for the college that would include the destruction of all remaining Theosophical era buildings except the Spalding House, North House, Holland Crest, McAlpin House and the Greek Theater. A revised plan was finally approved that included saving some of the buildings (including Casa Rosa), and moving others (including the Headquarters Building and No. 9 Home) to various locations on Campus.⁸⁷

The first of the buildings to be demolished, Juvenile Home, was destroyed in 1993. The Headquarters building (Tingley Home) was moved, minus the later additions, to the east of Pepper Tree Lane in 1994. Home No.9 is planned to be moved and become an archive and museum for the Theosophical period. The buildings that remain, especially the Spalding House and the Greek Theater (both in excellent condition), will probably stand for many years as a reminder of the tenure of the Theosophists on Point Loma.

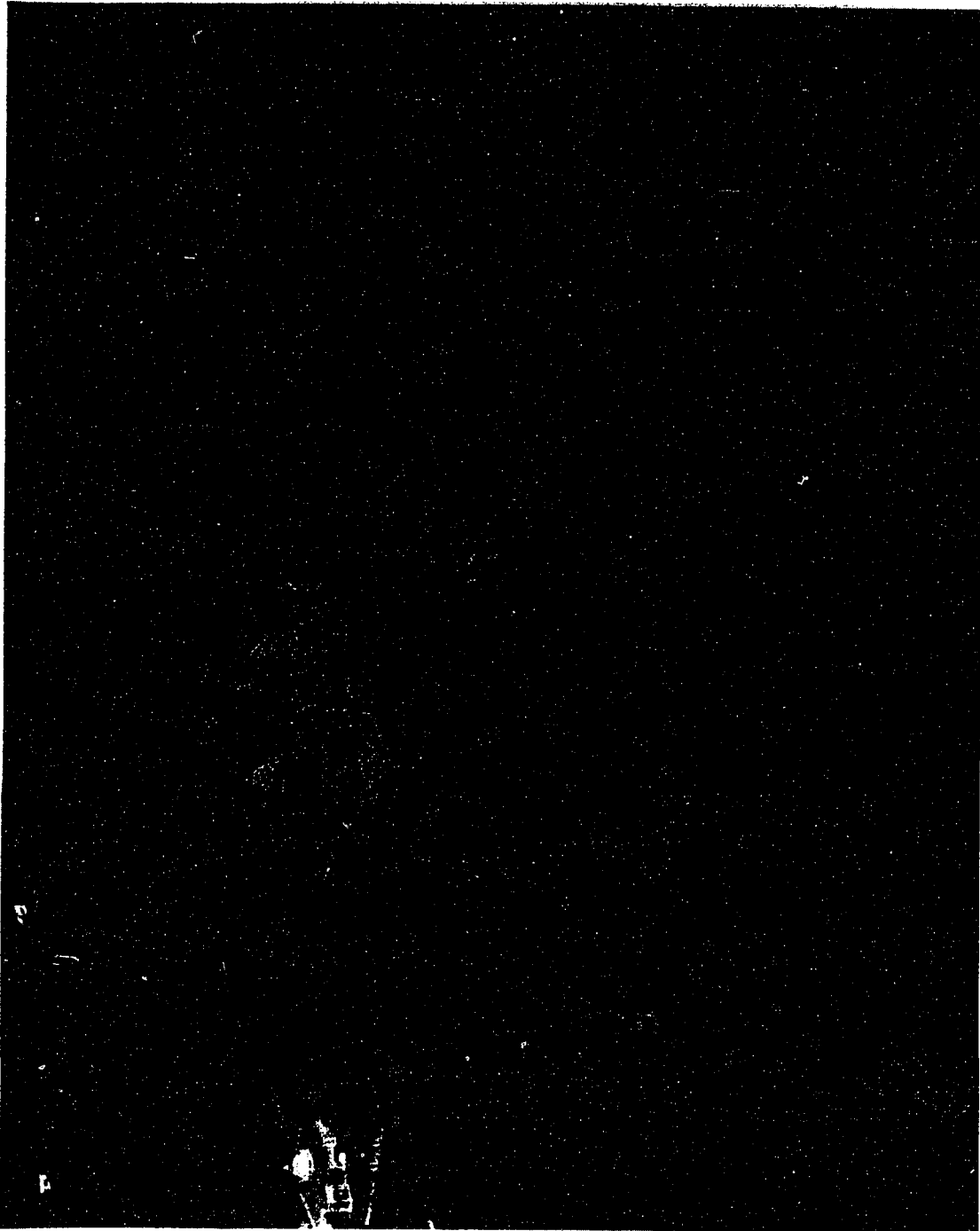


Figure 9: Aerial Photograph, looking Northeast. Homestead/Temple in center, Casa Rosa in foreground, Executive Building, Music Pavilion and Juvenile Home to right; Spalding Home to left.

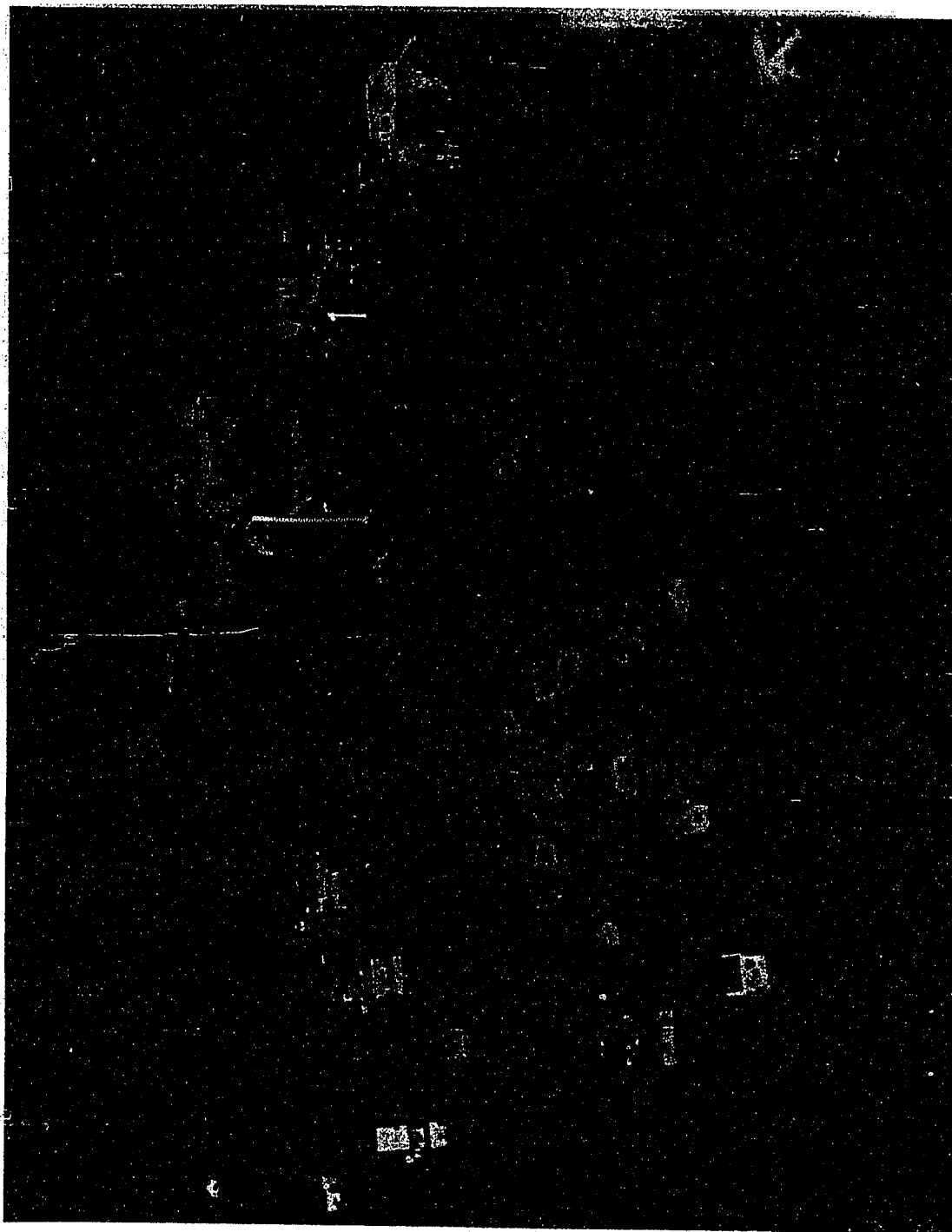


Figure 10: Aerial Photograph, looking north. Karnak House foreground right, Industrial building (with pitched roof) center, Twin Bungalows to left foreground, Headquarters building to far right.

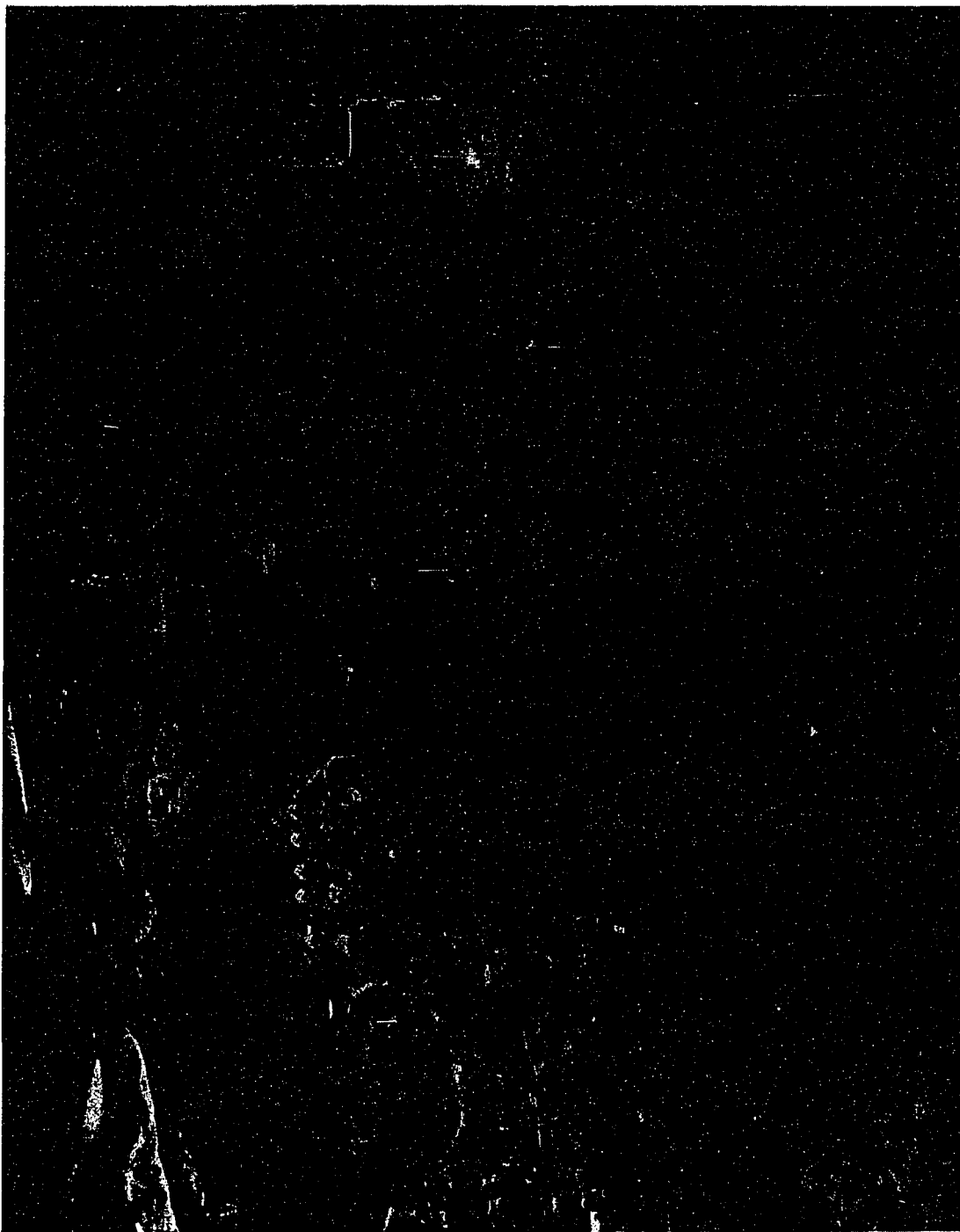


Figure 11: Aerial Photograph, looking west. Spalding House, Beaver House to right; Industrial Building and Refectory to left; Casa Rosa, Boston Cottage, Minot Cottage center background.

NOTES:

¹ Much has been written about Madame Blavatsky and Theosophy including several biographies (See Meade, Marion Madame Blavatsky: The Woman Behind the Myth New York: Putnam's, 1980; Cranston, Sylvia H.P.B. The Extraordinary Life & Influence of Helena Blavatsky New York: Putnam's, 1993). She also produced numerous books, the most important being the early Isis Unveiled (New York: 1877 2 Vol.) which formed the basis for the early society, and The Secret Doctrine (London: 1888 2 Vol.) which is universally seen as her most important and influential work.

²Meade. 400-401; Cranston. 183-185,193-196,463-503

³ Each of the several hundred local "lodges", located around the world were forced to choose sides. This would not be the last of the splits in the Theosophical movement. There are presently three main factions; The International Theosophical Society, still headquartered in Adyar, India, The Theosophical Society with its International Headquarters in Pasadena/Altadena California, and the United Lodge of Theosophists, with headquarters in Los Angeles. The Altadena group is the one that moved from Point Loma. This is sometimes referred to as "the American Section." Later splits also occurred from within the American Section as well.

⁴ Little has been written about Tingley, and no biography has appeared. What is known of her early life is mostly from her own writings (such as in the introduction to The Gods Await (Point Loma:Theosophical Press 1927).

The definitive work on the community by Greenwalt (Greenwalt, Emmett A. California Utopia: Point Loma: 1897-1942 San Diego: Point Loma Publications 1978) covers a few other details (pg. 12-15) as well as her history as it melded with that of the community for the last half of her life.

⁵ This account is from Greenwalt. pg. 19. Frémont had visited Point Loma during the California campaign of the Mexican-American War.

⁶ Much of the Information for this section is mostly taken from McKeever, Michael A Short History of San Diego. San Francisco: Lexikos 1985

⁷ Shortly after the acquisition of California in 1847, the US Military had claimed land at the end of Pt. Loma. The new city resisted the claim but finally acquiesced. The claim was not formalized however until an executive order of the President (26 Feb. 1852) set the boundary near the present NOSC gate. The dividing line ran directly through the subdivision laid out by Coutts.

There were some buildings here from early in the century, including the "Hide Shacks" (used for storing animal hides) mentioned by Richard Henry Dana, Jr. in his account of his travels as a seaman in 1835, Two Years Before the Mast.

⁸ A dike was constructed in 1852 to divert the San Diego River to empty into False Bay (now called Mission Bay) instead of running down into San Diego Bay (near the present Airport). This dike gave relatively easy access for horses or wagons to drive to the Mussel beds at Ocean Beach. It became popular for picnics and camping. The first permanent house was probably built about 1856, but most of the buildings were probably shacks, tents or cottages until after the turn of the century. (Held, Ruth Varney Beach Town: Early Days in Ocean Beach San Diego: Ruth Held, 1975 pg. 3, 154, 155)

During the boom of '87, Billy Carlson, a flamboyant, aggressive 23 year-old (who would later become San Diego's "Boy Mayor" at age 29), found a partner and bought the pueblo lots that make up Ocean Beach, subdivided, and put them up for sale at great promotional parties, promising a Hotel and a rail link to Old Town and Roseville. They sold enough lots within a month to pay the down-payment on the property (which they had purchased on terms of one-third down, due in 60 days), file the subdivision map, and to begin construction of the Hotel. (Held. pg. 158) The Hotel opened in January, 1888, just a month before the opening of the Coronado Hotel. (Held. pg. 160) The rag-tag trolley line had many false-starts, but operated sporadically from April of 1888 for a year or so. (Held. pg. 11-15, 159)

The boom saw many lots sold but few houses were built, and it remained a colony of beach cottages and shacks. The Hotel burned down in Dec. 1898, and there were reported to be only 18 houses in Ocean Beach a decade later in 1908. (Held. pg. 24, 163-164)

A community did not really begin to be built there until 1909, with a new streetcar line, and a new developer (D.C. Collier, who was one of the few to build on a lot bought from Carlson). (Held. pg. 164-165) By 1910, there were reportedly 100 houses in Ocean Beach. (Held. pg. 4)

⁹ See Dumke, Glenn S. Boom of the Eighties in Southern California San Marino, CA: Huntington Library 1944

According to a note from M.A. Oppermann, the land he would later purchase to build the Hotel-Sanitarium was the site of the "Hyde Park Subdivision". (Point Loma Archives, Altadena, dated June 16, 1897)

¹⁰ Dana, Richard Henry, Jr. Two Years Before the Mast

¹¹ The Darjeeling meeting was to become the seed for more discord in later years. Tingley claimed that, although she felt sure she would be received, she could not give permission for any of the other members to accompany her in her search for Blavatsky's teachers (sometimes referred to generally as the "Mahatmas"). However, one member of the party, Ernest Hargrove, the then President of the Society, insisted on accompanying her to Darjeeling while the rest of the group stayed in Calcutta. Tingley slipped off, however, one morning and reported having had her meeting with one of Blavatsky's teachers on a hillside. Hargrove later openly questioned Tingley's leadership, and led a short-lived splinter group. See Greenwalt, pg. 31-32

¹² Greenwalt. page 28 This was in September of 1896. Gottfried de Purucker would end up following Tingley to Point Loma years later, and would eventually become her successor as head of the Society upon her death in 1929. He would be the one to preside over the management of the Society's huge debt, which ultimately meant finding a new site, with the resulting sale and abandonment of Point Loma by the Theosophists.

¹³ The actual agent for the purchase was Edward B. Rambo, from San Francisco. The purchases included all of Pueblo Lots 65, 144 and 145. Some of the transfers were recorded in the San Diego County Recorder's office (Deed Book 260:40-41, 259: 278-279 both referring to Lot 144) but other transactions were either unrecorded or may have been recorded in San Francisco (as per notes in Theosophical Library Research Archives, Altadena ("bought on the 20th. Deeds recorded in San Francisco on Jan. 27th"). The date of the purchase is January 23, 1897.

Rambo deeded these lands to the "School for the Revival of the Lost Mysteries of Antiquity, incorporated under the Laws of the State of West Virginia" on July 9, 1897 (San Diego County Recorder's Office, Deed Book 263:217-218). Rambo died soon afterward, at the age of 51 (see San Francisco Call August 17, 1897; Theosophical News II:10(August 23,1897) pg. 1,3-4).

An account of the purchase is given by G. Hijo in the Theosophical News. He states that he arrived in San Diego on Jan. 9, Rambo arriving on the 15th. and the land was contracted for on 23 Jan 1897 (Letter to the Editor, dated Jan 23, 1897, The Theosophical News (Boston) I:34 (Feb 8,1897) pg.3-4)

The land purchase is variously described as being 120, 130 and 132 Acres and brought much speculation at the time, since the purchasers were industrial magnets from San Francisco and the East. See San Francisco Examiner Jan. 27, 1897, Chicago Tribune Jan. 30, 1897, San Diego Union and Daily Bee Feb. 2, 1897.

¹⁴ The San Diego Union, Feb. 24, 1897 devoted over a full page to the account of the ceremony. Another account is in Theosophy (also known as The Path, or later as Universal Brotherhood) XII,8 (Nov. 1897)pg. 45-49 (includes a photo of the ceremony and banner).

¹⁵ A "Notice of Completion of Work" recorded in the San Diego County Records office by Edward B. Rambo dated 27 May 1897. It states that a building was constructed on "Pueblo Lots 144 and 145" beginning on 23 March, 1897 and completed 26 May 1897. (San Diego Records Office, Misc. Book 14 Page 84) This apparently refers to the Caretaker's house (Pioneer Cottage).

See also New Century Path II,44 (Aug 26,1899)pg.5

¹⁶ "As soon as I bought the land I had a carpenter come out and fixed on the plan of a little four room cottage and began to work at it.... in a couple of weeks I suppose the house will be built. ... While building my house I put a cot into one of the rooms off the kitchen where Dr. Partridge and family live. ... when you come I think my house will be finished" (Letter from Oppermann to Wood, from Pt. Loma, dated June 16, 1897; Theosophical Library Archives, Altadena, CA)

Also see San Francisco Call May 22, 1897 "Point Loma University"; and The Theosophical News II:1 (June 21, 1897)pg. 2.

¹⁷ Letter from Wood to Oppermann, dated May 17, 1899; Theosophical Library Archives, Altadena, CA. Also see The New Century Path Vol. II No. 44, August 26, 1899, page 5.

The Neills apparently moved here from the Colony property when Tingley took over possession in early 1899 (see note 26).

¹⁸ Oppermann bought the 40 Ac. lot, known as Pueblo Lot 146, on May 20, 1897 (Deed Book 260:434).

Oppermann apparently lived at Point Loma from mid-1897 (See note 16) but appears to have been gone by late that same year. "I saw "P" <Katherine Tingley> today and am having supper with her tonight.... I hope building is going nicely." (Letter from Oppermann to Wood (New York City to Point Loma) dated Oct. 12, 1897; Theosophical Library Archives, Altadena, CA) See also Note 20.

¹⁹ Katherine Tingley believed deeply in proper education of children, alleviating human suffering, and promoting understanding and brotherhood.

Her activities to help the unfortunates, including orphaned children, victims of war, people in prisons, and others, was a kind of practical, service-oriented spirituality that did not sit well with all elements of the Society. In many of the local lodges the more occult rituals of séances and mediums were more emphasized, as the sensationalism brought new members. Many local lodges resisted the changes and eventually most of them were closed, with activities increasingly concentrated at Point Loma.

She stopped the "public work" of public talks to gain converts and open new lodges. Instead, concentrated on instilling a deeper understanding of Theosophical principles in the members, rather than the quest for numbers that characterized Judge's time. This activity may have raised her stature in the eyes of insiders, but it perhaps obscured her place in Theosophical history. She is far overshadowed in popular memory by her rival, Anne Besant, who continued to make public proclamations about occult phenomena and such, even going as far as to proclaim the discovery of the new world messiah. (see Williams, Gertrude. The Passionate Pilgrim: A Life of Annie Besant (New York: 1931) and Nethercot, Arthur H. The First Five Lives of Annie Besant. (Chicago; 1960))

(Kirby Van Mater, personal communication; Greenwalt. pg. 54-55, 102)

²⁰ Wood and Oppermann drew up a partnership agreement dated September 10, 1897 to build, outfit and operate the Hotel-Sanitarium. Deeds transferring a half interest in the property to Dr. Wood were also signed the same day (Deed Book 264:332, 264:333). Capitalization was also shared equally making an 50/50 partnership. Wood soon moved to Point Loma, and Oppermann soon moved away, apparently drawn away by business interests, including a factory he owned in Austria, and spent little time there.

They drew up a dissolution of this partnership dated Nov. 20, 1900 after the land and building were transferred over to Tingley. Early letters seem to indicate that the intended use was as an "inhalatorium for the use of Lignosulfite". (letter dated May 6, 1897). A letter dated October 10, 1897 Oppermann writes to Wood that "I hope that building is going nicely." indicating construction may have begun. (These documents are in the Theosophical Research Archives, Altadena, CA.)

The building was sometimes referred to as the "Point Loma Hotel" or "Point Loma House". Construction contract was noted in Builder and Contractor (Los Angeles, CA) Sept. 22, 1897, pg. 1.

²¹ Greenwalt. pg. 45-46, The San Diego Union ran articles on the arrival of delegates and the convention itself April 6, 9, 10, 12, 13, 14, 15, 16, 17, 18, and 19, 1899. See also Universal Brotherhood XIV,3 (May 1899)pg. 146-157.

²² Photos in the Theosophical Library Archives show the tents and observation tower along with the hotel-sanitarium and the Oppermann cottage and barn. See also New Century Path II,28 (May 6, 1899); II,29 (May 13, 1899)pg. 7; II,35 (June 24, 1899); XIV,25 (April 23, 1911)pg. 9; III,49 (Oct. 20, 1900); V,38 (Aug 3, 1902)pg. 10.

Greenwalt (pg. 49) mentions a "white-painted wooden tower, the last remnant of a pre-theosophical real-estate promotion." This most likely refers to this tower, and may indicate that it pre-dates 1897. Also note this quote from a 1902 account of the Homestead: "...a quarter mile or so south of the central structure <Homestead Building>, near the observation tower, which has been for so long one of the landmarks..." (The Evening Tribune (San Diego) July 7, 1902)

Photos apparently taken from the Hotel facing north and east appear in New Century Path II,56 (Oct 7, 1899)pg. 6-7.

Tent City is shown in photo in New Century Path II,35 (June 24, 1899)pg. 5

The temporary amphitheater is shown in New Century Path II,33 (June 10, 1899)pg 5, 7.

Also, the amphitheater and Observation tower are visible in a photo in New Century Path II,30 (May 20, 1899)pg 6.

²³ See photo in New Century Path II,28 (May 6, 1899)pg. 1. This appears to be an early version of the Egyptian Gate, but does not have the two side portals.

The Greek Gate appears to date from as early as 1898. See Theosophy (also known as The Path) XII,8 (Nov. 1898)pg. 50.

²⁴ Greenwalt. pg. 45,46; San Diego Union, Apr 17, 1899; New Century Path II, 30 (May 20,1899)pg. 6; New Century Path II,29 (May 13, 1899)pg. 1,6,7.

²⁵ San Diego Union, Apr 14, 1899. Photographs mentioned are from the Theosophical Research Archives, Altadena, CA. See also New Century Path II,33 (June 10, 1899) pg.5, as well as II,29(May 13, 1899)pg. 7.; II,30 (May 20, 1899); The Theosophist XIV,3 (May 1899)pg. 146-157 (with pictures).

²⁶ This property is approx. bounded by the present streets of Narragansett Boulevard., Chatsworth Boulevard., Del Monte St. and Catalina Boulevard. (Lot 16 in Pueblo Lot 200) and is listed in the deed as "approx. 10.36 Ac.".

There are stories in the New Century Path in 1899 about the purchase and new building at the "Colony" (New Century Path II,32 (June 3, 1899)pg 6; II,33 (June 10, 1899)pg 6; II,44 (Sept. 1899)pg 5; also Universal Brotherhood XIV,3 pg. 157-158 (with pictures)). There is also this reference in a letter from M.A. Oppermann in 1899:

"IBL bought the Neil < sic > property and established an IBL Colony. put up another house thereon and several are going to stay there besides Cubans that "P" < Tingley > expects to bring there." Letter (op. cit. see note 17) dated May 17, 1899

However, a deed was recorded in the San Diego County Recorder's office dated Sept. 25, 1909 (Deed Book 477:127) that records the sale from S.J. Neill to Katherine Tingley. It seems clear that the property was viewed by all as IBL or Tingley property from 1899. The reasons for this delay in the legal sale of the property are unknown, but presumably the legal sale was not judged to be important. (See also note 66)

The Neills apparently moved to Pt. Loma in late 1898 from New Zealand (Rev. S.J. Neill's farewell sermon is reported in The Thames Star (New Zealand), Oct. 24, 1898). A deed for their purchase of the Cliffs property is dated August 1, 1898 (Deed Book 270:443).

See also The Theosophist (also called The Path) XIV,3 (May, 1899)pg 157-158.; New Century V,1 (Nov. 17, 1901)pg. 13.

²⁷ Greenwalt. 114-115; For biographic information on Mundy see Bleiler, E.F. ed., Supernatural Fiction Writers, Vol. 2 (New York: Scribner's, 1985) 845-851

²⁸ In a letter from Dr. Wood (in Pt. Loma) to M.A. Oppermann (in Austria) in the Research Archives at Altadena dated 17 February 1900 states:

"Purple < Katherine Tingley, called such for her fondness for the color > has finally arrived at the Point and things are moving very lively. The first thing that confronted us of any moment < sic > was "How much will you sell the Point Loma House and grounds for?"

I wasn't surprised in the least....P. < Purple > wanted to buy it for the U.B. < Universal Brotherhood > ...quicker than I expected, although the place is great, even the pebbles, strange to say, there was not the slightest desire to keep it from "P"

because I seemed to realize that it was needed to carry on the work of the MASTER, and we could by letting MOTHER have it, help her carry out the MASTERS work.

So I named a price of 40,000 which includes 30 Ac. of land, and all improvements there on, the barn located on the other 10 Acres and cost us \$1500 each...we are to finish of < sic > the third floor as per an agreement"

In this letter Wood indicates that Oppermann had previously had reservations about completing the third floor because of costs, but Wood had continued, trying to do as much as possible with available funds.

The transfer deed for the property, buildings and all "horses, vehicles, hose, tools, groceries and provisions, household, dining-room and kitchen furniture, chinaware, silverware, linen, curtains, shades, carpets and rugs, and all other personal property now remaining...used by < Oppermann and Wood > in connection with the hotel on said premises....." was dated April 7, 1900 (San Diego County Records Office, Deed Book 292:147-149) but another letter in the Archives dated April 3, 1900 states "Mother took possession on the 28th of February, 1900"

The original transfer excluded the northernmost 10 Ac of the 40 Ac parcel which is where the Barn was located (and may be why the Barn was moved). This last 10 Ac. was transferred later that year (Deed Book 292:149-150, dated June 9, 1900).

²⁹ The interior courtyard floor, which was dirt, was reportedly covered with canvas. (Kirby Van Mater, Personal Communication, May 12, 1993)

³⁰ "When we got to Point Loma, we were welcomed into this great building with a dome. It wasn't quite finished, but it was going to have this great green [translucent] dome. It was built with beautiful archways, and we went under the arch, all decorated with greens and flowers, and all the little children in school were wearing bright costumes and were singing for us as we entered." Madeline (Savage) Clark, Taped interview by Arthur R. and William A. Savage, June 11, 1972 (obtained by permission from William A. Savage).

³¹ San Diego Evening Tribune Aug. 22, 1951 "Point Loma Landmark to Fall as Balboa Campus Takes Form"

³² This account is from Madeline (Savage) Clark, Taped interview by Arthur R. and William A. Savage, June 11, 1972 (obtained by permission from William A. Savage).

"They were little, round bungalows, with a center room that was circular. We slept in hammocks that were hooked to the center pole, and then to the outer wall. The room was lighted with kerosene oil lanterns at night. There was no electricity. The roofs of these little homes were made of canvas. But the first winter, during the early storms of 1901, there was a terrible wind which blew the roof off the home that I was in, and the rain and wind came in. After that, they built wooden roofs for our homes."

Photos of tent homes appear in New Century Path IV,2 (Dec. 7, 1900)pg. 5.

Photos of these homes with wooden roofs appear in New Century IV,24 (Oct 27, 1901)pg. 10; and New Century IV,3 (Dec. 21, 1900)pg. 11.

Round homes without the square homes (#2 and #9 homes) New Century III,37 (July 28, 1900)pg. 5

³³ The term "Lotus Home" was used loosely. It was originally used for Katherine Tingley's orphanage-home in New York (see Greenwalt. pg. 36-37). It was later used to refer to these group homes, or to a particular building ("Juvenile Home" in the Boys Department) or loosely to refer to any group home for children.

³⁴ W. Emmett Small, Personal Communication July, 15, 1993. An extensive photo collage appears in New Century Path VI,3 (Nov. 13, 1902)pg.5-29. See also V,39 (Aug. 10, 1902)pg. 11; V,33 (June 29, 1902)pg.9

For construction plans for the 1990's see City of San Diego Planning Department, Environmental Impact Report 87-0142 (Sch #87042217).

Greenwalt refers to a building in the Boy's Department during this period as "a white two-story building (that) provided offices for the Brotherhood headquarters and, eventually, a home for Katherine Tingley." (page 49) This reference to the Tingley Home (or Headquarters Building) is probably in error. The Tingley Home seems to have come later, maybe in 1904-1905. (Personal Communication, W. Emmett Small, July 15, 1993). Greenwalt may be referring to Pioneer Cottage, which was a two-story building in the Boy's Department.

³⁵ New Century VI,3 and 4 (Nov. 13, 1902)pg. 8 photo shows the Music Pavilion.

³⁶ New Century IV,6 (Feb. 7,1901)pg. 1

³⁷ New Century Path Vol. IV No. 6 (Feb. 7, 1901); Vol. IV No. 5 (Jan 21, 1901)pg. 6. A drawing in the Theosophical Society Archives of the remodeled Refectory has a caption "designed by Katherine Tingley". A similar notation is on a plan for the Spalding Home that is in the collection of the San Diego Historical Society. How much involvement Tingley actually had in the design of these buildings is unknown.

³⁸ See New Century Path VI,3 and 4 Special Raja Yoga Edition (Nov. 7, 1903)pg. 20; VI,1 (Nov. 16, 1902)pg. 13

"Karnak House was where quite a number of elderly people lived.... That building was used for different things at different times. Madeline <Savage Clark> had her own room there for many years, and Frank Woodhead had a room at Karnak House until he died. ..at one time we even had a school class there.." (W. Emmett Small, Taped interview with William A. Savage at his home in Point Loma, April 9, 1992. (Obtained by permission of William A. Savage))

"..at one time it <Karnak House> was used as a store for all the costumes they used in the plays. Some of them were very beautiful. It was packed full; they all had to have costumes. Those were made at the sewing Mart <Sunnyside House, see note 55>" (Edith (Wright)Tyberg, Taped interview by William A. Savage at her home in San Diego, May 16, 1993 (Obtained by permission of William A. Savage))

See also New York Herald, Nov. 13, 1902 pg.3; New Century VIII,36 (July 16, 1905)pg. 14-15.

³⁹ W. Emmett Small, Personal Communication, July 15, 1993; See also Greenwalt. page 80; New Century Path IV,13 (May 21, 1901)pg. 1.

⁴⁰ Helen (Savage) Todd, Taped interview by William A. Savage, December 27, 1976 (obtained by permission from William A. Savage); W. Emmett Small, Taped interview by William A. Savage at his home in Point Loma, March 31, 1992. (obtained by permission from William A. Savage) The family apparently moved into this house when they arrived at Point Loma on Dec. 27, 1900.

⁴¹ W. Emmett Small, Personal Communication, July 15, 1993; See also quote below:

"Camp Karnak, which was the literary department. ...they had 10 tents there. That's where the literary department lived, in those tents - Prof. Ryan, Prof. Edge, Dr. Coryn, Mr. Scott, Boris de Zirkoff, and the old man Fussell, 94 years old - and there were 10 of them, anyhow. That was in the early 1900's. It changed after 10 or 15 years, little by little. Some of the tents were built into little cottages, but some were just taken down." (W. Emmett Small, Taped interview by William A. Savage at his home in Point Loma, April 9, 1992. Used by permission of William A. Savage.)

⁴² Numerous appearances of these gates occur in early photos, especially the Roman Gate. These include New Century VII,25 (May 1, 1904)pg. 11; IV,13 (May 21, 1901)pg. 1; XI,51 (Oct. 25, 1908)pg. 11

⁴³ A photo appears in New Century II,28 (May 6, 1899)pg.1; See also Theosophy (also called The Path) XII,8 (Nov. 1897)pg. 50; III,49 (Oct. 20, 1900).

⁴⁴ See Reynolds, Dale T., "History of the First Greek Theater in America at Point Loma, California 1901-1965" J. of San Diego History XII:2, 1966

⁴⁵ Greenwalt. 102-108

⁴⁶ Greenwalt. 49

⁴⁷ Greenwalt. 50

⁴⁸ "Will Light Point Loma" San Diego Union, Jan. 2, 1902

⁴⁹ Albert Goodwill Spalding (Sept. 2, 1850-Oct., 9, 1914) grew up in Illinois and became an accomplished baseball player, playing for the Boston and then Chicago teams. He was instrumental in the formation of professional baseball and started a sporting goods company with his brother and brother-in-law (A.G. Spalding and Bros.) from which he became quite wealthy.

Elizabeth Churchill Meyer was one of Katherine Tingley's closest companions. She was the General Superintendent of the Children's department of the International Brotherhood League in 1898 (while it was still in New York) and became the first director of the Isis Conservatory of Music (The conservatory originally operated out of a building in San Diego at 1940 B. St. and later (1901?) moved out to Point Loma. See New Century

Path II,42 (Aug. 1899). She sometimes accompanied Madame Tingley on her frequent trips abroad.

Mr. Spalding and Mrs. Meyer had known each other as youths in Rockford Ill. and were apparently sweethearts around 1867 but broke up, and each later married. When Spalding visited San Diego sometime around the turn of the century both were widowed (Spalding in 1898). They were re-acquainted and married in San Diego June 24, 1900. (Held, Ruth Varney Beach Town: Early Days in Ocean Beach (San Diego: Ruth Varney Held), 1975 pg. 60, 176; Grand Rapids (MI) Herald, May 3, 1901)

In about May or June of 1901 construction began on their home, and it was completed in August, 1901 (New Century Path V,12 (Feb. 2, 1902)pg. 9; San Diego Union, Sept. 12, 1901. See also dated photos of construction in Theosophical Research Archives, Altadena, CA dated April 24, 1901; May 12, 1901 and Aug. 1, 1901.)

Albert Spalding was an active mover on the Point. He purchased much real estate surrounding the Theosophical properties in 1903 including the Pueblo Lots 192 and 193 (the entire area north of the Theosophical property up to Point Loma Ave., later known as Sunset Cliffs) and Pueblo Lots 103 and 66 (directly south of the plot where the cornerstone was laid and later the site of "South Ranch", San Diego County Records Office, Deed Book 352:37-43).

The South Ranch properties were sold to Katherine Tingley in 1911 (San Diego County Records Office, Deed Book 650:183). It appears that the South Ranch developments were built about 1904 or earlier. Here, as well as with the Cliffs property, the transfer of effective control of the land was allowed many years before the legal change of title.

Albert Spalding spent \$2 Million to develop a sea-side park on the Sunset Cliffs parcel in early 1915 but died soon after, on Sept. 9, 1915, and the park was given to the City of San Diego in 1916 (San Diego Union, August 11, 1916). The Sunset Cliffs parcel was sold to the John Mills organization in 1924 or 1925, just before Elizabeth Spalding's death (on Dec. 4, 1926) and was developed as Sunset Cliffs in 1926. (Held. pg. 65-68, 176-178) The same organization purchased the ocean-front 55 ac. of the Tingley property (part of Pueblo Lot 145) in 1926 and developed the area as Azure Vista. (San Diego County Records Office, Deed Book 1249:318-319 Sept. 24, 1926)

Spalding was also a partner in the development of the Loma Portal tract further north on Point Loma in the early teens. He was a member of the three-member Highway commission along with John D. Spreckels and George Marston. He also offered to match funds to pave the road from San Diego out to Roseville and then to the Theosophical Colony (San Diego Union Jan. 4, 1904; April 9, 1904).

The home is of quite unusual design and some early architectural drawings are marked "designed by Katherine Tingley". (Collection of San Diego Historical Society) Whether she did indeed design the house or not the architectural features are notable. The house is Octagonal in shape (although the roof looks more square with the corners cut) and most of the interior rooms are octagonal as well. There was a full rotunda around the house, the rear portion being walled in sometime later.

Although it seems clear that the house was for the Spaldings (even though it was on the Theosophical Society's property) it was repeatedly referred to in Theosophical publications as "Student Group Home No. 1" until about 1905 (New Century Path VIII,2 (Oct 29, 1905)pg.14). It is possible that the Spaldings used it only part-time at first. An article by C.J. Ryan in 1905 says "Mr. and Mrs. A.G. Spalding now reside here 10 months out of 12...have laid out flowers...around their home." (New Century Path VIII,36 (July 16, 1905) pg.14-15)

⁵⁰ Machell was an accomplished artist, exhibiting in Paris and London and a member of the Royal Society of British Artists, before he moved from England to the Point probably in early 1900 along with artist Charles Ryan. Machell would produce many works of art at the hill, including paintings, sculptures, and numerous wood carvings, furniture and the beautifully carved wooden doors of the Temple building. (Greenwalt. pg 127-128)

⁵¹ The dome was restored and the glass sphere was reconstructed by Point Loma Nazarene College in 1981.

⁵² Photos in the New Century Path include VII,5 (Dec. 11, 1904)pg. 11; VII,6 (Dec. 18, 1904)pg. 9; VIII,5 (Dec. 11, 1904)pg. 11; VIII,6 (Dec. 18, 1904)pg. 9; VII,9 (Jan 8, 1905)pg. 11);VIII,9 (Jan 8, 1905)pg. 11).

This building may have been built as early as 1901. It was reportedly built by another man (William Temple?: W. Emmett Small, Personal Communication Sept. 17, 1994) before it was used as a nursery and then by Dr. Wood. Interior photos that are almost definitely of this building appear in New Century VI,6 (Dec. 21, 1902)pg.8-9. The building is apparent in the background of a photo that same year (New Century VI,3 and 4; Special Raja Yoga Supplement (Nov. 7, 1902)pg. 26.

It is possible that the following reference may refer to this building:

"...even as I write there two new buildings that are begun. They are close to the Homestead and are first to be used as residences..." (New Century V,1 (Nov. 17, 1901)pg. 13

⁵³ The Weather Station was built at least as early as 1902 (see New Century Path V,51 (Nov. 2, 1902)pg. 13; VI,3 and 4 Special Raja Yoga Supplement (Nov. 7, 1902)pg. 8; VII,12 (Apr. 10, 1904)pg. 15. Also VIII,10 (Aug. 6, 1904)pg. 10; X,7 (Dec. 23 1906)pg. 17)

Lambert House is often listed as being in 1904, but may very well be earlier (see note 52). The workroom probably dates from about the same time. The workroom can be seen in a photo in New Century Path X,17 (Mar. 3,1907). As of this writing (1994) the workroom, the octagonal concrete base of the weather station, and the remains of the wind vane still exist at the site.

⁵⁴ See article and photos in New Century Path VII,39 (Aug 7, 1904)pg.13,15-16.

⁵⁵ Neresheimer acquired the property (in the north part of Pueblo Lot 104) Oct. 14, 1902. (Deed 322:131) See also map recorded in S.D. County Deed Book 444:338.

⁵⁶ There was much rumor about the association of Gage with the Theosophists, probably mostly because of his considerable wealth. (Among them are: New York Herald July 8, 1906; Chicago Tribune, July 8, 1906; L.A. Times, July 7, 1906, July 8, 1906, Cincinnati Star, July 8, 1906; New York Times, Aug. 7, 1906.)

When he purchased the Sunnyside property the deed had a condition that gave Tingley the right to buy back the property if it were put up for sale. (Deed 389:30, 444:337-338.) This she did in 1909 when the elderly Gage married 21 year-old Ada Ballore and built another house on Point Loma. (See San Diego Sun, November, 1909; L.A. Times Feb. 14, 1909; Deed Book 461:362)

⁵⁷ Greenwalt. 148-150

⁵⁸ Greenwalt. 146-148 The silk industry was never able to become a viable enterprise and was abandoned about 1906 or so.

⁵⁹ W. Emmett Small, Personal Communication, Sept. 17, 1994.

⁶⁰ Greenwalt. 130

⁶¹ Greenwalt. 102

⁶² San Diego Union, Dec. 13, 1903 "Tent Town on Point Loma"; New Century VII,31 (June 12, 1904); see photos in (New) Century Path X,16 (Feb 24, 1907)pg. 9; X,18 (Mar 10, 1907)pg. 9 (Here this building is referred to as a "Girls' Group Home" but was identified as the Pavilion building by previous residents (W. Emmett Small and Carmen Small, Personal Communication Sept. 30, 1994)).

⁶³ The New Century VII,31 (June 12, 1904). This article mentions "Wooden buildings" including an assembly hall, kitchens and dining rooms. See also Note 62.

⁶⁴ San Diego Sun, Dec. 12, 1903; San Diego Union, Dec. 13, 1903; San Diego Union, March 29, 1904; San Diego Sun, April 18, 1904; San Diego Union, June 15, 1904 (The last reference refers to the Tent City as being "open", previous references refer to it being "under construction"); see also a report in New Century VII,31 (June 12, 1904) "Tent Village opens in June,..."

⁶⁵ There was a regular advertisement for the Tent City that ran in every issue of the New Century Path from May 29, 1904 (VII,29) until March 17, 1907 (X:19). See also The Citizen (Palo Alto) Jan. 30, 1910. pg. 25-26

On Dr. Lydia Ross, see Greenwalt. pg. 122.

⁶⁶ Greenwalt. pg. 151; Greenwalt dates South Ranch as sometime before 1905. The land on which South Ranch was built was then owned by the Spaldings (they purchased it in 1901; see note 49). It was sold to Katherine Tingley in 1911. This delay in the actual sale of the land may be similar to that for the Colony property, occupied by Tingley in 1897 but not legally transferred until 1909 (see note 26).

⁶⁷ W. Emmett Small, Personal Communication, dated July 15, 1993. He remembers the dates as 1904 or 1905 (he would have been 2 or 3 years old.) The earliest photos of this building appear in New Century Path X,50 (Oct. 13, 1907). One map of the Boy's Department dated 1906 does not show this building.

⁶⁸ W. Emmett Small, Personal Communication, Sept. 17, 1994

⁶⁹ See San Diego Union, March 20, 1902; May 19, 1902

⁷⁰ San Diego Union, Nov. 6, 1902; San Diego Sun, Oct. 6, 1902; San Diego Union, Jan. 1, 1903.

⁷¹ McKeener.

⁷² W. Emmett Small, Personal Communication, Sept. 17, 1994; Greenwalt. 200-202

⁷³ Greenwalt. 106

⁷⁴ The case of Irene Mohn against Tingley charging "alienation of the affections" of her husband George Mohn was thrown out of court, re-tried with a judgment for Mohn by a jury, reversed by an appeals court, and finally re-reversed by the California Supreme Court. (Greenwalt. pg. 187-188)

⁷⁵ The acreage sold off (about 55 Ac.) became the subdivision of Azure Vista, and was sold in 1926. (Deed Book 1249:318-319) The marketing organization was the John Mills organization, Mills' partners being Alexander Pantages (a movie magnate) and Realtor Jesse H. Shreve. These three also bought the 300 Ac. plot of land directly north of the Theosophical land on the ocean, from Mrs. Spalding in 1924. A flyer from after the sale listed the communities total acreage owned as 330 Ac. (Greenwalt. page 191). (See Pourade, Richard The Rising Tide San Diego:Union-Tribune Publishing Co. (1967) Pg.104-105, 133); See also note 49.

⁷⁶ S.D. County Deed Book 1043:211 Nov. 13, 1924.

⁷⁷ S.D.County Deed Book 1128:154-156 Jan 13, 1925.

⁷⁸ S.D. County Deed Book 1117:161 Apr. 28, 1926.

⁷⁹ Pourade. 20, 80, 249

⁸⁰ (San Diego) Evening Tribune June 16, 1938 "Pt. Loma Land Of Theosophists sold for \$24,560": Bond Issue Security is in Deed Book 1391:290-321 Sep. 1, 1927; see also Greenwalt. 203-204

⁸¹ Greenwalt. 203-204

⁸² Greenwalt 206; San Diego Union Aug. 2, 1942 "Coronadoan Buys Theosophical Buildings, Land"

⁸³ The Historic Site File (San Diego County Historic Site Board) lists war-era uses "In 1942 there were 66 single family dwellings, 8 apartments and rooms for 400 persons. ... in September, 1942, a 500 unit trailer camp-recreation hall were approved for the duration of the war plus six months. extensions were granted in 1947, 1948, and 1949."

See also San Diego Union, May 1, 1942; June 10, 1942

⁸⁴ Greenwalt. 200

⁸⁵ San Diego Union, May 5, 1953 "Institute's Academy Unit Razed" pg. A-11; The Homestead was demolished May 2, 1953

⁸⁶ San Diego Union, November 21, 1960

⁸⁷ City of San Diego Planning Department, Environmental Impact Report 87-0142 (Sch #87042217).

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The New Century was published at Point Loma starting in 1900, also called the Century Path and later The New Century Path and was published until 1911.

Another magazine called the Theosophical Path was published at Point Loma starting in 1911.

The Theosophical News was published in Boston until just after 1900.

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Land Transactions cited are from the San Diego County Recorder's Office Deed Books, and Official Records.

Transcripts of interviews conducted by William A. Savage (used by permission of William A. Savage)

Personal Interviews were conducted with Kirby Van Mater, W. Emmitt Small, and Carmen Small, dates as indicated.