The Utopian State of **Southern California**

Erin Schneider of the Llando Del Rio Collective



Earlier this year we found California's Utopian Colonies, by Robert V. Hine. Hine's book focuses on the years 1850—1950, one hundred years of California's blooming reputation as a land for freedom of expression. Hine uses the term "utopian colony" to discuss these groups. Others have referred to them as communes, cults, or intentional communities. While there have been numbers of intentional communities throughout the history of our country, the promise of plentiful land, fruit, gold, and climate brought Easterners, Midwesterners and immigrants alike to the West Coast.

California's Utopian Colonies is one of first books on its subject. It is a cream-colored

book, with its intriguing title placed in the center of its dust jacket. Small pen sketches are scattered across the cover: little towns and little structures housing great ideas. Inside are stories of ambitious women and men, with wide ranging beliefs, creating their own utopias in deserts, mountains and cities. We wondered upon the traces of these communities peo-ple had created in our Golden State. What their architecture looked like, how this reflected deology, what these places look like today?

Using Hine's book as a starting point we drew our focus to Southern California, defining

the break between the north and south at the Tehachapi Mountain Range (34.9500° N, 118.5800° W), We searched for colonies that had sprung up since the last edition of Hine's book (1973). Colonies that manifested the sorts of ideals we are interested in: radical politics, alternative spirituality, collective organization, ecological-sustainability, and creativity. These are communities whose unique organizations expand upon the freedon of the California lifestyle, forging truly alternative existences. In order to create new models for living these communities had to create new ways of

building a place, defined by their ideals rather than around the needs of economy and city life. For some communities this meant establishing a Shakespearean colony for the arts (Arden), or Grecian panoply of arcades and columns dedicated to Theosophy on a cliff overlooking the Pacific Ocean (Point Loma). For others it meant starting a community of studios and galleries to showcase Chicana/o artwork in Highland Park, or customizing a Cadillac to communicate the belief that extraterrestrial contact with earthlings is for the

An important feature of many of the groups chronicled in this guide is that they used the and and its local materials to sustain themselves. The off-grid families of Mountain Drive in Santa Barbara made their homes from adobe brick, of local clay and foraged wood. The Little Landers near San Diego hauled nearby stones and boulders to create Bolton Hall; it still stands today. Rubel Castle was a dream of Michael Rubel. It was built collectively by his friends, family, and neighbors from 1960 to the present. It was constructed on a former orchard without an official plan. The winding and towering castle holds bottles, a motorcycle, broken china, and many other knick-knacks in its imaginative rock and cement walls. The Los Angeles Eco-Village in Koreatown grows its food, recycles water and compost on site. This allows the community to live relatively independent from the industrial food

In California these small-scale experiments in living allowed for hand-built ideological structures within idiosyncratic spaces. Contrast this with the large-scale urban utopian designs inspired by Ebenezer Howard's Garden City or Le Corbusier's Contemporary City. The high cost of infrastructure within these modernist urban developments, limited the democratic freedom of the residents to participate in the creation of their own living spaces.

The Llano del Rio Colony (our collective's namesake) was designed by architect Alice Constance Austin, She was hired by Llano's founder, Job Harriman, to build a cooperative community. She designed a circular plan for community convenience including administrative buildings, school, stores, and a blacksmith shop. Her home designs were conscientious of women's needs. They included kitchenless homes (meals were cooked communally) with built in furniture, communal day care, and heated floors to reduce housework. Meanwhile a picture's caption from a 1914 issue of the colony's newspaper, Western Comrade, announces that the new stonewalled and tin-roofed Luckel Camp is both a trout hatchery and a motion picture factory. Such statements of grandeur embody the

founders in order to put a face on the creative force of ideas and movements, past and present. We hope this partial survey of California's utopian spectrum will inspire others research further, or go afield to



a map of the world that does not include Utopia is not even worth glancing, for it leaves out the one country at which humanity is always landing.

- Oscar Wilde

Utopias of So. Cal.

Llano del Rio Llano (1914—18)

Colonies, Communes and Intentional Communities of Southern California

LLANO DEL RIO GUIDES Spring 2014 / Guide 4 www.ldrg.wordpress.com





Rubel Castle











San Ysidro (1909-1925)

Holyland Los Angeles (1924-)

Gay Liberation

Los Angeles (1969)



FOR SEEKING REFUGE & FREEDOM

Our Future: By Way of Our Past By Way of the Hellholes of Now

Allensworth, Aetherius, Halcyon, Holyland, L.A. Eco-Village, Llano Del Rio these are the mystical sounding titles of the communities listed in this guide to real utopias. However this list of names could jus as easily read, Hinkley, Glen Avon, Heavens Gate, Mission Santa Barbara, City of Bell, Southern California. For, of course, with each non-violent dreamtime village there is a qua-drillion other hellholes begat of genocide, pollution, domination, shopping. And while this guide celebrates the magic of utopias ability to inspire, it is these ever-present dys topias and the way they appear to foreclose our future that drives us consistently to the

San Diego (1900-42)

utopia's memory. Go then to the beach. Silicone Beach in Western Los Angeles, hard up against the vibrant blue pacific. There our peoples finest minds, creatives, innovators, out of the box thinkers, are bought and produced for Google, Facebook, Youtube + that other brilliant start up. These places and their people are organized and ordered by those who profit on our trust of the freeware discount-society cult from which they imagine to profit. Many now carry these palm-sized computer wonder-box devices upon them, holding them to their ears and

to believe that their attractive and mirrored surfaces are meant to connect and entertain us. But for how long will we continue to know whom is directing whom; increasingly as all that was once lived between two-or-morepeople is available as a digital app? Where are these technical overlords, waiting in the wings of tomorrow? Here right now... freesharing, live-tweeting, discounting our lives to the cheapest efficiency? Why have we accepted these private corporations as the better of two evils when matched against our governments NSA? Are they both not in the same market, constructing meaning and future plans of profit, to dominate and coerce us from the same massive datasets? How do our futures disappear? Subtly,

El Cajon (1954-)

suddenly? Looking at these utopias we are reminded not only of the vast range of habitable options, the veracity of socialism, agriculture, harmony, nudity, music, but also the fragility of the living anthropological kingdom. The entire arks of possible ever expanding zoological classifications, king dom and phylum, we humans have shared together in the potential of cultivating here, just next door. And we, like the individuals who once experienced them together, hope for a second chance to embody these Llano Del Rio Collective





THE AETHERIUS SOCIETY SOPERATING WITH GODS FROM SMCE Los Angeles (1952-)



Circle of Sex

gavin Arthur

unique enthusiasm behind many of the colonies of Southern California.
In this guide we've illustrated buildings and

Dunites Oceano (1920s-50s) Aetherius Society 1952-Present



founded by George King in 1954. It is based on beliefs in UFOs, yoga, and ideas pulled from Hinduism, Buddhism, Christianity, and Theosophy King was practicing yoga when he heard a voice, which he iden

tified as an extraterrestrial named Aetherius, Aeth titled as an extraterrestrial named Activerius. Acti told King he would become "the voice of interplan parliament." King claims that following this mess yogi appeared in his apartment instructing him ir mediation, and prayer in order to help the planet.

Under the guidance of the Cosmic Masters as taught by King, the basis of the society is to cooperate with aliens and prevent both the supernatural, and natural, destruction of Earth. The society uses psychic energy and destruction of Earth. He society uses psychic energy added prayer to charge divice called jvirtual linengy Batteries so that spiritual energy can be spread to other parts of some divided property. They also aim to improve spiritual linengy because the spiritual linengy spiritual linengy can be spiritual linengy and the charge of Atherius, and the accreded masters (Buddhand Jesus). They are availing the arrival of the spiritual linengy and the charge of the spiritual linengy and the part of the spiritual linengy and the spiritual linengy and the plant, the Society would be called to the floy Mountains' to be rescued. They take a yearly trek to nearby Mt. Baldy to pray for mankind and release the stored power from the prayer battery. It is the Society's dedication to the ment of mankind that enacts ideas of Utopia, an attempt at better life on earth

attempt at better file on earth.
The Society's symbol means "God manifesting itself
as wisdom", the left part being an ancient and holy
symbol for God, and the triangle on the right being
a symbol for wisdom. While it is an international organization (members numbering at 650 v the American headquarters are based in Los Angeles in a pink stucco building

Allensworth 1908-1930s 4011 Grant Drive, Earlimart 93219



Allensworth was an African American utopian community st ed in 1908 by Allen Allensworth, ed in 1998 by Alten Allensovorth, a former size turned navy colonel and baptist minister. Li. Colonel Allensovorth was the first African Almerican to receive that military ranking, and was also a teacher, public speaker, and minister who eveloped churches. Allensovorth moved with his family moved with his family and the state of the colonial state of to Los Angeles, and spoke of founding a utopian colon

with equal economic and social status for black people outside of the urban white communities, which were will emulating reads politics in the pest Civil War era.

Founded by a group of distinguished African American men from its Angales who wasted cleantian, religion, morthed Backersteld. They began dividing and selling lost to families who shared their values or "industry and thrift." At its peak in 1914 Allensworth was hometed 400 African Americans on 900 acres. They had a library, outside of the urban white communities, which we

orchestra, choir, hotel, water company, and the first all black school district in the state Due to lack of water, arid soil and the great depression nunity disbanded as citizens went to the citie the community disbanded as citizens went to the citi to find work. The population eventually dwindled to zero, and the site was declared a state historic park in 1976. It is still visited today by generations of African American Californians and tourists. The park hosts historic reenactments and information sessions about Allensworth. Remaining reno include Colonel Allensworth's home, the Baptist church

schoolhouse, private family homes, and the free library

Arden 1888-1906 25151 Serrano Road, Lake Forest 92630

Arden, named for the forest in Arden, named for the forest in Shakespeare's As You Like It, was an artist colony started by an eccentric Polish actress, her Count husband, and other creative expats. Helena Modjeska, Count Bozenta (a stage name) and their circle began planning a colony in sunny California during a mis-crable Polish winter in the 1870s. Inspired by the Brook Farm, an 1840s Massachusetts colony, the



the artists intesty; e. mey polete their finances and moved to their ural Anaheim by boat to establish a self-sustaining community with agriculture. Herstock, gardens and theatrical entertainment. Herstock and the self-sustaining community with action by the self-sustaining community of the self-sustaining community of the whole the self-sustaining community of the self-sustaining community of the led Modelgesh ack to the stage and dies to make enals meet. Other put down the showels to return to their region and sustaining control to the self-sustaining community of the self-sustaining c

nal vocations as creatives and members of high society The Modjeska home and gardens, which was shared among families, artists, and visionaries, became a historic

landmark in 1935. Arden and the Modieska story are now served and available for visits by appointment

The academic program instituted in the first two year of CalArts, 1970—72, responded actively to the radical sixtles' critique of education. Early promotional literature (including that crafted by the school's founder Walt Disney) explicitly redefined the notion of "scho or steered clear of the word altogether. The "Concent bulletin reads in part: "More than a professional school California Institute of the Arts is a community with a new concept. Our students are accepted as artists. We as They are treated accordingly and are encouraged in th independence that this implies." The bulletin emphasiz es CalArts' function as a "laboratory" or "performance center," and valorizes experience over structure, equality over hierarchy: "The training program is thought of as a context of experience in which solutions to real problems can be discovered. The Institute is a

and Music Dean Mel Powell advocating for "as many curricula as students". Critical Studies Dean Maurice Stein argued for doing away with courses all together "We will act as an information retrieval structure, and ather than having a course in this, that or the other thing, we will magically assemble a body of materia which might even be calling some expert up on the phone and having a particular student who wants particular information to talk to that expert for an hour.

Powell's vision for what would go on in the Music.

particular information to talk to that expert for an hourcountry of the property of the prop Artist and then Calarts faculty Allison Knowles recall Ithink students coming in there for their first yearkind of blew their minds that they were going to such what was available that day and went there. It was - Janet Sarbanes

Excerpt from manuscript, Another Time, Another Space: Art, Politics and the Role of Another Practice in Alternative Social Formations (publication TBA).

Highland Park Chicana/o Arts 1960s-Present Centro de Arte Publico: Ave 56 & Figueroa;

Mechicano Art Center: Ave 54 and Figueroa Avenu 50 Studio: 131 North Avenue 50, Highland Park 90042



In the 1970s, the Mexican American artist movement
four shed in Highland Par
GA. Chicanio artists soaje
affordable alternative spaces
and community for cultural
and political expression
beyond the mainut reven museums and galleries.
The Mechicano Art Center on Ave 54 and Figueroa w

The Mechicano Art Center on Ave 54 and Figurear Started by Joe Bodriguez in Joy 99 and moved to Highland Park in 1975, becoming one of the first Chicano art space A central meeting point for local artists, intellectuals and the community, the Center had a mural program, screen printing workshops, exhibitions, and worked with local students and gang members. It closed after two years for lack of funding.

Corazon Productions, made up of Carlos Almaraz,

Corazon Productions, made upof Carlos Almaraz, Patricia Parza, Gulliermo Beiarano and olbens, collective by bought i besses in 1925 on Act M that would become the patricia Parza and the patricia Parza and Corazon included artists the infinitestal groups Lo Four, East Los Streetespers, and ASCO. Nearly, the Centro de Arte Pobleco CRP, no Are Sc. Nearly, the Centro de Arte Pobleco CRP, no Are Sc. Nearly, the Centro de Arte Pobleco CRP, no Are Sc. Nearly, the Centro de Arte Pobleco CRP, no Are Sc. Nearly, the Centro de Arte Pobleco CRP, no Are Sc. Nearly, the Centro de Arte Pobleco CRP, no Are Sc. Nearly, the Centro de Arte Pobleco CRP, no Are Sc. Nearly, the Centro de Arte Pobleco CRP, no Are Sc. Nearly, the Centro de Arte Pobleco CRP, no Are Sc. Nearly, the Centro de Arte Pobleco CRP, no Are Nearly, the Centro de Arte Pobleco CRP, no Are Nearly, the Centro de Arte Pobleco CRP, no Are Nearly, the Centro de Arte Pobleco CRP, no Arte Nearly, the Centro de Arte Pobleco CRP, no Arte Nearly, the Centro de Arte Pobleco CRP, no Arte Nearly, the Centro de Arte Pobleco CRP, no Arte Nearly, the Centro de Arte Pobleco CRP, no Arte Nearly, the Centro de Arte Pobleco CRP, no Arte Nearly, the Centro de Arte Pobleco CRP, no Arte Nearly, the Centro de Arte Pobleco CRP, no Arte Nearly, the Centro de Arte Pobleco CRP, no Arte Nearly, the Centro de Arte Pobleco CRP, no Arte Nearly, the Centro de Arte Pobleco CRP, no Arte Nearly, the Centro de Arte Pobleco CRP, no Arte Nearly, the Centro de Arte Pobleco CRP, no Arte Nearly, the Centro de Arte Pobleco CRP, no Arte Nearly, the Centro de A Another group was the Yo Soy Chicana movement; feminist artists such as Barbara Carrasco, Dolores Cruz onya Fe. Delores Guerrero, Judithe Hernandez and Sybi onya Fe, Delores Guerrero, Judithe Hernandez and Syl fenegas joined together to rebel against male dominant rt collectives. They began painting Latina women in calistic ways, working and taking care of their children ather than the stereotypical sexualized images of wom flen found at the time.

otten found at the time.

Today, these artists impact can still be seen in Highland
Park, with many striking murals still decorating walls.

Artists from this movement still live and work in the area, non-profit run by artist Raoul de la Sota and a board of

The Dunites/Moy Mell 1920s-1950s ano Dunes, Oceano 93445



From the 1920s until the early 1950s. The Dunities Ined-in Moy Mell, a place namewhich translates from ancient Gaelia of Pastures of Honey, but Known Iscally as the Oceano Dunes. Start ello y anti-log period review logist Central Dunes Start ello y anti-log period resident Arthur, the Dunites were a wibrant seaside community for artists and others slighted by the depression Moy Mell residents included painter Ebsood Decker, illustratori writervoorsobordwort Arthur Allman and other spiritual-iots, posts, artisks, reformers and free lainkers. The clames for exacurage. The landscape of the dunes allowed for a communal experience while maintaining space and priva-cy for the individual albernative lifestics of residents. At its peak, thirty five people lived in the occurable and the start of the control of the control of the control Labilitan But as disimple based basks. There ther

constructions made of scavenged wood, resembling Tahitian huts and simple beach shacks. There, they alled Dune Forum that had regular contribution mous intellectuals such as composer Henry Cowell, et Robinson Jeffers, and other Dunites. The paper wa rice (35 cents) was steep and it ceased publication 35. Visitors to the sandy colony included musicial

hot togg, writers joon Steinbeck and Upton Sinciair, hot tographers: Ansel Adams and Edward Weston. Gavin Arthur lent the site to the US Coast Guard in 945, and eventually left the remaining cabins to the nithing sands. During the 1950's, the Dunites dwindle, only a few. The last known Dunite, Bert Schievink,

Gay Liberation Front 1969

In December 1970, the Los Angeles Gay Liberation Front (GLF) held a press conference to announce the plan to unseat, through legal means, the government of sparsely populated Alpine County in Northern Cal ifornia, roughly 200 miles east of San Francisco. The project would take advantage of California's recently project would take advantage or California is recently overturned one-year residency requirements: within ninety days of "colonization," a group of roughly 500 homescauls could begin recalling and unseating the county government with the intension of establishing a "Gay Mocca" in the High Stept and the county government with the intension of establishing a "Gay Mocca" in the High Stept and the county of t

in December 1969, however leaders of the L. A. QLF activity to be up the project, using it largely as an elaborate media strunt. Even so, many leaders and elaborate media strunt. Even so, many leaders and QLF members approached the project with externer optimism and seriousness. Muchof QLF strutture optimism and seriousness. Muchof QLF strutture optimism and seriousness. Muchof QLF strutture optimism and seriousness structure of the properties of the project strutture of the project that government for protection. By spring 1971, all work on the Alpine project thad ended, with activist Lee Heffilia amouncing in the LA. Free Press that the project was speech adding by the this would not be the last take over attempt of Alpine. Eight years laster, the ultra-conservative vigilanted.

Eight years later, the ultra-conservative vigilante group Posse Comitatus would mount a similar-styled campaign to establish "Constitution City," a rightring statuary for limited government and no taxes

How can we not be inspired by a group of proud pariahs wreaking media haves by threatening to takeover an assumed wholesome community of rural Americans? If we can discount the group's reiteration of American colonialism, such utopian pizzazz and magination is deeply absent from today's assimila imaginatoris deeply absets on for found a sassing tionist gay and lesbian politics. As of the 2010 census, the population of Alpine County was 1,175 people and today's voter laws only require a fifteen-day registra-tion requirement. Always an option. Alpine or Bust! David Frantz
 Curator, ONE National Gay & Lesbian Arch

Halcyon 1903-Present



1898 by the Temple of the People, and in 1903 moved to Oceano California. The Temple was established by William Dower and

citablished by William Dower and Francia LaDow with a group of return to Helena Bavatsky's, the founder of Broosphy, original teachings, and expressly rejected Katherine Lingley of Point Loma's interpretations of Hososphy. As two of the original Haleyonites were doctors, the Haleyon Hoted and Sanatorium was founded in

1903 for the treatment of liquor, opium and morphine ddiction, along with tuberculosis and other diseases Residents made their living by making handicrafts arming, and raising livestock. A Theosophical journal farming, and raising livestock. A Theosophical journal International Teach and the Arizon still in print) and other literature has been published since its founding. Using socialist principles, laleyon operated as a community owned property among the members. In 1908 Haleyon opened a post office and general stores. I employee armost side Francis the Best New Memoryless "Blue Star," and Gazarlian in the Community of the Communi

in Chief, was constructed in 1923. Designed by L.A. architect Theodore Eisen, it is built on principles of acred geometry and numerology: patterns are based in the number 7, which Theosophists believe is the numerical key to the Universe. The Temple's plan is a numerical key to the Universe. The Temple's plan is a convex equilateral trianglewith triangular blue windows convex equilateral trianglewith triangular blue windows ringing the top. The Temple motto, "CERIES SISSAPPEAR, ILARIS SPANAS", hango over the entrance, Foundational beliefs of the temple are religion, science, and economics, to the pure principles of reasoning to understand religion, tool and spiritual teachings of manifold. Six sincels family thouses the principle of the proposed by the Temple!

52 single-family homes (thirty owned by the Temple) and other small buildings used by the Temple. Most esidents earn their living outside of the community the Temple Of The People acts as an international ophical headquarters, and holds healing services

Hog Farm 1966-Unknown

over Street, up the fire road to the right



high above the L.A. County commu-nity of Sunland, CA. It was started in 1966 by counterculture clown Wavy Gravy (born Hugh Romney), best known as a merry prankster with Ken Kesey on the Further school bus in the counterculture tome, Electric Kool
Aid Acid Test, and official clown to the
Grateful Dead. Donning a clown nose

Wavy Gravy by B.B. King in 1969 at a music festival Named the Hog Farm because it was then an actual pig farm, the Hog Farmers took care of the pigs and land in re rent. icians, locals, and drop out urban kids

Artists, musicians, locals, and drop out urban hids joined Ways Gray ath hilling perts. It bey meditated, danced, and practiced breathing exercises they were activist for peace, music, and radiac platitis. He life Additionally, the log larmers provided psycholedis light shows for onecest at LA. SS brine haddlorium, In 1967, they took to the road in converted buses, later, they were involved at the 1969 Woodstock Festival, where they provided free food and security called the Phase of two plants and control called the Phase of two plants and control called the Phase of two plants and called the Phase called the Phase of the plants and the called the Phase of the plants and the plants and called the Phase of the plants and call

Wavy Gravy would go on to found the Seva nundation in Berkeley, CA, with spiritual leader R Dass. It is dedicated to supporting sustainable health practices in third world countries. At age 77, Gravy is till active today at Camp Winnarainbow in Laytonville, California, where he and his wife have a ranch for children and adults to learn circus and performing arts

Holyland 1924—Present

2215 Lake View Ave, Los Angeles 90039 in the early 1900s, but through prayer and The Bible, believed that he was cured by his faith. He decided to dedicate his life to finding the Ark of the Covenant and

extraordinaire. While he never



located the Ark. Futterer dedi ated his home in Glassell Park s the Holyland Bible Knowledg as the Frontand Bible Knowledge Society; a museum and school for study of his unique collections he had brought home from the Middle East. There Futterer developed unique theories and a system of notating The Bible he called the Eye-Ographic Bible. It utilizes infographics, illustrations, and flow charts to organize

and access Biblical history and analysis. The building, Asynnich ingrical 'Dovo tila, once isolated on a hillside, is now part of a regular residential block. The building has expanded from its original frame, now with multiple rooms bousing many artifacts, ancient mummies, jewde, and flowes extinct) corn brought from Egyt. His collection also contains chear tourist sourceins, ideorans, and a Bedouin dress up room. Some items remain mystical, other items don't pass the test of time in this ear on globularization. and access Biblical history and analysis

one of his surviving students, Betty, and her daughter. These two haven't left Holyland since they arrived many rears ago to learn Futterer's teachings, and anyone who traveled to Holyland was provided for. They live off museum funds and receive news of the outside world from visitors, while awaiting the End of Days. Holyland is open for tours by appointment.

Krotona 1911-1926 8205 Temple Hill Drive, Los Angeles 90068



group of Pythagorcans, was a Theosophist colony begun in 1911 by Albert P. Warrington and Annie Besant in the Hollywood Hills. Following the beliefs of Helena Blavatsky, the Russian

Helena Blavatsky, the Russian occultist, Theosophy mixes we destroy the Russian occultist, Theosophy mixes we religion with an eye towards deep gnostic teachings, meditation, and upiritual renewal. Advertised as "The Modern Athens" and following the land craze in Los Angeles at the time, the Krotonian

marketed their lots with a water supply and spiritual oath. By 1917, they boosted their membership to nearly 100 residents. Krotona followed the Hindu-inflected Adyar branch of Theosophy, emphasizing the influence of Hinduism more than other interpretations of of Hinduism more than other interpretations of Bhavatsky's techings (suchas in Lomaland in San Diego). This Eastern influence is evident in Krotona's buildings, Designed by brothers Arthur's. And Fellenther Heineman, Krotona Court was made up of a collective of fanciful white buildings downing a Moorei should structures included the Grand Temple of the Rosy Cross, a vegetarian cafeteria, a meditation room, a lotu pond, and an arboretum. Today, their original properties survive below

the present day mountainton Hollywood sign, as as

the present day mountaintop Hollywood sign, as an agartment complex, and other private residences, at the streets of Vista and Did Mar.

King of Vista and Did continues to be a private residence.

To avoid Hollywood's cultural encroachment on their To avoid Hollywood's cultural encroachment on their sacred land, Warrington moved the group north to Ojai in 1926. This move influenced the grun to Krishnamurti, who lived and philosophized there from the 1920s until his death (though he left Theosophy in 1929). The Krotonians are still active in the Ojai area, where they teach spiritual renewal on Krotona Hill.



Los Angeles Eco-Village 1993—Present 117 Birnini Place.

The Los Angeles Eco-Village (LAEV) was started in 1993 with the goal of living ecologically within the city of Los Angeles. Located in Koreatown at the intersection of Bimini Place and White House Place, the Eco-Village consists of two blocks, marked by a large street mural foliage and bench planters. Approximately 40 people share housing and agricultural duties with weekly work share housing and agricultural duties with weekly work shares, meetings, and gatherings. With the tagline Reinventing the City, the LALV is a model four orban apply the whole systems model of permaculture to their community, focusing on self-reliance in food, water, energy, and other life essentials.

There are multiple non-profit initiatives housed under the LAEV roofs, Awash with acrosyms, this includes

Cooperative Resources & Services Project (CRSP), The Arroyo S.E.C.O. Time Banks, The Beverly Vermont Community Land Trust (BVCLT), Urban Soil/Tierra Urbana (USTU), and the Food Lobby, Collectively, they

Urbana (USTU), and the Food Lobby, Collectively, they encompase a bousing coop, learning grede, and food bank that provide or organic local produce and bulk food, available weekly for members and neighbors.

CRSP wassaired by Lois Arkin in 1980 as a resource for ecological cooperative communities. The CRSP was the original organization behind the current site of the LAPV, CRSP also provides resource and guidance to other ustainable communities and local initiative or outside of their neighborhood. They look regular tours outside of their neighborhood. They look regular tours of the control of the control of their control of the on Saturdays with an optional vegetarian lunch.

Llano del Rio 1914-1918 et East, Llano 93544



California Registered Historical Landmark No. 933 commemorative plaque: Llano del Rio Coop erative Colony (1914-1918). This was the site of the most important non-religious utopian experin in Western American history... At its height in 1916, the colony contained

height in 1916, the colony contained at thousand members and was a thousand members and was a the principle of cooperation rather than competition, and the principle of cooperation rather than competition. The principle of the principle of the than competition. The principle of the principle of

alfalfa beer Fridays at 8, Marx shimmying down the four story silo, the father of Labor Day napping in his

hair, turkey buzzards everywhere. Seekers and Cynics! Join me in a transformation collections of the collection of the collection

ninimum wage, health care, Upton Sinclair, and social security! Don't be late for the good place ti ewhere! Nowhere! Over There! Everywhere! Righ re! Llano! Llano! Llano! Mady Schutzman

Little Landers 1909-1925



The Little Landers were a network of agrarian collectives started in 1909 by Journalist William E. Smythe in San Ysidro, near San Diego. Smythe sought the rural and self sustaining lifestyle of farming, but also the convenie and traveled the country writin

and lecturing on the subject. Inspired by the book, A Little Land And A Livengby Bolton Hall, Smythe believed that a small group of families with their own land of one to five acres, with some livestock, could grow coungin to will produce and live wasterinably far from the stress of urban life, better for the mind, body and soul. Smythe, with up to 100 other families, tilled the Land and managed to live relatively well, selling produce in 3 no Diego air collective market on of and B Street. How pent their evenings with extensive meetings, dans ary salons and other town activities at Bolton Hall the Little Lander Clubhouse, built collectively in 1913 om local river boulders

rom local river boulders.
Lacked money, farm skills and a flood in 1916 ruined he San Yoslero farms and water infrastructure. A second title Landers Colony was started in the San Fernando falley in 1913 to establish Los Ferrentios (The Little ands). Hat community reported as many as 500 nembers, roads, stores and a post office. A third Little anders colony, Huyawat Heath, was also established in 1913 near Hayward, CA. Eventually, all three colonies dispersed by 1925, due to unsuccessful far attempts. Bolton Hall still stands, now the Bolton Hall Museum in Little Landers Park. It houses artifacts from the once bustling colony displayed by the Little Lander-Historical Society.

Lomaland/Point Loma 1900-1942 and Drive, San Diego 92106



a Theosophist colony starter in San Diego by Katherine Tingley. In 1897 an ebullien celebration was thrown for celebration was thrown for the laying of the cornerstone for her School for the Revival of the Lost Mysteries of Antiquity. The Antiquity. The ocean side festival featured flying silk banners and readings of

festival featured lying silk learniers and readings of ancient bely texts. Timpley, a recent inside tein bit lagher Theosophical ranks, aimed to start a self-sustaining community silks focus on occult teachings, rats community silks focus on occult teachings, rats readings of the community silks focus on occult teachings, rats readings of the community of the conditions of the community of the cold, so the community of the cold, so the cold of the community of the cold, so the cold of th

community). At its peak, 500 members were living or the site. Orchards and fields were tended by a rotating he site. Orchards and fields were tended by a rotating workforce. They provided food as wellas profit for the colony. Lands also housed a bakery, printing press, stables, textile production facilities, a carpentry and machine shop. The Temple of Peace and the Raja Yoga Academy were

extravagantly domed in amethyst. A full Greek amphi-theater was built in 1901. It hosted sporting events and performances of Greek classics. Other buildings include the East-West Cultural Center (which hosted regular readings of Buddhist, Christian and Confucian texts student group residences called "Lotus Homes", and pr te residences in the Victorian style with The ign emblems of arches and symbols. Children lived in agalows and were educated in communal nurseries.

bungalows and were educated in communal nurse only seeing their parents on Sundays. With Tingley's death in 1929, and the Great Depression, the colony declined. The property wa purchased by a developer in 1942 and the remaini members moved to establish another Theosophica University in Covina, CA. Point Loma was used by the military as Fort Rosecrans during WWII, though in 952 it returned to its earlier educational function as California Western University, Today, Lomaland is Point Loma Nazarene University, where many of the original buildings are still in use.

Mountain Drive 1940-2008 Mountain Drive, Santa Barbara 93108

in Santa Barbara, was started when couple Bobby and Floppy Hyde bought 50 acres of land in 1940. Bobby an ecologist and novelist who had lived on an artis ommune and fruit farm in New York on the Hudson River in the 1930s, and became interested in self-sufficiency and home construction. After the war, he becam omfortable with the nature of cons uncomfortable with the nature of consumer capitalism and resolved to live self sufficiently. Floppy was a humanitarian, involved with organizations such as the National Association for the Advancement of Colored People, and Americans for Democratic Action.

Bobby divided the rural land Rubel Castle 1968-2007 freethinkers to build on for a small down payment, Man



homes were rebuilt, the community began to resemble

in the area, a 2008 fire destroyed some of the remaining

-What was The Peace and Justice Center? A home

an art center, a meeting space, a jam room, a café, a place to experiment with visual art, movement, sound

poetry, a center for grassroots organizing, a place

universe from the post-riot Los Angeles landscape

ngustry. — **How did it come in to being?** Through militant

youth, amidst the construction of a monstrous prison industry.

How did it come in to being? Through militaris action. Touth workers occupied the offices of the Los Angeles Conservation Curp to IACC) in response to the Conservation Curp to IACC) in response to the Conservation Curp to IACC) in response to the Conservation Curp to IACC in response to the Conservation Curp to IACC in the Conservation Curp the Conservation Curp to IACC in the Conservation Curp to IACC in the Conservation Curp the Conservation Curp to IACC in the Conservation Curp to IACC i

t. The heart of the space was the politics, but the

were the veins that kept things moving. "P&J was als important in that it was organized by mostly working class youth of color largely from East L.A., South L.A.

and the MacArthur Park, Echo Park neighborhoods

Liano del Rio interview of Sandra de la Loza Sandrade la Loza is a member of the Pocho Research Societ 2005, with Joy Anderson, the PRS completed an archival Jor Collective Synapse: A Forward Memory Of The Peace And Ju

Pisgah Home 1900-1920

dedicated his life to faith and beloing others heal dedicated his life to fatth and helping others heal. He started Yoakum's Sanatorium in his home, inviting drunks and others down-on-their-luck to one and receive free care, room and vegetarian board in exchange for work and faith. With a medical practice in downtown L.A's Bradbury Budling, Yoakum would hand out nickels to the destitute so that they might get on the train one loome be saved.

n the train and come be saved. He named a nearby hill Mt. Pisgah, after the peak

Land. By 1903 the sanatorium was known as the Pisgali

tents to house the reformed. All services were based or

tents to house the reformed. All services were based on donation, and as word spread about the movement and Yoakun's faith shealings, the Piegah home received donation, and are received for the state of the state

midwifery), Pisgah Gardens in North Hollywood (for

TB patients and others) the Piseah Store (a free store that

Eventually the movement outgress its facilities, and Eventually the movement outgreev its facilities, and among neighborhood complainty, Yoskum relocated in 1914 to Pisgah Grande, a colony in the Santa Susans Mountains in Sim' Julley. With 90 followers to help build it out, the remote community had orchaoe, a dining ball, calinis, a post office and a prayer tower for radio prevailants. In 1920, Yoshum pussed away, deeding his

movement to his sons who weren't interested. Health

officials closed the site for unsanitary conditions and

the residents of Piseah Grande scattered. The remote

the residents of Pisgath Grande scattered. The remote facilities have since been returned to nature. The original Pisgah Home is known as Christ Faith Mission/ Old Pisgah Home, and is still operating as an active religious site today.

out clothing and goods to the needy) and a mission

atop Mt. Nebo from which Moses saw the Promi

Faith Home: with a church in the barn and cottages

Highland Park 90042

original homes, but not the first hot tub

Peace and Justice Center

1220 West 4th Street, Los Angeles 90012

1995-1996

the more conservative suburbs beginning to surround them. While descendants of the original settlers still live

Rubel Castle, or Rubelia, is the reation of Michael Rubel, his family, friends, and volunteers fron family, friends, and volunteers fron the town of Glendora. Built on the site of a former citrus packing farm and reservoir they called The Phart Deball. The homes were built by the residents with native stone and rammed earth with adobe brick cled materials, river rocks and bottles and bicycles, and made on site, recycled window a 1911 clock tower. Though the castle was the brainchild doors, and homemade flag of Rubel, the local community and Rubel's circle of riends all contributed to its freewheeling construction on site, which decorated Many of those who built it also lived and worked on the

Many of those who built it also lived and worked on the property. Eventually, the structure greve to thousands of square feet and up to livestories, with room for multiple residents and guests.

Rubel used old rail cars as apartments, and his mother Dorothy Rubel hosted many extravagant balls and parties in the former citres pasking bouse, which work of the property of the proper Potlucks were weekly and food was often shared da here was a hillside swimming pool with wine bottles mented to let the light in underwater. They constru fire ruined the local hot springs. In 1953 they began growing grapes and made Pagan Brothers wine, with an annual nude wine stomp and crowned Wine Queen. The residents would sell their pottery dressed in Renaissance form structure reflects the imaginative collective spirit i was built with. Its rolling property features a windmill, tree house, bee tower, and machine shop. Now tucked stumes and serve wine with live recorders and guitar costumes and serve wine with live recorders and guitars, impairing the original Renaissince library. Other events included Shakespearean plays, original performances music and dances. It was a stop for travelers between San Francisco and L. A., and visitors to the community included Alan Watts, four Buer, John Cage, Lawrence Ferlinghett, and Timothy Cary.

A fire in 1964 rinned much of the property, and while A fire in 1964 rinned much of the property, and while ay in a suburban neighborhood, it is still bor Self Realization Fellowship

1925-Present

3880 San Rafael Avenue, Los Angeles 90065 3208 Humboldt Street, Los Angeles 90031



(SRF) was founded by Paramahansa Yogananda in 1920. Born Mukunda Lal Ghosh in 1893, Yogananda had been trained in Kria Yoga since he was young by his parents, disciples of Lahiri Mahasaya. Kriya technique

ol Labiri Mahasaya, Kriya techniqu uses Pranamaya, a method of deep breathing to attain meditation and spiritual awareness to get closer to the omnipresent God. Yogananda combined Hindu and traditional Christian teachings to spread messages of peace and eneness in this world. While the focus is on building individual spirituality and personal improvement, SRF provides holy grounds

In 1910 Yogandanda was declared by his guru as the chosen one to spread Kriya Yoga practice to the world. In 1915, he took his yows to become Paramaiansa ogananda (translated as "bliss through divine union" Togananda (translated as "bliss through divine un Yogananda had started a school for boys in 1917 in Calcutta when he received a vision while meditati it was time to go to the West. He lectured on religi in Boston and started the Self Realization Fellow in 1920, traveling the country lecturing to packed auditoriums. When he reached Los Angeles in 1925, he stablished the SRF headquarters on the top of Moun Washington in a former resort hotel. High above Los Angeles, the grounds provided space for personal meditation in the gardens that Yogananda landscape mself. In 1946, he published The Autobiograph a Yogi, enthusiastically received by a western world earching for spirituality and meaning in the post wa

world.
Yogananda established another SRF mecca in 1950 at
17190 W Sunset Blvd in the Pacific Palisades. Formerly a
silent movie site, the location was outfitted with a man
made lake and a reproduction of a 16th century dutch windmill. This property was dedicated to Ghandi and world peace. A large gate crowned with gleaming golden lotus' looks over the lake. In 1952, upon Yogananda's sing, a handful of his ashes wer Chinese sarcophagus there. The Self Realization Fellowship is still in operation by Yogananda's followers

The Source Family 1969-1975



Hollywood, 1973. The post-flower power hangover looms as Father Yod gathers his

Father Yod gathers his children in the mountain with a children on the mountain with a children or the mountain with a children or the recent with a children or the children r chanted OM in 70s Hollswood. In long robes and low out nowns, they radiate health and sevenity and mystery...disciples of a man some deem a dan con artist, while others see a powerful white wizard even God on earth.

They live in community at The Father House sharing everything—money, clothes, toothbrushes, lovers. Beyond the bougainvillea-walled villas of Nich ols Carwon, up a steep, cypress-sentried driveway, the house sits on a grassy knoll below the mountainton a sweeping view of city to sea. Built for Catherin Deneuve and her two leopards, later the site of 70s porn films, here Father Yod and the family live their stiny, a path where spirit and flesh are one; where cred Herb, sex, and rock 'n' roll are sacraments, babies are breastfed, and secrets of the universe are

bables are breastfed, and secrets of the universe are unveiled.

unveiled.

"The behavior of the bath Most sleep in 32x3" cubbyholes (doubled up for coupled) or intents on the hillidis. Father for dash is own room and 14 wives who take care of the details. After of inmanculate red and while W busies is that to for's intents on the hillidis. Father for dash is own room and 14 wives who take care of the details. After of inmanculate red and while W busies is that to for's intents of the second of the se

sych rock holy grail.

Natural births, untimely deaths, sex magic, staph, ecstatic vision, eternal now. Change is the order of the universe. These are the heightened, heady days before their abrupt exodus to Hawaii and dramatic

downfall. Depending on whom you ask, this is the golden era of The Source Family...or where things got oo freaky and far out to last. Jodi Wille is the director of the documentary film

The Source Family, as well as editor of the book of

Unarius Society 1954—Present



by Ernest and Ruth Norman. The Unarian subscribe to theorie concerning UFOs

interdimensional space travel, past life regression, psychic travel, past life regression, psychic blennian and the stential of universal harmony. They believe the sola stem has ancient beings, who will come to earth assist humankind. Starting in 1951 Ernest began nigher vibratory state, and heal the sick with rays of ight. Ernest came to understand that Venusians lived light. Ernest came to understand that Venusians lived in a state of harmony, attaining higher levels of spiritual purity as they pass through higher inter-dimensional planes. Together the Normans published a series of books on the topic, and attained a following from the larger spiritual community; however the Unarians do not think of themse been as erligion.

he utopian teachings of Unarius, taking the new nam of Queen Uriel (an archangel but also an acronym for universal, radiant, infinite, eternal light"), She claime channel messages from Russian electrician Nikola esla from outer space, and also to have been variou amous historic figures in past lives. She appears in a eries of videos, dressed like a fairy godmother, actin series of videos, dressed like a Earry godmother, acting in skits with UFO landings and Unarian teachings. The society also owns a 1969 Cadillace Coup d'Ville, with a flying saucce on its roof. It was used to promote their film, The Arrival which features cavenien and traveling

ubjects, and made predictions for extraterrestrial visits from the peaceful Space Brothers, who would come from the stars with 33 spaceships (a squadron that Uriel supposedly founded in a past life). Uriel herself passed away in 1993, her last prediction for the extraterrestrial away in 1993, her last prediction for the extraterrestria arrival was 2001. They have yet to show up, and as a result, many Unarians have divested themselves from the Academy. However, the headquarters in El Cajon is still active and there are Unarians in countries across the

Women's Center for Creative Work 2013—Future



(FSW) in 1973. It is an inten-tional space where activities manifested in physical pock a travel agency, a coffee shop, a library, a workshop space, Sisterhood Bookstore, the

headquarters of the National Organization of Wome The building was named for the Woman's Building in the Chicago Exposition of 1893, which was designed and built by architect Sophia Hayden. A mural on the wall reads, "We have such an organization as has never existed before, for women by women."

Arlene Raven, Sheila de Bretteville and Judy Arfeine Raven, Sheisia de Brettevelle and Judy Chicago started he Women's Studie Workshop on Chicago started he Women's Studie Workshop on performance, graphic design, creative writing, As a place that sprang up in protest of the dominance of males and male made objects in galferier and or an experience of the studies o chicago started the Women's Studio Workshop in

which to create meaningful work in the world—the senion to create meaningful work in the world-need to build roots and a sense of connective is what interested us in this modern moment. It is wha aspired the recent creation of the Women's Center or Creative Work. Feminism seemed to disappear inte the ethers of language in the 1980s; now spoken, t word "feminism" sounds anachronistic. Many won ren't talking about feminism anymore: when asked many say they don't consider themselves feminists sn't that a bad word, they say? Women close up who isked, as if saying, "I don't need feminism, I am doing ok." The "I" seems more dominant in this current moment, as opposed to the strong "WE" that existed here in the 1970s and '80s when feminism was part o a cultural moment. We want to talk about fen

a cultural moment. We swar to talk about feminism again, and we want to create a nutriting space for the making of the feminists world we want to exist in. The Women's Center for Creative work is a space to nourish contemporary ideas of feminism, feminishly, productivity, creativity, transparency, and how we do nourish contemporary ideas of feminism, feminishly, productivity, creativity, transparency, and how we do not contemporary ideas of feminism, feminishly, productivity, creativity, transparency, and how we do two Women's Dimens, where women come to gether to share food, and conversation, and the intentional space of each other. This section is the WCCW, a place one place, a home from which to create the larger world we want to exist in. The WCCW, as a space, will function much as the TGW did which we would be come to make creative work.

—WCCW

Hustrations by Erin Schneider Design by Content Object Design Studio