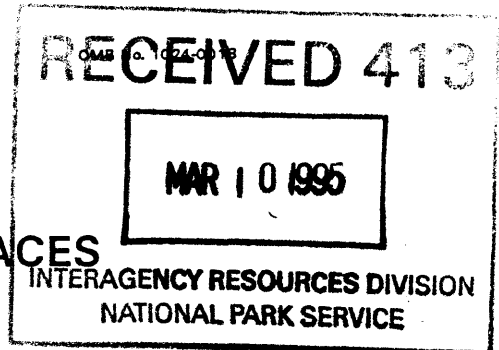


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United States Department of the Interior  
National Park Service

NATIONAL REGISTER OF HISTORIC PLACES  
REGISTRATION FORM

This form is for use in nominating or requesting determinations for individual properties and districts. See instructions in How to Complete the National Register of Historic Places Registration Form (National Register Bulletin 16A). Complete each item by marking "x" in the appropriate box or by entering the information requested. If any item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, architectural classification, materials, and areas of significance, enter only categories and subcategories from the instructions. Place additional entries and narrative items on continuation sheets (NPS Form 10-900a). Use a typewriter, word processor, or computer, to complete all items.

1. Name of Property

historic name Rosicrucian Fellowship Temple

other names/site number \_\_\_\_\_

2. Location

street & number 2222 Mission Avenue not for publication \_\_\_

city or town Oceanside vicinity \_\_\_

state California code CA county San Diego code 073

zip code 92054

3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act of 1986, as amended, I hereby certify that this x nomination \_\_\_ request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60. In my opinion, the property x meets \_\_\_ does not meet the National Register Criteria. I recommend that this property be considered significant \_\_\_ nationally x statewide \_\_\_ locally. ( \_\_\_ See continuation sheet for additional comments.)

[Signature] 3/2/95  
Signature of certifying official Date

California Office of Historic Preservation  
State or Federal agency and bureau

In my opinion, the property \_\_\_ meets \_\_\_ does not meet the National Register criteria. ( \_\_\_ See continuation sheet for additional comments.)

\_\_\_\_\_  
Signature of commenting or other official Date

\_\_\_\_\_  
State or Federal agency and bureau

4. National Park Service Certification

I, hereby certify that this property is:

entered in the National Register Edson H. Beall

See continuation sheet.

determined eligible for the National Register

See continuation sheet.

determined not eligible for the National Register

removed from the National Register

other (explain):

Entered in the National Register 4/7/95

Beall Signature of Keeper Date  
of Action

5. Classification

Ownership of Property (Check as many boxes as apply)

- private
- public-local
- public-State
- public-Federal

Category of Property (Check only one box)

- building(s)
- district
- site
- structure
- object

Number of Resources within Property

Contributing	Noncontributing
<u>6</u>	<u>18</u> buildings
<u>1</u>	sites
	structures
<u>3</u>	<u>1</u> objects
<u>10</u>	19 Total

Number of contributing resources previously listed in the National Register \_\_\_\_\_

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

N/A

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6. Function or Use

---

Historic Functions (Enter categories from instructions)

Cat: Religion Sub: Religious Facility

_____	_____
_____	_____
_____	_____
_____	_____
_____	_____
_____	_____

Current Functions (Enter categories from instructions)

Cat: Religion Sub: Religious Facility

_____	_____
_____	_____
_____	_____
_____	_____
_____	_____
_____	_____

---

7. Description

---

Architectural Classification (Enter categories from instructions)

Spanish Colonial Revival  
Other: 20th Century Exotic Revival

Materials (Enter categories from instructions)

foundation Concrete  
roof Concrete  
walls Concrete  
Tile Roofs  
other \_\_\_\_\_

Narrative Description (Describe the historic and current condition of the property on one or more continuation sheets.)

8. Statement of Significance

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

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

Criteria Considerations (Mark "X" in all the boxes that apply.)

- A owned by a religious institution or used for religious purposes.
- B removed from its original location.
- C a birthplace or a grave.
- D a cemetery.
- E a reconstructed building, object, or structure.
- F a commemorative property.
- G less than 50 years of age or achieved significance within the past 50 years.

Areas of Significance (Enter categories from instructions)

Religion  
Architecture  
Landscape Architecture  
Commerce  
Social History  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

Period of Significance 1913-1945 (no exceptional significance beyond 1945)  
\_\_\_\_\_  
\_\_\_\_\_

Significant Dates N/A  
\_\_\_\_\_  
\_\_\_\_\_

Significant Person (Complete if Criterion B is marked above)

N/A

Cultural Affiliation N/A  
\_\_\_\_\_  
\_\_\_\_\_

Architect/Builder Cramer, Lester

Narrative Statement of Significance (Explain the significance of the property on one or more continuation sheets.)

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9. Major Bibliographical References

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(Cite the books, articles, and other sources used in preparing this form on one or more continuation sheets.)

Previous documentation on file (NPS):

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

Primary Location of Additional Data

- State Historic Preservation Office
- Other State agency
- Federal agency
- Local government
- University
- Other

Name of repository: Rosicrucian Fellowship

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10. Geographical Data

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Acres of Property 40

UTM References (Place additional UTM references on a continuation sheet)

	Zone	Easting	Northing	Zone	Easting	Northing
1	__	_____	_____	3	__	_____
2	__	_____	_____	4	__	_____

See continuation sheet.

Verbal Boundary Description (Describe the boundaries of the property on a continuation sheet.)

Boundary Justification (Explain why the boundaries were selected on a continuation sheet.)

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NATIONAL REGISTER OF HISTORIC PLACES  
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Rosicrucian Fellowship Temple  
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10. Verbal Boundary Description & Justification

Boundary Description

City of Oceanside, County of San Diego  
Quad Map Number 0341, Parcel Number 145-170-24.

Boundary Justification

The nominated property includes the entire parcel historically associated with the Rosicrucian Fellowship Temple.

UTM References:

	Zone	Easting	Northing
1.	11	466400	3674700
2.	11	466740	3674700
3.	11	466730	3674520
4.	11	466870	3674450
5.	11	466840	3674370
6.	11	466470	3674230
7.	11	466480	3674340
8.	11	466360	3674340

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11. Form Prepared By

---

name/title\_Harry Kelsey, President

organization\_Interdisciplinary Research, Inc. date\_28 July 1993

street & number\_2104 North Craig Avenue telephone\_818-791-1237

city or town\_Altadena state\_CA zip code\_91001

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Additional Documentation

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Submit the following items with the completed form:

Continuation Sheets

Maps

A USGS map (7.5 or 15 minute series) indicating the property's location.

A sketch map for historic districts and properties having large acreage or numerous resources.

Photographs

Representative black and white photographs of the property.

Additional items (Check with the SHPO or FPO for any additional items)

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Property Owner

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(Complete this item at the request of the SHPO or FPO.)

name\_Rosicrucian Fellowship, Inc.

street & number\_2222 Mission Avenue telephone\_619-757-6600

city or town\_Oceanside state\_CA zip code\_92049

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United States Department of the Interior  
National Park Service

# National Register of Historic Places Continuation Sheet

Section number 7 Page A

<p><b>RECEIVED 413</b></p> <p><b>MAR 10 1995</b></p> <p>Rosicrucian Fellowship Temple INTERAGENCY RESOURCES DIVISION San Diego County, CA NATIONAL PARK SERVICE</p>
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Summary Paragraph:

The Rosicrucian Fellowship Temple property consists of 40 acres with extensive landscaping on a prominent hilltop adjacent the City of Oceanside. On the property are six major buildings, four monuments associated with the religious organization, and a number of smaller, newer, non-contributing residences which, although numerous, are mostly confined to two areas of the large site. Integrity of the historic features is high.



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## NATIONAL REGISTER OF HISTORIC PLACES REGISTRATION FORM - CONTINUATION SHEET

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### 7. Description

The Rosicrucian Fellowship Temple is a drum-shaped structure built on the crest of the hill that separates downtown Oceanside from the San Luis Rey River Valley. In the early days of Oceanside development, the Temple was the dominant feature of the northeastern city boundary, with a commanding view of the farms in the river valley and Mission San Luis Rey two miles to the east, beyond the city limits. Mission Avenue, the main thoroughfare from the Oceanside beach, takes an abrupt turn at this point and begins a winding descent into the valley. For seventy years, since its construction in 1921-22, the Rosicrucian Fellowship Temple has been an landmark in the region, recognized by residents and visitors for its distinctive architectural design and for its scenic location as well. The structure still retains its original integrity, with no significant additions or changes.

The Rosicrucian Fellowship Temple or Ecclesia was begun in 1921 and completed in 1922 from plans initially drawn in 1915. The structure is formed of a twelve-sided drum of reinforced concrete, supporting a dome upon which rests a twelve-sided cupola and finial. An espadaña with a centered roundel stands atop each of the twelve sides of the drum, circling the dome. Multi-paned stained-glass windows are set into three arched openings on each side of the building with stained-glass fanlights in the arches. The vestibule and the vestry are located in rectangular wings at the front and rear of the building. These are flat-roofed structures with parapets. The front and back doors are set in arches. There is a gablet over the back door and a fanlight in the arch above the door. Small nine-paned windows with fanlights above are placed at each side of the front and rear doorways and at each end of the wings. The front door is of carved wood, set in an arched doorway. The entrance is surmounted by a Neo-Classical pediment and entablature resting on two Ionic columns.

The Palm Drive consists of a winding driveway lined with nearly eighty palm trees (phoenix reclinata) leading from the main entrance to a small rose garden fronting on the Ecclesia. The trees and the flowers were planted by Max Heindel, founder of the religion, about 1912 or 1913 with the thought that they would be well grown by the time sufficient money was available to build the Ecclesia and thus would provide the building with an appropriately landscaped approach.

Other buildings on the site are of simple architecture, most covered with stucco and all painted white. About twenty of the buildings (non-contributing) are recently constructed apartments and small one- and two-family dwellings. Five other buildings (contributing) form the core of the religious and healing structures.

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Rosicrucian Fellowship  
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The oldest building on the site is the original chapel or Pro-Ecclesia. This is a small, one-story stucco building, 18' x 36', built in 1913. It has a hip roof of tile. The entrance is on the long side, with a Mission-style campanario and three bells above the front door. Two small porches at the front and side, added at some later date, have an elliptically-arched roofs resting on two square pillars.

The original Dining Hall is a plain building of gypsum block, built in 1914. There is a flat roof with parapet. Double-hung windows are evenly spaced along the walls. There are casement windows in the kitchen area at the side of the main entrance. The flat-roofed porch over the front door, added later, was originally built as a pergola, then roofed over. It is supported by square tapered posts resting on pedestals. A small addition at one corner has a hip roof.

The Administration Building was begun in 1917, replacing a bungalow that was on the site when it was purchased in 1911. It is a two-story building of gypsum-block construction with a flat roof and parapet and opposed stairways leading to an entrance on the second floor. There are engaged piers at each corner with Greek crosses embossed at the tops. Doubled sets of double-hung windows are evenly spaced along the walls. Similarly styled additions have been added at later dates on each side.

The Sanitarium Building, now called the Guest House, was begun in 1932, with numerous revisions to the plans as the building progressed. For lack of funds, the building was not opened for business until 1938. It is a rectangular two-story structure of reinforced concrete with a single-story foyer projecting from the center. The hip-and-valley roof over the main section of the building has a gable with a circular vent facing the front. A small twelve-sided drum in the center of the roof supports a square tower and lantern. Double sets of engaged Corinthian columns flank the front door and support a broken pediment with entablature. Two flat-roofed extensions at each end have parapets on top. The semi-circular porches at each end of the building rest on slender Doric columns and are surrounded at the top by an iron railing. Single and paired sets of double-hung windows are mounted in shallow recesses with molded window sills.

The Healing Center is a one-story building of stuccoed gypsum-block built in 1938. The cruciform building has a hip-and-valley tile roof with a twelve sided drum at the transepts topped by a small elliptical dome with a tile roof and a globe-shaped glass finial. There is a circular arch over the front door, resting on brackets.

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Four objects serve as symbols of the organization and are considered to be local landmarks. These include an elliptical arch spanning the front entrance and resting on cone-shaped pillars. The Founder's Cross has trefoil tips and is mounted on a five-pointed star; the original was built in 1911 and the replacement was placed there in 1992. The Electric Star is lighted at night and can be seen across the valley to the east (1914). The Bell of Mount Ecclesia is mounted on a steel-frame tower(1914; restored 1992).

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## National Register of Historic Places Continuation Sheet

Section number 8 Page A

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### Summary Paragraph:

Southern California around the turn of the century was home to a number of religious organizations that built large community facilities to serve their members and visitors. Many of these religions looked at least in part to Eastern philosophy or religion in formulating their own beliefs and practices. Drawing on those associations, many of the buildings created by these organizations are somewhat exotic in design, with prominent domes and circular shapes. Important and very active organizations with such community facilities included the Theosophical Institute of Point Loma (San Diego) and Ojai, the Self Realization Fellowship in Encinitas, and the Rosicrucians of Oceanside. The Oceanside Rosicrucians were, and are, an organization based in Christianity, but drawing on astrology and the tenets of Theosophy. These communities represented an important phase in the state's history of religious movements. California's openness to new ideas and groups attracted many Eastern-leaning adherents, and the remaining few communities are an important reminder of what was once a major aspect of religion in Southern California. Oceanside's Rosicrucian Fellowship Temple property is a major representative of that movement and is significant in the history of the state. In addition, the property is significant at the local level for its impact on early Oceanside's economy as a result of its needs for goods and services, and its attraction of tourists to the seaside community. The Temple's beautifully landscaped grounds were a part of the attraction for visitors and local citizens alike, and the Rosicrucians frequently won awards for their beautification efforts.

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**NATIONAL REGISTER OF HISTORIC PLACES  
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The Rosicrucian Fellowship Temple headquartered in Oceanside, California, is locally significant as an historical landmark. Since its establishment the Rosicrucian Fellowship has conducted schools, special holiday programs and international conferences which has attracted members and visitors throughout the world. Membership in the Rosicrucian Fellowship is approximately 8,000.

From its construction to today, the landscaping and setting of the Rosicrucian Fellowship Temple attracts visitors. Mrs. Augusta Heindel, wife of Max Heindel, who organized the Rosicrucian Fellowship, was active with the beautification of the Fellowship grounds (City Beautiful Movement). She received trophies in 1928, 1929 and 1930 from the Oceanside Beautification Club. It was not unusual during these years for people who were travelling on the Coast Highway to stop in Oceanside to see the attractive landscaping at the Fellowship.<sup>1</sup>

Perched on the rim of a hill that overlooks the San Luis Rey River Valley, is the headquarters for the Rosicrucian Fellowship Temple (1920). The Rosicrucian Fellowship Temple incorporates classical architectural elements which symbolize the elements of theosophy, astrology and Christianity, which are embodied in the ideas of Max Heindel (Criterion A: Religion).

Max Heindel was born in Germany as Carl Louis von Grassenhoff.<sup>2</sup> In 1903, while in Los Angeles, California, he became interested in metaphysics and joined the Theosophical Society. In 1907, while visiting Germany, he found answers to his personal philosophical questions. He published a book

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1. Summary statement information obtained through information provided by Gloria Hayes, Rosicrucian Fellowship (see Addendum "A").
  2. "Historical Notes on the Rosicrucian Fellowship: Documents Reviewed, 1913-1940," unpublished MS, Rosicrucian Fellowship, 1990, p. 67-69, 72, 84-86.

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called the "Cosmo-Conception", and lectured throughout America. In 1909, Max Heindel organized the Rosicrucian Fellowship.<sup>1</sup>

The Fellowship is dedicated and devoted to the healing of the sick through "spiritual astrology", which is approached as a science, that will one day be used as a tool in helping those who are emotionally, mentally or physically ill. The Rosicrucian Fellowship is a separate organization and is not associated with the "Rosicrucian Order AMORC" (founded in 1915 by Harvey Spencer Lewis). The Rosicrucian Order AMORC is a secret fraternal order headquartered in San Jose, California. Max Heindel's Rosicrucian Fellowship is an association of Christians of various denominations, whose members are dedicated in spreading the gospel and healing the sick. Both claim an association with the medieval society reputedly founded in the 15th century by Christian Rosenkreutz, and both refer to 17th and 18th century European societies which bore the same name.<sup>2</sup>

While at a train stop in Oceanside, California, Max Heindel was directed to a forty-acre tract on the eastern edge of Oceanside, California. He acquired the property which later would become the headquarters for Rosicrucian Fellowship.

The Temple contains features or references to Christianity, astrological and theology. The stained-glass Rosicrucian Emblem on the west wall above the altar, a picture of the Lord Christ to the left and a large Bible placed below the altar is opened to the first Chapter of St. John. The upper walls of the Temple contain twelve paintings of the signs of the zodiac, done by Camille Lambert. The Temple architecture incorporates design elements believed to be associated with ancient city of Atlantis.

1. Oceanside Blade, 11 January 1919, p. 1. Mrs. Max Heindel, The Birth of the Rosicrucian Fellowship: Its History from Inception in 1909 to Date, Including an Account of Max Heindel's Previous Preparation and Work in the Occult Field (Oceanside: Rosicrucian Fellowship, 1923), pp. 6-10. J. Gordon Melton, The Encyclopedia of American Religions (2nd ed.; Detroit: Gale Research Co., 1987), p. 596. The original name of the founder is variously spelled in the sources. The spelling used here is the one used by Rosicrucian officials. Personal interview with Marie-Jose Clerc, 3 August 1993.
2. Oceanside Blade, 6 May 1911, p. 3.

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A few months after the Heindels purchased the Oceanside site, ground was broken for the first building, although the "Headquarters" was already established in a two-story bungalow, which is no longer extant.<sup>1</sup> From the beginning the organization had what historian Robert V. Hine has called "vague communitarian features," but the adherents were attracted more by a similarity of ideas and backgrounds than by a belief in the efficacy of communitarian living.<sup>2</sup> So there were dwellings on the grounds, and adherents were welcomed as visitors, but most members continued to live away from "Headquarters."

In 1913 work began on the temporary chapel or Pro-Ecclesia, a small Mission-style building, 18' X 36', with a hip roof and a campanario at the front entrance. It was designed by Max Heindel and built by William Koenig, an architect and builder from San Francisco who was also a member of the organization. Finished just before Christmas of 1913, the building was covered with stucco and painted white, as are all of the structures presently on the grounds.<sup>3</sup>

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1. "Historical Notes on the Rosicrucian Fellowship: Documents Reviewed, 1913-1940," unpublished MS, Rosicrucian Fellowship, 1990, pp. 7, 58-59. Hereafter cited as "Historical Notes."
  2. Robert V. Hines, California's Utopian Colonies (San Marino: Huntington Library, 1953), p. 9.
  3. "Historical Notes," pp. 53-54. There are discrepancies in dates in the manuscript, but the year of construction is clearly 1913.

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Next in line was the Dining Hall, a gypsum-block building with a flat roof and parapet, completed in the summer of 1914. The Dining Hall served vegetarian meals to visitors who lived in tents and small cottages on the grounds.<sup>1</sup> At least two additions have been made to the building, but there are no records of the dates of these additions or the names of the architects.<sup>2</sup>

Finances were always a problem, and the construction of the Dining Hall proved to be much more expensive than had been expected. Consequently, work on an administration building was put off until 1917, when half the money was on hand, in cash. Gypsum blocks were chosen for construction material, partly because they were "the most economical building material available," but also because "they give to the building a beautiful and substantial look that could not be equalled for twice the amount worth any other material."<sup>3</sup> Southwest of this structure is the non-contributing Business Office, a cinder block structure in plain view of the other buildings. Other non-contributing buildings at the north west and southeast portions of the property are screened by vegetation from the main complex of buildings.

Almost as soon as the little chapel or Pro-Ecclesia was completed, Heindel began planning for a grand temple or Ecclesia. In 1915 Lester A. Cramer, an architect who then lived in New York, came to Oceanside to begin drawing plans for the new temple. His original drawings show an oblong building with the roof surmounted by a twelve-sided drum supporting a

1. "Historical Notes," pp. 50-51. In addition to a vegetarian diet, members also refrained from tobacco and alcohol. Melton, Encyclopedia of American Religions, 596.
2. Personal interview with Marie-Jose Clerc, 3 August 1993.
3. "Historical Notes," pp. 58-59.



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dome and lantern. This was later modified so that the twelve-sided structure became the main part of the building, with anterooms at each end. After the death of the founder in 1919 the temple project was continued by his wife Augusta. The Temple building was begun in 1921 and completed in 1922, following plans drawn by Cramer and approved by Heindel.<sup>1</sup>

In 1923 work started on a new dormitory, a building with twenty bedrooms designed by Lester A. Cramer, whose new Los Angeles firm was called Cramer, Bartlett & Wise, Architects and Engineers.<sup>2</sup> Two stories high and constructed of hollow tile, the building was the largest yet constructed on the site. Paul Gluck was construction superintendent.<sup>3</sup> Built of inferior materials, the dormitory was removed at the request of building inspectors some years ago.<sup>4</sup>

Because of the importance of healing services in the Rosicrucian religion, a cottage or two was always set aside for use as a sanitarium, and from the very earliest days there was talk of building a permanent building similar to "the internationally celebrated Battle Creek Sanitarium."<sup>5</sup> Lester A. Cramer of Los Angeles drew plans and elevations as early as May 1929, then revised them over the next two years.<sup>6</sup> Construction bids were taken at the end of 1931 and Charles G. Rieke of Oceanside was selected to do the work.

If building permit applications can be taken as a guide, hopes were high for sufficient funds to finish this building and to do a great deal of other

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1. "Historical Notes," pp. 83-85.
  2. Members of the firm included Nathaniel C. Bartlett and Robert E. Wise, who were not registered architects and must have been the engineering members of the firm. Los Angeles City Directory, 1924 (Los Angeles: Los Angeles Directory Co., 1924), pp. 467, 755, 2377, 2449.
  3. "Historical Notes," pp. 90-91.
  4. Personal interview with Marie-Jose Clerc, 3 August 1993.
  5. "Historical Notes," pp. 25-26.
  6. "Historical Notes," pp. 15-22, 38-39.

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work as well.<sup>1</sup> Construction began in February 1932, and the shell was finished by mid summer, but financial problems quickly arose and remained. Although the shell of the building was finished, lack of money delayed final completion and opening until December 1938.<sup>2</sup> By this time it was almost too late to tap the national interest in sanitarium. The building was closed for remodeling in 1957 and reopened as a guest house that did not offer medical services.<sup>3</sup>

The last important building to be constructed on the site was the healing center, a cruciform building of stuccoed gypsum block, constructed in 1938.<sup>4</sup> In addition to its cruciform shape, one of the main design elements in this building as well as the Ecclesia (Temple) and the Sanitarium (Guest House), is the use of a twelve-sided drum to symbolize the signs of the zodiac.<sup>5</sup> other symbolic motifs are the rose, the cross,<sup>6</sup> and the five-pointed star, all of which form the emblem of the organization.<sup>7</sup> The first trees for the palm drive were planted in the early months of the organization, and in 1914 beds of rose bushes were planted between the trees.<sup>8</sup> The grounds were not developed according to a formal landscape design, and they now have a rather wild look, broken in places by well-tended patches of lawn and flowers.

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1. Oceanside Building Department, Building Permits, 1930-1938, permits number 506-513, for a college, chapel, Ecclesia, cottage, superintendent's cottage, library, and lodge hall. Microfilm.
  2. "Historical Notes," pp. 40-43.
  3. "Historical Notes," pp. 44-45.
  4. "Historical Notes," p. 100.
  5. "Historical Notes," p. 85.
  6. "Historical Notes," pp. 10-11.
  7. "Historical Notes," p. 56.
  8. The manuscript history of the organization states that the palm trees were first planted in 1909, but that can scarcely be correct, as the property was not purchased until 1911. "Historical Notes," pp. 46-49.

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The Rosicrucian Fellowship Temple retains its original architectural integrity and its importance to the members of the Rosicrucian Fellowship. Beyond this, it is the most imposing structure on a prominent landmark in Oceanside. While perhaps not drawing many members from the local populace, the Rosicrucian Fellowship was nonetheless important to the economy of early Oceanside, purchasing goods and services locally, bringing members to the city for religious observances, and serving as a point of interest for tourists.<sup>1</sup> The undeveloped portion of the property is a steep hill cut with rocky ravines, and this fact would seem to serve as a guarantee that the Rosicrucian site is likely to remain as an undeveloped open space and a reminder of the early history of Oceanside.

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1. See, for example, the Oceanside Blade-Tribune, "Progress Edition," 1934, p. 26; the Oceanside Blade-Tribune, "Progress Edition," 24 September 1940, no page numbers; Oceanside Facts (Oceanside: Chamber of Commerce, 1946), p. 3. See also Langdon Sully and Taryn Bigelow, Oceanside: Crest of the Wave (Northridge, CA: Windsor Publications, 1988), 4-5, where The Rosicrucian Fellowship Temple is the first full-color illustration in the volume.

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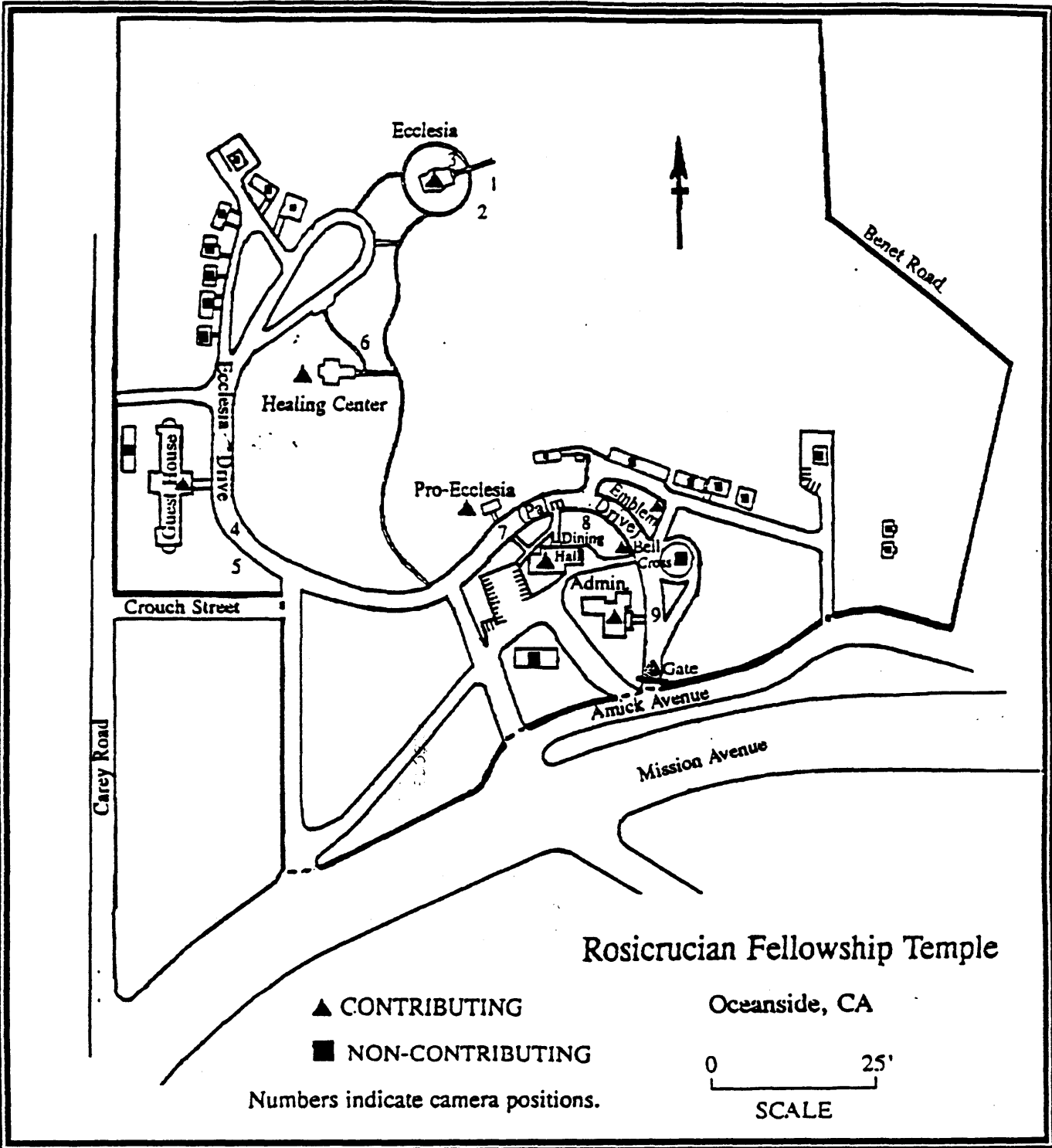
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**Rosicrucian Fellowship Temple**

Oceanside, CA

▲ CONTRIBUTING

■ NON-CONTRIBUTING

Numbers indicate camera positions.

0 25'

SCALE

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Rosicrucian Fellowship Temple  
San Diego County, California  
Nicholas M. Magalousis  
15 July 1993  
Oceanside Planning Department  
Camera facing west  
Photograph 1

Rosicrucian Fellowship Temple  
San Diego County, California  
Nicholas M. Magalousis  
15 July 1993  
Oceanside Planning Department  
Camera facing northwest  
Photograph 2

Rosicrucian Fellowship Temple  
San Diego County, California  
Nicholas M. Magalousis  
15 July 1993  
Oceanside Planning Department  
Camera facing southwest  
Photograph 3

Rosicrucian Fellowship Temple  
San Diego County, California  
Nicholas M. Magalousis  
15 July 1993  
Oceanside Planning Department  
Camera facing southeast near Crouch Street  
Photograph 4

Rosicrucian Fellowship Temple  
San Diego County, California  
Nicholas M. Magalousis  
15 July 1993  
Oceanside Planning Department  
Camera facing northwest  
Photograph 5

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Rosicrucian Fellowship Temple  
San Diego County, California  
Nicholas M. Magalousis  
15 July 1993  
Oceanside Planning Department  
Camera facing southwest  
Photograph 6

Rosicrucian Fellowship Temple  
San Diego County, California  
Nicholas M. Magalousis  
15 July 1993  
Oceanside Planning Department  
Camera facing northwest  
Photograph 7

Rosicrucian Fellowship Temple  
San Diego County, California  
Nicholas M. Magalousis  
15 July 1993  
Oceanside Planning Department  
Camera facing southwest  
Photograph 8

Rosicrucian Fellowship Temple  
San Diego County, California  
Nicholas M. Magalousis  
15 July 1993  
Oceanside Planning Department  
Camera facing west  
Photograph 9