BUILDING NAME:	(Old) Vedanta Society Temple
BUILDING ADDRESS:	2963 Webster Street
ORIGINAL USE:	Temple and Monastery
CURRENT USE:	Temple, Office, Monastery and Accommodation
OWNER:	Vedanta Society of San Francisco Corp.
BLOCK & LOT:	533 001
ZONING:	RH2
NO. OF STORIES:	3
EXTERIOR MATERIALS:	Clapboard

STATEMENT OF SIGNIFICANCE

The Vedanta Temple has been described as "perhaps the most unusual building in all San Francisco" (Here Today, p.15). It was the first building in the United States to give architectural expression to the desire for a universal religion and the San Francisco Examiner of 6th January 1906 proclaimed it the "First Hindu Temple in the Western World." Its development reflects the great interest in Eastern religions in America which resulted from the World Parliament of Religions held in Chicago in 1893.

The building was jointly designed by Swami Trigunatita and Joseph A. Leonard in two stages between 1905 and 1908. The towers of the temple which represent different religions were intended to symbolize the harmony of all religions. They include a crenelated European castle tower, a Byzantine tower adapted from the style of Shiva temples, a cluster of domes representing the Indian temple of Benares and a dome in the style of the Taj Mahal, "with a meaning in every canopy and tower" (San Francisco Call, 5th April 1908). The original building, with only one tower, was completed in 1906. The third floor and the other towers were added in 1908 and there have been no significant alterations since then.

Joseph Leonard, who designed the building with the Swami, was an important figure in the history of San Francisco. He was responsible for the development of approximately 2000 buildings in the city, particularly in Ingleside and the Inner Richmond, and was a prime mover in the creation of the Twin Peaks Tunnel.

Swami Vivekananda, who founded the Vedanta Society of Northern California in 1900, is the most significant figure in the development of interest in Eastern religions in the Western world. He established the Ramakrishna Mission in India in 1897 and this now has about a hundred centers in India and Asia providing hospitals, colleges, high schools and libraries.

EVALUATION CRITERIA

A. ARCHITECTURE

1. Style — Eclectic and unique. "A meeting of the mysterious east and the uninhibited West" (Gebhard).

RATINGS

DCP	5
Here Today	pp. 15-16
Splendid Survivors	N/A
Nat'l Register	
Nat'l Landmark	
State Landmark	

BIBLIOGRAPHY

Appendix G

PREPARED BY David French

ADDRESS 1320 27th Avenue
San Francisco, CA 94122

PHONE (415) 664-4541

X DATE 14th August 1991 6th November

Appendix A - DESCRIPTION

Work began on the temple in 1905 with the cornerstone laid on 21st August. The building was in use by 1st December, and was completed in January 1906. This original building was of two stories with one corner dome (see Photograph 1) at a lower level than in the present building. It was essentially a typical turn of the century Colonial Revival house. It was finished in clapboard, had Queen Anne and slanted bay windows and a richly detailed cornice. It was distinguished by the tower at the corner, three lobated arched windows, the rusticated base, the "Hindu style" arch of white marble on the Filbert Street entrance with a Sanskrit inscription and the Ionic columns in antis framing the Webster Street entrance. The San Francisco Chronicle on 6th January 1908 stated "There is nothing to distinguish the building from other two story flats save the entrance to the temple on Filbert Street."

The temple was completed in 1908 with the addition of a third floor with balconies, the relocation of the corner tower and the addition of four more distinctive domes and towers (see Photograph 2). Minor changes carried out at the same time included the replacement of two plain windows on the Filbert Street elevation with lobated arched windows to match the existing ones, the addition of a canopy over the Filbert Street entrance,the installation of small elliptical windows at each end of the Filbert Street facade and the addition of Moorish detailing to the windows. The temple was rededicated on 5th April 1908. The "Voice of Freedom",(Volume 1, No 5, published August 1909) stated that the building was "designed by Swami Trigunatita and ably constructed by Joseph A. Leonard". It also states that "This Hindu Temple has been built after the lowest miniature styles:-

1st of the Great Taj Mahal
2nd of one of the famous temples of Benares
3rd of the Shiva temples of India
4th of the Temple Garden of Dakshineswar
5th of the old castles of Europe."

The added third floor has Moorish columns rising from a Doric base to support cusped Mughal arches forming an arcaded balcony. The towers on the roof are intended to "symbolize the harmony of all religions and the pointed arches and domes the upward aspiration of the spiritual seeker" (Vedanta Society, n.d.). The overall effect is a dramatic profile of towers, domes and pinnacles.

On the south east corner is a crenelated European castle tower. On the corner of Webster and Fillmore Streets is the original double bulbous shaped dome on a cylinder tower in the style of Bengal temples. On the Filbert Street elevation is an

octagonal Byzantine two-staged dome adapted from the style of the Shiva temples at Dakshineswar, Bengal (Ramakrishna's Temple). This has a Saracenic crescent or pinaka above, the latter modeled after Hindu Shivite temples. Finally on the main roof is a cluster of pointed or onion domes representing, in exact miniature, the temple of Benares. They also suggest the multiple domes of the Russian Orthodox Churches. The towers were used for special worship.

Above the Filbert Street entrance, at a lower level, is a dome in the style of the Taj Mahal on a squared base.

A skin of scale-like shingles is used to unify the upper floors, contrasting with the horizontal pattern below,

The color of the building appears to have been gray and rust red for at least 40 years. An early postcard (1909) shows a much more colorful building including green roof details, yellow clapboard and maroon cornices and early photographs also suggest this color scheme was used until the 1930s.

The respective roles of ~~the~~ Swami Vivekananda and Leonard in the design of the building have yet to be clarified. A Vedanta Society publication of 1909, Voice of Freedom, states that the building was "designed by Swami Trigunatita and ably constructed by Joseph A. Leonard, formerly of the San Francisco and Suburban Home Co.". It is likely that this underestimates the role of Leonard and a more accurate description might be that Leonard translated the Swami's ideas into a workable design and pleasing architectural composition.

Appendix B - THE VEDANTA SOCIETY

The Vedanta Societies America are part of the Ramakrishna Movement begun in India by the Bengali saint Sri Ramakrishna (1836-1886). The movement was introduced to America by Ramakrishna's chief disciple Swami Vivekananda (1863-1902). It is also known as Reform or Neo-Hinduism and is based on the ancient Indo-Aryan scriptures called The Vedas. Vedanta means "the end of The Vedas" or "the end of all knowledge", and it claims to be India's oldest living philosophy and religion.

Although Hinduism is the religion emanating from The Vedas, the Ramakrishna movement is non-missionary in nature and it does not seek to convert the world to its viewpoint. In fact one of its tenets is that all religions sincerely followed lead to the same goal. Many attempts have been made to summarize its basic teaching and only a few aspects can be described here. The movement "stresses the methods by which man can discover his divine nature and experience Divinity here and now", and believes that service to mankind is really worship of God. This is exemplified in the extensive humanitarian work which the movement has carried out in India in the last 100 years.

Apart from ethnic groups who practiced their indigenous religions, general interest in the United States in eastern religions began with the holding of the Parliament of Religions in Chicago from 11 to 27 September 1893. This was part of the Columbian Exposition or World's Fair. The Exposition was designed to demonstrate the material progress of the West, particularly in science and technology. But it was agreed that all forms of progress must be represented. Since, as the organizing Committee put it, "faith in a Divine Power has been, like the sun, a light giving and fructifying potency in Man's intellectual and moral development" there also had to be a Parliament of Religions. This was probably the first time that representatives of all the major religions had been brought together in one place. They included Christians, Buddhists, Hindus, Moslems, Jews, Confucianists, Shintoists and Zoroastrians. Swami Vivekananda, who was not an official delegate, attracted attention because of his striking appearance and charisma. His first speech, pleading for universal tolerance and stressing the commons basis of all religions was met with "thunderous applause."

He made approximately twelve speeches at the Parliament and stressed that what India wanted was not an alien religion (Christianity) but food, medicine and help with social reform. He was regarded as the most popular speaker at the Parliament. The purpose of his visit had been twofold: to tell Americans about the poverty in India

and appeal for help and to ask his audience to forsake their materialism and learn from the ancient spirituality of the Hindus.

After the closing of the Parliament, Swami Vivekananda spent nearly two years lecturing in various parts of the eastern and central United States,particularly at Unitarian churches and at the homes of followers. In New York he gave regular classes at a small two-roomed apartment at 54 West 33rd Street, moving in 1896 to 228 West 39th Street. He also hired halls and lectured to societies at their premises. The first Vedanta Society was established in New York in November 1894 at the request of the Swami's followers. In August 1895 he sailed to France and England, returning to New York in 1895. Swami Vivekananda had received two academic offers: the Chair of Eastern Philosophy at Harvard and a similar post at Columbia. He declined both, saying that as a wandering monk he could not settle down to work of this kind. In April 1896 he again sailed for England and returned to India in early 1897 to a triumphal welcome.

Many of the buildings at the World's Fair in Chicago were influenced by Eastern architecture, and interest in the East was further ~~developed~~ enhanced in the 1894 Midwinter Fair in San Francisco. Many buildings had an exotic eastern appearance and emphasized the city's proximity to Asia, in particular the Japanese Tea Garden and pagoda and a large Chinese pavilion. By 1895 the Young Men's Buddhist Association was established and publishing a bimonthly magazine "Light of Dharma" and a Buddhist Mission was established in San Francisco in late 1899. Two missionaries from Japan visited San Francisco in 1901. The first Moslems arrived in San Francisco in about 1900 but did not establish a worship center for some time. The Theosophy movement also played an important role in propagating Eastern ideas in the West. In its early years it was concerned mainly with spiritualism but later took an interest in Hindu and Buddhist ideas. It was the first organized religious movement to embrace the ideas of reincarnation and karma and the practice of yoga. Thus the establishment of the first Vedanta societies in the 1890's occurred at a propitious time.

Swami Vivekananda returned to the West from India via Europe, arriving in New York in August 1899, and he spent most of 1900 in America with the intention of setting up a number of Vedanta centers. He travelled to the Pacific coast in November 1899 and spent three months in Los Angeles and three months in the Bay Area, arriving in San Francisco on 22 February 1900. He first stayed at the Pine Street "Home of Truth" at 1231 Pine Street. The Homes of Truth were the meeting places of the New Thought movement. The founder of the organization , Annie Rix Militz, had promoted the Swami's works and gave him free board. He gave his first lecture the next day to an audience of 100 at Golden Gate Hall, 625 Sutter Street, the home of the Golden Gate

Commandery of the Knights Templar. His topic was "The Ideal of a Universal Religion". His next lecture, two days later, was given at the Oakland Unitarian Church as part of a series of eight lectures on world religions. This Church was favored by intellectuals, freethinkers and the upper classes. Two thousand attended the lecture and many were turned away. A plaque on the pulpit of the church commemorates his visit.

Swami Vivekananda gave at least 40 further lectures and classes in March and April, both in San Francisco and Oakland. Many of the lectures were given at the Red Mens Building at 320 Post Street. It was after a lecture here on 14th April 1900 that the Vedanta Society of San Francisco was founded with 25 members.

The Swami had moved from the Pine Street home of Truth to 1719 (now 1761) Turk Street where he could give classes. On April 11th he moved to Alameda staying initially at the Home of Truth at 2527 Central Avenue. According to Marie Louise Burke he had many friends in Alameda. He gave public lectures at Tuckers Hall at the corner of Park Street and Santa Clara Avenue.

who she?

Before he left the Bay Area the Swami stayed with Dr. Milburn H. Logan at 770 Oak Street (now 510 Steiner Street). In 1901 and 1902 this was the meeting place of the Vedanta Society of San Francisco. After its formation in April 1900 the society had met at Dr. Logan's offices at 6-10 Geary Street. It met at his house from 31 January 1901 until 22 January 1903.

Swami Vivekananda gave his last lecture in the Bay Area on 29th May 1900 at Dr. Logan's house. Before leaving for Paris he arranged for his colleague Swami Turiyananda to come from the east coast to establish a spiritual retreat (Ashrama) in Santa Clara. This was near the Lick Observatory on Mount Hamilton on 160 acres of land given to the Society by one of Swami Vivekananda's students in New York. Swami Turiyananda arrived on 26th July 1900 and initially gave classes at Dr. Logan's offices. From January to March 1901 he lectured in San Francisco, Oakland and Alameda. Then the Ashrama became his headquarters for the next 15 months and he gave daily classes here. On 6th June 1902 Swami Turiyananda sailed to India because of ill health.

On January 2nd 1903 Swami Trigunatita (also known as Trigunatitananda) replaced him. His arrival was reported in the San Francisco Chronicle of January 3rd where it was stated that he only intended to stay in the city for three months before taking a three to five year pilgrimage. He was described as being about 40, a strict vegetarian and a speaker of perfect English. He stayed at the home of Carl F. Petersen, the President of the Society, on Buchanan Street and with Dr. M.H. Logan at 770 Oak Street. A loyal core of followers centering on Dr. Logan and Mr. and Mrs Petersen had kept the organization going. The Society

after Swami Turiyananda's departure.

had briefly published the Pacific Vedantist in 1902 and continued classes and lectures although the membership was never very large. In March 1903 a flat was rented to provide a home for the Society and accommodation for the Swami. This was at 40 Steiner Street and was used until the Temple was available in December 1905. The two front rooms served as an auditorium.

[In 1904 the planning for the temple began. The Society "roamed the city" looking for a site. They eventually found one near the bay on Webster Street among sand lots for $1800. The original building did not include the third floor or towers nor did the structure provide for them technically.(vsd)]

Hardly were the first two stories finished when Swami Trigunatita conceived the idea of adding the third floor and towers so that Swami Brahmananda, the head of the Ramakrishna Math and Mission in India, could come and lead the American work. He hoped that this would form the central headquarters of the Ramakrishna movement in America and that it would train Swamis and publish books.["With meticulous care he planned every detail of the building: there would be a fine apartment for the head of the Order, topped by beautiful towers symbolizing the different cultures and religions of the world. How he financed it also has a touch of the fabulous about it. The story goes that just about when he was wondering where the money would come from, a very old devotee appeared with a companion at the door, carrying a satchel full of eight thousand dollars in gold which he offered to the Swami. The rededication ceremonies took place on April 5, 1908". (vsd)]

However Swami Brahmananda was not persuaded to come and the atomistic system of Vedanta societies in America remained. Swami Trigunatita then came up with an alternative use for the third floor as a monastery. Soon ten young men were living there. He also established a nunnery, a surprising innovation as the Ramakrishna Movement then had a traditional view of the role of women. A house was rented near the Temple (where) but the nunnery closed in 1912. The monastery closed in 1915.

Green & Fillmore(?) sts

The Swami also tried to establish a Utopian community on 2000 acres the Society had bought on the outskirts of Concord. He planned a temple, library, orphanage, housing for the elderly and a hospital. However the death of the Swami in 1915 ended the plans and the land was eventually sold. This was the first and last attempt at social welfare activities in America.

On December 27 1914, while suffering from Bright's disease and in poor health, Swami Trigunatita was lecturing at the Temple on "The Divine Peace". A bomb explosion seriously injured him and he died two weeks later. (See Appendix F).

Swami Prakashananda, his chief assistant, took over. Swami Prakashananda had started a second center in San Francisco in 1914 called the Pacific Vedanta Society. But the sudden death of Swami Trigunatita led to his succession in the major society and the two societies soon merged. Swami Prakashananda stayed until his death in 1926. A number of different Swamis then worked in San Francisco until Swami Ashokananda took over in 1932. He remained until 197?. (1969)

1969

By 1920, after some 25 years of activity, the Ramakrishna Movement was represented by only four established centers: New York, Los Angeles, Boston and San Francisco. Most of the activities of the movement were concentrated in India with few monks to spare for the American work. But the 1920s and 1930s were a growth period for eastern religions. Many religious figures from the east visited America and in 1930 Wendell Thomas wrote a book entitled "Hinduism Invades America". This interest was reflected in the establishment of a number of new Vedanta centers in Chicago (1930), Providence (1931), Portland (1934), Hollywood (1938), Seattle (1938), Berkeley (1939) and a second center in New York. Other centers were formed in Philadelphia, Washington D.C. and Denver but these did not survive.

Membership of the San Francisco Society was only 57 in 1932, but this is not a reliable guide to its influence: often over a hundred people attended its classes and lectures. In 1938 a second retreat was established at Myers near Tahoe.

The Society grew in numbers in the 1930's and in 1941 purchased a lot at Vallejo and Fillmore Street for a new temple.

The New Temple at 2323 Vallejo Street was dedicated in 1959. It was designed by Henry Gutterson with Swami Ashokananda. Again the design is eclectic with one doorway having a design that blends the cross, the Star of David, a thunderbolt, lotus and crescent, intending to show the harmonizing potential of all religions. There is a flame motif in the front door grille that is repeated in the inner stairway and symbolizes the inner light within all beings. The building has a library, reading room, bookshop and services are held here. The Old Temple has an auditorium for classes, a monastery and accommodation for guests.

The Society maintains a monastery and convent at 2800 Steiner. 2323 Vallejo St

There are now fourteen Vedanta Societies in the United States including Sacramento (Temple dedicated November 1964), and Santa Barbara and over a hundred in India. Membership has never been high but numbers do not accurately reflect the Movement's impact. The widespread knowledge of such concepts as meditation, yoga and karma are in part due to its activities. Western intellectuals have shown particular interest in eastern

religions, for example Arnold Toynbee, Aldous Huxley and Christopher Isherwood. The latter two studied under Swamis and wrote for and about Vedanta.

Appendix C- JOSEPH A. LEONARD

to front

Joseph A. Leonard was "one of the foremost men in San Francisco engaged in home building " according to Davis' Commercial Encyclopedia of 1911. He was responsible for the building of about 2000 homes in San Francisco. In his obituary in 1929, the San Francisco Chronicle referred to his "unlimited vision and energy". The headline called him a "Veteran Bay Builder, Real Estate Man and Business Genius".

He was born in Dallas, Texas on 1st January 1850. He received his early education there and studied business at Eastman's National Business College in Poughkeepsie, New York. He then studied mechanical engineering at Fishkell Landing, New York and architecture in Philadelphia before returning to Dallas. After being responsible for the construction of 134 commercial brick buildings there, he left for California in 1883.

He lived in San Francisco until 1887 where he formed the Leonard and Haskell partnership and then moved to Alameda where he designed and built 366 homes in ten years. One of his early buildings, circa 1890, was a double house at 1832-1834 Clinton Ave which is listed in Gebhard. He built up the Regent Park District, the North Side District and the Plummer Tract. In Berkeley he developed the Kearny Tract and part of the Shattuck Tract. From 1892 to 1898 he was president and principal architect of the Joseph A. Leonard Company. From 1898 to 1902 he was involved in mining and oil ventures and was not active in designing and building. (made 3 trips to Alaska/Klondike

He moved back to San Francisco in 1900. Following the 1906 Earthquake and fire he built 2000 relief homes in two weeks. His major developments in San Francisco were Ingleside Terrace (the old Ingleside Racetrack comprising 148 acres and built as a $12 million suburb beginning in 1910); much of the Jordan Park Tract and 9th, 10th, and 11th Avenues between Anza and Balboa Streets as well as other parts of the Richmond. By 1910 the San Francisco Call (9th April) could refer to the "thousand homes he has built".

earthquake shacks?

He lived at 270 10th Ave from c 1909-12

X

His companies' residential buildings were in a wide variety of styles. Contemporary advertisements refer to Elizabethan, Queen Anne, Spanish Renaissance, Moorish, Early English, the Belgian Beryl, French Renaissance the Bobby Burns (with a thatched roof and "massive weathered hard adzed beams"),and "El Conquistadore" (Spanish) [illegible] reproduction of the new style of architecture when the Spanish captured the ancient Moorish citadel of El Granada in 14[illegible]". After 1920, Leonard did little design work for the company. His son George L. Leonard took over his business ventures . Leonard and Holt developed a "Spanish" village of 14 homes known as El Plazuela, "designed after authentic Castillian homes". One of his companies'

advertisements accurately announced, "Certainly! You can have any type you want.".

Leonard was innovative in setting up what would now be called development companies. He was part of Leonard and Haskell(1883-1887, the San Francisco and Suburban Home Building Society and was President and manager of the Urban Realty Improvement Company in 1911. The total value of his companies was $5 million at his death in 1929. These companies included real estate agents, designers, carpenters and contractors and had a comprehensive approach to development that included land acquisition, design, construction and finance. were thus able to carry out all parts of the development process. His sone, George L

Leonard was one of the central figures in the building of Twin Peaks tunnel, a key event in the development of San Francisco. One of the main aims according to Leonard was to "allow rapid transit to the more moderate priced districts." With reference to San Francisco he said "If we can bring back 25% of the people who work here and live somewhere else we will increase the population by over 100,000." (Source)

source 5 Davis Comm Engl

Leonard was a yachtsman and one of the founding directors and early commodores of Encinal Yacht Club in Alameda. He was also a member of several commercial organizations concerned with the welfare of San Francisco. He lived at 344 Moncada Way, Ingleside Terrace, a tract which he had developed. He died on 15th January 1929 aged 79.

It is not known why Joseph Leonard was chosen to work on the Vedanta Temple, nor is it known how Leonard and the Swami collaborated on either the original design of 1905 or the addition of the upper floors in 1908. A Vedanta Society magazine of 1909 refers to the Swami designing the building and it being "ably constructed by Leonard. The original temple was a fairly straightforward Queen Anne style house of the kind that Leonard had built elsewhere in San Francisco and Alameda. The additional floors were clearly the idea of Swami Trigunatita but the skilful integration of the towers with the existing building to produce a harmonious and dramatic composition suggests that Leonard played an important role.

Leonard was almost exclusively a builder of houses. He is known to have designed a few commercial buildings but the Vedanta Temple is his only known religious building. It is therefore difficult to understand why he was selected to work with Swami Trigunatita. There are, however, some clues. Leonard was a member of the Alameda Unitarian Church, which was theologically liberal, and Swami Vivekananda had spoken to 2000 people at Oakland Unitarian Church in February 1900. Leonard had lived in Alameda from 1887 to 1900 and Swami vivekananda had stayed there in April and May 1900. It is known that the Swami

spoke at the homes of the wealthy while in Alameda and it is possible that this was the origin of the link between Leonard and the Vedanta Society.

Appendix D-SWAMI VIVEKANANDA

Swami Vivekananda is generally recognized as one of the founders of modern India and has been described as a predecessor of Gandhi.

He was born Narenda Nath on 12th January 1863 to a well-known family in Calcutta, India. Calcutta was the chief port of entry for European ideas and culture. He studied logic and read such western philosophers as Hume, Herbert Spencer and John Stuart Mill, and early in life considered himself an agnostic. He was , however , also interested in spiritual matters and a number of visits to Sri Ramakrishna at the temple of Dakshineswar were the turning point of his life. He was deeply influenced by Ramakrishna and after Ramakrishna's death in 1886 he was the natural successor.

Ramakrishna had been a passive mystic but Swami Vivekananda was more worldly and concerned with social issues. Between 1890 and 1893 he travelled as a wandering monk, visiting shrines and places of pilgrimage but also acquiring a first hand knowledge of India's hunger and poverty. It was at this time that he decided to visit the west to seek material aid for India and to give in exchange the ideas of Vedanta. He said: "I have travelled all over India. But alas it was agony to me... to see...the terrible poverty and misery of the masses. It is futile to preach religion amongst them without first trying to remove their poverty and sufferings. It is for this reason - to find more means for the salvation of India - that I am now going to America."© It was just before leaving that he assumed the name Swami Vivekananda which means "the bliss of discrimination".

source

His visits to the West from 1893-1896 and 1899-1900 are described in Appendix B. He said that during his first journey to the West he had been caught by the power, the organization and the apparent democracy of America and Europe, but later he had discovered the spirit of lucre, of greed, of Mammon with its enormous combinations and ferocious struggle for supremacy. Social life in the west is like a peal of laughter: but underneath it is a wail". (Swami Tejasananda)

On his return from the first visit to the West in 1897 he set up the Ramakrishna Mission and Math (or monastery). He believed that educational and social betterment were prerequisites for spiritual betterment and tried to justify social reform from a religious viewpoint. The first works for famine relief were opposed by some in the Ramakrishna Movement. The Mission took part in famine and plague relief and founded schools and hospitals. The Ramakrishna Order now has about a hundred centers and thirty in India and Asia. It has its own hospitals, dispensaries, colleges and high schools, industrial and

~~agricultural and~~ agricultural schools, libraries and publishing houses.

When he returned from his second visit to the West in 1900 he was very ill. He died on 4th July 1902 at Belur Math which he had established. In 1921 Gandhi visited the Math and paid tribute to him.

Appendix E - The Indian Style in the West

This Appendix looks very briefly at the development of eastern influences in Western architecture in order to establish the importance of the Vedanta Temple in this context.

What is now called "Indian" architecture is in fact the product of the Moghul (or Mogul) empire which included not only present day India but also much of central Asia, Iran and Arabia. In 1525 Mahmud set out from what is now Afghanistan to invade India (then Hindustan). The Moslems then controlled an area from present day Iran to India and held it until 1739. Arabian and Persian craftsmen went to India and were encouraged to use the forms with which they were familiar. The most famous example from the period is the Taj Mahal.

The development of the British empire was of paramount importance in the introduction of Indian architectural ideas to the West. Although various East India companies were established in the early 1600s, it was not until the end of the 1700s that there was a direct influence on architecture. The first known examples of Indian influenced buildings are Daylesford House (1788) and Sezincote (1805) both in Gloucester in England. These were both built for Britons who had worked in India and were typical houses of the period with a few inaccurate "Indian" details added.

The breakthrough for Indian styles came in 1795 when Thomas and William Daniell began publication of 1400 drawings of the Taj Mahal, The publications continued until 1808 and for the first time gave access to accurate details of Indian architecture.

The first major building in the Indian style was the Royal Stables at Brighton by William Porden in 1803. This was followed by the seminal Building of the Indian style, the Brighton Pavilion. It was designed by John Nash and built between 1815 and 1821. Nash did look at the drawings of the Daniells but was more concerned with effect than archaeological accuracy.

From 1845-1846, Henry Austin was using "Indian" details derived from the Brighton Pavilion on his Tuscan villas in New Haven, Connecticut. The details seem to have been used simply for decorative reasons rather than from any desire to create Indian associations.

P.T.Barnum had visited Brighton in 1846 and was "greatly pleased with the Pavilion". Thinking that the style had not been introduced into America, he decided to adopt it for his new house in Bridgeport, Connecticut. The result was "Iranistan" , built by Leopold Eidlitz, with Mughal domes, verandas and cusped arches. It was destroyed by fire in 1857.

The influence of English ideas was strong on the east coast at this time. In 1847 William H. Ranlett published "The Architect - Designs for Domestic and Ornamental Villas adapted to the United States". He called the Indian style "pleasing and tasty". The source was clearly Brighton Pavilion rather than original Indian architecture.

By 1869 the first example of a house based on a serious study of Indian architecture was built at Elvedon, Sussex, England for Maharajah Duleep Singh, the dispossessed ruler of the Punjab. It had no influence.

The Indian style was popular in the many exhibitions held between 1890 and 1920 and was also an obvious choice for theaters and cinemas. The Broadway Theater in Denver of 1900 by Frank Edbrooke was a stunning and original use of Mughal elements. Of nine American cinemas to use the Indian style only the Oakland in Oakland of 1928 by Weeks and Day had a significant Hindu exterior. According to Raymond Head, "All displayed appalling ignorance of Eastern architectural styles".

It can therefore be claimed that the Vedanta Temple was the first "Indian" building in America which uses accurate Indian elements and uses them for a specific purpose rather than for decorative or dramatic effect.

Appendix F - EXPLOSION AT THE TEMPLE 1914

On 27th December 1914 Swami Trigunatita was speaking on "The Divine Peace" at the Temple. Louis Vavra, a former student of the Swami's, entered the temple and exploded a bomb at the feet of the Swami. Vavra died in the attack and twelve people were injured including the Swami who died of his injuries two weeks later. A report of the attack filled most of the front page of the San Francisco Examiner the next day under the headline "Bomb slays and wrecks Hindu Temple - Explosion in midst of Women Occultists". The opening paragraph stated

> "Driven mad by his failure to master the secrets of the esoteric writings of the adepts, Louis Vavra, student of the occult, until recently employed in the Southern Pacific machine shops at Oakland, entered the Hindu Temple at Webster and Fillmore Streets yesterday afternoon and exploded a bomb at the feet of Swami Trigunatita".

The next days paper referred to a "longstanding grievance with the Hindu preacher" and to Vavra's "eccentric emotional temperament".

On 30th December it was revealed that the bomb was manfactured in Tuolome County and that Vavra had just resigned from the First Society of Christian Yoga in Oakland. He had written a letter to the Swami on Christmas Day describing a longstanding grievance he considered he had with the Swami dating from the time that Vavra had lived at the monastery in San Francisco in 1912. The newspaper also referred to his mental instability and noted that "he was known for his peculiar moods and emotions".

The San Francisco Examiner on 11th January 1915 reported "Swami expires from Wounds of Fanatic's Bomb". The article stated that he had died at U.C.S.F. Hospital and that his brain was to be used in the interests of science at his [redacted] request. Two days later it was reported that a jury had returned a verdict that Vavra had died almost instantly and that the Swami had died from blood poisoning due to the bomb.

In his will, published in February 1915, the Swami left a program for the conduct of followers in San Francisco. He said that all his temporal possessions belonged to the Society. However on 29th May 1915 the San Francisco Examiner reported that C. F. Petersen, the President of the Vedanta Society, filed a suit in the Superior Court against the Public Administrator to get possession of the estate as the Swami had left his $40,000 assets to "the people of the universe". Petersen contended that all the real property and money that was in the Swami's name was

the property of the Vedanta Society as all of it had been gifts to the church by members.

On 4th November 1915 the matter was settled with the Swami's estate being held in trust for the Vedanta Society.

Alphabetize

Appendix G - BIBLIOGRAPHY

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