

RS100001777

NPS Form 10-900

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 of eligibility for individual properties or 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 an 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 listed in 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 J. Ron Hubbard Residence at Bay Head

other names/site number _____

2. Location

street & number 666 East Avenue not for publication

city or town Bay Head Borough vicinity

state New Jersey code 034 county Ocean code 029 zip code 08742

3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act, as amended, I certify that this 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 meets does not meet the National Register criteria. I recommend that this property be considered significant nationally statewide locally. See continuation sheet for additional comments.

Signature of certifying official/Title

Date

R. Rooney
NJ DEP

9/17/17

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 certifying official/Title

Date

State or Federal agency and bureau

4. National Park Service Certification

I hereby certify that this property is:

- entered in the National Register. 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): _____

Signature of the Keeper

Date of Action

Lisa Delino

5/17/18

5. Classification

Ownership of Property (Check as many boxes as apply)	Category of Property (Check only one box)	Number of Resources within Property (Do not include previously listed resources in the count.)		
		Contributing	Noncontributing	
<input checked="" type="checkbox"/> private	<input checked="" type="checkbox"/> building(s)			
<input type="checkbox"/> public-local	<input type="checkbox"/> district	0	1	buildings
<input type="checkbox"/> public-State	<input type="checkbox"/> site	0	0	sites
<input type="checkbox"/> public-Federal	<input type="checkbox"/> structure	0	0	structures
	<input type="checkbox"/> object	0	0	objects
		0	1	Total

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

0

Number of contributing resources previously listed in the National Register

1

6. Function or Use

Historic Functions (Enter categories from instructions)	Current Functions (Enter categories from instructions)
DOMESTIC: Single Dwelling	DOMESTIC: Single Dwelling
	RELIGION: Religious Facility

7. Description

Architectural Classification (Enter categories from instructions)	Materials (Enter categories from instructions)
LATE VICTORIAN: Shingle Style	foundation CONCRETE
	walls WOOD: Shingle
	roof ASPHALT
	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.)

- X A Property is associated with events that have made a significant contribution to the broad patterns of our history.
X 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.)

Property is:

- X A owned by a religious institution or used for religious purposes.
B removed from its original location.
C a birthplace or 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)

LITERATURE

RELIGION

PHILOSOPHY

Period of Significance

September 1949 - June 1950

Significant Dates

Significant Person

(Complete if Criterion B is marked above)

Hubbard, Lafayette Ronald (L. Ron)

Cultural Affiliation

N/A

Architect/Builder

Not known

Narrative Statement of Significance

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

9. Major Bibliographical References

Bibliography

(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
X 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

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

Name of repository:

New Jersey State Historic Preservation Office, Trenton, NJ
Church of Scientology International, Los Angeles, CA

L. Ron Hubbard Residence at Bay Head
Name of Property

Ocean County, NJ
County and State

10. Geographical Data

Acreage of property approx. .14 acre

UTM References

(Place additional UTM references on a continuation sheet.)

1	18	581478.11	4435298.76	3			
	Zone	Easting	Northing		Zone	Easting	Northing
2				4			

See continuation sheet

Verbal Boundary Description

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

The property boundaries correspond to the boundaries for Block 63, Lot 39 in the Bay Head Borough of Ocean County, NJ, as depicted on the enclosed survey of the property (Borbas Surveying and Mapping, LLC, 2013).

Boundary Justification

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

The property boundaries correspond to the historic boundaries of the house lot.

11. Form Prepared By

name/title Debra A. McClane, Architectural Historian
organization Private consultant, Debra A. McClane Architectural Historian date March 22, 2018
street & number 4711 Devonshire Road telephone 804/233-3890
city or town Richmond state VA zip code 23225-3135

Additional Documentation

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)

Property Owner

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

name Heritage Properties International
street & number 419 N. Larchmont Blvd. #86 telephone (323) 661-3524
city or town Los Angeles state CA zip code 90004

Paperwork Reduction Act Statement: This information is being collected for applications to the National Register of Historic Places to nominate properties for listing or determine eligibility for listing, to list properties and to amend existing listings. Response to this request is required to obtain a benefit in accordance with the National Historic Preservation Act, as amended (16 U.S.C.470 *et seq.*)

Estimated Burden Statement: Public reporting burden for this form is estimated to average 18.1 hours per response including time for reviewing instructions, gathering and maintaining data and completing and reviewing the form. Direct comments regarding this burden estimate or any aspect of this form to the Chief, Administrative Services Division, National Park Service, P.O. Box 37127, Washington, DC 20013-7127; and the Office of Management and Budget, Paperwork Reductions Projects (1024-0018), Washington, DC 20503.

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Ocean County, NJSection number 7 Page 1

Summary Paragraph

The L. Ron Hubbard Residence at Bay Head is a single-family dwelling located at 666 East Avenue (Block 63, Lot 39 and sometimes addressed as 664 East Avenue) in the coastal resort community of Bay Head, Ocean County, New Jersey. It is a two-and-a-half-story, frame house with an asymmetrical facade that stands on a parged concrete foundation, is clad with wooden shingles, and is covered by a hipped roof of asphalt shingles (Photo 1). Gable-roofed dormers project from the front and rear of the house and shed-roofed dormers are present on the side elevations. The house, which was constructed around 1910, combines the massing of an American Foursquare dwelling with Shingle style detailing and is similar to other houses built in Bay Head during this period. The two-story porch that extends across the front elevation is partially enclosed by a frame, shingle-clad half-wall with screen panels above and is inset beneath the overhang of the main roof of the house. The northeastern bay of the porch is open on the first floor level and provides access to the front entrance to the house. Windows on the house are mostly three-over-one wooden sash. Other stylistic details include wooden eaves, a frieze board, a wooden belt course, an interior brick chimney, and square porch supports. A 2011 rehabilitation returned the property's overall appearance to that of the identified Period of Significance, 1949-1950. The stylistically similar garage presently located on the property replaced the original garage, which was destroyed in 2012 by effects of Hurricane Sandy (Photo 2). The house is a contributing resource in the National Register-listed Bay Head Historic District.¹

Narrative Description

Setting

The L. Ron Hubbard Residence at Bay Head (666 East Avenue) stands on the parcel known as Block 63, Lot 39 in the Borough of Bay Head, Ocean County, New Jersey. The rectangular-shaped lot, which is 62.6 feet wide by 100.16 feet deep, is located near the center of the block that is bounded by Chadwick Street on the north, Johnson Street on the south, and Ocean Avenue (Route 35) on the west. The house is separated from the Atlantic Ocean by a half-block of residences to the east and a row of sand dunes. A manicured lawn and planting beds surround the house. Wooden picket fences enclose the south side yard and extend along the north edge of the property; a taller wooden board fence extends along the west edge of the lot. A driveway, formerly surfaced with gravel and resurfaced in the early twenty-first century with concrete pavers, extends along the north side of the house to the garage at the northwest (rear) corner of the property.

Detailed Architectural Description

Exterior

The L. Ron Hubbard Residence at Bay Head is a contributing resource within the Bay Head Historic District as an example of an early-twentieth-century dwelling that combines the massing of an American Foursquare with Shingle style detailing. Like many of the historic houses in the district, the dwelling at 666 East Avenue stands on a parged concrete foundation, is clad with wooden (cedar) shingles, and is covered by a hipped roof with dormers on all sides (see Photo 1). The roof has a deep overhanging boxed eave and holds a corbelled brick chimney on the interior of the south slope. The two-story, full-width, screened-in front porch is a character defining feature of the house. The porch, which is raised on a concrete pier foundation, consists of frame half-walls clad with wooden shingles with galvanized screen panels above; an open entry bay is located at the northeast

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corner of the first floor level of the porch. The wooden sash windows on the house are another significant feature and primarily consist of three vertical panes over one with exterior storm/screen window attachments. A wooden belt course around the exterior of the house separates the first and second floors and provides visual relief from the continuity of the shingle cladding. The belt course, the wooden frieze board, roof eaves, and the simple wooden door and window surrounds on the house are painted white—another effort at visual relief that places these elements in contrast to the natural weathered wood color of the exterior shingles.

The first floor level of the front (east) elevation holds two window openings in the southern and center bays and a wooden, multi-light entrance door in the northern bay. The current door, installed during the 2011 renovations, replicates the original door in size, material, and style. The entry bay is accessed from the paved walkway by a set of wooden steps with side stringer walls and is recessed beneath the overhang of the second floor of the porch.

The second floor level of the east elevation holds two doors that open from the bedrooms onto the upper level of the porch. The front porch is raised on concrete piers with wooden lattice panels between them. The porch is detailed with square wooden supports set atop a wooden shingle-clad half-wall. The east elevation is further detailed with a gable-roofed dormer that holds two, three-over-one windows and is clad with wooden shingles.

The north and south side elevations hold asymmetrically arranged openings (Photos 3 and 4). Three-pane fixed windows are present on the side elevations at the basement level and a door leading to the basement is located on the north side of the house. The shed-roofed dormers that are centrally located on the north and south side elevations hold three window openings each. Most openings on the side elevations hold three-over-one sashes. The rear (west) elevation of the dwelling holds a small secondary entrance porch that is raised on wooden piers (Photo 5). The door, which is sheltered by a shed-roofed canopy with simple wooden support braces, opens into the kitchen. A gable-roofed dormer is present on the rear elevation and is identical to the dormer at the front of the house. Also notable at the back of the house is the jetty that is created by the slight overhang of the upper level over the first level.

Interior

The interior of the house reflects its use as a seasonal home with emphasis on entertaining on the first floor and private spaces on the upper floors. Typical interior finishes include wood (pine) floors, plaster walls, narrow wall moldings, molded baseboards, and butt-jointed cased openings.

The basement level of the house is largely taken up with maintenance and utilitarian equipment and storage space. This lower level can be accessed from the exterior north side of the house via a door that opens into the lower level stair. Short runs of stairs, to the east and to the west, extend from the landing down into the basement proper. Access to the basement from the interior of the house is through the kitchen by a door on the east side of the room that opens into the lower level stairs (Figures 1 and 2).

The major spaces on the first floor of the house include a living room, dining room, kitchen, and sun room (see Figure 2). One enters the house from the front porch into the full-width front living room, which occupies the eastern half of the first floor (Photo 6). The room features a painted brick fireplace centrally located on the interior (west) wall and built-in bookcases on the north wall. A cased opening on the south end of the room connects to the dining room (to the west) and the sun room/solarium beyond (Photos 7 and 8). The sunken sunroom, which

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formerly was an open porch, is accessed from the dining room by a set of wooden stairs. The kitchen, located at the northwest corner of the first floor, can be accessed from the dining room via a five-paneled wooden swinging door or from the living room by the double-sided stair on the north side of the room. The kitchen is finished with a wooden floor and plaster walls (Photo 9). Built-in cabinetry, much of which appears to be original, lines the north and part of the south walls. A half-bath is located in the southwest corner of the kitchen.

The double-sided stair is simply detailed with square wooden newel posts, square balusters and a molded handrail, with a landing between the living room and kitchen (see Photo 9). A door on the west side of the landing opens to the kitchen. A partially enclosed run of the stair, extending to the south, accesses the second floor.

The second floor features a central hallway running east to west with bedrooms arranged to either side (Figure 3, Photo 10). The front two bedrooms connect via a shared closet and both rooms also access the second floor porch (Photos 11 and 12). The bedrooms at the back of the house have been modified for use as a media room (south side) and as a library (north side). The media room was created by removing a wall that formerly divided two bedrooms (Photo 13). Built-in bookcases have been added in each room. Otherwise, the second floor reflects its original floor plan. A bathroom connects to the bedroom at the southeast corner (master bedroom) and is finished with non-historic ceramic tile and fixtures that have been selected to closely resemble the original items. A linen closet and a shared bath, retaining its original tub and sink, are accessed from the central hallway.

The third floor, which is occupied as a private residence, is located on the attic level and is accessed via an enclosed stair from the second floor hallway (Figure 4). Three bedrooms and one bathroom are arranged off of a central hallway on this level of the house. The roof dormers provide these spaces with ample natural lighting. Although the floors on this level also are of wood, they have been covered with carpeting to provide noise mediation. (Since this floor is used as a private residence, it was not accessible for photographs.)

Alterations and 2010 Rehabilitation

In 2010, the current owner undertook a rehabilitation of the house, completed by Gensler, Architect of Record, and William H. Craig, Consulting Architect, with the intent of returning the building to its 1949-1950-era appearance, coinciding with the identified Period of Significance.² The rehabilitation was based on historical interior and exterior photographs of the house taken during the Period of Significance, architectural evidence (including historic paint analysis), as well as oral history from previous owners and occupants, and the appearance of similar historic architectural resources in the district (Historical Photo 1).³ Although most alterations made to the house had been minor, the restoration of certain elements has returned the house to its historic appearance and recreated some of its character defining features.

Among the previous non-historic changes made to the house was the enclosure of the front porch with fixed glass windows (Historical Photos 2 and 3). The mid- to late-twentieth century alteration was removed during rehabilitation and, based on historic photographs, the porch was restored to its original open/screened character. Non-original vertical siding was removed from the porch wall and replaced with typical wooden shingle cladding, applied surrounds over the porch supports were removed, and the window opening in the southern bay on the first floor, which had been converted to a door opening into the living room, was restored (Figure 5, cf. to Figure 2). The entry bay, which had been enclosed by the installation of a single-leaf door and full-length fixed sidelights, was reopened.

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Other openings that had been altered on the house also were restored. French doors that had been inserted into the front gable-roofed dormer were removed during rehabilitation and returned to window openings, as shown on a historical photograph taken during the Period of Significance (see Historical Photo 1, Figure 6). The non-historic balcony that formerly fronted the dormer doors also was removed. Non-original casement windows in the side dormers were replaced with three-over-one sashes (see Historical Photo 1, Figure 7). Nearly half of the windows on the house are original; replacement sashes match the original in size, material, and configuration.

The original massing and footprint of the house had been altered by the construction of a one-story wing at the southwest corner of the house. Built during the late-twentieth century, the flat-roofed wing held a family room that was accessed through hinged folding doors located on the west wall of the dining room (see Figure 6 and Historical Photo 2). The addition was removed during the 2011 rehabilitation, reducing the house's footprint by 386 square feet, and the sunroom was recreated. On the interior, the sunroom, which was a former porch space that was enclosed by 1949, was re-finished with plaster walls and the original painted floor was retained. The exterior wall where the addition met the original house was restored with shingle siding and three three-over-one windows that are slightly larger than the former windows.

Besides the addition, some minor changes were known to have altered the original floor plan. On the first floor, a door had been inserted between the living room and dining room (now a cased opening), and the dining room had been detailed with a coved ceiling (removed). On the second floor, the front master bedroom had been enlarged by removing the original party wall with the northeast bedroom (Figure 8). The dividing wall has been recreated and, as noted, the two rooms are connected via a shared closet (see Figure 3).

Alterations that did not significantly affect the character of the house were left in place, including a replacement flagstone hearth in the living room and the addition of baseboard heating units to the house. As part of the rehabilitation, period-appropriate hardware, lighting fixtures, and other elements were selected to finish the spaces. Furniture also was selected to replicate those items that were known to have been in the house during the identified Period of Significance, including the rattan seating in the living room, patterned curtains, and a Remington Noiseless typewriter (in the master bedroom) that is a period piece representing the same make and model that Hubbard used to type his Dianetics manuscript.⁴

The stylistically similar garage located at the northwest corner of the property was reconstructed after the original garage was destroyed during Hurricane Sandy in 2012.⁵ The frame building stands on a concrete slab foundation, is clad with wooden shingles, and is covered by a hipped roof of asphalt shingles. A wide, wooden paneled overhead door is located on the east (front) elevation and a single-leaf entrance door and three-pane fixed wooden windows are present on the south side of the building. Although the new garage replicates the character, material, and size of the historic garage, it is a non-contributing resource on the property due to its non-historic age. The building, however, complements the dwelling and replicates an element known historically to be present on the site.

Integrity

The L. Ron Hubbard Residence at Bay Head retains excellent overall integrity. The house and associated garage retain integrity of location, feeling, and association. The sensitive 2010 rehabilitation of the house returned the

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integrity of workmanship, design, and materials to elements that had been altered. As is common with such seaside architectural resources, exterior materials, such as cedar shingles, decking, and roofing materials, have been replaced over the years as environmental conditions and the rugged coastal weather impacted the viability of those elements. Over the years, these routine replacements have been made with in-kind materials and with elements that replicate the original as closely as possible, thus ensuring the maintenance of the historical appearance and character of the house. The setting and historic context of the L. Ron Hubbard Residence at Bay Head also is enhanced by the surrounding resources of the Bay Head Historic District. The house retains its original use as a private residence and continues to convey its historical appearance as a sizable summer house in a wealthy area on the New Jersey Atlantic shore.

ENDNOTES

Section 7

1. Ulana D. Zakalak, "National Register of Historic Places Nomination Form: Bay Head Historic District." Completed February 18, 2005. Accessed online at the Bay Head Historical Society website, <http://www.bayheadhistoricalsociety.com/links.php>. Section 7, Page 25.
2. Gensler 2011. Gensler and Craig are both based in San Francisco, CA. Other members of the rehabilitation team included Robert C. Burdick, Structural Engineer, Point Pleasant, NJ, Welsh Color & Conservation Inc., Bryn Mawr, PA.
3. William Runyon, Resident and Curator, L. Ron Hubbard House, Bay Head, NJ, Personal Communication. Interviews with Debra A. McClane, December 7, 2016 in Washington, D.C., and January 24, 2017 in Bay Head, NJ. Runyon has interviewed Peter Kellogg and Mrs. Bruce Williams concerning changes at the Bay Head house. Kellogg is the son of James Kellogg, who owned the house between 1943 and 1959. The Williams owned the house between 1966 and 1989.
4. Gensler, CSI Bay Head Residence, Vol. III, Furnishings, Finishes, and Equipment (FF&E) Specifications, 2011.
5. The current residents in the house noted that during the 2012 hurricane water intruded into the basement of the dwelling, but because the house originally was built on a raised foundation, there was no water intrusion into the upper floors.

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Statement of Significance Summary

The dwelling at 666 East Avenue, Bay Head, New Jersey, is significant as the site where Lafayette Ronald (L. Ron) Hubbard wrote his seminal work, Dianetics: The Modern Science of Mental Health (Dianetics). The L. Ron Hubbard Residence at Bay Head is eligible for listing in the National Register of Historic Places under Criterion A in the areas of Literature, Philosophy and Religion. While in residency at the house from September 1949 to June 1950, Hubbard wrote the manuscript for Dianetics, his most important publication to that point, and perhaps in his life, as it became the cardinal text of Scientology Scripture and the source of many of the Scientology religious services practiced today. In addition to writing the manuscript for his book at the house, Hubbard also conducted extensive “auditing” sessions—a form of one-on-one counseling based on principles and techniques that he had developed during his prior research and that he presented in Dianetics. The Bay Head property is eligible under Criterion B for its association with L. Ron Hubbard, who is recognized as an important leader in twentieth-century philosophy and American religious history for his founding of the Scientology religion. By 1950, Hubbard already had a successful career as a writer of popular fiction; with the publication of Dianetics, which quickly became a New York Times bestseller, he gained additional distinction as a non-fiction writer. The book was a pivotal point in Hubbard’s career, leading to additional philosophical writings and the discovery of Scientology. Criteria Consideration A applies to the property since it derives its primary significance from its historical importance in the above listed areas, and is important for its association with a person important in religious history [L. Ron Hubbard], who formed and significantly influenced an important religious institution or movement. In addition, the property currently is owned by a nonprofit religious corporation, Heritage Properties International, a subordinate organization of Church of Spiritual Technology, the Scientology church that owns the copyrights to all the Scientology Scripture, including Dianetics. The identified Period of Significance is September 1949 to June 1950—the time during which Hubbard rented the house in Bay Head from James and Elizabeth Kellogg and wrote the manuscript to Dianetics. The property is eligible at a national level due to the wide-ranging impact of Dianetics. The house, constructed around 1910, is an example of the Shingle style and was previously recognized for its architectural significance (Criterion C) as a contributing resource in the National Register-listed Bay Head Historic District.

Dianetics and Scientology: An Introduction

An introductory summary of the basic principles of Dianetics and the Scientology religion will help to provide context for understanding Hubbard’s research and writings in these fields, as well as the role Dianetics played and continues to play in the practice of the Scientology religion.

While Dianetics theory and practices are science-based and concern primarily the mind and body, and Scientology theory and practices concern primarily the immortal spirit (called the “Thetan” in Scientology), the practice of both go hand-in-hand and the religion of Scientology could not be practiced without also practicing Dianetics. In fact, the Scientology religion is made up of many codified principles Hubbard described in Dianetics along with later refinements and advances that he made.

One of Hubbard’s key discoveries announced in Dianetics that later became an integral concept of Scientology religious thought is that the mind is divided into two parts – a reactive part and an analytical part. As discussed in Dianetics, one’s “analytical” mind essentially is the conscious mind – the part of the mind that thinks, observes,

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resolves problems, and makes rational decisions that promote one's survival. The reactive mind, on the other hand, is the part of the mind that is functioning when one is unconscious, whether under anesthesia, in a delirium of an illness, or in shock due to an accident or injury, i.e., in moments of intense pain or trauma.

Through his experimentation, Hubbard found that when these traumas occur the analytical mind is suspended and the reactive mind takes over. During this period of unconsciousness, the reactive mind is working nonstop, recording all the perceptions of the particular incident, including the pain, and storing these mental pictures in its own memory "banks," where they cannot be accessed by the analytical mind. Hubbard named this stored information "engrams."

Hubbard discovered that these engrams can be "restimulated" by certain events, for example, by the sound of screeching brakes or perhaps by a blaring horn in the case of a prior automobile accident, causing the person to feel some unexplained mental or physical unease or even pain. If these restimulated events continue, the person can develop unwanted fears, emotions, pains and even psychosomatic illnesses. In addition to creating these immediate, often debilitating problems, Hubbard found that engrams would also prevent one from realizing her or his true spiritual potential.

Through a technique of one-on-one counseling that Hubbard discovered and set forth in Dianetics, he was able to "erase" these engrams by bringing them into the realm of the analytical mind where they can be addressed, analyzed and resolved. Hubbard called this form of counseling "auditing," from the Latin audire, meaning "to hear," since the counselor (called the "auditor") supports the person being audited to address these engrams by simply listening, rather than directing, as the person deals with the problem. A Scientology auditor is the equivalent of a Christian minister.

The resolution of engrams through auditing is a core religious practice of Scientology that eliminates the barriers preventing one from achieving their full spiritual potential. Eventually, through auditing, one can erase all of her or his engrams, thereby eliminating the reactive mind and all the problems it can cause. At this point, the person has reached the Scientology religious state of "Clear." This type of counseling procedure was performed at the Bay Head house while Hubbard was working on his Dianetics manuscript.

Through further advanced auditing one progresses through ever increasing levels of spiritual awareness, eventually reaching the religious state of "Operating Thetan," where one becomes aware of his or her own immortality as a spiritual being.

The second core Scientology religious practice is "training," which involves the intensive and exclusive study of Hubbard's writings and recorded lectures on Scientology, which, as noted above, are revered as Scientology Scripture. A key Scriptural text, for training and all other purposes, in fact "Book One" of the religion, is Dianetics.

Training offers a path of spiritual growth that Scientologists can follow, if desired. Scientology training is mandatory for anyone who wants to become a Scientology auditor or minister, and essential if one wants to reach the highest levels of Scientology spiritual growth. Like auditing, training services are arranged in hierarchical fashion, with the more advanced texts addressing Scientology's highest levels of spiritual awareness.

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Whether one is seeking spiritual growth through the practice of auditing or training, gains cannot be realized on a truly spiritual level without first addressing any barriers to spiritual growth that are founded in more worldly realms subject to Dianetics – the engrams that have entrapped the body and the mind. Only once these barriers have been eliminated through auditing can one achieve the promise of spiritual enlightenment found in Scientology. Hubbard’s seminal work of Dianetics holds the key to this gift to Mankind.

Narrative Statement of Significance

Lafayette Ronald (L. Ron) Hubbard (1911-1986), founder of the Scientology religion, is a significant figure in twentieth-century American religious history and philosophical literature. He resided at the house located at 666 East Avenue in Bay Head, NJ, from September 1949 through June 1950, during which time he wrote his seminal work Dianetics: The Modern Science of Mental Health (Dianetics).

The L. Ron Hubbard Residence at Bay Head is significant in the area of Literature, Philosophy and Religion as the site where Hubbard wrote the manuscript of Dianetics. Publication of the book was an important event that made a significant contribution to American philosophical and religious history. Dianetics is a fundamental part of the Scripture of the Scientology religion, which is based entirely on the written and recorded words of Hubbard, and forms the foundational basis of the beliefs and practices of the religion. In the cultural life of the church, the completion and publication of Dianetics (referred to by Scientologists as “Book One”) is such a key historical event that May 9, the day in 1950 on which the book was published, is a dedicated annual religious holiday for church members throughout the world.

The L. Ron Hubbard Residence at Bay Head also is significant for its association with Hubbard, who is noted as one of the most significant religious figures in American history and was the founder of the only major new religion in the twentieth century. Secular studies of religion have documented Hubbard’s importance with regard to American religious history and in 2014 Smithsonian magazine listed Hubbard among 11 of the most significant religious figures in American history. His development of Dianetics and later, the Scientology religion, had a worldwide impact on religion and philosophy. Although at the time Dianetics was published Hubbard already was a noted writer of early-twentieth-century popular fiction, he is most remembered as a philosopher and religious leader.⁶

L. Ron Hubbard’s Early Life

L. Ron Hubbard’s discovery of the principles, doctrines and practices that make up Dianetics theory and the Scientology religion flowed from his keen curious nature, his extensive travel throughout the world, and the wide-ranging adventures he experienced early in life, particularly through the many ocean-going trips he made. Hubbard was born in Tilden, Nebraska, to Harry Ross Hubbard, an officer in the United States Navy, and Ledora May Waterbury, and spent much of his early youth on his maternal grandfather’s ranch in Montana, at a time when the area was still very much the western frontier.⁷

Harry Hubbard’s naval service required the family to move frequently as he was stationed at various bases, including Bremerton, San Diego, and Washington, D.C. En route to Washington, Hubbard took his first major

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sailing trip aboard the USS Ulysses S. Grant via the Panama Canal, during which he met Commander Joseph “Snake” Thompson, who was an expert in Freudian psychology and Asian religion. In the late 1920s, his father’s assignments also afforded the younger Hubbard an opportunity to visit more distant foreign locales. Between 1926 and 1929, Hubbard sailed twice to Guam, first aboard the USS Madison via Japan, and then aboard the USS Henderson. During these trips he sailed throughout the Far East visiting China, the Philippines, Japan, Indonesia, and Indochina. These trips provided the young man with access to indigenous cultures, religions, and other stimulating cultural encounters, which kindled his lifelong interests in religion, philosophy, psychology, languages, and photography. In the 1930s, Hubbard embarked on a traditional academic pathway studying engineering at George Washington University in Washington, D.C. While there he began writing and published fiction items in the school newspaper and literary review. He also added flying to his list of recreational pursuits, which also included sailing and boating, and published articles for the aviation enthusiasts’ magazine, The Sportsman Pilot.⁸

Sea-going travel and exploration continued to dominate Hubbard’s interests and in the 1930s he traveled to the Caribbean twice, once on a 5,000 mile expedition as leader of a film crew and again as a member of a mining expedition. In 1940, he joined The Explorers Club, an international professional society dedicated to exploration—a membership he maintained for the rest of his life. Hubbard also began to focus on his writing and in the 1930s began publishing fiction in earnest, eventually establishing a successful commercial literary career. By 1940 he had published 140 short stories and had been elected vice-president of the American Fiction Guild, a New York-based writers’ association. In 1941, following the United States’ entry into World War II, Hubbard volunteered for service in the United States Navy. Diverted from his assignment in the Philippines, which was occupied by the Japanese, he served in naval intelligence in Australia. Later duties included command of a convoy escort, command of a submarine chaser, and service as a navigation officer aboard the USS Algol.⁹

Much of Hubbard’s early fiction drew on his personal adventures and intense topical research, including stories of the sea and air, spy novels, pirate stories, tales of the rodeo and circus, and military missions that were set in such diverse settings as the South Pacific, the Caribbean, Asia, and the American Frontier.¹⁰ Many of his stories, sometimes published under a variety of pseudonyms, were found in softbound publications popularly known as pulp fiction. In 1938, John W. Campbell, Jr., editor of Astounding Science Fiction, recruited Hubbard as a writer for the magazine. Hubbard’s association with the magazine and its collection of writers, and the popularity he gained during this period proved significant to his literary legacy.

Hubbard used his early success as a fiction writer to finance a pursuit that would occupy the remainder of his life. In his introduction to Battlefield Earth (1982), Hubbard wrote “In the hard-driven times between 1930 and 1950, I was a professional writer not simply because it was my job, but because I wanted to finance more serious researches.”¹¹ With the publication of Dianetics (1950), Hubbard presented the results of years of research and embarked on the pathway that led to the establishment of a new religion.

Hubbard continued to write fiction during his residency at Bay Head; however, with the success of Dianetics and the public demand for more of his non-fiction work, the author soon turned almost exclusively to writing about Dianetics theory and techniques, and additional discoveries on the human mind and spirit. Hubbard did return to publishing science fiction works in the 1980s and 1990s, including Battlefield Earth: A Saga of the Year 3000 (1982) and the multi-volume saga Mission Earth (1985-1987, some volumes published posthumously).

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Hubbard's Early Research on the Mind

During the late 1930s, Hubbard was intensively researching his life-long interests in philosophy and the mind, and following a course of philosophical and psychological experimentation that would eventually result in the formation of the Scientology religion. In 1938, just prior to joining the staff of Astounding Science Fiction, Hubbard wrote a philosophical manuscript on cytological experiments he had been conducting that showed that a learned response could be passed from generation to generation of cells. Titled "Excalibur," the work set forth what would eventually become the fundamental religious principle of Scientology—the "Dynamic Principle of Existence"—which states that the common denominator of all of Man's activities on all planes of his existence is "Survive!", Hubbard did not immediately publish "Excalibur" because he felt he needed to offer with it some workable therapy by which one could apply his theories to produce a tangible benefit. Dianetics presented that therapy.

1945-1949

Throughout the 1940s, including during his wartime service, Hubbard continued to develop his theory that experiences could affect one on a cellular level, and that mental images of these memories could block personal growth and even cause illness and disease. In furtherance of his theories he conducted documented experiments with patients who responded to his treatment at Oak Knoll Naval Hospital (1945), the California Veterans Administration (1946), Hollywood (1947), and Savannah, Georgia (1949). Although Hubbard formally reported the results of these early experiments to the Gerontological Society (Baltimore, MD), of which he was a member, the findings were not publicly published.¹²

For eight months in 1945, Hubbard was hospitalized at the Oak Knoll Naval Hospital (Oakland, California) with 15 American soldiers who were former prisoners of Japanese internment camps. The men were all close to starvation because they could not assimilate protein properly. Since the men were not responding to usual hormonal treatment, Hubbard decided to try out his theory that there was some mental block preventing the treatment from working. He began asking each of them questions about past experiences that would come to mind. Almost without exception, he isolated either their birth or some prenatal experience as the significant unconscious mental trauma that was preventing the hormonal therapy from working. Once his subjects repeatedly examined their particular trauma or traumas objectively, the blockage would stop and the hormonal therapy began to work.¹³

Hubbard continued his research into the mind in 1946, when he examined narcosynthesis while at the California Veterans Administration. In 1947, Hubbard was in Los Angeles and Hollywood, where he worked with the public relations firm Midwest Rogers and interacted with the Geller Theatre. During this period, Hubbard worked with neurotic patients in the Hollywood film community and also worked with the Los Angeles Police Department from which he gathered information on the "criminal mind."¹⁴

Following his work in California, Hubbard moved to Savannah, GA, where he assisted low-income and poor mental patients at the Community Guidance Center connected to the Chatham County Health Center. In a later lecture, Hubbard described the Savannah work:

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I learned that there were charity patients in the medical center that no one had time or interest for and under the blessings and guidance of these psychiatrists [I] worked with some of these, interviewing and helping out as what they call a “lay practitioner,” which means a volunteer. This gave me some insight into the social problems of insanity and gave me further data in my own researches.¹⁵

In these sessions, he once again determined that traumas experienced as early as birth and even prenatal experiences were psychologically affecting the subjects he was “auditing” (a term he would conceive later). This work is deemed a benchmark in Hubbard’s research as it presages and is the research path that leads up to the formal theory of Dianetics as presented in the essay, “Dianetics: The Original Thesis.”

The Savannah work and the Oak Knoll experiments also were significant because in these instances Hubbard used his discoveries and techniques to help veterans, children, women, and African-American patients. By doing so, he demonstrated both the equality of human capacities and the workability of his Dianetics techniques without regard to race, age, or sex. These efforts prove even more courageous when one considers the societal norms of the period relative to these groups who were often characterized as inferior or mentally undeveloped. Hubbard alluded to the fact that these patients were “charity” cases, i.e., indigent, and therefore of little interest to the professional psychiatrists at the clinic:

...Got this therapy assembly lined up for the clinic [Chatham County Health Center]. It’s all charity. If I started to practice in earnest for cash the local psychiatrists, now my fascinated pals, would leave me in some dark alley. A cured war vet or a sane Negro are nothing out of their pockets.¹⁶

In the spring of 1948, following his time in Savannah, Hubbard travelled to Washington, D.C. to facilitate meetings with members of the national medical community to discuss his evolving research. He also worked on what was to become his first widely-distributed essay on the experimental processes that he was developing. He called this process “Dianetics,” which he coined from the Greek work *dia*, meaning “through”, and *nous*, meaning “mind” or “awareness.” In Washington, Hubbard began dictating (audio-taping) the manuscript for his scholarly paper “Abnormal Dianetics,” which presented the results of his work to that point. Hubbard chose the name “for the fact that it revealed the single source of all abnormal and irrational behavior. In 1948, the manuscript was distributed to members of the medical community. A few copies also were circulated among a select group of Hubbard’s friends and colleagues whose interest and desire for more information led him to conclude that the only way to answer all inquiries was with a book dedicated to the topic, which he provided in the publication of Dianetics: the Modern Science of Mental Health. In 1951, the text of “Abnormal Dianetics” was published in book form as Dianetics: The Original Thesis, and also is a Basic Book in the Scientology religion.

In May 1949 Hubbard moved to Elizabeth, NJ, where he rented the home of the James Kellogg family on 42 Aberdeen Road. Hubbard’s move from Washington, D.C. to NJ was presumably to be closer to his publisher, friends, and other writers in New York City. While Hubbard was in Elizabeth (May-September 1949) and later that year in Bay Head (September 1949-May 1950), he was intensely devoted to the clinical research that supported his theories on the mind and mental health. While in Elizabeth, Hubbard distributed his manuscript, gave lectures on his theories, and also began to demonstrate auditing techniques.

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At the end of the summer season, the Kelloggs, who also owned the house in Bay Head, returned to their home in Elizabeth, and over Labor Day weekend 1949, Hubbard moved to the subject Bay Head property, basically switching places with the family. The relationship between Hubbard and the Kelloggs appears to have been solely one of landlord and tenant, but Hubbard had always loved being near the ocean and it is likely that he felt the solitude of the off-season, oceanfront house in Bay Head would provide the quiet and uninterrupted time he needed to complete his book manuscript.¹⁷

Writing and Publication of Dianetics (September 1949 to May 1950)

As soon as Hubbard settled in at Bay Head he immersed himself in his research and writings for his book-length work on Dianetics, which expanded on previous articles and essays, noted above, in which Hubbard had initially announced the findings of his research on the mind. Notable among these were the unpublished 1938 “Excalibur,” a short philosophical essay, and “Abnormal Dianetics” (1948), which, as noted, was privately circulated among Hubbard’s colleagues.¹⁸ Favorable response and encouragement from colleagues led Hubbard to publish more on the subject; the essay “Terra Incognita: The Mind” was published as the lead story in the Winter/Spring 1950 issue of the Explorer’s Journal and most significantly, the essay “Dianetics: The Evolution of a Science” was published in the May 1950 issue of Astounding Science Fiction. In that essay, written between October and November 1949 and printed while Hubbard was in residence at Bay Head, the author summarized for a popular audience his development of Dianetics, how the “Basic Personality” becomes aberrated with unconscious influences, and how auditing techniques could ameliorate the problem. Although by Hubbard’s account the essay was “brief and sketchy in spots,” it drew enthusiastic reaction from the magazine’s readership. The magazine’s editor reported that over 2,000 letters were received by both the magazine and Hermitage House Publishers inquiring about the subject and placing orders for Hubbard’s upcoming book on the subject. Many of the letters were from medical doctors, engineers, and college professors eager to learn more about the proposed Dianetics techniques.¹⁹

The publication of Dianetics: the Modern Science of Mental Health (Dianetics) was the culmination of “a score of years of research and intensive application” of L. Ron Hubbard’s theories and technologies dealing with the human mind and its processes. In short, Dianetics provided a method of investigation into current and past traumatic, and often unconscious, incidents that caused an individual both psychological and physical problems. Through the technology of auditing, these events could be brought to the conscious mind and the trauma could be released, thus providing healing.²⁰

Writing Dianetics at Bay Head (January to February 1950)

Hubbard wrote the manuscript for Dianetics in the southeast master bedroom of the house at Bay Head from January 12 to February 10, 1950.²¹ In a lecture given in 1957, he recounted his time at Bay Head writing the manuscript:

Anyway, the graphic analysis of life and its behavior first came from a postulate I made, fortunately for you and for me, back in Bay Head, New Jersey, when I was writing Dianetics: The Modern Science of Mental Health. I had about two or three chapters deep and I was sitting there—Countess Motorboat, the cat I had, she always sat on the bed right

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alongside of where I wrote. I remember well writing Dianetics: The Modern Science of Mental Health. I'd take a sheet of paper out of the typewriter, move it over, Countess Motorboat would pick her paw off the pile of paper, I would put the paper down, as Countess Motorboat would put her paw back down as a paperweight. And she would lie there by the hour always lifting her paw for the new piece of paper and always holding it in place. Well, I was sitting there in the wee small hours and the Countess Motorboat was being a paperweight and it was very quiet and I could hear the far-off boom of the surf....²²

In addition to physically placing Hubbard at Bay Head during the writing of the manuscript, this recollection is notable for the mention of the sea. Ocean travel, boating, and sailing were constant passions throughout the writer's lifetime. The sea was always a favorite locale for him and during busy times in his life he often expressed a longing for the solitude of the sea, much as he had encountered it as a youth. In 1943, Hubbard recollected in his journal how he became tired of traveling by car or train, "But I loved the sea. I loved steamers and sailboats and surf and sailors. And I yearned and strained to the sea, always the sea, for it is a lovely, vicious, lonely thing. In its limitless variety I had a sort of HOME."²³ In fact, it is believed that for this reason Hubbard desired to settle in Bay Head where he would feel at home and focus on his writing of Dianetics. Communing with nature and drawing inspiration from the sea are common themes in many of his letters and writings. Hubbard even named the Scientology religious order that he formed the "Sea Organization."²⁴

Describing the house in a letter to his friend and fellow writer Russell Hays (November 14, 1949), Hubbard stated:

I am dug down here in a very nice wind break. I have eight bedrooms here to wander around and contemplate.... The ocean is just outside the front door but it knows its place and never makes a real nuisance of itself....Right now there are a couple of writers staying here....I'm still doing this research on the mind. The results are going to be published soon....²⁵

The period that Hubbard occupied the Bay Head house (approximately from Labor Day to Memorial Day) was generally considered the "off season" for the summertime resort community, and this period would have afforded sufficient quiet and some measure of solitude for his writing, but its proximity to New York City also allowed easy visits from colleagues and supporters and, in turn, new readers of his articles and book. Those known to have visited and stayed with Hubbard at the Bay Head house include John W. Campbell, Jr., Hubbard's editor at Astounding and an early supporter of Dianetics, American writer and literary critic Theodore Sturgeon, and Claude Shannon of Bell Laboratories, who is considered the "father" of modern information science and who shared some of the same research fields as Hubbard. Also, writer Raymond Jones and electrical engineer Don Rogers were guests at the house during that time. These guests, where they stayed, and where they worked while in the house are known through correspondence and later descriptions of activities that took place there.

With growing public interest in Dianetics therapy, Hubbard started training others in its techniques, including how to audit each other or "co-audit." According to information provided by the L. Ron Hubbard Heritage Site, there often were at least two and possibly three co-auditing teams at the Bay Head house consisting of Messrs. Campbell and Rogers; Dr. Joe Winter (who wrote an introduction to the first edition of Dianetics); Art Ceppos, who was Vice President of Hermitage House (Hubbard's publisher); and Ms. Nancy Rodenberg, an editor at

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Hermitage House; and another (possibly Raymond Jones). The auditing sessions took place in the living room and in the upstairs northeast bedroom of the house.

Publication and Publicity of Dianetics (May 1950)

Dianetics was released on May 9, 1950 with the book launch party held at the Algonquin Hotel in New York City. The book entered the New York Times bestsellers list at #10 on June 18, 1950. In the two months following its publication, the book sold 20,000 copies and Hubbard was said to have received over 4,000 letters. By August, the book climbed to #7 on the bestsellers list and in September 1950, Dianetics peaked at #4. It remained on the list for the rest of the year.

The publicity generated by the Astounding article also prompted people from all walks of life to travel to Bay Head seeking Hubbard's help. As noted, Hubbard's essay in Astounding Science Fiction published in May 1950 just prior to the Dianetics book received an enthusiastic response from readers, creating anticipation of the book's publication. Word of mouth appears to have been the main means of publicity initially, but soon the book was publicized through advertisements and articles in national media outlets, such as the Associated Press, Walter Winchell's nationally syndicated newspaper column, and magazines such as Time, Publishers Weekly, Scientific American, and "about a skillion other magazines."²⁶

In a 1960 Technical Bulletin, The Unmoving Case, Hubbard referred to the continuing success of Dianetics: "Of course *you* saw the First Book [i.e., Dianetics] after January 1950, but in the bitter winter of Bay Head, New Jersey, I was busy writing down the research of years, which would become first a bestseller and then a long-term steady seller across the world." According to church estimates, over 18 million copies of Dianetics have been sold since its publication and the book has been translated into over 50 languages.²⁷

Dianetics: the Modern Science of Mental Health has not been modified from its original manuscript; however, Hubbard's subsequent writings would further develop and refine the application of Dianetics theory and would introduce new theories and findings as his research into the human mind—and spirit—continued. The book remains one of the most popular self-help texts ever published, but more importantly, the techniques led to a discovery that would significantly impact the history of twentieth-century religion.

After Bay Head (June 1950 and Thereafter)

In June 1950, Hubbard once again returned to the Kelloggs' house in Elizabeth, NJ. Over the coming months he established the Hubbard Dianetics Research Foundation there, where he trained interested members of the public in auditing techniques, and began his method of audio-taping live lectures for distribution to Dianetics followers around the country. All the while he continued to find time to write articles and "Technical Bulletins" about Dianetics. Importantly, by this time Hubbard had all but stopped writing fiction so he could focus on his work on Dianetics. His work began attracting more and more followers, and by the fall of 1950, approximately 750 groups across the United States were meeting to study and to apply the Dianetics techniques, and soon similar groups would be formed in other countries.

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Discovery of the Scientology Religion (1951-1952)²⁸

Throughout 1951 Hubbard lectured and held conferences on Dianetics, including the First Annual Conference of Hubbard Dianetic Auditors, which was held in Wichita, Kansas, June 25-30, 1951. At that time, Hubbard published Science of Survival, which begins with successful cases of Dianetics therapy and then introduces his breakthrough “Theta/MEST theory,” which describes the Theta (life energy) and its impact on the physical universe (matter, energy, space and time—MEST). The book also included the Hubbard Chart of Human Evaluation, which describes human character and behavior, and introduced new auditing procedures. Science of Survival became another “Basic Book” of the Scientology Scripture and required reading for some important Scientology religious services. Throughout the year, Hubbard held professional lectures and courses in auditing, and published additional books that provided refined auditing procedures and instruction for their application including The Dianetics Axioms (representing the basic truths of life), Child Dianetics (for parents), and Advanced Procedures & Axioms/ Handbook for Preclears. In December, a second conference for Dianetic Auditors was held in Wichita.

In 1952, while living at a rented house in Camelback, Arizona (listed in the National Register 2009), Hubbard realized what he termed the most important discovery of his research: that past experiences affecting his subjects had occurred in previous lives. It was the isolation of this purely spiritual element—what Hubbard called the Thetan—that caused Hubbard to realize that he was working in the realm of religion. Hubbard called these philosophical principles of human spirituality “Scientology.” These findings were published in Hubbard’s book, Scientology 8-80 (1952).

During his time in Arizona, Hubbard produced numerous spiritual manuscripts, recordings, and the ecclesiastical organization that would become the Church of Scientology. At first, Hubbard called the new religion Hubbard Association of Scientologists, which was later reincorporated as Hubbard Association of Scientologists International (HASI). HASI administered, coordinated, and provided guidance to Scientology groups throughout the world. With this, the Scientology religion was formed, and on February 18, 1954, the first formal “Church of Scientology” was established in Los Angeles, California. HASI subsequently functioned as Scientology’s worldwide head for 14 years until 1966, when its responsibilities transferred to a new headquarters in Los Angeles.²⁹

Hubbard remained in the Phoenix area until May 1955, when he moved to Washington, D.C. (1812 19th Street). There Hubbard kept his office, had a lecture hall, and produced recorded lectures for worldwide distribution (through the Hubbard Communications Office). It was also in Washington, D.C. that Hubbard established the Founding Church of Scientology and conducted the first Scientology religious services. In October 1955, he moved to England and settled at the Saint Hill Manor in East Grinstead, Sussex. While there, he delivered 400 lectures of the Saint Hill Special Briefing Course, which was a chronological study of Scientology technical development. Hubbard remained in England until 1965.³⁰

At present, the Church of Scientology International reports on its website that there are approximately 11,000 churches, missions and related groups located in 167 countries worldwide. These churches are arranged in an hierarchical fashion that reflects the increasingly advanced levels of Scientology religious services, with the lower churches (Scientology “Missions” and “Class V Orgs”) ministering the lower levels of religious services and the

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more advanced churches (the “Advanced Organizations” in Los Angeles, the United Kingdom, Australia and Denmark, and the religion’s spiritual headquarters “Flag Service Organization” in Clearwater, Florida) higher levels, and the 440-foot cruise ship MV Freewinds, based in the Caribbean, which serves as the ultimate Scientology religious retreat, the very highest levels of services.³¹

Scientology Services Based on Dianetics

"Dianetics theory, although expressed in scientific terms, is core religious doctrine in Scientology."³² As such, the concepts, principles, techniques and practices in Dianetics run throughout Scientology, from the lowest to the upper levels of both auditing and training. In fact, the Scientology religious service auditing is the same type of counseling procedure Hubbard performed at the Bay Head house while working on his Dianetics manuscript. Although he had yet to confirm what he later called the Life Source (Thetan), at the time he had a sense of its existence which he referred to one’s “awareness of awareness.”

In total, what Hubbard wrote in Dianetics is the basis for principles and practices found in more than 30 Scientology religious services. Dianetics has not changed since its initial publication; the principals, practices and techniques outlined in it remain as Hubbard wrote them in while at Bay Head. Most of the religious services based on Dianetics can take a week or more or even months to complete. For example, one of the first religious services that new Scientologists participate in is the Hubbard Dianetics Seminar, a religious training service based entirely on Dianetics, which takes from two to seven days to complete. Another generally early religious service is the Hubbard Dianetics Co-audit course, usually several months long, in which the parishioner learns how to audit others. Individuals participating in this service are required to study Dianetics in its entirety. Another is the Hubbard Dianetics Auditor Course, which can take 200 hours to complete and involves both auditing and training, and which qualifies one to serve as a church auditor.

Among the other Scientology religious services that are founded in Dianetics are:

Introductory Services: Dianetics Seminars and Introductory Auditing; *Dianetics, the Modern Science of Mental Health*, Book Course; *Dianetics, the Modern Science of Mental Health*, Book and Dianetics Demonstration Lectures Course; *Dianetics, the Modern Science of Mental Health*, Book and Dianetics Demonstration Extension Lectures Course; Dianetics, The Professional Course;

Auditor Training: Class V Hubbard New Era Dianetics Auditor Course; Class V Hubbard Graduate Auditor Course; Class VA Hubbard Graduate Auditor Course (Expanded Dianetics); Class VI Saint Hill Special Briefing Course Auditor Course (includes study of Dianetics as part of a complete chronological study of Dianetics and Scientology); Class IX New Era Dianetics for Operating Thetans (“OTs”) Auditor Course; Class IX New Era Dianetics for OTs Case Supervisor Course;

Auditing: New Era Dianetics; Expanded Dianetics; OT V, New Era Dianetics for OTs; OT VI, New Era Dianetics for OTs Solo Auditor Course; and OT VII, Solo New Era Dianetics for OTs.

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Scientology religious services based on the principles and practices announced in Dianetics are ministered by each of the 11,000 Scientology churches, missions and groups found throughout the world. While a church's level within the Scientology ecclesiastical hierarchy determines the highest level of religious services it may minister to its parishioners, all churches may minister almost any religious service below its authorized level. For example, while the Scientology church in Clearwater is authorized to minister certain of the highest levels of Scientology religious services and no church lower in the hierarchy can minister them, it can and does minister each auditing and training religious service that the lower churches minister, including those based on Dianetics, as listed above.

PERIOD OF SIGNIFICANCE

The identified **Period of Significance** for the L. Ron Hubbard Residence at Bay Head, September 1949 through June 1950, encompasses the time that Hubbard was in residency at the house. It was the time during which Hubbard wrote and published his article "Dianetics: Evolution of A Science," published in Astounding Science Fiction, wrote the book Dianetics, copyedited the book with others at the house, and embarked on foundational steps, including conducting auditing sessions at the house, that ultimately led to the founding of Scientology.

INTEGRITY

The L. Ron Hubbard Residence at Bay Head has been restored to reflect the time period of Hubbard's residency in order to preserve the site most associated with the writing and publishing of Dianetics—a key step in the chronological development of the new religion of Scientology. Since 2005, the Church of Scientology has been interpreting a series of "L. Ron Hubbard Heritage Sites" restoring them to reflect the time in which Hubbard lived there, and encouraging visits by individual Scientologists to provide inspiration for those on Scientology's journey of spiritual growth. The restorations are undertaken:

[f]or the purpose of educating church members about the history of the development of Dianetics and Scientology, to facilitate historical and theological appreciation and perhaps even to encourage the Scientologist to return home with a renewed sense of purpose for oneself and others.³³

The L. Ron Hubbard Residence at Bay Head retains its historic use as a private residence and the third floor is occupied by members of the Scientology religious order, the Sea Organization, who also serve as curators of the house and its collections. As with other religious pilgrimage sites, the intention is that those who visit will "simultaneously evolve on a spiritual or transcendent level" due to the experience of the place that is held sacred. For Scientologists, the L. Ron Hubbard Heritage Sites, including the house at Bay Head, are "educationally and spiritually significant because they allow visitors to 'walk in Ron's footsteps' and retrace what Scientologists consider the Founder's research into the nature of the mind and spirit as systematized and streamlined in the Bridge to Total Freedom."³⁴

As detailed in the Narrative Description, the 2011 rehabilitation of the L. Ron Hubbard Residence at Bay Head accurately restored those areas known to be used for specific activities during Hubbard's residency and the identified Period of Significance, including entertaining (living room, dining room), writing (southeast master bedroom), and auditing (northeast bedroom). The recreation of these spaces provides the visitors with historical context in which to consider Hubbard's achievements, as well as the chronological development of the Scientology religion.

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The L. Ron Hubbard Residence at Bay Head, Ocean County, New Jersey, is eligible on a national level for its association with Hubbard and his seminal work Dianetics, written at the house between September 1949 and June 1950. This site is most significantly associated with the writing and publication of this book and best represents this important period in the development of Hubbard's theories, which led to the discovery of the new religion of Scientology. These developments also were a catalyst for his role as an important American religious leader of the twentieth century. As a site associated with the development of the Scientology religion, the house at Bay Head is associated with a significant religious group that is under-represented in the National Register. The property illustrates the nationwide impact of these events during the identified Period of Significance.

Two other houses associated with L. Ron Hubbard are listed in the National Register. The L. Ron Hubbard House at Camelback, Maricopa County, Arizona, where Hubbard resided between 1952 and 1954, was listed individually in 2009 under Criterion B at a national level of significance for its association with a highly productive period of Hubbard's career and the founding of the Scientology religion.³⁵ The L. Ron Hubbard Residence in Washington, D.C. (1812 19th Street, NW) also is listed in the National Register as a contributing architectural resource within the Dupont Circle Historic District (listed in 1978, expanded in 1985 and 2005). The house contributes to the historic district, which is eligible under Criterion C in the area of Architecture, but is not listed individually and has not yet been documented for its association with Hubbard.³⁶ No other property is as closely related to the writing and publication of Dianetics as is the house at Bay Head.

ENDNOTES

Section 8

6. T. A. Frail, "The 100 Most Significant Americans of All Time," Smithsonian, November 17, 2014. This article included L. Ron Hubbard on a short list of 11 religious figures that also cites Billy Graham, Joseph Smith, Mary Baker Eddy, William Penn, and Brigham Young. J. Gordon Melton, Religious Leaders of America: A Biographical Guide to Founders and Leaders of Religious Bodies, Churches, and Spiritual Groups in North America (Detroit, MI: Gale Research Inc., 1991); Melton's Encyclopedia of American Religions, J. Gordon Melton, ed., 8th edition (Detroit, MI: Gale, 2009); and Encyclopedia of American Religious History, Edward L. Queen II, Stephen R. Prothero and Gardiner H. Shattuck, Jr. (Boston: Proseworks, 1996), which notes (page 793) that "few religious bodies of the 1950s and 1960s have grown as much as the Church of Scientology...."
7. American National Biography, Volume II, John A. Garraty and Mark C. Carnes, general editors (New York: Oxford University Press, 1999).
8. William J. Widder, The Fiction of L. Ron Hubbard: A Comprehensive Bibliography & Reference Guide to Published and Selected Unpublished Works (Los Angeles, CA: L. Ron Hubbard Library, Bridge Publications, Inc., 1994). As its title suggests, this publication provides a comprehensive listing of Hubbard's fiction work by year and by genre.
9. Melton (1991), 215; American National Biography, 386; J. Gordon Melton, "Birth of a Religion," in Scientology, James R. Lewis, ed. (New York: Oxford University Press, 2009), 17-20; L. Ron Hubbard, The L. Ron Hubbard Series: L. Ron Hubbard, A Profile (1995; Commerce, CA: Bridge Publications, Inc., 2012), 19-33.
10. Melton "Birth of a Religion" (2009), 19; see also Widder.
11. L. Ron Hubbard, Battlefield Earth: A Saga of the Year 3000 (Hollywood, CA: Galaxy Press, 1980), xi.

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12. L. Ron Hubbard, The L. Ron Hubbard Series: Dianetics Letters & Journals (1997; Commerce, CA: Bridge Publications, Inc., 2012), 15-21.
13. Ibid, 16; see also L. Ron Hubbard, Dianetics: The Original Thesis (1948; repr., Los Angeles, CA: Bridge Publications, Inc., 2007).
14. L. Ron Hubbard, The L. Ron Hubbard Series; Humanitarian: Restoring Honor & Self Respect (Commerce, CA: Bridge Publications, Inc., 2012), 12.
15. L. Ron Hubbard, "The Assist," Lecture delivered March 21, 1957, transcription provided to author by William Runyon, Curator of the L. Ron Hubbard House, Bay Head, NJ.
16. L. Ron Hubbard, Letter of April 1, 1949 as quoted in William Runyon "Dianetic Research 1946—1949: From Oak Knoll To Elizabeth New Jersey," January 27, 2018. Manuscript provided to author by Runyon.
17. The L. Ron Hubbard Series: Dianetics Letters & Journals, 39, 50, 61. Kellogg was a broker on the New York Stock Exchange and later was Chairman of the Port Authority of New York and New Jersey. Thomas W. Ennis, "James C. Kellogg, 3d, 65, Once Headed Port Authority," New York Times, December 30, 1980:55.
18. Melton, 2009, 21.
19. Letters from the Readers of Astounding Science Fiction, as reprinted in The L. Ron Hubbard Series: Dianetics Letters & Journals, 37-40.
20. Regis Dericquebourg, "How Should We Regard the Religious Ceremonies of the Church of Scientology?" in Scientology, James R. Lewis, ed. (New York: Oxford University Press, 2009), 166.
21. L. Ron Hubbard, Letter to Bob [Reobert Heinlein] and "dearest Ginny" [Virginia Heinlein] from Bay Head, NJ, March 28, 1950, as reprinted in The L. Ron Hubbard Series: Dianetics Letters & Journals, 52.
22. L. Ron Hubbard, "Theory and Definition of Auditing," Advanced Clinical Course Lecture, July 17, 1957.
23. L. Ron Hubbard, Journal entry for October 14, 1943 as reprinted in The L. Ron Hubbard Series: Early Years of Adventure, Letters & Journals (1997, Commerce, CA: Bridge Publications, Inc. 2012), 18-19.
24. The Sea Organization is composed of the most dedicated Scientologists in the world who serve on staff of upper level Scientology churches around the world.
25. L. Ron Hubbard, Letter to Russell Hayes as reprinted in The L. Ron Hubbard Series: Dianetics Letters & Journals, 22.
26. L. Ron Hubbard, Letter to Russell Hayes as reprinted in The L. Ron Hubbard Series: Dianetics Letters & Journals, 51.
27. L. Ron Hubbard, "The Unmoving Case," Technical Bulleting, June 7, 1960; [Church of Scientology International], What is Scientology? (Los Angeles, CA: Bridge Publications, Inc., 1998), 870.
28. The author gratefully acknowledges William Runyon, Curator of the L. Ron Hubbard House in Bay Head, for his assistance in providing information regarding the Scientology religion.
29. SWCA Environmental Consultants, National Register of Historic Places Nomination Form, L. Ron Hubbard House, 2009, NRIS Number: 09000953. Digital copy provided to author via electronic mail by Rustin Quaide, NRHP Staff, February 27, 2017.
30. The L. Ron Hubbard Series: Philosopher and Founder, 1996 (Commerce, CA: Bridge Publications, Inc., 2012), 115.
31. Church of Scientology International also reports that there are "millions of Scientologists around the world." Independent studies of church membership in the United States, such as the one conducted by the Pew Forum on Religion of the Pew Research Center, often combine Scientology with other non-traditional churches in their studies making an impartial evaluation of membership difficult to ascertain. See also Melton, "Birth of a

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- Religion," 21-23; What is Scientology?, 587-589, 635-636, and 696-697; Church of Scientology International, "The Scientology Religion," accessed at <http://www.scientologyreligion.org/>.
32. Queen, Prothero, and Shattuck, Encyclopedia of American Religious History, 597.
33. Donald A. Westbrook, "Walking in Ron's Footsteps: 'Pilgrimage' Sites of the Church of Scientology," Numen, 63(2016), 76.
34. Ibid, 72-73.
35. SWCA Environmental Consultants, 2009.
36. Anne H. Helwig and Suzanne Ganschietz, National Register of Historic Places Nomination Form, Dupont Circle Historic District, 1978, NRIS Number: 78003056. Copy accessed from NRHP Digital Archive, <https://npgallery.nps.gov/NRHP/AssetDetail?assetID=74f10d2c-5753-4850-a66f-49b36aaa02e7>.

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9. Bibliography

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- . CSI, Bay Head Residence, Vol. III, Furnishings, Finishes, and Equipment (FF&E) Specifications, 2011. Copy courtesy of Church of Spiritual Technology, Los Angeles, CA.
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- Hubbard, L.(afayette) Ron(ald). Battlefield Earth: A Saga of the Year 3000. Hollywood, CA: Galaxy Press, 1980.
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- . The L. Ron Hubbard Series; Humanitarian: Restoring Honor & Self Respect. 1997. Commerce, CA: Bridge Publications, Inc., 2012.
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- . The L. Ron Hubbard Series: L. Ron Hubbard, A Profile. 1995. Commerce, CA: Bridge Publications, Inc., 2012. Copy courtesy of the Church of Spiritual Technology, Los Angeles, CA.
- . "The Assist." Lecture delivered March 21, 1957. Transcript provided by William Runyon, resident and curator of the L. Ron Hubbard House, Bay Head, NJ.
- . "Theory and Definition of Auditing," Advanced Clinical Course Lecture, July 17, 1957. Quotation provided by William Runyon, resident and curator of the L. Ron Hubbard House, Bay Head, NJ.
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---, ed. Melton's Encyclopedia of American Religions. 8th edition. Detroit, MI: Gale, 2009. Copy in James Branch Cabell Library, Virginia Commonwealth University, Richmond.

SWCA Environmental Consultants. National Register of Historic Places Nomination Form, L. Ron Hubbard House, 2009. NRIS Number: 09000953. Digital copy provided to author via electronic mail by Rustin Quaide, NRHP Staff, February 27, 2017.

Queen, Edward L. II, Stephen R. Prothero and Gardiner H. Shattuck, Jr. Encyclopedia of American Religious History. Boston: Proseworks, 1996. Copy in James Branch Cabell Library, Virginia Commonwealth University, Richmond.

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Widder, William J. The Fiction of L. Ron Hubbard: A Comprehensive Bibliography & Reference Guide to Published and Selected Unpublished Works. Los Angeles, CA: L. Ron Hubbard Library, Bridge Publications, Inc., 1994. Copy courtesy of Church of Spiritual Technology, Los Angeles, CA.

Zakalak, Ulana D. "National Register of Historic Places Nomination Form: Bay Head Historic District." Completed February 18, 2005. Accessed online at the Bay Head Historical Society website, <http://www.bayheadhistoricalsociety.com/links.php>.

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L. Ron Hubbard Residence at Bay Head
Ocean County, NJ

Section number Photographs Page 1

Photographs

Name of Property: L. Ron Hubbard Residence at Bay Head

City or Vicinity: Borough of Bay Head

County: Ocean State: NJ

Photographs 1, 6-10

Photographer: Staff Member, L. Ron Hubbard House, Bay Head, NJ

Date Photographed: July 2012 (1, 6-7, 9) and April 2017 (8, 10, 12)

Photographs 2-5

Photographer: Debra A. McClane

Date Photographed: January 24, 2017

Description of Photograph(s) and number, include description of view indicating direction of camera:

- | | |
|-----------------|---|
| 1 of 13
View | NJ_OceanCounty_LRonHubbardResidence_0001
Looking NW at house. |
| 2 of 13
View | NJ_OceanCounty_LRonHubbardResidence_0002
Looking W at garage |
| 3 of 13
View | NJ_OceanCounty_LRonHubbardResidence_0003
North side elevation, oblique view looking SSW |
| 4 of 13
View | NJ_OceanCounty_LRonHubbardResidence_0004
South side elevation, oblique view looking NNW |
| 5 of 13
View | NJ_OceanCounty_LRonHubbardResidence_0005
West (rear) elevation |
| 6 of 13
View | NJ_OceanCounty_LRonHubbardResidence_0006
First Floor, Living Room, Looking NNW |
| 7 of 13
View | NJ_OceanCounty_LRonHubbardResidence_0007
First Floor, Looking ENE through Dining Room towards Living Room |
| 8 of 13
View | NJ_OceanCounty_LRonHubbardResidence_0008
First Floor, Looking W from Living Room through Dining Room to Sun Room.
Note door to kitchen at rear right. |
| 9 of 13
View | NJ_OceanCounty_LRonHubbardResidence_0009
First Floor, Kitchen, Looking NE. Note stairs at NE corner. |

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L. Ron Hubbard Residence at Bay Head
Ocean County, NJ

Section number Photographs Page 2

- 10 of 13 NJ_OceanCounty_LRonHubbardResidence_0010
View Second Floor, View Looking W through Center Hall. Note door to third floor stair at right.
- 11 of 13 NJ_OceanCounty_LRonHubbardResidence_0011
View Second Floor, Master Bedroom, Looking S. Note door to bath at right.
- 12 of 13 NJ_OceanCounty_LRonHubbardResidence_0012
View Second Floor, Front Bedroom, Looking NE
- 13 of 13 NJ_OceanCounty_LRonHubbardResidence_0013
View Second Floor, Looking S through Media Room

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L. Ron Hubbard Residence at Bay Head
Ocean County, NJ

Section number Additional
Documentation Page 3

ADDITIONAL DOCUMENTATION

Figure 1. Basement Floor Plan (Gensler, 2011)

Figure 2. First Floor Plan (Gensler, 2011)

Figure 3. Second Floor Plan (Gensler, 2011)

Figure 4. Third Floor Plan (Gensler, 2011)

Figure 5. First Floor Plan Prior to Restoration (Gensler, 2011)

Figure 6. East Elevations Showing Conditions Prior to Restoration (Gensler, 2011)

Figure 7. South Elevations Showing Conditions Prior to Restoration (Gensler, 2011)

Figure 8. Second Floor Plan Prior to Restoration (Gensler, 2011)

Historical Photograph 1. L. Ron Hubbard standing in front of 666 East Avenue, ca. 1949. Copy Courtesy of Church of Scientology International, Los Angeles, CA.

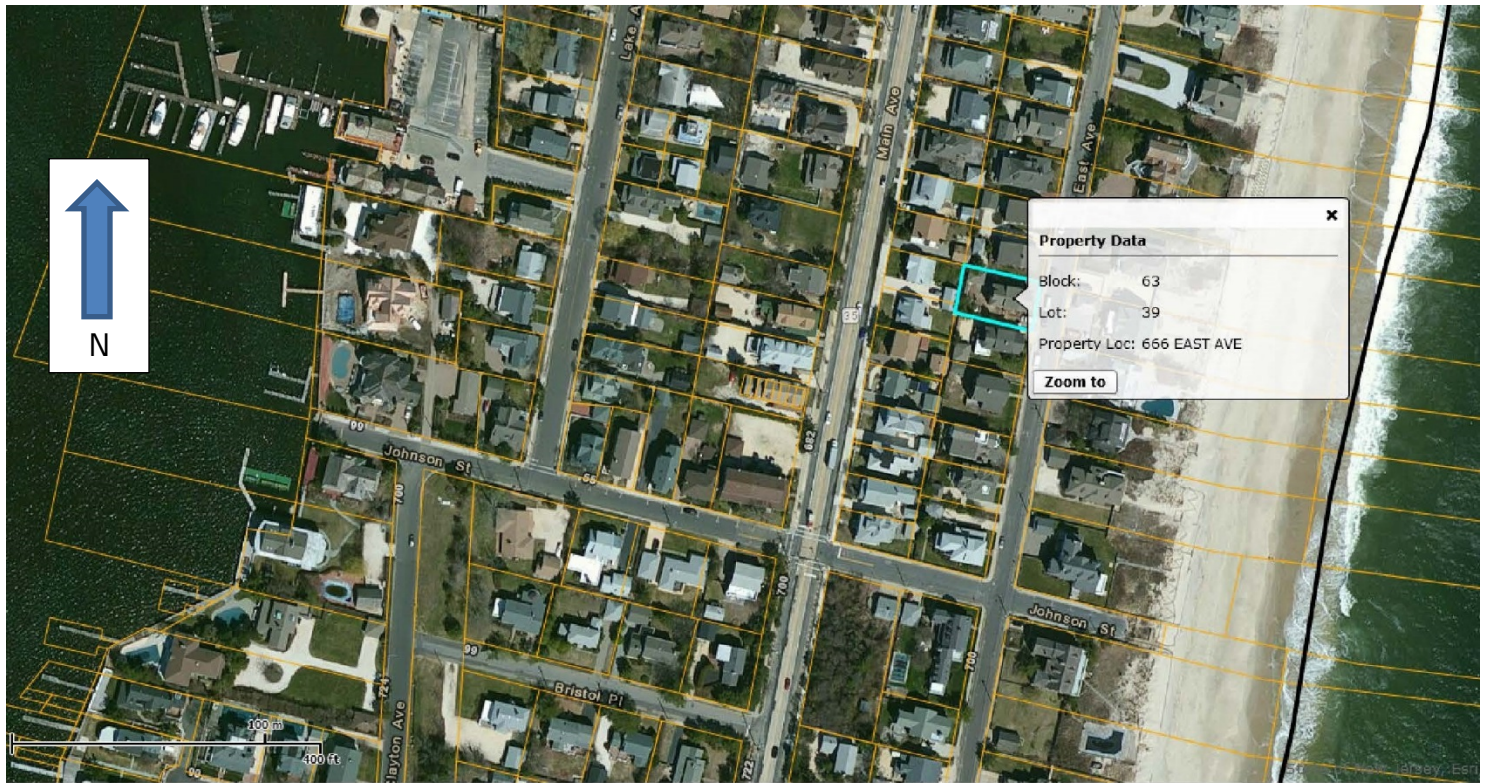
Historical Photograph 2. Front elevation of house prior to restoration (ca. 2010), showing enclosed porch, family room addition, and other alterations. Copy Courtesy of Church of Scientology International, Los Angeles, CA.

Historical Photograph 3. Interior of porch prior to restoration, looking S. Copy Courtesy of Church of Scientology International, Los Angeles, CA.

National Register of Historic Places Continuation Sheet

L. Ron Hubbard Residence at Bay Head
Ocean County, NJ

Section number Additional Documentation Page 1



Mon Apr 17 2017 02:30:12 PM.

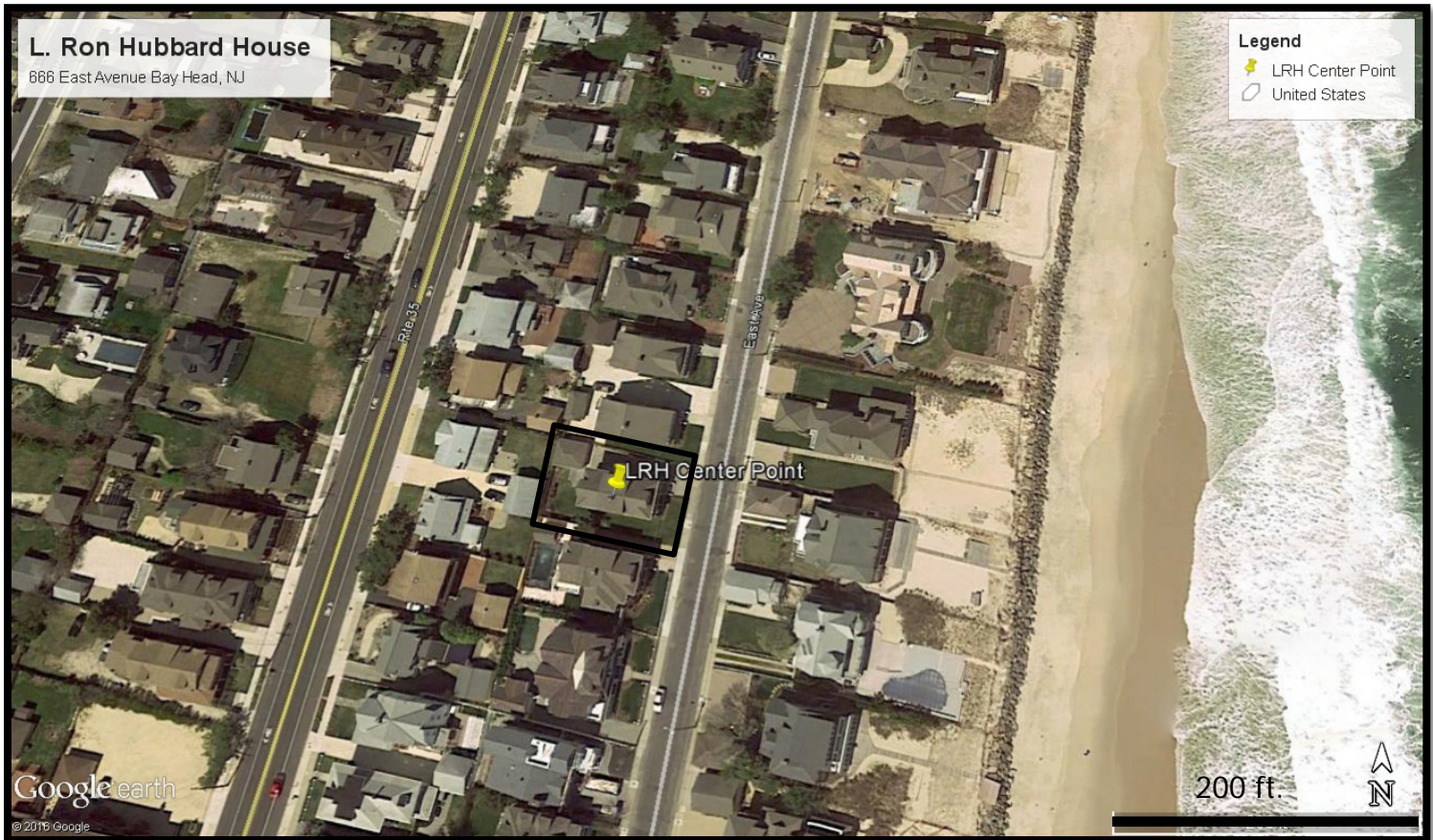
Parcel Map, Borough of Bay Head, Ocean County, NJ (ESRI)

Accessed at: <http://www.masergis.com/flexviewers/bayheadnjabfe/>

National Register of Historic Places Continuation Sheet

L. Ron Hubbard Residence at Bay Head
Ocean County, NJ

Section number Additional Documentation Page 1



Center Point: Datum: WGS84, Latitude: 40.064008, Longitude: -74.044586

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National Register of Historic Places Continuation Sheet

L. Ron Hubbard Residence at Bay Head
Ocean County, NJ

Section number Additional Documentation Page 3

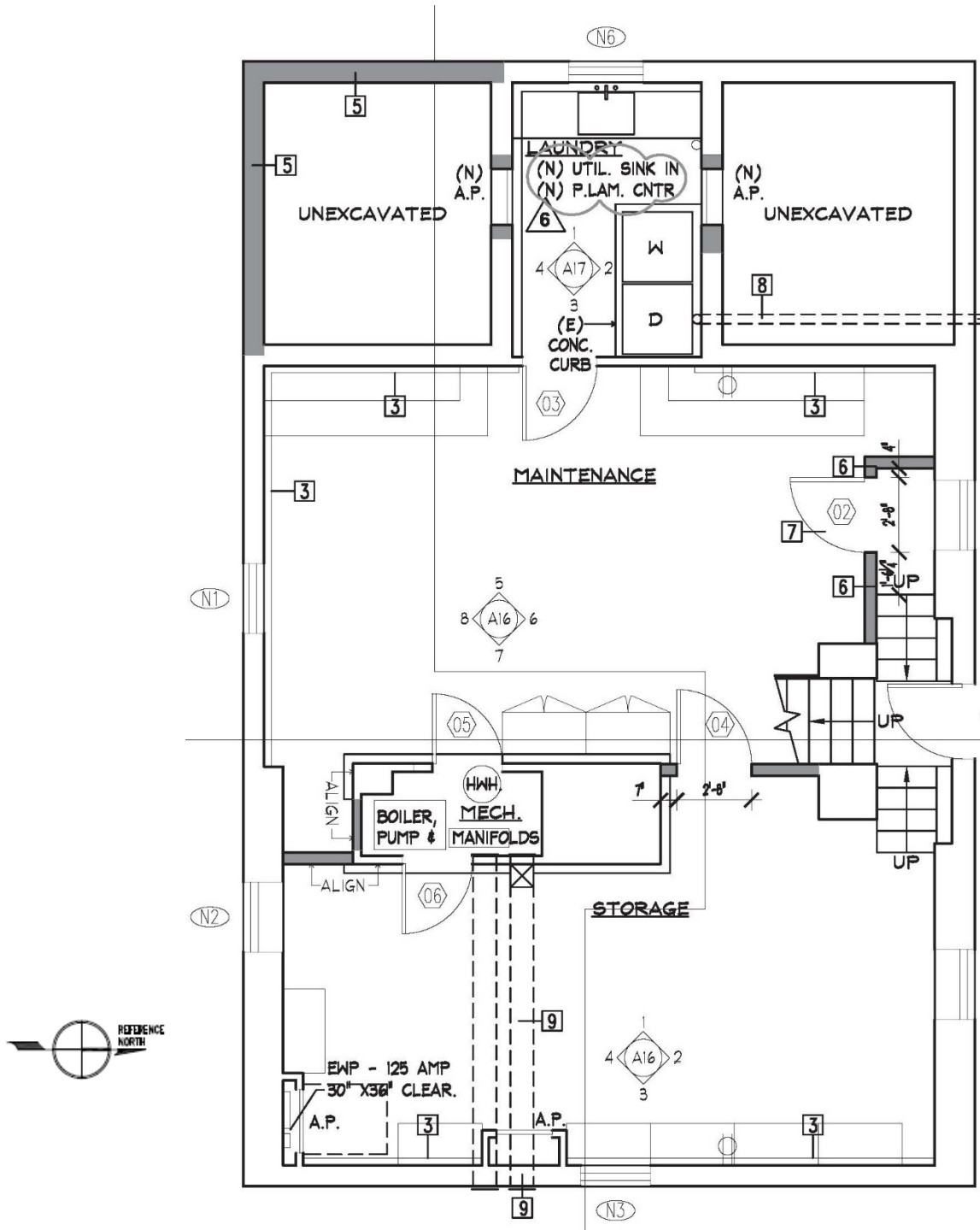


Figure 1. Basement Level Floor Plan (Detail, Drawing A2, Gensler 2011)

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National Register of Historic Places Continuation Sheet

L. Ron Hubbard Residence at Bay Head
Ocean County, NJ

Section number Additional Documentation Page 4

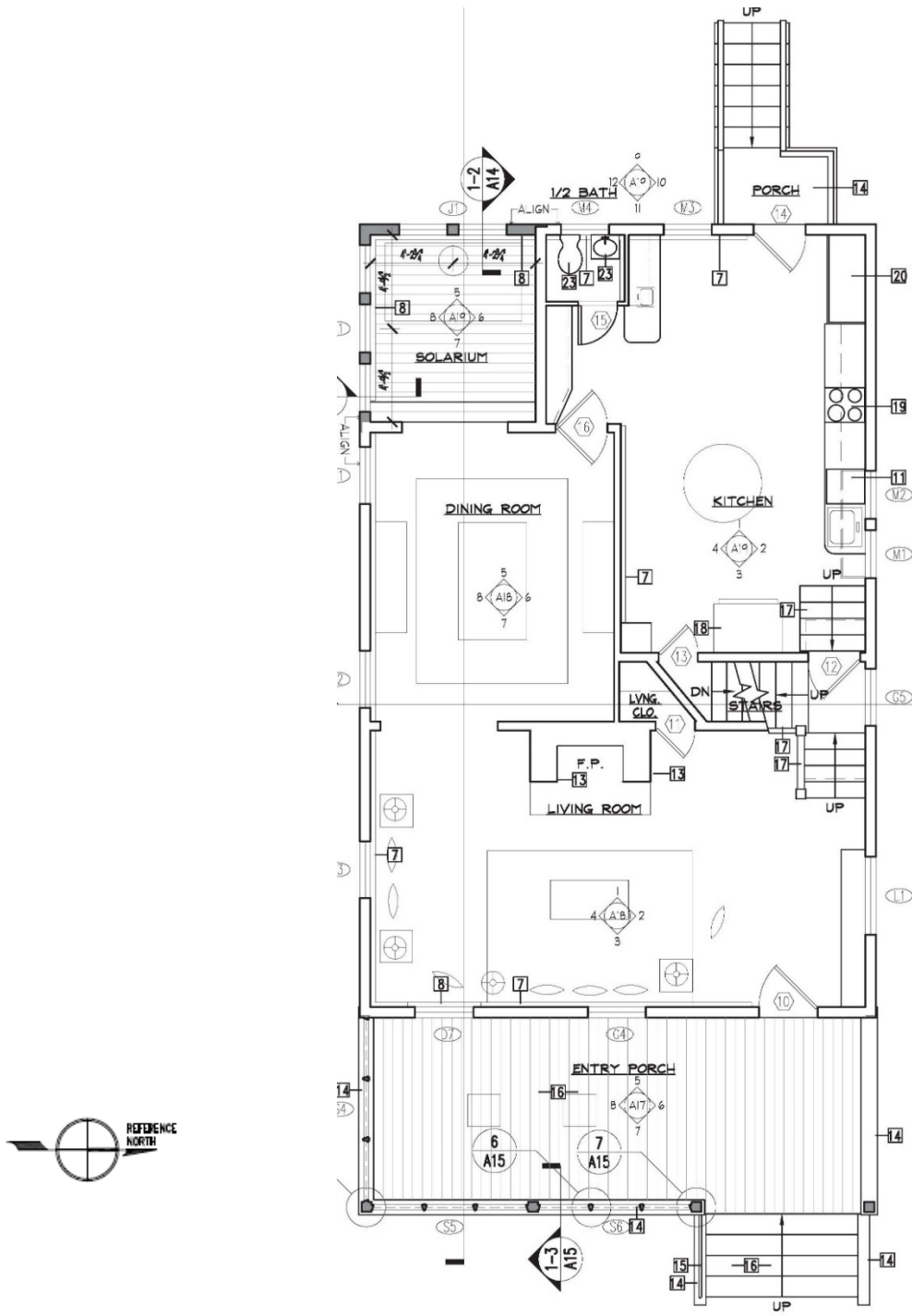


Figure 2. First Floor Plan (Detail, Drawing A3, Gensler 2011)

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National Park Service

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L. Ron Hubbard Residence at Bay Head
Ocean County, NJ

Section number Additional Documentation Page 5

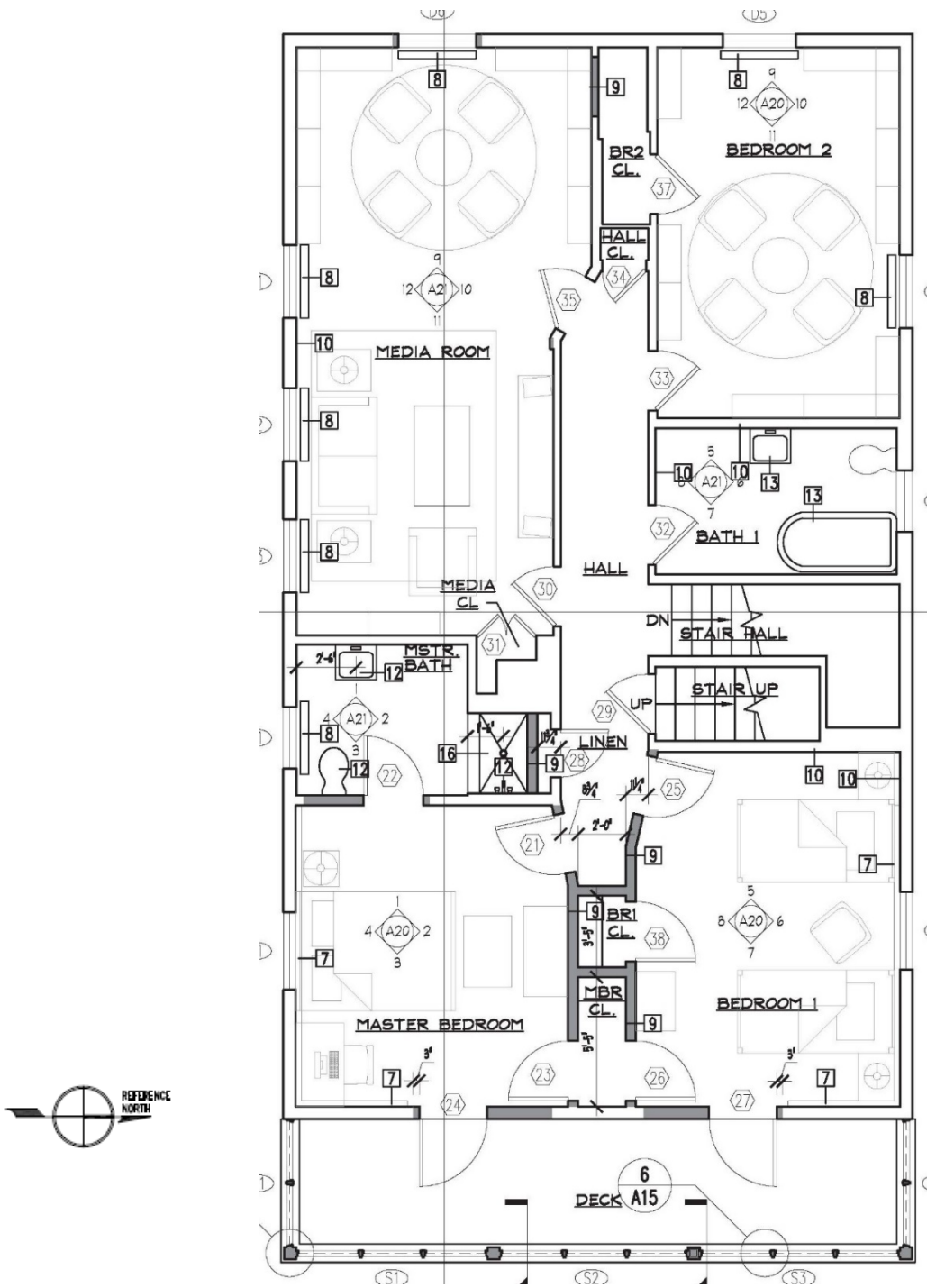


Figure 3. Second Floor Plan (Detail, Drawing A4, Gensler 2011)

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National Park Service

National Register of Historic Places Continuation Sheet

L. Ron Hubbard Residence at Bay Head
Ocean County, NJ

Section number Additional Documentation Page 6

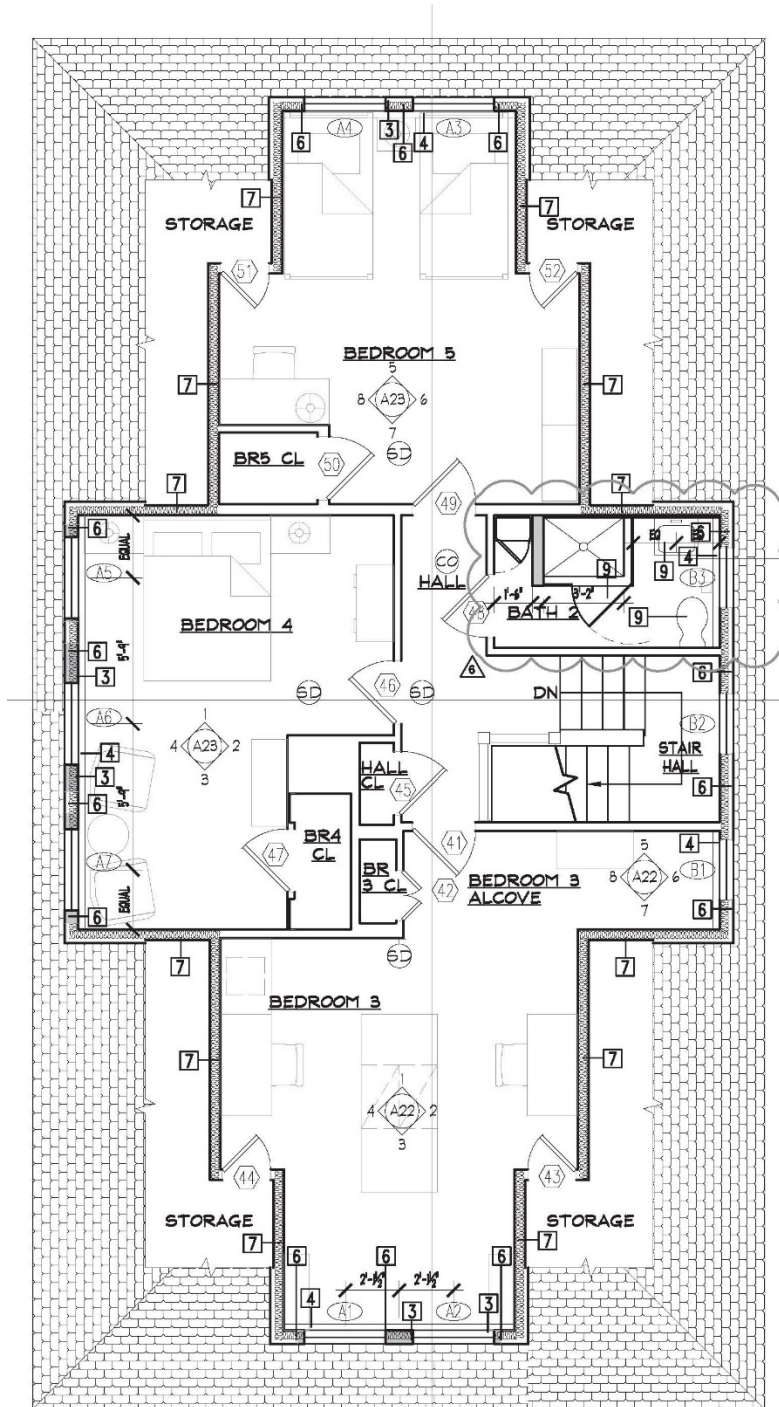


Figure 4. Third Floor Plan (Detail, Drawing A5, Gensler 2011)

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National Park Service

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L. Ron Hubbard Residence at Bay Head
Ocean County, NJ

Section number Additional Documentation Page 7

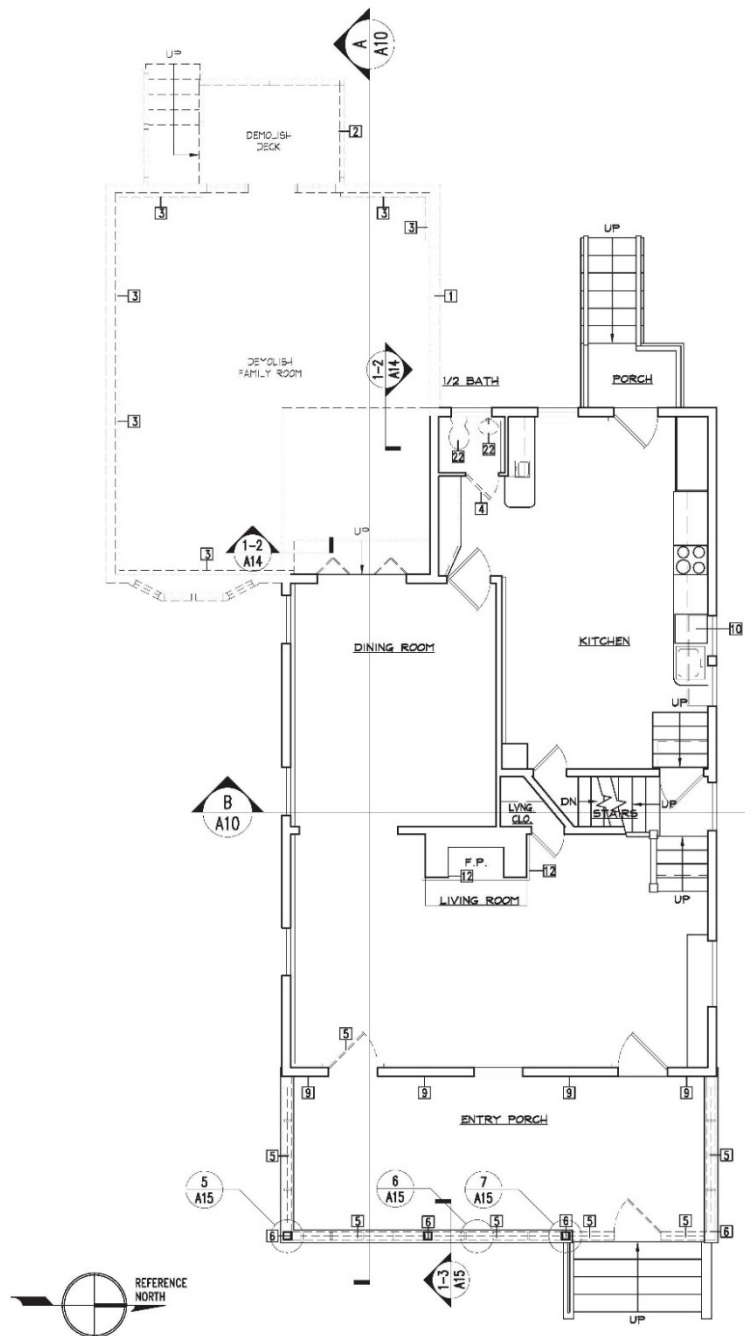


Figure 5. First Floor Plan prior to restoration (a. 2010). Note enclosed porch, door openings from living room onto porch, and family room addition at southwest corner. (Detail, Drawing A3, Gensler 2011)

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National Park Service

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L. Ron Hubbard Residence at Bay Head
Ocean County, NJ

Section number Additional Documentation Page 8

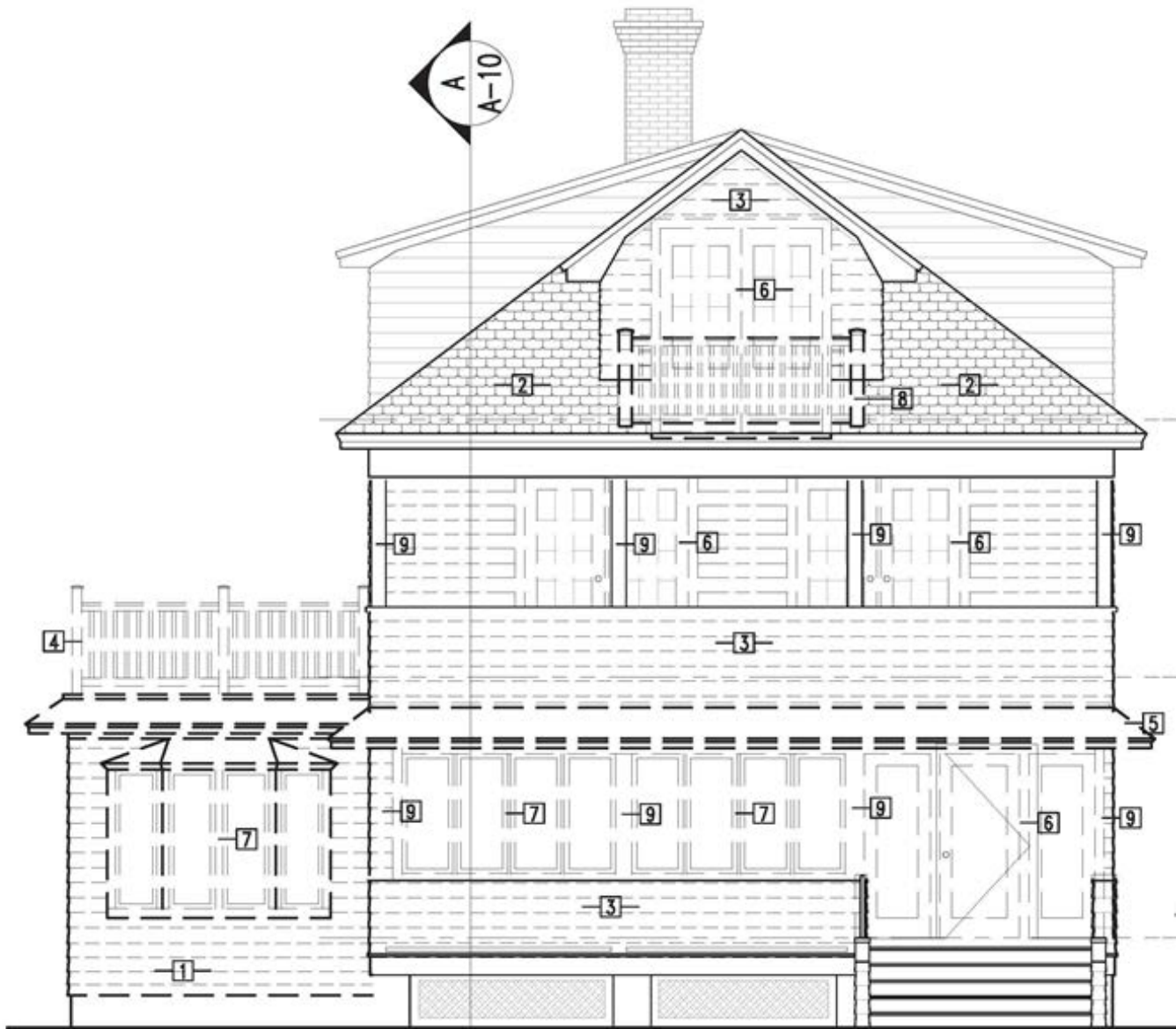


Figure 6. East Elevation showing conditions prior to restoration (ca. 2010)
(Detail, Drawing A5, Gensler 2011)

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L. Ron Hubbard Residence at Bay Head
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Section number Additional
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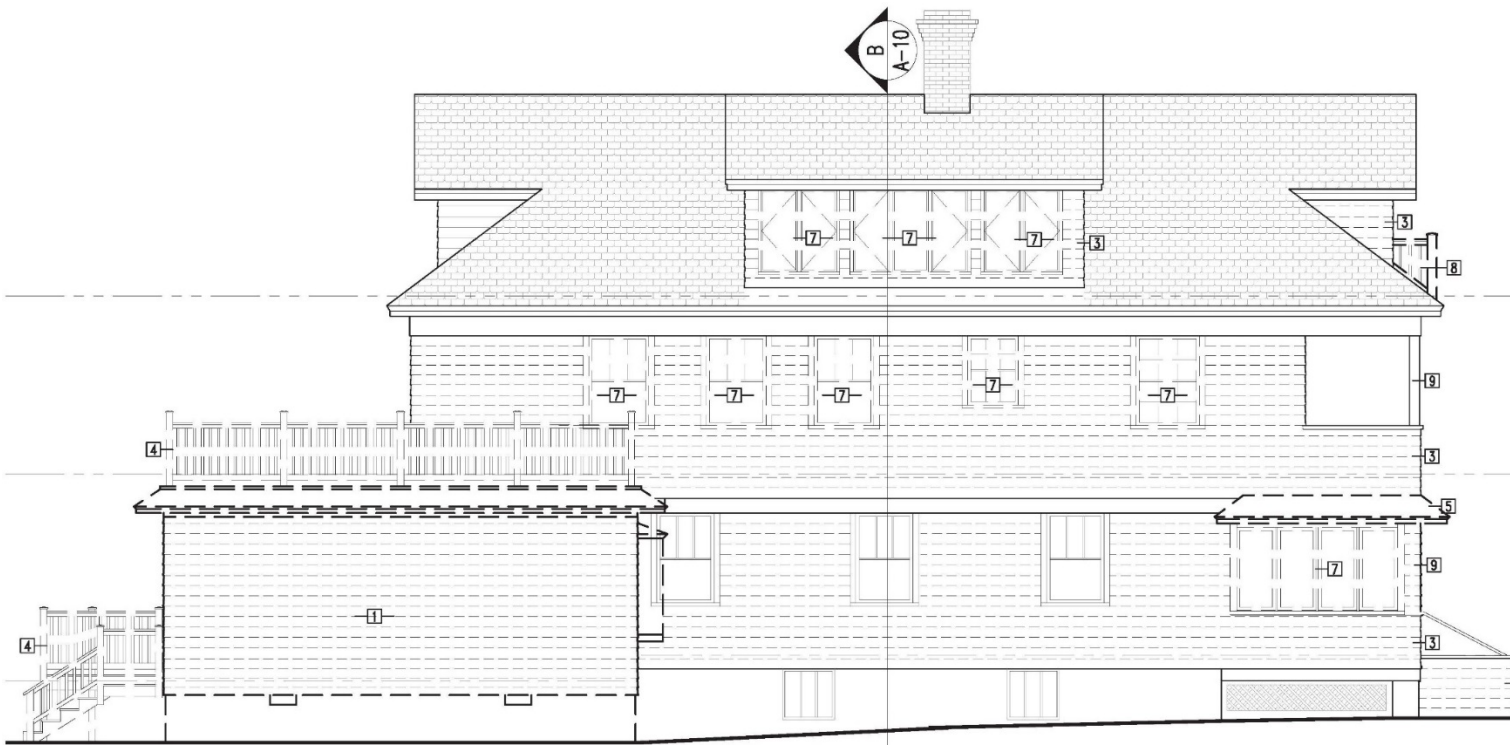


Figure 7. South Elevation showing conditions prior to restoration (ca. 2010)
(Detail, Drawing A5, Gensler 2011)

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L. Ron Hubbard Residence at Bay Head
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Section number Additional Documentation Page 10

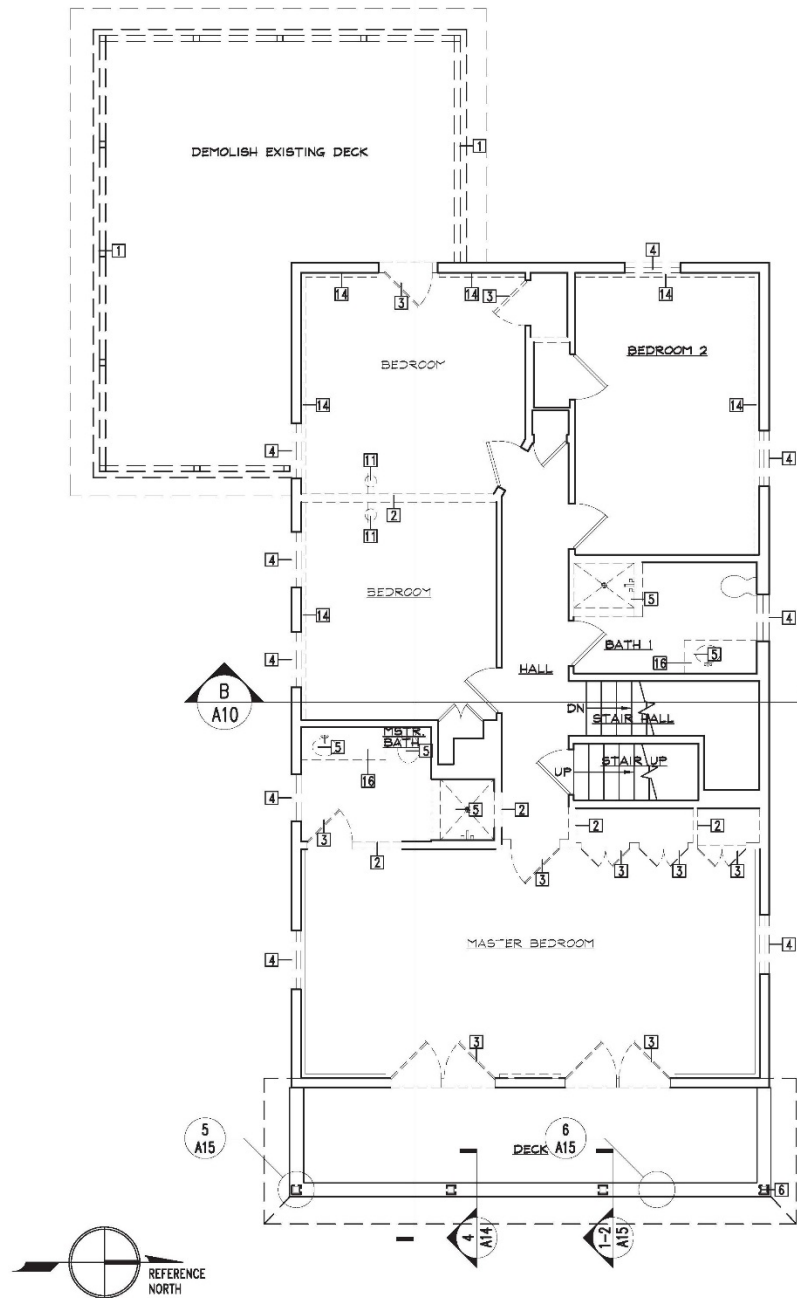


Figure 8. Second Floor Plan prior to restoration (ca. 2010) showing enlarged master bedroom at front and two bedrooms at rear (west) that now comprise the media room (Detail, Drawing A4, Gensler 2011)

Photo Locations (Exterior)

Resource Name: Hubbard, L. Ron Residence at
Bay Head
Borough of Bay Head, Ocean County, NJ
NTS

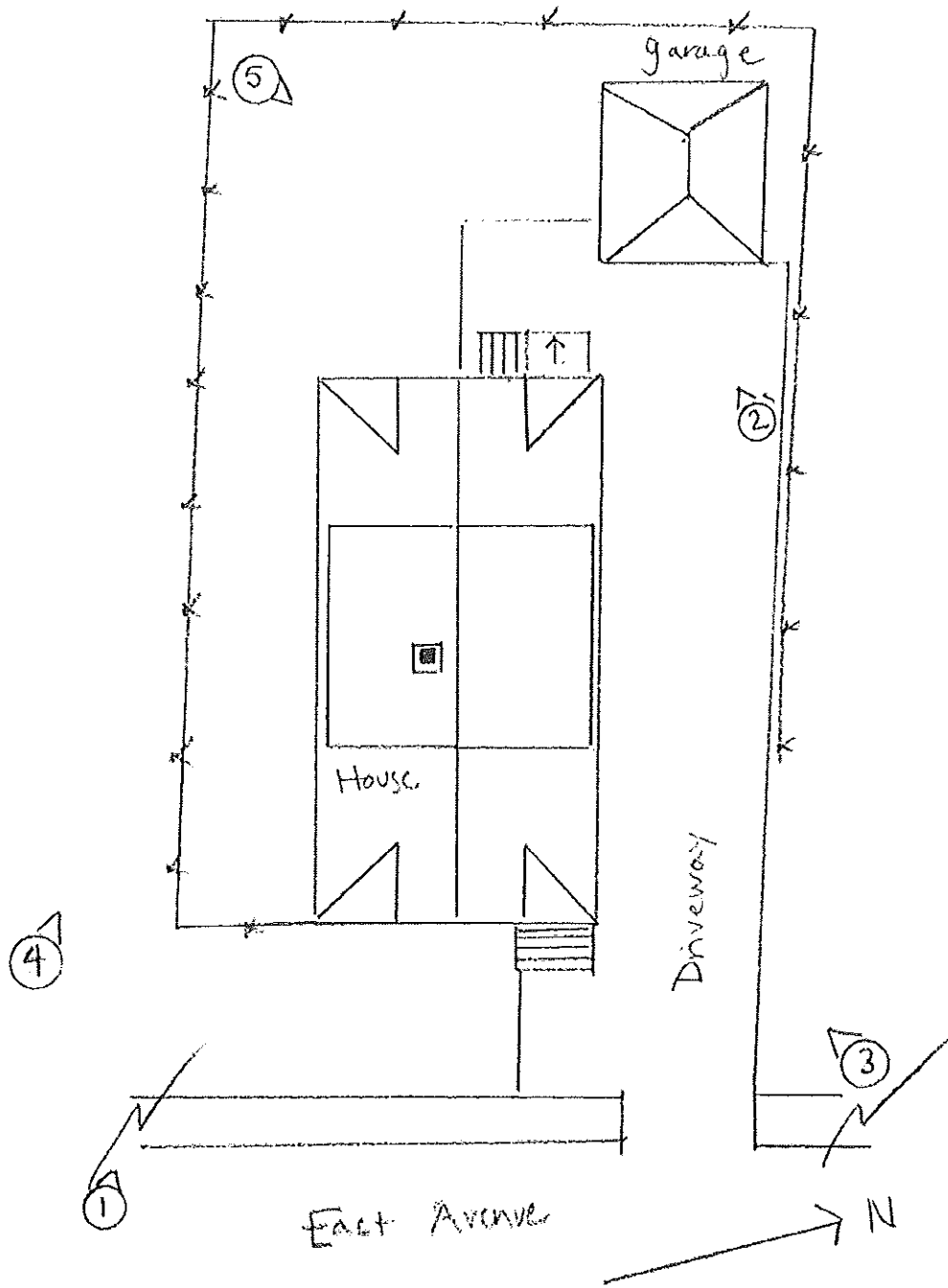
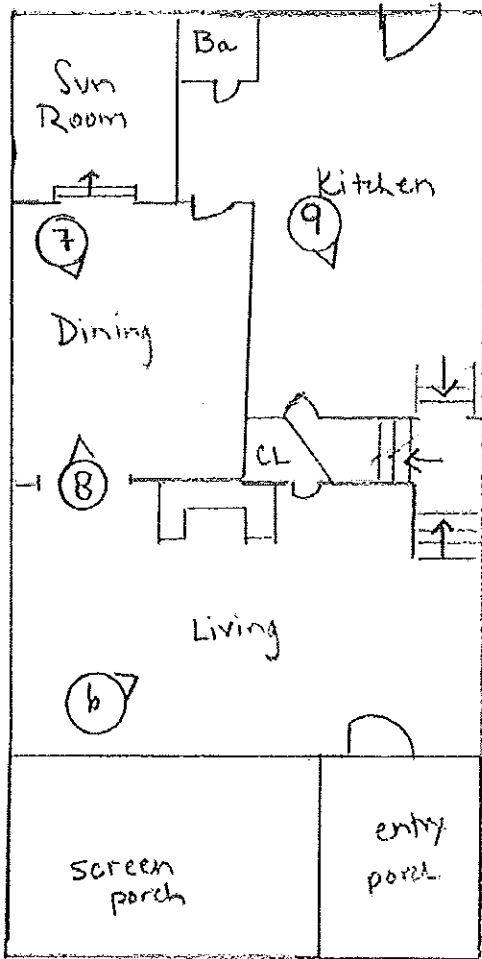
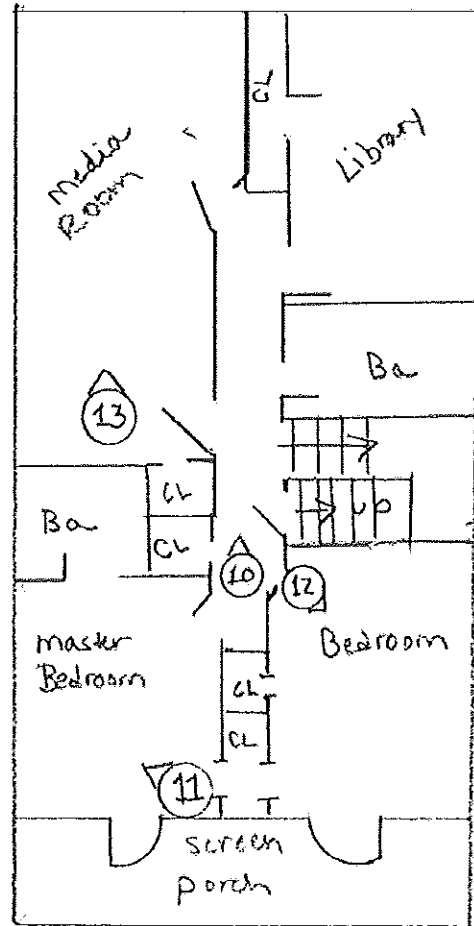


Photo Locations (Interior)

Resource Name: Hubbard, L. Ron Residence at
Bay Head
Borough of Bay Head, Ocean County, NJ
NTS



First Floor



Second Floor

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National Park Service

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L. Ron Hubbard Residence at Bay Head
Ocean County, NJ

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Historical Photograph 1. L. Ron Hubbard Standing in front of 666 East Avenue, ca. 1949
(Courtesy of Church of Church of Scientology International, Los Angeles, CA.)

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National Park Service

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L. Ron Hubbard Residence at Bay Head
Ocean County, NJ

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Historical Photograph 2. Front elevation of house prior to restoration (ca. 2010), showing enclosed porch, family room addition, and other alterations.

Courtesy of Church of Scientology International, Los Angeles, CA.

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National Park Service

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Historical Photograph 3. Interior of porch prior to restoration, looking S.
Courtesy of Church of Scientology International, Los Angeles, CA.



























National Register of Historic Places
Memo to File

Correspondence

The Correspondence consists of communications from (and possibly to) the nominating authority, notes from the staff of the National Register of Historic Places, and/or other material the National Register of Historic Places received associated with the property.

Correspondence may also include information from other sources, drafts of the nomination, letters of support or objection, memorandums, and ephemera which document the efforts to recognize the property.

UNITED STATES DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICE

NATIONAL REGISTER OF HISTORIC PLACES
EVALUATION/RETURN SHEET

Requested Action: Resubmission
Property Name: Hubbard, L. Ron, House
Multiple Name:
State & County: NEW JERSEY, Ocean

Date Received: 4/5/2018 Date of Pending List: Date of 16th Day: Date of 45th Day: 5/21/2018 Date of Weekly List:

Reference number: RS100001777
Nominator: State
Reason For Review:

Accept Return Reject 5/17/2018 Date

Abstract/Summary Comments: POS: September 1949-June 1950. AOS: Literature, Philosophy/Religion. LOS: National. Significant Person: Lafayette Ronald (L. Ron) Hubbard. Significant as the site where Hubbard wrote the manuscript for his book "Dianetics."

Recommendation/ Criteria A and B. Criteria Consideration A.

Reviewer Lisa Deline Discipline Historian
Telephone (202)354-2239 Date 5/17/18

DOCUMENTATION: see attached comments : No see attached SLR : No

If a nomination is returned to the nomination authority, the nomination is no longer under consideration by the National Park Service.



State of New Jersey

MAIL CODE 501-04B

DEPARTMENT OF ENVIRONMENTAL PROTECTION

NATURAL & HISTORIC RESOURCES

HISTORIC PRESERVATION OFFICE

P.O. Box 420

Trenton, NJ 08625-0420

TEL. (609) 984-0176 FAX (609) 984-0578



CHRIS CHRISTIE

Governor

KIM GUADAGNO

Lt. Governor

September 14, 2017

Paul Loether, Chief
National Register of Historic Places
National Park Service
Department of the Interior
Washington, D.C. 20240

Dear Mr. Loether:

The enclosed disk contains the true and correct copy of the nomination for the L. Ron Hubbard Residence, located at 666 East Avenue, in the Borough of Bay Head, Ocean County, New Jersey.

This nomination has received unanimous approval from the New Jersey State Review Board for Historic Sites. All procedures were followed in accordance with regulations published in the Federal Register.

Should you want any further information concerning this application, please feel free to contact Katherine J. Marcopul, Administrator, New Jersey Historic Preservation Office, Mail code 501-04B, P.O. Box 420, Trenton, New Jersey 08625-0420, or call her at (609) 984-5816.

Sincerely,

Rich Boornazian
Deputy State Historic
Preservation Officer

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 of eligibility for individual properties or 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 an 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 listed in 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 L. Ron Hubbard Residence

other names/site number _____

2. Location

street & number 666 East Avenue

not for publication

city or town Bay Head Borough

vicinity

state New Jersey

code 034

county Ocean

code 029

zip code 08742

3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act, as amended, I certify that this 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

meets does not meet the National Register criteria. I recommend that this property be considered significant

nationally statewide locally. See continuation sheet for additional comments.

Signature of certifying official/Title R. H. Boony

Date 9/14/17

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 certifying official/Title _____

Date _____

State or Federal agency and bureau _____

4. National Park Service Certification

I hereby certify that this property is:

Signature of the Keeper

Date of Action

entered in the National Register.
 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:) _____

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

(Do not include previously listed resources in the count.)

Contributing	Noncontributing	
0	1	buildings
0	0	sites
0	0	structures
0	0	objects
0	1	Total

Name of related multiple property listing

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

0

Number of contributing resources previously listed in the National Register

1

6. Function or Use

Historic Functions

(Enter categories from instructions)

DOMESTIC: Single Dwelling

Current Functions

(Enter categories from instructions)

DOMESTIC: Single Dwelling

RELIGION: Religious Facility

Returned

7. Description

Architectural Classification

(Enter categories from instructions)

LATE VICTORIAN: Shingle Style

Materials

(Enter categories from instructions)

foundation CONCRETE

walls WOOD: Shingle

roof ASPHALT

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.)

Property is:

- A** owned by a religious institution or used for religious purposes.
- B** removed from its original location.
- C** a birthplace or 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.

Narrative Statement of Significance

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

9. Major Bibliographical References

Bibliography

(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 # _____

Areas of Significance

(Enter categories from instructions)

LITERATURE

RELIGION

PHILOSOPHY

Period of Significance

September 1949 - June 1950

Significant Dates

Significant Person

(Complete if Criterion B is marked above)

Hubbard, Lafayette Ronald (L. Ron)

Cultural Affiliation

N/A

Architect/Builder

Not known

Returned

Primary location of additional data

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

Name of repository:

New Jersey State Historic Preservation Office, Trenton, NJ
Church of Scientology International, Los Angeles, CA

L. Ron Hubbard Residence
Name of Property

Ocean County, NJ
County and State

10. Geographical Data

Acreage of property approx. .14 acre

UTM References

(Place additional UTM references on a continuation sheet.)

1	18	581478.11	4435298.76	3			
	Zone	Easting	Northing		Zone	Easting	Northing
2				4			

See continuation sheet

Verbal Boundary Description

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

The property boundaries correspond to the boundaries for Block 63, Lot 39 in the Bay Head Borough of Ocean County, NJ, as depicted on the enclosed survey of the property (Borbas Surveying and Mapping, LLC, 2013).

Boundary Justification

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

The property boundaries correspond to the historic boundaries of the house lot.

11. Form Prepared By

name/title Debra A. McClane, Architectural Historian
organization Private consultant, Debra A. McClane Architectural Historian date April 19, 2017
street & number 4711 Devonshire Road telephone 804/233-3890
city or town Richmond state VA zip code 23225-3135

Additional Documentation

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)

Property Owner

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

name Heritage Properties International
street & number 419 N. Larchmont Blvd. #86 telephone (323) 661-3524
city or town Los Angeles state CA zip code 90004

Paperwork Reduction Act Statement: This information is being collected for applications to the National Register of Historic Places to nominate properties for listing or determine eligibility for listing, to list properties and to amend existing listings. Response to this request is required to obtain a benefit in accordance with the National Historic Preservation Act, as amended (16 U.S.C.470 *et seq.*)

Estimated Burden Statement: Public reporting burden for this form is estimated to average 18.1 hours per response including time for reviewing instructions, gathering and maintaining data and completing and reviewing the form. Direct comments regarding this burden estimate or any aspect of this from to the Chief, Administrative Services Division, National Park Service, P.O. Box 37127, Washington, DC 20013-7127; and the Office of Management and Budget, Paperwork Reductions Projects (1024-0018), Washington, DC 20503.

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Summary Paragraph

The L. Ron Hubbard Residence is a single-family dwelling located at 666 East Avenue (Block 63, Lot 39 and sometimes addressed as 664 East Avenue) in the coastal resort community of Bay Head, Ocean County, New Jersey. It is a two-and-a-half-story, frame house with an asymmetrical facade that stands on a parged concrete foundation, is clad with wooden shingles, and is covered by a hipped roof of asphalt shingles (Photo 1). Gable-roofed dormers project from the front and rear of the house and shed-roofed dormers are present on the side elevations. The house, which was constructed around 1910, combines the massing of an American Foursquare dwelling with Shingle style detailing and is similar to other houses built in Bay Head during this period. The two-story porch that extends across the front elevation is partially enclosed by a frame, shingle-clad half-wall with screen panels above and is inset beneath the overhang of the main roof of the house. The northeastern bay of the porch is open on the first floor level and provides access to the front entrance to the house. Windows on the house are mostly three-over-one wooden sash. Other stylistic details include wooden eaves, a frieze board, a wooden belt course, an interior brick chimney, and square porch supports. A 2011 rehabilitation returned the property's overall appearance to that of the identified Period of Significance, 1949-1950. The stylistically similar garage presently located on the property replaced the original garage, which was destroyed in 2012 by effects of Hurricane Sandy (Photo 2). The house is a contributing resource in the National Register-listed Bay Head Historic District.¹

Narrative Description

Setting

The L. Ron Hubbard Residence (666 East Avenue) stands on the parcel known as Block 63, Lot 39 in the Borough of Bay Head, Ocean County, New Jersey. The rectangular-shaped lot, which is 62.6 feet wide by 100.16 feet deep, is located near the center of the block that is bounded by Chadwick Street on the north, Johnson Street on the south, and Ocean Avenue (Route 35) on the west. The house is separated from the Atlantic Ocean by a half-block of residences to the east and a row of sand dunes. A manicured lawn and planting beds surround the house. Wooden picket fences enclose the south side yard and extend along the north edge of the property; a taller wooden board fence extends along the west edge of the lot. A driveway, formerly surfaced with gravel and resurfaced in the early twenty-first century with concrete pavers, extends along the north side of the house to the garage at the northwest (rear) corner of the property.

Detailed Architectural Description

Exterior

The L. Ron Hubbard Residence is a contributing resource within the Bay Head Historic District as an example of an early-twentieth-century dwelling that combines the massing of an American Foursquare with Shingle style detailing. Like many of the historic houses in the district, the dwelling at 666 East Avenue stands on a parged concrete foundation, is clad with wooden (cedar) shingles, and is covered by a hipped roof with dormers on all sides (see Photo 1). The roof has a deep overhanging boxed eave and holds a corbelled brick chimney on the interior of the south slope. The two-story, full-width, screened-in front porch is a character defining feature of the house. The porch, which is raised on a concrete pier foundation, consists of frame half-walls clad with wooden shingles with galvanized screen panels above; an open entry bay is located at the northeast corner of the first floor level of the porch. The wooden sash windows on the house are another significant feature and primarily consist of three vertical panes over one with exterior storm/screen window attachments. A wooden belt course around the exterior of the house separates the first and second floors and provides visual relief from the continuity of the

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shingle cladding. The belt course, the wooden frieze board, roof eaves, and the simple wooden door and window surrounds on the house are painted white—another effort at visual relief that places these elements in contrast to the natural weathered wood color of the exterior shingles.

The first floor level of the front (east) elevation holds two window openings in the southern and center bays and a wooden, multi-light entrance door in the northern bay. The current door, installed during the 2011 renovations, replicates the original door in size, material, and style. The entry bay is accessed from the paved walkway by a set of wooden steps with side stringer walls and is recessed beneath the overhang of the second floor of the porch.

The second floor level of the east elevation holds two doors that open from the bedrooms onto the upper level of the porch. The front porch is raised on concrete piers with wooden lattice panels between them. The porch is detailed with square wooden supports set atop a wooden shingle-clad half-wall. The east elevation is further detailed with a gable-roofed dormer that holds two, three-over-one windows and is clad with wooden shingles.

The north and south side elevations hold asymmetrically arranged openings (Photos 3 and 4). Three-pane fixed windows are present on the side elevations at the basement level and a door leading to the basement is located on the north side of the house. The shed-roofed dormers that are centrally located on the north and south side elevations hold three window openings each. Most openings on the side elevations hold three-over-one sashes. The rear (west) elevation of the dwelling holds a small secondary entrance porch that is raised on wooden piers (Photo 5). The door, which is sheltered by a shed-roofed canopy with simple wooden support braces, opens into the kitchen. A gable-roofed dormer is present on the rear elevation and is identical to the dormer at the front of the house. Also notable at the back of the house is the jetty that is created by the slight overhang of the upper level over the first level.

Interior

The interior of the house reflects its use as a seasonal home with emphasis on entertaining on the first floor and private spaces on the upper floors. Typical interior finishes include wood (pine) floors, plaster walls, narrow wall moldings, molded baseboards, and butt-jointed cased openings.

The basement level of the house is largely taken up with maintenance and utilitarian equipment and storage space. This lower level can be accessed from the exterior north side of the house via a door that opens into the lower level stair. Short runs of stairs, to the east and to the west, extend from the landing down into the basement proper. Access to the basement from the interior of the house is through the kitchen by a door on the east side of the room that opens into the lower level stairs (Figures 1 and 2).

The major spaces on the first floor of the house include a living room, dining room, kitchen, and sun room (see Figure 2). One enters the house from the front porch into the full-width front living room, which occupies the eastern half of the first floor (Photo 6). The room features a painted brick fireplace centrally located on the interior (west) wall and built-in bookcases on the north wall. A cased opening on the south end of the room connects to the dining room (to the west) and the sun room/solarium beyond (Photos 7 and 8). The sunken sunroom, which formerly was an open porch, is accessed from the dining room by a set of wooden stairs. The kitchen, located at the northwest corner of the first floor, can be accessed from the dining room via a five-paneled wooden swinging door or from the living room by the double-sided stair on the north side of the room. The kitchen is finished with

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a wooden floor and plaster walls (Photo 9). Built in cabinetry, much of which appears to be original, lines the north and part of the south walls. A half-bath is located in the southwest corner of the kitchen.

The double-sided stair is simply detailed with square wooden newel posts, square balusters and a molded handrail, with a landing between the living room and kitchen (see Photo 9). A door on the west side of the landing opens to the kitchen. A partially enclosed run of the stair, extending to the south, accesses the second floor.

The second floor features a central hallway running east to west with bedrooms arranged to either side (Figure 3, Photo 10). The front two bedrooms connect via a shared closet and both rooms also access the second floor porch (Photos 11 and 12). The bedrooms at the back of the house have been modified for use as a media room (south side) and as a library (north side). The media room was created by removing a wall that formerly divided two bedrooms (Photo 13). Built-in bookcases have been added in each room. Otherwise, the second floor reflects its original floor plan. A bathroom connects to the bedroom at the southeast corner (master bedroom) and is finished with non-historic ceramic tile and fixtures that have been selected to closely resemble the original items. A linen closet and a shared bath, retaining its original tub and sink, are accessed from the central hallway.

The third floor, which is occupied as a private residence, is located on the attic level and is accessed via an enclosed stair from the second floor hallway (Figure 4). Three bedrooms and one bathroom are arranged off of a central hallway on this level of the house. The roof dormers provide these spaces with ample natural lighting. Although the floors on this level also are of wood, they have been covered with carpeting to provide noise mediation. (Since this floor is used as a private residence, it was not accessible for photographs.)

Alterations and 2010 Rehabilitation

In 2010, the current owner undertook a rehabilitation of the house, completed by Gensler, Architect of Record, and William H. Craig, Consulting Architect, with the intent of returning the building to its 1949-1950-era appearance, coinciding with the identified Period of Significance.² The rehabilitation was based on historical interior and exterior photographs of the house taken during the Period of Significance, architectural evidence (including historic paint analysis), as well as oral history from previous owners and occupants, and the appearance of similar historic architectural resources in the district (Historical Photo 1).³ Although most alterations made to the house had been minor, the restoration of certain elements has returned the house to its historic appearance and recreated some of its character defining features.

Among the previous non-historic changes made to the house was the enclosure of the front porch with fixed glass windows (Historical Photos 2 and 3). The mid- to late-twentieth century alteration was removed during rehabilitation and, based on historic photographs, the porch was restored to its original open/screened character. Non-original vertical siding was removed from the porch wall and replaced with typical wooden shingle cladding, applied surrounds over the porch supports were removed, and the window opening in the southern bay on the first floor, which had been converted to a door opening into the living room, was restored (Figure 5, cf. to Figure 2). The entry bay, which had been enclosed by the installation of a single-leaf door and full-length fixed sidelights, was reopened.

Other openings that had been altered on the house also were restored. French doors that had been inserted into the front gable-roofed dormer were removed during rehabilitation and returned to window openings, as shown on

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a historical photograph taken during the Period of Significance (see Historical Photo 1, Figure 6). The non-historic balcony that formerly fronted the dormer doors also was removed. Non-original casement windows in the side dormers were replaced with three-over-one sashes (see Historical Photo 1, Figure 7). Nearly half of the windows on the house are original; replacement sashes match the original in size, material, and configuration.

The original massing and footprint of the house had been altered by the construction of a one-story wing at the southwest corner of the house. Built during the late-twentieth century, the flat-roofed wing held a family room that was accessed through hinged folding doors located on the west wall of the dining room (see Figure 6 and Historical Photo 2). The addition was removed during the 2011 rehabilitation, reducing the house's footprint by 386 square feet, and the sunroom was recreated. On the interior, the sunroom, which was a former porch space that was enclosed by 1949, was re-finished with plaster walls and the original painted floor was retained. The exterior wall where the addition met the original house was restored with shingle siding and three three-over-one windows that are slightly larger than the former windows.

Besides the addition, some minor changes were known to have altered the original floor plan. On the first floor, a door had been inserted between the living room and dining room (now a cased opening), and the dining room had been detailed with a coved ceiling (removed). On the second floor, the front master bedroom had been enlarged by removing the original party wall with the northeast bedroom (Figure 8). The dividing wall has been recreated and, as noted, the two rooms are connected via a shared closet (see Figure 3).

Alterations that did not significantly affect the character of the house were left in place, including a replacement flagstone hearth in the living room and the addition of baseboard heating units to the house. As part of the rehabilitation, period-appropriate hardware, lighting fixtures, and other elements were selected to finish the spaces. Furniture also was selected to replicate those items that were known to have been in the house during the identified Period of Significance, including the rattan seating in the living room, patterned curtains, and a Remington Noiseless typewriter (in the master bedroom) that is a period piece representing the same make and model that Hubbard used to type his Dianetics manuscript.⁴

The stylistically similar garage located at the northwest corner of the property was reconstructed after the original garage was destroyed during Hurricane Sandy in 2012.⁵ The frame building stands on a concrete slab foundation, is clad with wooden shingles, and is covered by a hipped roof of asphalt shingles. A wide, wooden paneled overhead door is located on the east (front) elevation and a single-leaf entrance door and three-pane fixed wooden windows are present on the south side of the building. Although the new garage replicates the character, material, and size of the historic garage, it is a non-contributing resource on the property due to its non-historic age. The building, however, complements the dwelling and replicates an element known historically to be present on the site.

Integrity

The L. Ron Hubbard Residence retains excellent overall integrity. The house and associated garage retain integrity of location, feeling, and association. The sensitive 2010 rehabilitation of the house returned the integrity of workmanship, design, and materials to elements that had been altered. As is common with such seaside architectural resources, exterior materials, such as cedar shingles, decking, and roofing materials, have been replaced over the years as environmental conditions and the rugged coastal weather impacted the viability of those

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elements. Over the years, these routine replacements have been made with in-kind materials and with elements that replicate the original as closely as possible, thus ensuring the maintenance of the historical appearance and character of the house. The setting and historic context of the L. Ron Hubbard Residence also is enhanced by the surrounding resources of the Bay Head Historic District. The house retains its original use as a private residence and continues to convey its historical appearance as a sizable summer house in a wealthy area on the New Jersey Atlantic shore.

ENDNOTES

Section 7

1. Ulana D. Zakalak, "National Register of Historic Places Nomination Form: Bay Head Historic District." Completed February 18, 2005. Accessed online at the Bay Head Historical Society website, <http://www.bayheadhistoricalsociety.com/links.php>. Section 7, Page 25.
2. Gensler 2011. Gensler and Craig are both based in San Francisco, CA. Other members of the rehabilitation team included Robert C. Burdick, Structural Engineer, Point Pleasant, NJ, Welsh Color & Conservation Inc., Bryn Mawr, PA.
3. William Runyon, Resident and Curator, L. Ron Hubbard House, Personal Communication. Interviews with Debra A. McClane, December 7, 2016 in Washington, D.C., and January 24, 2017 in Bay Head, NJ. Runyon has interviewed Peter Kellogg and Mrs. Bruce Williams concerning changes at the Bay Head house. Kellogg is the son of James Kellogg, who owned the house between 1943 and 1959. The Williams owned the house between 1966 and 1989.
4. Gensler, CSI Bay Head Residence, Vol. III, Furnishings, Finishes, and Equipment (FF&E) Specifications, 2011.
5. The current residents in the house noted that during the 2012 hurricane water intruded into the basement of the dwelling, but because the house originally was built on a raised foundation, there was no water intrusion into the upper floors.

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Statement of Significance Summary

The dwelling at 666 East Avenue, Bay Head, Ocean County, New Jersey, is significant as the site where Lafayette Ronald (L. Ron) Hubbard wrote his seminal work, Dianetics: The Modern Science of Mental Health (“Dianetics”). The L. Ron Hubbard Residence is eligible for listing in the National Register of Historic Places under Criterion A in the areas of Literature, Philosophy and Religion. While in residency at the house, Hubbard wrote the manuscript for Dianetics, his most important publication to that point, which became the cardinal text of Scientology scripture and the source of many of Scientology’s services. In addition to writing the manuscript for his book at the house, Hubbard also conducted extensive “auditing” sessions, which is a form of counseling based on principles and techniques he set forth in Dianetics and is one of Scientology’s two core religious services by which one can follow Scientology’s “Bridge to Total Freedom.” The property also is eligible under Criterion B for its association with L. Ron Hubbard, who is recognized as an important leader in twentieth-century American religious history for his founding of the Scientology religion, which has its foundations in the text of Dianetics. It also is eligible under Criterion B for its association with Hubbard as a noted American literary figure due to his contributions to early-twentieth-century fiction and science fiction writing, and who gained additional distinction with the success of Dianetics, which became a New York Times bestseller shortly after its publication in 1950. During this period, Hubbard also published philosophical essays and fiction stories. Criteria Consideration A applies to the property since it is owned by a nonprofit religious corporation, Heritage Properties International, a subordinate organization of the Church of Spiritual Technology, the Scientology church that owns the copyrights to all the Scientology Scripture. The identified Period of Significance is September 1949 to June 1950—the time during which Hubbard rented the house in Bay Head from James and Elizabeth Kellogg and wrote the manuscript to Dianetics. The property is eligible at a national level. The house, constructed around 1910, is an example of the Shingle style and was previously recognized for its architectural significance (Criterion C) as a contributing resource in the National Register-listed Bay Head Historic District.

Narrative Statement of Significance

Lafayette Ronald (L. Ron) Hubbard (1911-1986), founder of the new religion of Scientology, is a significant figure in twentieth-century American religious history and literature. He resided at the house located at 666 East Avenue in Bay Head, Ocean County, New Jersey, from September 1949 through June 1950, during which time he wrote the seminal work Dianetics: The Modern Science of Mental Health (“Dianetics”), as well as other religious, philosophical, and fiction pieces.

The L. Ron Hubbard Residence in Bay Head is significant in the area of Religion for its association with Hubbard and the writing and publication of Dianetics. Dianetics is a fundamental part of the Scripture of the Scientology religion, which is based entirely on the written and recorded words of Hubbard, in that the work forms the foundational basis of the beliefs and practices of this religious community. In the cultural life of the church, the completion and publication of Dianetics (referred to by Scientologists as “Book One” of their religion) is such a key historical event that May 9, the day in 1950 on which the book was published, is dedicated as an annual religious holiday for church members.

Hubbard has been described as among the most significant religious figures in twentieth-century American religious history and was the founder of one of the few new religions in the twentieth century. Several secular studies on religion have documented Hubbard’s influence with regard to American religious history. In 2014,

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Smithsonian magazine listed Hubbard among the top 11 most significant religious figures in American history along with such leaders as Billy Graham, Joseph Smith, Mary Baker Eddy, William Penn, and Brigham Young. General encyclopedias on American and worldwide religious history include entries on L. Ron Hubbard and Scientology. In recent decades, more significant studies have been undertaken by scholars in the field of religious history focusing on Scientology as a new religion and providing understanding and meaningful critiques of the church, its beliefs, and practices. Some of the more recent of these studies include Hugh Urban's book The Church of Scientology (Princeton University Press, 2011) and Donald A. Westbrook's article "Walking in Ron's Footsteps: 'Pilgrimage' Sites of the Church of Scientology" found in the journal Numen (2016), the journal of the International Association for the History of Religion, which presents an analysis of several Church of Scientology "landmark sites," including the house at Bay Head, as physical locations that offer educational and spiritual growth to church members and provide them with an opportunity to retrace the chronological development of the religion.⁶

The L. Ron Hubbard Residence at Bay Head also is significant for its association with Hubbard as a noted contributor to early-twentieth-century American popular literature. Many of his adventure, fantasy, western, and science fiction works written between 1930 and 1950 were published in the softbound "pulp" magazines—so-called for the inexpensive paper used for the publications. The "pulp" were small serial publications often printed with sensational color covers that provided readers with adventurous, dramatic stories. Hubbard is among a group of several notable American writers (e.g., Raymond Chandler, Dashiell Hammett, Isaac Asimov) whose pulp writing made a significant contribution to American popular fiction of the time. Although Hubbard produced stories in various genres for several different magazines, he is most often recalled for his work for one of the leading science fiction pulp magazines of the period, Astounding Science Fiction ("ASF", title later shortened to Astounding).⁷ In 1938, he joined the writing staff of the magazine and began producing stories for ASF and other science fiction magazines, while also continuing to produce other genre stories. In the introduction to his collection of Classic Science Fiction, science fiction writer and editor Terry Carr cites L. Ron Hubbard among the writers whose "names [are] enough to identify this period in science fiction."⁸ The July 1938 issue of ASF carried Hubbard's first piece for the magazine, "The Dangerous Dimension"; between September and November 1938, the magazine published his series called "The Tramp." In April 1939, the magazine published his story "Final Blackout," later expanded into a novel (1948), which fellow science fiction writer Lester del Rey said "established L. Ron Hubbard as a major science fiction writer."⁹ While in residency at the house in Bay Head, nineteen of Hubbard's fiction stories were published in various magazines, including five science fiction stories that ran in ASF. Among these was his last major story for the magazine—the February 1950 cover feature "To the Stars," which del Rey said found Hubbard "at the top of his form."¹⁰ But it was ASF's May 1950 publication of his 40-page article "Dianetics: The Evolution of a Science" that helped to establish Hubbard's reputation in another field altogether.

L. Ron Hubbard's Early Life

Hubbard's discovery of the principles, doctrines and practices that make up the Scientology religion flowed from his keen curious nature, his extensive travel throughout the world, and the wide-ranging adventures he experienced early in life. Hubbard was born in Tilden, Nebraska, to Harry Ross Hubbard, an officer in the United States Navy, and Ledora May Waterbury, and spent much of his youth on his maternal grandfather's ranch in Montana, at a time when the area was still very much the western frontier.¹¹

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Harry Hubbard's naval service required the family to move frequently as he was stationed at various bases, including Bremerton, San Diego, Guam and Washington, D.C. In the late 1920s, his assignments also afforded the younger Hubbard an opportunity to visit his father in foreign locales, including two trips to Guam and other locations in the Far East, including China, the Philippines, Japan and Indochina. These trips provided the young man with access to indigenous cultures, religions, and other stimulating cultural encounters, which kindled his lifelong interests in religion, philosophy, psychology, languages, and photography. In the 1930s, Hubbard studied engineering at George Washington University in Washington, D.C. While there he added writing to his list of achievements by publishing fiction items in the school newspaper and literary review. He also added flying to his recreational pursuits, which included sailing and boating, and published articles for the aviation enthusiasts' magazine, The Sportsman Pilot.¹²

Travel and exploration continued to dominate Hubbard's interests and in the 1930s he traveled to the Caribbean, once as a leader of a film crew and again as a member of a mining expedition. In 1940, he joined The Explorers Club, an international professional society dedicated to exploration—a membership he maintained for the rest of his life. Hubbard focused on his writing, beginning in the 1930s, when he began publishing fiction in earnest, eventually establishing a successful commercial literary career. By 1940 he had published 140 short stories and had been elected president of the New York chapter of the American Fiction Guild, a New York-based writers' association, and was later vice-president of the national guild. In 1941, following the United States' entry into World War II, Hubbard volunteered for service in the United States Navy. Diverted from his assignment in the Philippines, which was occupied by the Japanese, he served in naval intelligence in Australia. Later duties included command of a convoy escort, command of a submarine chaser, and service as a navigation officer aboard the USS Algol.¹³

Much of Hubbard's early writing drew on his personal adventures and intense topical research, including stories of the sea and air, spy novels, pirate stories, tales of the rodeo and circus, and military missions that were set in such diverse settings as the South Pacific, the Caribbean, Asia, and the American Frontier. Many of his stories, sometimes published under a variety of pseudonyms, were found in the softbound publications known as pulp fiction. His first hardbound novel was Buckskin Brigades, a western published in 1937 and noted for its sympathetic portrayal of Native Americans.¹⁴

In 1938, John Wood Campbell, Jr. (1910-1971) became the editor of ASF and began to amass a collection of notable writers for his staff, including L. Ron Hubbard. Campbell, who had attended MIT and graduated from Duke with a degree in physics, was a fiction writer, but put aside those pursuits to encourage new writers and to raise the quality of the stories in the magazine. British writer Sir Kingsley Amis credited Campbell with transforming "the genre into something an intelligent adult could profitably read."¹⁵ Some critics and writers of the genre, including Isaac Asimov, cite Campbell's ascendancy to editor of ASF as the beginning of "The Golden Age of Science Fiction."¹⁶ The period is generally viewed as beginning between 1938 and 1940 and extending to the late 1950s.

Hubbard's association with the magazine and its collection of writers, and the popularity he gained during this period proved significant to his literary legacy. He was proud of the label of "science fiction writer" and credited himself and other writers of the genre with dreaming the dreams that led to the reality of the Space Age. During

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his residency in Bay Head (between September 1949 and June 1950), fifteen of his western, fantasy and science fiction stories appeared in magazines such as Astounding Science Fiction, Thrilling Western, Startling Stories and Super Science Stories. Many of the friendships he made during this time, including with John Campbell, Robert A. Heinlein, Theodore Sturgeon, and A.E. Van Vogt, remained important as he wrote Dianetics.

Reflecting on this period of his career, Hubbard described himself as a “high-production writer,” noting “I gained my original reputation in other writing fields [rather than science fiction] during the eight years before the [ASF] interview.” Despite his popularity as a fiction writer, Hubbard contended that he undertook this popular work to finance his research into the human mind. As he noted in his introduction to his later novel Battlefield Earth, “In the hard-driven times between 1930 and 1950, I was a professional writer not simply because it was my job, but because I wanted to finance more serious researches.”¹⁷

Early Research on the Mind

During the late 1930s, as his literary career grew, Hubbard also was pursuing his life-long interests in philosophy and the mind, and following a path of philosophical and psychological experimentation that would eventually result in the formation of the Scientology religion. In 1938, just prior to joining the staff of ASF, Hubbard wrote a philosophical manuscript referencing cytological experiments he had been conducting that showed that a learned response could be passed at the cellular level from generation to generation. Titled “Excalibur,” the work set forth what would eventually become the fundamental religious principle of Scientology—the “Dynamic Principle of Existence”—which states that the common denominator of all of Man’s activities, on all planes of his existence, is “Survive!” Hubbard did not publish “Excalibur” because he felt he needed to offer with it some workable therapy by which one could apply his theories to produce a tangible benefit. Dianetics, written while he was in residence at the house in Bay Head, provided that therapy.

In May 1949, Hubbard moved to Elizabeth, New Jersey, where he rented the home of the James Kellogg family at 42 Aberdeen Road and there continued his writing and research on the mind. At the end of the summer season, the Kelloggs, who also owned the house in Bay Head, returned to their home in Elizabeth, and over Labor Day weekend Hubbard moved to the subject Bay Head property, basically switching places with the family.¹⁸

Publication of Dianetics

As soon as Hubbard settled in at Bay Head he immersed himself in his research and writings for Dianetics. The book expanded on previous articles and essays, noted above, in which Hubbard announced the findings of his research on the mind. Notable among these were the 1938 “Excalibur” philosophical essay (unpublished), “Dianetics: The Original Thesis” (unpublished at the time, but privately circulated among colleagues), “Terra Incognita: The Mind” (published as the lead story in the Winter/Spring 1950 issue of The Explorers Journal in 1950), and most significantly, “Dianetics: The Evolution of a Science,” an essay published in the May 1950 issue of ASF. The latter essay, written between October and November 1949 and printed while Hubbard was at Bay Head, summarized his development of Dianetics, how the “Basic Personality” becomes aberrated with unconscious influences, and how auditing techniques could ameliorate the problem. Although by Hubbard’s account the essay was “brief and sketchy in spots,” it drew enthusiastic reaction from the magazine’s readership. Editor Campbell reported that over 2,000 letters (only 0.2 percent of which he found “unfavorable”) were received by both the magazine and Hermitage House Publishers inquiring about the subject and placing orders for

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Hubbard's upcoming book on the subject. Many of the letters were from medical doctors, engineers, and college professors eager to learn more about the proposed Dianetics techniques.¹⁹

Hubbard wrote the manuscript for Dianetics in the southeast master bedroom of the house at Bay Head from January 12 to February 10, 1950.²⁰ In a lecture given in 1957, he recounted his time at Bay Head writing the manuscript:

Anyway, the graphic analysis of life and its behavior first came from a postulate I made, fortunately for you and for me, back in Bay Head, New Jersey, when I was writing Dianetics: The Modern Science of Mental Health. I had about two or three chapters deep and I was sitting there—Countess Motorboat, the cat I had, she always sat on the bed right alongside of where I wrote. I remember well writing Dianetics: The Modern Science of Mental Health. I'd take a sheet of paper out of the typewriter, move it over, Countess Motorboat would pick her paw off the pile of paper, I would put the paper down, as Countess Motorboat would put her paw back down as a paperweight. And she would lie there by the hour always lifting her paw for the new piece of paper and always holding it in place. Well, I was sitting there in the wee small hours and the Countess Motorboat was being a paperweight and it was very quiet and I could hear the far-off boom of the surf....²¹

In addition to physically placing Hubbard at Bay Head during the writing of the manuscript, this recollection is notable for the mention of the sea. Hubbard's love of ocean travel, boating, and sailing extended throughout his lifetime. The sea was always a favorite locale for him and during busy times in his life he often expressed a longing for the solitude of the sea, much as he had encountered it as a youth. Communing with nature and drawing inspiration from the sea are common themes in many of his letters and writings. In fact, Hubbard named the Scientology religious order that he formed the "Sea Organization."²²

Describing the Bay Head house in a letter to his friend and fellow writer Russell Hays (November 14, 1949), Hubbard stated:

I am dug down here in a very nice wind break. I have eight bedrooms here to wander around and contemplate.... The ocean is just outside the front door but it knows its place and never makes a real nuisance of itself....Right now there are a couple of writers staying here....I'm still doing this research on the mind. The results are going to be published soon....²³

The period that Hubbard occupied the Bay Head house (approximately from Labor Day to Memorial Day) was generally considered the "off season" for the summertime resort community. This period would have afforded sufficient quiet and some measure of solitude for his writing, but its proximity to New York City also allowed easy visits from colleagues and supporters and, in turn, new readers of his articles and book.

Those known to have visited and stayed with Hubbard at the Bay Head house include John W. Campbell, Jr., editor at ASF and an early supporter of Dianetics, American writer and literary critic Theodore Sturgeon, and Claude Shannon of Bell Laboratories, who is considered the "father" of modern information science and who shared some of the same research fields as Hubbard. Also, writer Raymond Jones and electrical engineer Don

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Rogers were guests at the house during that time. These guests, where they stayed, and where they worked while in the house are known through correspondence and later descriptions of activities that took place there, including an account written by Dr. Joseph A. Winter in his book A Doctor's Report on Dianetics: Theory and Therapy. Dr. Winter, a general practitioner,

...arrived in Bay Head, N.J. on October 1, 1949, and immediately became immersed in a life of Dianetics and very little else. I observed two of the patients whom Hubbard had under treatment at this time, and spent hours each day watching him send these men 'down the time-line.'²⁴

With growing public interest in Dianetics, Hubbard started training others in the techniques, including how to audit each other or "co-audit." According to information provided by the L. Ron Hubbard Landmark Site, there often were at least two and possibly three co-auditing teams at the Bay Head house at a time, often consisting of Messrs. Campbell and Rogers; Dr. Winter (who wrote an introduction to the first edition of Dianetics); Art Ceppos, who was Vice President of Hermitage House (Hubbard's publisher); and Nancy Rodenberg, an editor at Hermitage House; and another (possibly Raymond Jones). The auditing sessions took place in the living room and in the upstairs northeast bedroom of the house.

The publicity generated by the ASF article also prompted people from all walks of life to travel to Bay Head seeking Hubbard's help. In April 1950, Hubbard again wrote to Russell Hays commenting on the big change in his theretofore quiet weekends due to the fact that "these wild-eyed enthusiasts keep comin' round." Additional publicity, advertisements, stories, and items about the book ran in the Associated Press, Time magazine, Publishers Weekly, Walter Winchell's nationally syndicated newspaper column, Scientific American, and "about a skillion other magazines."²⁵

Dianetics was released on May 9, 1950 with the book launch party held at the Algonquin Hotel in New York City.²⁶ The book entered the New York Times bestsellers list at #10 on June 18, 1950. In the two months following its publication, the book sold 20,000 copies and Hubbard was said to have received over 4,000 letters. By August, Dianetics was at #7 on the bestsellers list, and in September 1950, Dianetics peaked at #4. It remained on the list for the rest of the year.

After Bay Head

In June 1950, Hubbard once again returned to the Kelloggs' house in Elizabeth. Over the coming months he established the Hubbard Dianetics Research Foundation there, where he trained interested members of the public in auditing techniques, and embarked on a series of nationwide lectures, but all the while he continued to find time to write articles and "technical bulletins" about Dianetics. By the fall of 1950 approximately 750 groups across the United States were applying the Dianetics techniques, and soon similar groups would be formed in other countries. In 1951 Hubbard wrote six books including Science of Survival, like Dianetics another "Basic Book" of the Scientology Scripture and required reading for some Scientology religious services. It was in auditing sessions conducted during this period that Hubbard postulated that many of the past experiences affecting his subjects had occurred in previous lives. It was the isolation of this purely spiritual element that caused Hubbard to realize that he actually was working in the realm of religion (see below). With this, the Scientology religion was formed, and on February 18, 1954, the first formal Church of Scientology was established in Los Angeles,

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California. The Church of Scientology International indicates on its website, “millions of Scientologists around the world sincerely believe in the religious tenets and practices of Scientology.” At present, the church reports approximately 11,000 churches, missions and related groups located in 167 countries worldwide. Independent studies of church membership in the United States, such as the Pew Forum on Religion of the Pew Research Center, often combine Scientology with other non-traditional churches in their studies making an impartial evaluation of membership difficult to ascertain.²⁷

Dianetics and The Scientology Religion

The concepts, principles, techniques and practices. Hubbard set forth in Dianetics run throughout Scientology, from the bottom of the “Bridge to Total Freedom” to the top in both auditing and training services. For example, one of the first formal activity that students of Scientology take is the Hubbard Dianetics Seminar, based entirely on Dianetics, which can take anywhere from two days to one week. Another such activity is the Hubbard Dianetics Co-audit course, usually several months long, in which the parishioner learns how to audit others. Participants in this activity are required to study Dianetics in its entirety. Another activity is the Hubbard Dianetics Auditor Course, which can take 200 hours to complete, and which qualifies the student to serve as one of the church’s auditors. Dianetics techniques and practices continue to be applied in formal activities on up the Bridge to Total Freedom to the very highest levels of practice. In total, what Hubbard wrote in Dianetics is the basis for techniques and practices found in more than 30 Scientology activities.²⁸

PERIOD OF SIGNIFICANCE

The identified **Period of Significance** for the L. Ron Hubbard Residence, September 1949 through June 1950, encompasses the time that Hubbard was in residency at the house in Bay Head. It was the time during which he wrote and published his essay “Dianetics: Evolution of A Science,” wrote the book Dianetics, copyedited the book with others at the house, and embarked on foundational steps, including conducting auditing sessions at the house, that led to the founding of the Scientology religion.

INTEGRITY

The L. Ron Hubbard Residence has been restored to reflect the time period of Hubbard’s residency in order to preserve the site most associated with the writing and publishing of Dianetics—a key step in the chronological development of the new religion of Scientology. Since 2005, the Church of Scientology has been interpreting a series of “L. Ron Hubbard Landmark Sites” restoring them to reflect the time in which Hubbard lived there, and encouraging visits by individual Scientologists to provide inspiration for those on the Scientology’s journey of spiritual growth. The restorations are undertaken:

[f]or the purpose of educating church members about the history of the development of Dianetics and Scientology, to facilitate historical and theological appreciation and perhaps even to encourage the Scientologist to return home with a renewed sense of purpose for oneself and others.²⁹

The L. Ron Hubbard Residence retains its historic use as a private residence and the third floor is occupied by members of the Scientology religious order, the Sea Organization, who also serve as curators of the house and its collections. As with other pilgrimage sites, the intention is that those who visit will “simultaneously evolve on a spiritual or transcendent level” due to the experience of the place that is held sacred. For Scientologists, the L.

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Ron Hubbard Landmark Sites, including the house at Bay Head, are “educationally and spiritually significant because they allow visitors to ‘walk in Ron’s footsteps’ and retrace what Scientologists consider the Founder’s research into the nature of the mind and spirit as systematized and streamlined in the Bridge to Total Freedom.”³⁰

As detailed in the Narrative Description, the 2011 rehabilitation of the L. Ron Hubbard Residence accurately restored those areas known to be used for specific activities during Hubbard’s residency and the identified Period of Significance, including entertaining (living room, dining room), writing (southeast master bedroom), and auditing (northeast bedroom). The recreation of these spaces provides visitors with historical context in which to consider Hubbard’s achievements, as well as the chronological development of the Scientology religion.

Comparable Properties

The L. Ron Hubbard Residence at Bay Head, Ocean County, New Jersey, is eligible on a national level for its association with Hubbard and his seminal work Dianetics between September 1949 and June 1950. The house at Bay Head is the site most significantly associated with the writing and publication of this book and best represents this important period in the development of Hubbard’s theories, which are the basis for the new religion of Scientology, and also is associated with his contributions to American popular literature. As a site associated with the development of the Scientology religion, the house at Bay Head is associated with a significant religious group that is under-represented in the National Register. The property illustrates the nationwide impact of these events during the identified Period of Significance.

Two other houses associated with L. Ron Hubbard have been listed in the National Register. The L. Ron Hubbard House at Camelback, Maricopa County, Arizona, where Hubbard resided between 1952 and 1954, was listed individually in 2009 under Criterion B at a national level of significance for its association with a highly productive period of Hubbard’s career and the founding of the Scientology religion.³¹ The L. Ron Hubbard Residence in Washington, D.C. (1812 19th Street, NW) also is listed in the National Register and is a contributing architectural resource within the Dupont Circle Historic District (listed in 1978, expanded in 1985 and 2005), which is listed under Criterion C in the area of Architecture.³² That house is not listed individually. No other property is as closely related to the writing and publication of Dianetics as is the house at Bay Head.

A comparable property, the F. Scott Fitzgerald House (also known as “Summit Terrace”) in St. Paul, Ramsey County, Minnesota, is similar to the L. Ron Hubbard Residence in Bay Head. Although the dwelling was but one of several St. Paul-area houses that the noted American writer lived in, it derives significance from its association with an important productive time in Fitzgerald’s career. In 1918, the Fitzgerald family moved to the Summit Terrace house while the young Fitzgerald was away at boarding school. He generally resided in the house only on school breaks, then left for college in Princeton, New Jersey, and later lived in New York City. Between July 1919 and November 1919, Fitzgerald returned to his parents’ St. Paul house to complete his manuscript for This Side of Paradise and to write several short stories. He returned to the house for the Christmas holidays, but left again in January 1920. In 1971, the house was listed as a National Historic Landmark.³³

Another comparable property is the Beehive House in Salt Lake City, Salt Lake County, Utah, one of the homes of Brigham Young, second president of the Church of Jesus Christ of Latter Day Saints (LDS) (1847-1877). The

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Beehive House is part of the Brigham Young Complex that is owned by the Corporation of the President, Church of Jesus Christ of Latter Day Saints. The house was built for Young and his family, who lived in the house from 1854 to 1856. The house was the official executive mansion during the term that Young served as the Territorial Governor of Utah (1851-1855) and is where he received and conferred with other Church leaders, state and federal dignitaries, and entertained prominent traveling officials. In 1893, the LDS Church purchased the property and two additional church presidents—Lorenzo Snow and Joseph F. Smith—lived there. The Beehive House is now part of the National Historic Landmark property known as the Brigham Young Complex, which also includes the “Lion House,” built in 1856 and used as a second house by Young and his family.³⁴

ENDNOTES

Section 8

6. T. A. Frail, Sr. Editor, “The 100 Most Significant Americans of All Time,” Smithsonian, November 17, 2014. The Smithsonian list was derived in collaboration with Steven Skiena, Distinguished Teaching Professor of Computer Science at Stony Brook University and a co-founder of the social-analytics company General Sentiment, and Charles B. Ward, an engineer at Google, specializing in ranking methodologies. Skiena and Ward are co-authors of Who’s Bigger? Where Historical Figures Really Rank. Their list ranked “people [worldwide] according to their historical significance, which they define as ‘the result of social and cultural forces acting on the mass of an individual’s achievement.’ Their rankings account not only for what individuals have done, but also for how well others remember and value them for it.” In collaboration with the authors, the Smithsonian staff, which has covered American history in depth since 1900, “sought to combine the best of quantitative measures and qualitative judgment.” This list is based on quantitative analysis (as presented by Skiena and Ward’s measures) and qualitative judgements (by comparing historical reputations of individual American leaders).

Book-length studies: J. Gordon Melton, Church of Scientology ([Salt Lake City]: Signature Books in cooperation with CESNUR (Center for Studies on New Religions), 2000); James R. Lewis, ed. Scientology (New York: Oxford University Press, 2009); Hugh Urban, The Church of Scientology (Princeton, NJ: Princeton University Press, 2011).

Articles: Stephen A. Kent, “The Creation of ‘Religious’ Scientology,” in Religious Studies and Theology, Vol. 18, No. 2 (Dec 1999):97-126; Donald A. Westbrook, “Walking in Ron’s Footsteps: ‘Pilgrimage’ Sites of the Church of Scientology,” in Numen, 63(2016):71-94; and James D. Davidson, “Religious Stratification: Its Origins, Persistence, and Consequences,” in Sociology of Religion, Vol. 69, No. 4 (Winter 2008):371-395.

Encyclopedic entries include: J. Gordon Melton, Religious Leaders of America: A Biographical Guide to Founders and Leaders of Religious Bodies, Churches, and Spiritual Groups in North America (Detroit, MI: Gale Research Inc., 1991); Melton’s Encyclopedia of American Religions, J. Gordon Melton, ed., 8th edition (Detroit, MI: Gale, 2009); and Encyclopedia of American Religious History, Edward L. Queen II, Stephen R. Prothero and Gardiner H. Shattuck, Jr. (Boston: Proseworks, 1996), 793.

7. Jeffrey M. Elliott, Pulp Voices: Science Fiction Voices #6 (San Bernardino, CA: Borgo Press, 1983), 3-4. Copy in Alderman Library, University of Virginia, Charlottesville. Many encyclopedias on fantasy, science fiction, and fiction writers contain bibliographies (abbreviated) of Hubbard’s fiction stories. Among them are Contemporary Authors, New Revision Series, Vol. 52 (Detroit, MI: Gale Research Co., 1996), 204-211 [an

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- earlier entry is found in Vol. 22, 1979:254-255]; St. James Guide to Fantasy Writers, David Pringle, ed. (Detroit, MI: St. James Press, 1996); The Encyclopedia of Science Fiction, John Clute and Peter Nicholls, eds. (New York: St. Martin's Press, 1993); and The Encyclopedia of Fantasy, John Clute and John Grant, eds. (New York: St. Martin's Press, 1997). A complete bibliography of Hubbard's work is available in William J. Widder, The Fiction of L. Ron Hubbard: A Comprehensive Bibliography & Reference Guide to Published and Selected Unpublished Works (Los Angeles, CA: L. Ron Hubbard Library, Bridge Publications, Inc., 1994). As its title suggests, this publication provides a comprehensive listing of Hubbard's fiction work organized by year and by genre. Other "pulp" magazines that carried Hubbard's fiction between 1937 and 1950 include Argosy, Thrilling Adventures, Popular Detective, New Mystery Adventures, Real Western Stories, Startling Stories, and Unknown.
8. Terry Carr, ed. Classic Science Fiction (New York: Harper & Row Publishers, 1978), 1. Carr's list also includes Robert A. Heinlein, Theodore Sturgeon, A.E. van Vogt, and Isaac Asimov—all of whom were among John W. Campbell's writers at ASF.
9. Lester del Ray, The World of Science Fiction: 1926-1976, The History of a Subculture (New York: Ballantine, 1976), 97.
10. Del Ray, 171-172. The story ran in two parts in the February and March issues. It was later published as a novel under the title Return to Tomorrow.
11. American National Biography, Volume II, John A. Garraty and Mark C. Carnes, general editors (New York: Oxford University Press, 1999), 386-387.
12. Widder; American National Biography, 386.
13. Melton 1991, 215; American National Biography, 386; J. Gordon Melton, "Birth of a Religion," in Scientology, James R. Lewis, ed. (New York: Oxford University Press, 2009), 17-20; L. Ron Hubbard, The L. Ron Hubbard Series: L. Ron Hubbard, A Profile (1995; Commerce, CA: Bridge Publications, Inc., 2012), 19-33.
14. Melton, "Birth of a Religion," 19; see also Widder and Contemporary Authors for bibliography; 12. St. James Guide to Fantasy Writers, 295.
15. Kingsley Amis, The Golden Age of Science Fiction (London: Hutchison & Co., Ltd, 1981), 9.
16. Amis specifically cites 1949-1962 as "The Golden Age." Several other critics and writers cite Campbell's role (or the period shortly thereafter) as the beginning of the "Golden Age" including Isaac Asimov, Isaac Asimov on Science Fiction (Garden City, NY: Doubleday & Co., Inc., 1981), 112, and Lester del Ray, op. cit. Others view the designation of a "Golden Age" as nostalgia, such as Brian W. Aldiss and David Wingrove, Trillion Year Spree: The History of Science Fiction (1973; repr., NY: Antheneum, 1986), 217-218, and Thomas D. Clausen, Understanding Contemporary American Science Fiction: the formative period (1926-1950) (Columbia, SC: University of South Carolina Press, 1990), 28, although these critics admit that Campbell did raise the standards for writing in the genre and helped to usher in "modern" science fiction. Brian W. Aldiss also acknowledges that ASF was "different" among its peers and that the high regard for the period "can't be just nostalgia speaking."
17. L. Ron Hubbard, Battlefield Earth: A Saga of the Year 3000 (Hollywood, CA: Galaxy Press, 1980), xi-xiii, xviii.
18. The L. Ron Hubbard Series: Dianetics Letters & Journals (1997; Commerce, CA: Bridge Publications, Inc., 2012), 50, 61. James Kellogg III was a broker on the New York Stock Exchange and later was Chairman of the Port Authority of New York and New Jersey. The relationship between Hubbard and Kellogg appears to have

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- been solely one of landlord and tenant. Thomas W. Ennis, "James C. Kellogg, 3d, 65, Once Headed Port Authority," New York Times, December 30, 1980, 55.
19. John W. Campbell, Jr., Letter to Bob [Heinlein?], December 23, 1949 in The L. Ron Hubbard Series: Dianetics Letters & Journals, 39.
20. Ibid, 52.
21. L. Ron Hubbard, "Theory and Definition of Auditing," Advanced Clinical Course Lecture, July 17, 1957.
22. The Sea Organization is composed of the most dedicated Scientologists in the world who serve on staff of upper level Scientology churches around the world.
23. L. Ron Hubbard, Letter to Russell [Hays], November 14, 1949 in The L. Ron Hubbard Series: Dianetics Letters & Journals, 22.
24. "The Bay Head House, Bay Head, New Jersey, The Birthplace of Dianetics, L. Ron Hubbard Landmark Site" ([Los Angeles, CA]:[Church of Spiritual Technology], 2014), 5; In addition, there is a period photograph of L. Ron Hubbard and John Campbell standing together on East Avenue outside of the Bay Head House. Dr. Joseph A. Winter, A Doctor's Report on Dianetics: Theory and Therapy (New York: Julian Press, 1951), 11, as quoted in Roy Wallis, The Road to Total Freedom: a Sociological Analysis of Scientology (London: Heinemann, 1976), 22-23. Winter supported much of Hubbard's theory of Dianetics, but disagreed with certain points that he cites in his book.
25. L. Ron Hubbard, Letter to "Russkell" [Russell Hays], April 2, 1950, The L. Ron Hubbard Series: Dianetics Letters & Journals, 51.
26. The original book cover contained the subtitle "A Handbook of Dianetic Therapy." Later editions refined the subtitle to "A Handbook of Dianetics Procedure."
27. Melton, "Birth of a Religion," 21-23; [Church of Scientology International], What is Scientology? (Los Angeles: Bridge Publications, Inc., 1998), 587-589, 635-636, and 696-697; Church of Scientology International, "The Scientology Religion," accessed at <http://www.scientologyreligion.org/>.
28. The author gratefully acknowledges William Runyon, Curator of the L. Ron Hubbard House, for his assistance in providing information in regard to the Scientology religion. Among the Scientology religious services that are founded in Dianetics are:

Introductory Services: Dianetics Seminars and Introductory Auditing; *Dianetics, the Modern Science of Mental Health*, Book Course; *Dianetics, the Modern Science of Mental Health*, Book and Dianetics Demonstration Lectures Course; *Dianetics, the Modern Science of Mental Health*, Book and Dianetics Demonstration Extension Lectures Course; Dianetics, The Professional Course;

Auditor Training: Class V Hubbard New Era Dianetics Auditor Course; Class V Hubbard Graduate Auditor Course; Class VA Hubbard Graduate Auditor Course (Expanded Dianetics); Class VI Saint Hill Special Briefing Course Auditor Course (includes study of Dianetics as part of a complete chronological study of Dianetics and Scientology); Class IX New Era Dianetics for Operating Thetans ("OTs") Auditor Course; Class IX New Era Dianetics for OTs Case Supervisor Course;

Auditing: New Era Dianetics; Expanded Dianetics; OT V, New Era Dianetics for OTs; OT VI, New Era Dianetics for OTs Solo Auditor Course; and OT VII, Solo New Era Dianetics for OTs.
Source: Church of Scientology International, Los Angeles, CA.

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29. Westbrook, 76.

30. Ibid, 72-73.

31. SWCA Environmental Consultants, National Register of Historic Places Nomination Form, L. Ron Hubbard House, 2009, NRIS Number: 09000953. Digital copy provided to author via electronic mail by Rustin Quaide, NRHP Staff, February 27, 2017.

32. Anne H. Helwig and Suzanne Ganschinietz, National Register of Historic Places Nomination Form, Dupont Circle Historic District, 1978, NRIS Number: 78003056. Copy accessed from NRHP Digital Archive, <https://npgallery.nps.gov/NRHP/AssetDetail?assetID=74f10d2c-5753-4850-a66f-49b36aaa02e7>.

33. Robert Gamble and Edmund Preston, National Register of Historic Places Nomination Form, Summit Terrace, St. Paul, MN, 1971 NRIS Number: 71000440. Copy accessed from NRHP Digital Archive, <https://npgallery.nps.gov/NRHP/AssetDetail?assetID=9df7bfa6-a137-4a24-adab-5cc8f48a9e01>.

34. Melvin T. Smith, National Register of Historic Places Nomination Form, The Beehive House, Salt Lake City, UT, 1970, NRIS Number: 70000626. Copy accessed from NRHP Digital Archive, <https://npgallery.nps.gov/NRHP/GetAsset/e29def9-d1d7-47e8-8341-4c79650c8670?branding=NRHP>.

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United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

L. Ron Hubbard Residence
Ocean County, NJ

Section number Photographs Page 1

Photographs

Name of Property: L. Ron Hubbard Residence
City or Vicinity: Borough of Bay Head
County: Ocean State: NJ

Photographs 1, 6-10

Photographer: Staff Member, L. Ron Hubbard House, Bay Head, NJ
Date Photographed: July 2012 (1, 6-7, 9) and April 2017 (8, 10, 12)

Photographs 2-5

Photographer: Debra A. McClane
Date Photographed: January 24, 2017

Description of Photograph(s) and number, include description of view indicating direction of camera:

- 1 of 13 NJ_OceanCounty_LRonHubbardResidence_0001
View Looking NW at house.
- 2 of 13 NJ_OceanCounty_LRonHubbardResidence_0002
View Looking W at garage
- 3 of 13 NJ_OceanCounty_LRonHubbardResidence_0003
View North side elevation, oblique view looking SSW
- 4 of 13 NJ_OceanCounty_LRonHubbardResidence_0004
View South side elevation, oblique view looking NNW
- 5 of 13 NJ_OceanCounty_LRonHubbardResidence_0005
View West (rear) elevation
- 6 of 13 NJ_OceanCounty_LRonHubbardResidence_0006
View First Floor, Living Room, Looking NNW
- 7 of 13 NJ_OceanCounty_LRonHubbardResidence_0007
View First Floor, Looking ENE through Dining Room towards Living Room
- 8 of 13 NJ_OceanCounty_LRonHubbardResidence_0008
View First Floor, Looking W from Living Room through Dining Room to Sun Room.
Note door to kitchen at rear right.
- 9 of 13 NJ_OceanCounty_LRonHubbardResidence_0009
View First Floor, Kitchen, Looking NE. Note stairs at NE corner.

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

**L. Ron Hubbard Residence
Ocean County, NJ**

Section number Photographs Page 2

- 10 of 13
View NJ_OceanCounty_LRonHubbardResidence_0010
Second Floor, View Looking W through Center Hall. Note door to third floor stair at right.
- 11 of 13
View NJ_OceanCounty_LRonHubbardResidence_0011
Second Floor, Master Bedroom, Looking S. Note door to bath at right.
- 12 of 13
View NJ_OceanCounty_LRonHubbardResidence_0012
Second Floor, Front Bedroom, Looking NE
- 13 of 13
View NJ_OceanCounty_LRonHubbardResidence_0013
Second Floor, Looking S through Media Room

Returned

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

L. Ron Hubbard Residence
Ocean County, NJ

Section number Additional
Documentation Page 3

ADDITIONAL DOCUMENTATION

Figure 1. Basement Floor Plan (Gensler, 2011)

Figure 2. First Floor Plan (Gensler, 2011)

Figure 3. Second Floor Plan (Gensler, 2011)

Figure 4. Third Floor Plan (Gensler, 2011)

Figure 5. First Floor Plan Prior to Restoration (Gensler, 2011)

Figure 6. East Elevations Showing Conditions Prior to Restoration (Gensler, 2011)

Figure 7. South Elevations Showing Conditions Prior to Restoration (Gensler, 2011)

Figure 8. Second Floor Plan Prior to Restoration (Gensler, 2011)

Historical Photograph 1. L. Ron Hubbard standing in front of 666 East Avenue, ca. 1949. Copy Courtesy of Church of Scientology International, Los Angeles, CA.

Historical Photograph 2. Front elevation of house prior to restoration (ca. 2010), showing enclosed porch, family room addition, and other alterations. Copy Courtesy of Church of Scientology International, Los Angeles, CA.

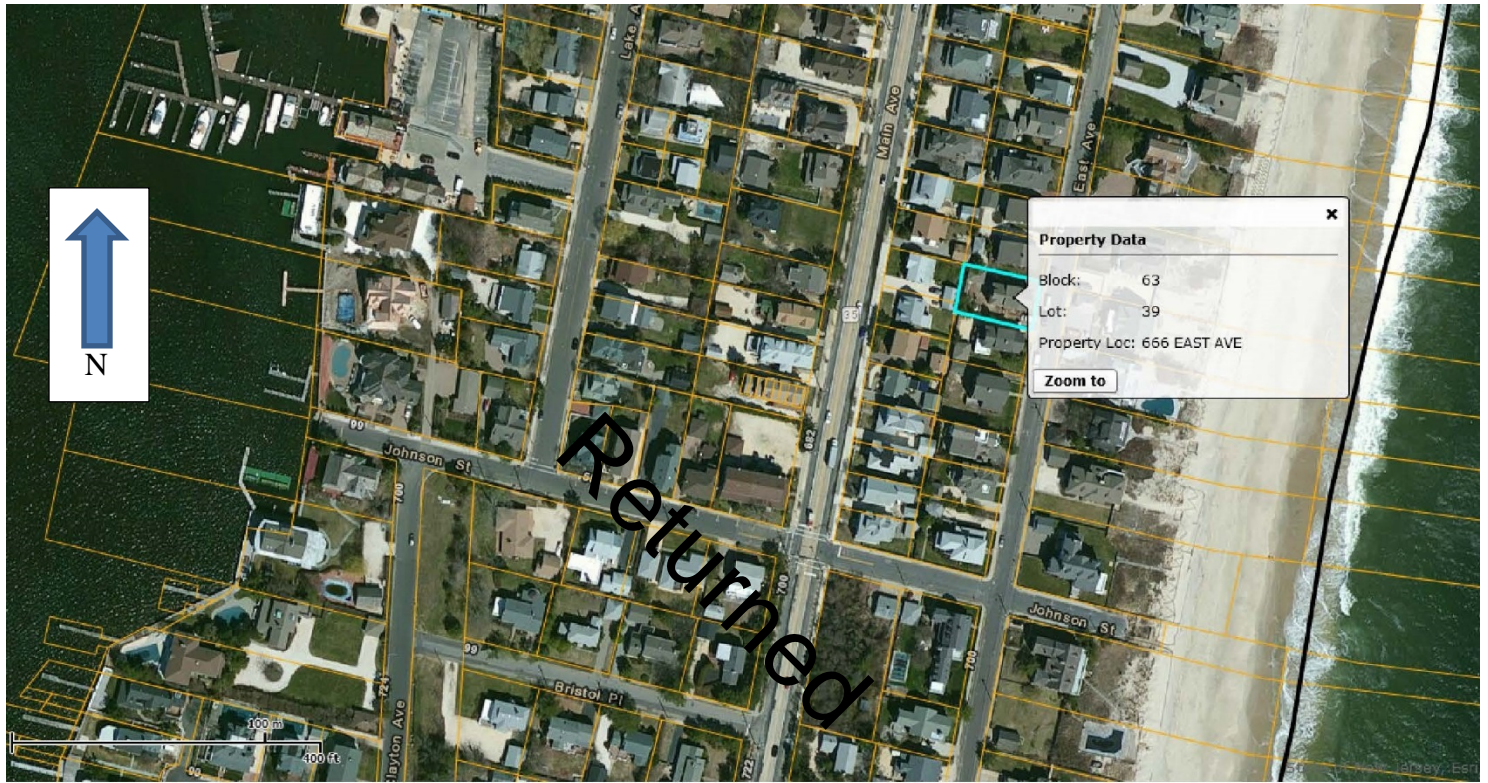
Historical Photograph 3. Interior of porch prior to restoration, looking S. Copy Courtesy of Church of Scientology International, Los Angeles, CA.

Returned

National Register of Historic Places Continuation Sheet

L. Ron Hubbard Residence
Ocean County, NJ

Section number Additional Documentation Page 1



Mon Apr 17 2017 02:30:12 PM.

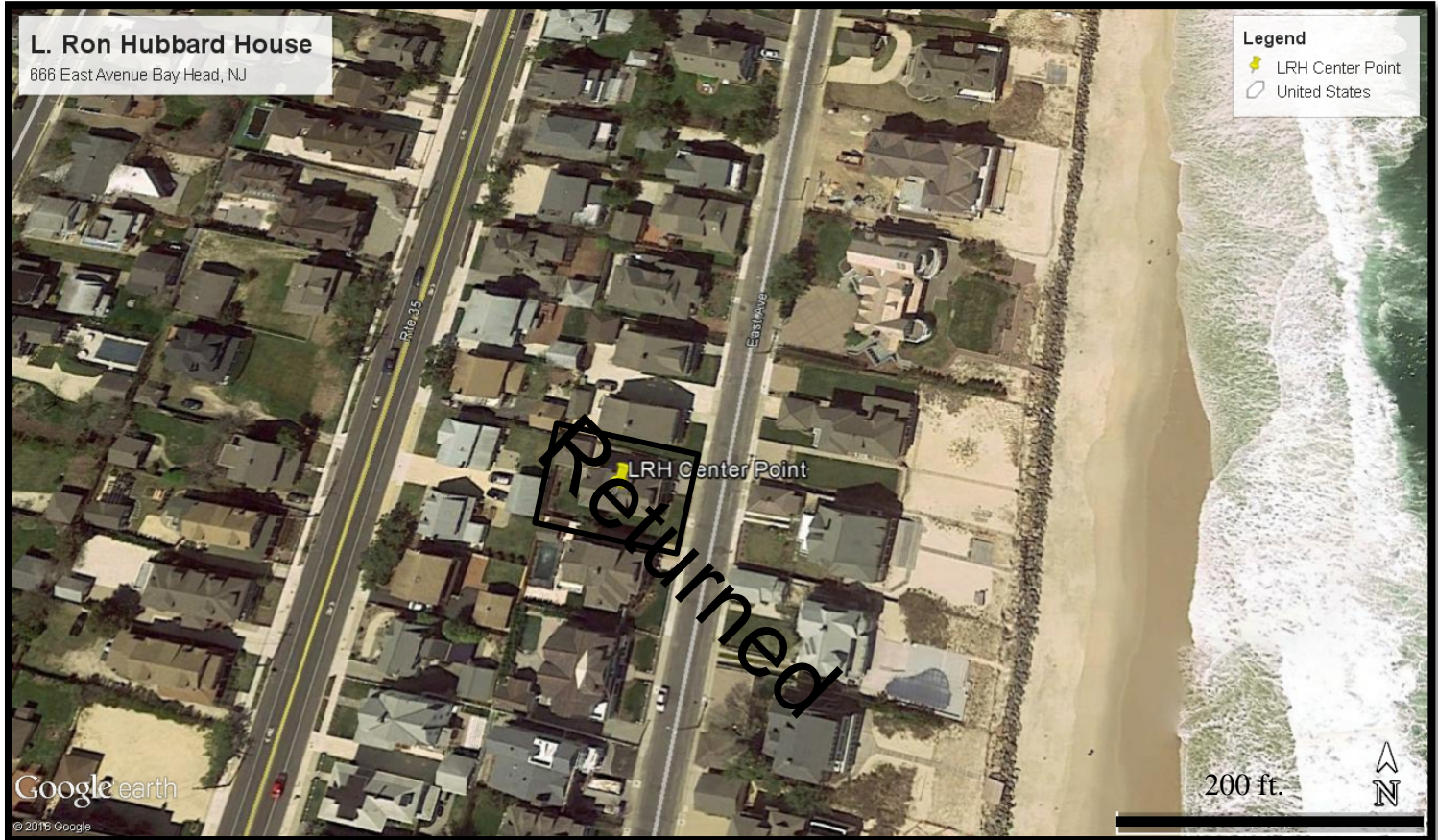
Parcel Map, Borough of Bay Head, Ocean County, NJ (ESRI)

Accessed at: <http://www.masergis.com/flexviewers/bayheadnjabfe/>

National Register of Historic Places Continuation Sheet

L. Ron Hubbard Residence
Ocean County, NJ

Section number _____ Additional
Documentation _____ Page 2



Center Point: Datum: WGS84, Latitude: 40.064008, Longitude: -74.044586

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

L. Ron Hubbard Residence
Ocean County, NJ

Section number Additional Documentation Page 4

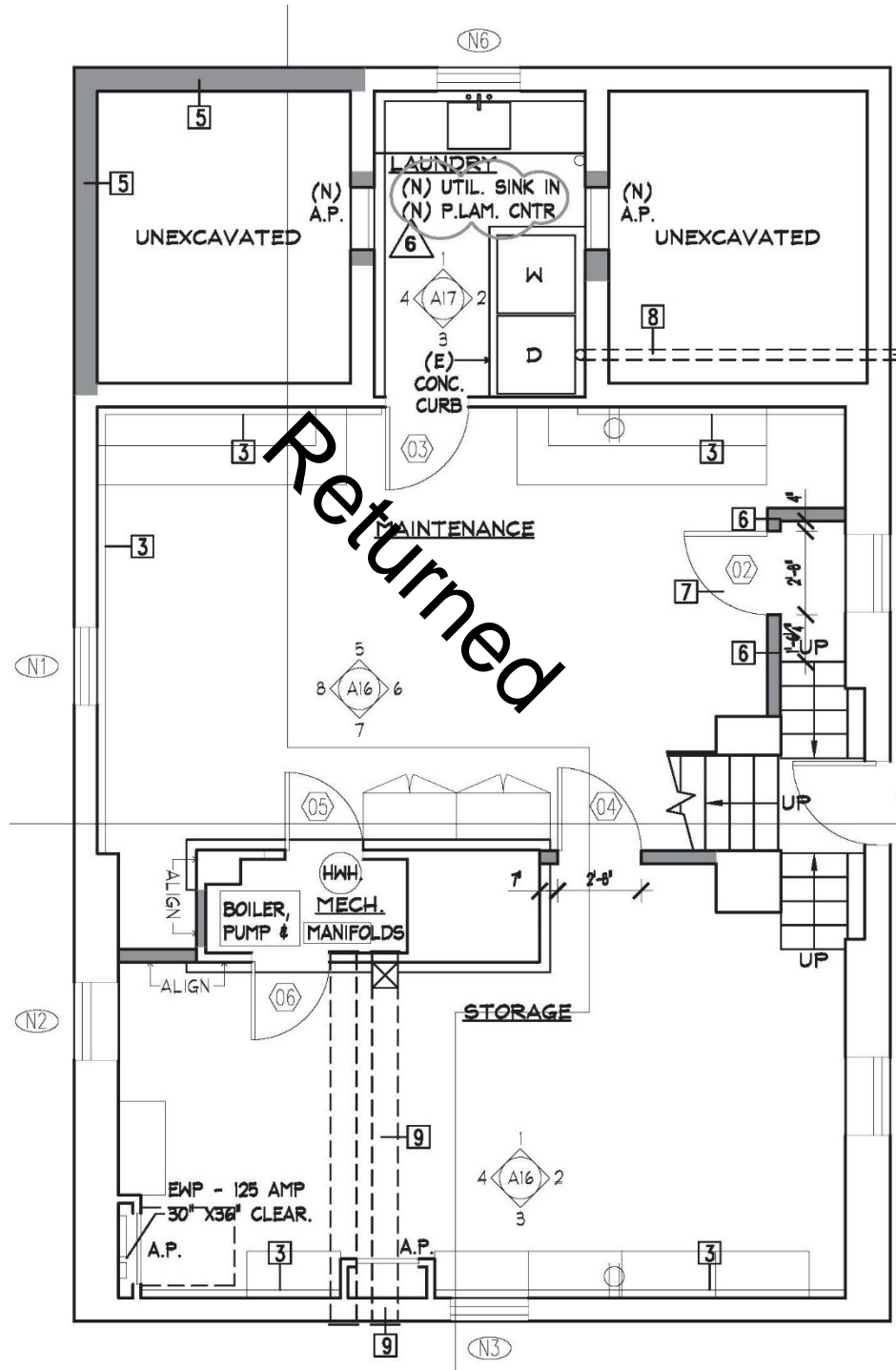


Figure 1. Basement Level Floor Plan (Detail, Drawing A2, Gensler 2011)

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

L. Ron Hubbard Residence
Ocean County, NJ

Section number Additional Documentation Page 5

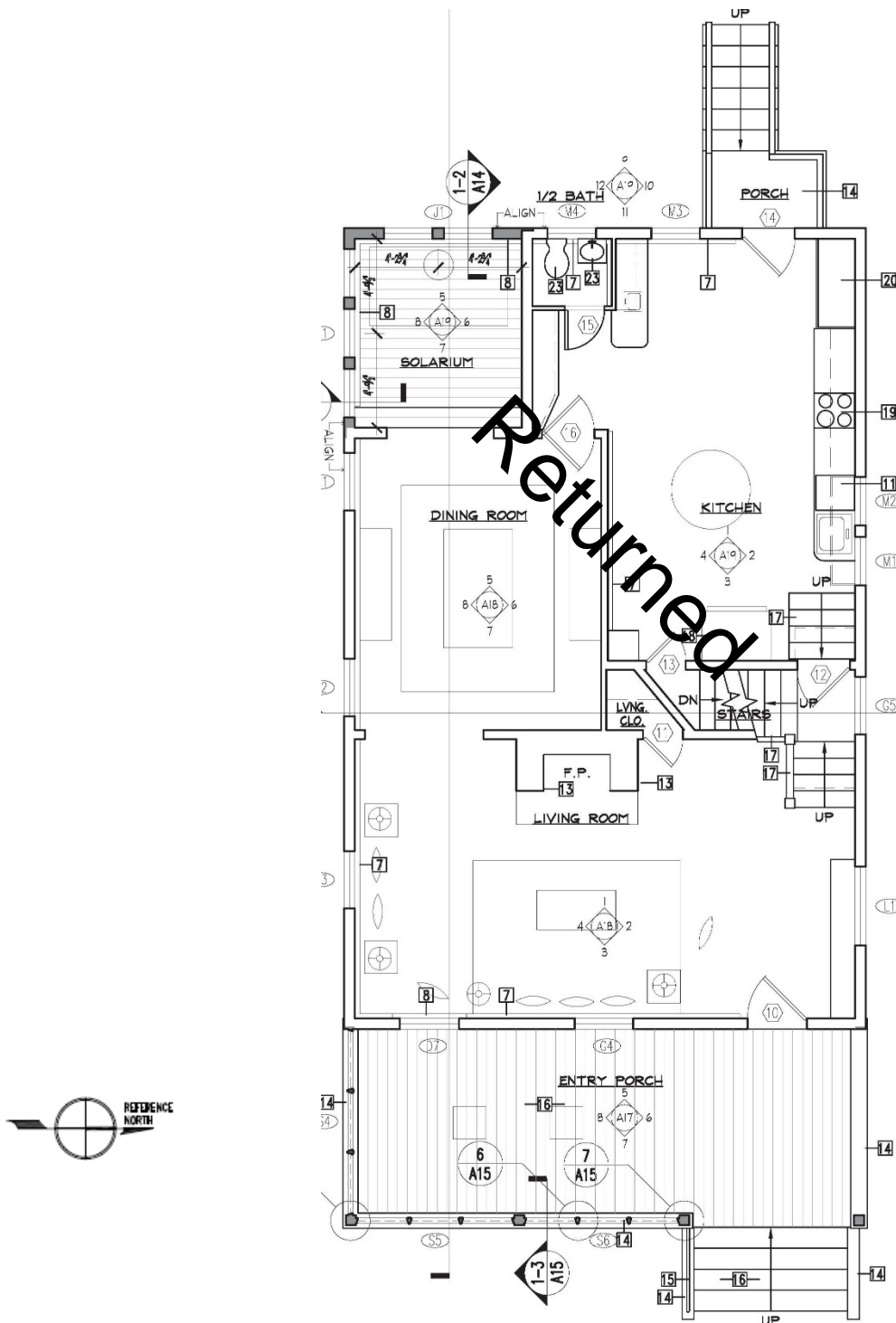


Figure 2. First Floor Plan (Detail, Drawing A3, Gensler 2011)

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

L. Ron Hubbard Residence
Ocean County, NJ

Section number Additional Documentation Page 6

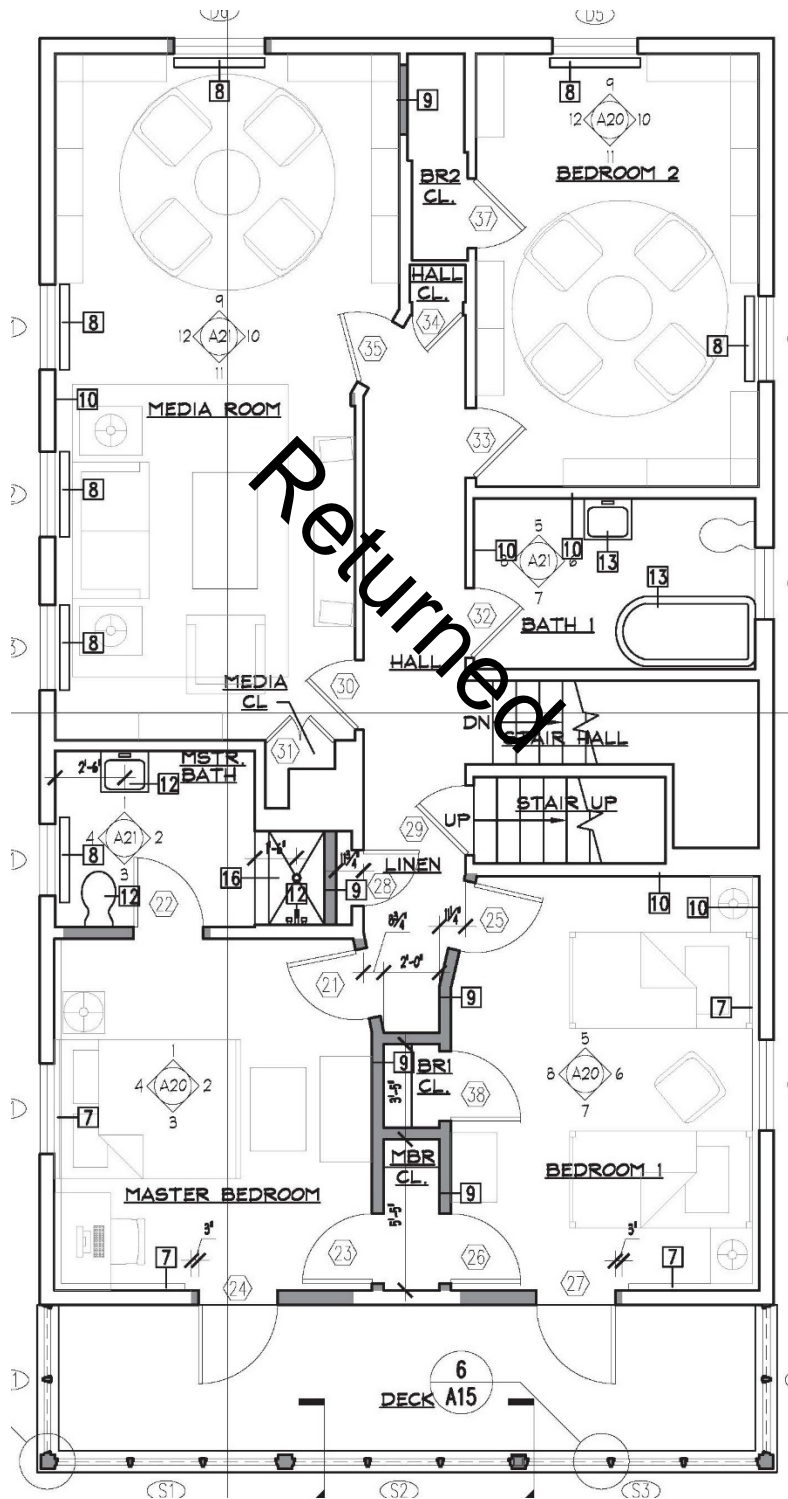


Figure 3. Second Floor Plan (Detail, Drawing A4, Gensler 2011)

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

L. Ron Hubbard Residence
Ocean County, NJ

Section number Additional Documentation Page 7

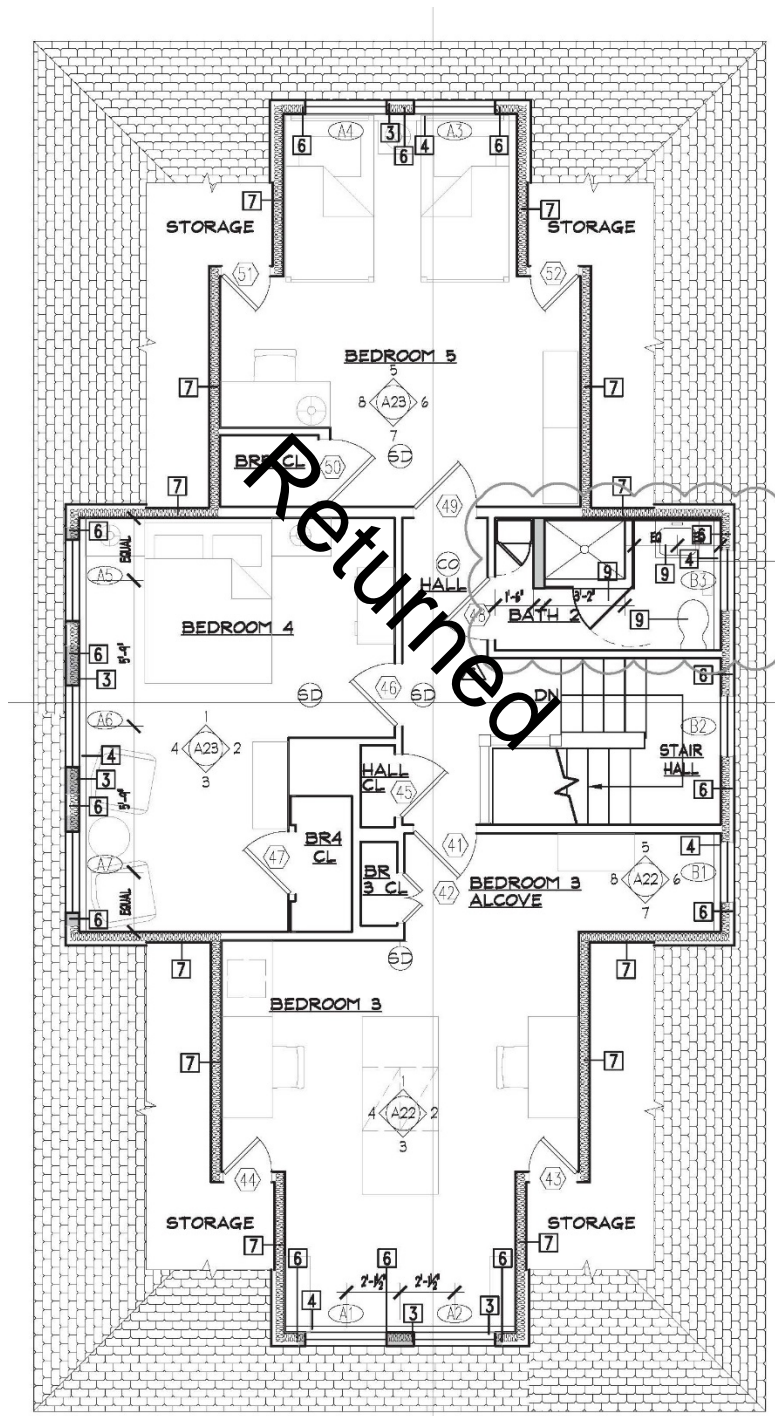


Figure 4. Third Floor Plan (Detail, Drawing A5, Gensler 2011)

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

L. Ron Hubbard Residence
Ocean County, NJ

Section number Additional Documentation Page 8

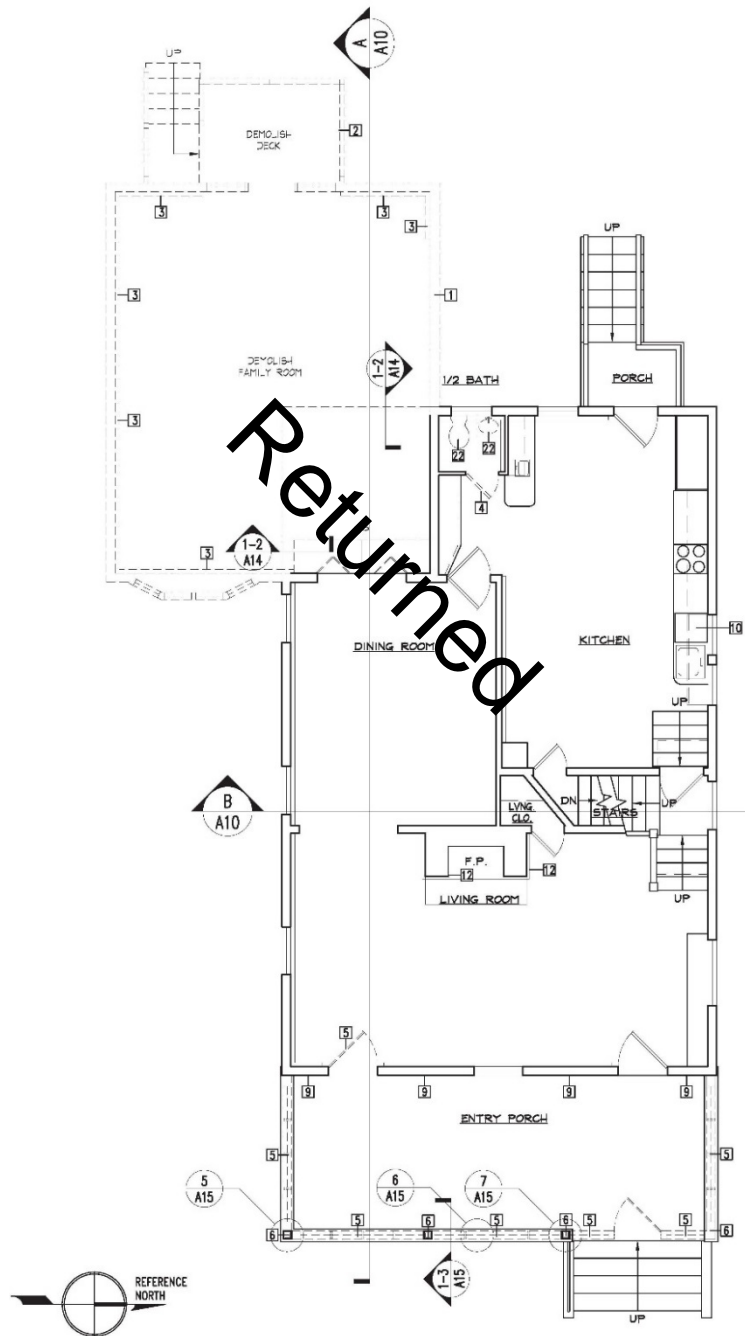


Figure 5. First Floor Plan prior to restoration (a. 2010). Note enclosed porch, door openings from living room onto porch, and family room addition at southwest corner. (Detail, Drawing A3, Gensler 2011)

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

L. Ron Hubbard Residence
Ocean County, NJ

Section number Additional Documentation Page 9

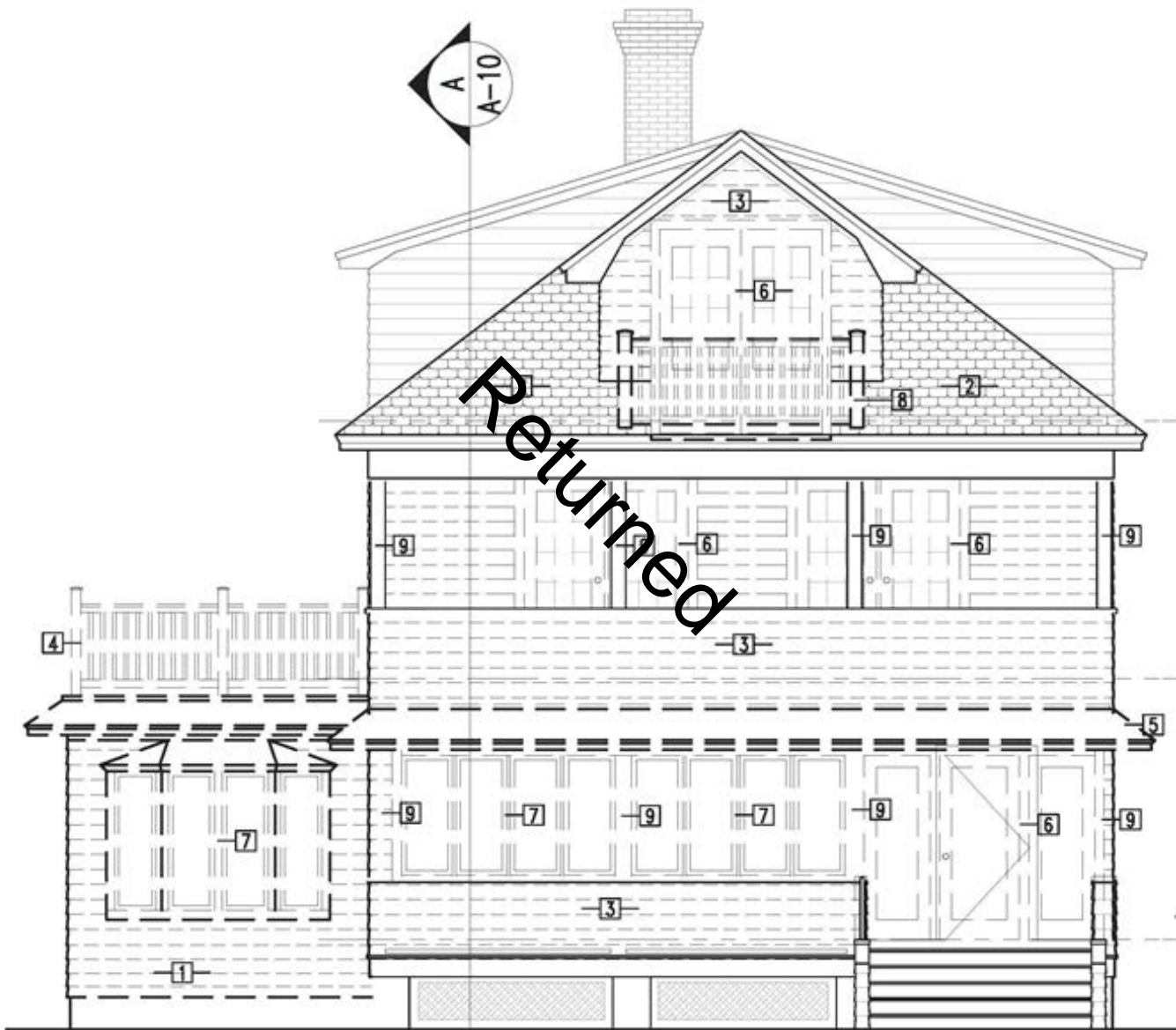


Figure 6. East Elevation showing conditions prior to restoration (ca. 2010)
(Detail, Drawing A5, Gensler 2011)

National Register of Historic Places Continuation Sheet

L. Ron Hubbard Residence
Ocean County, NJ

Section number Additional Documentation Page 10

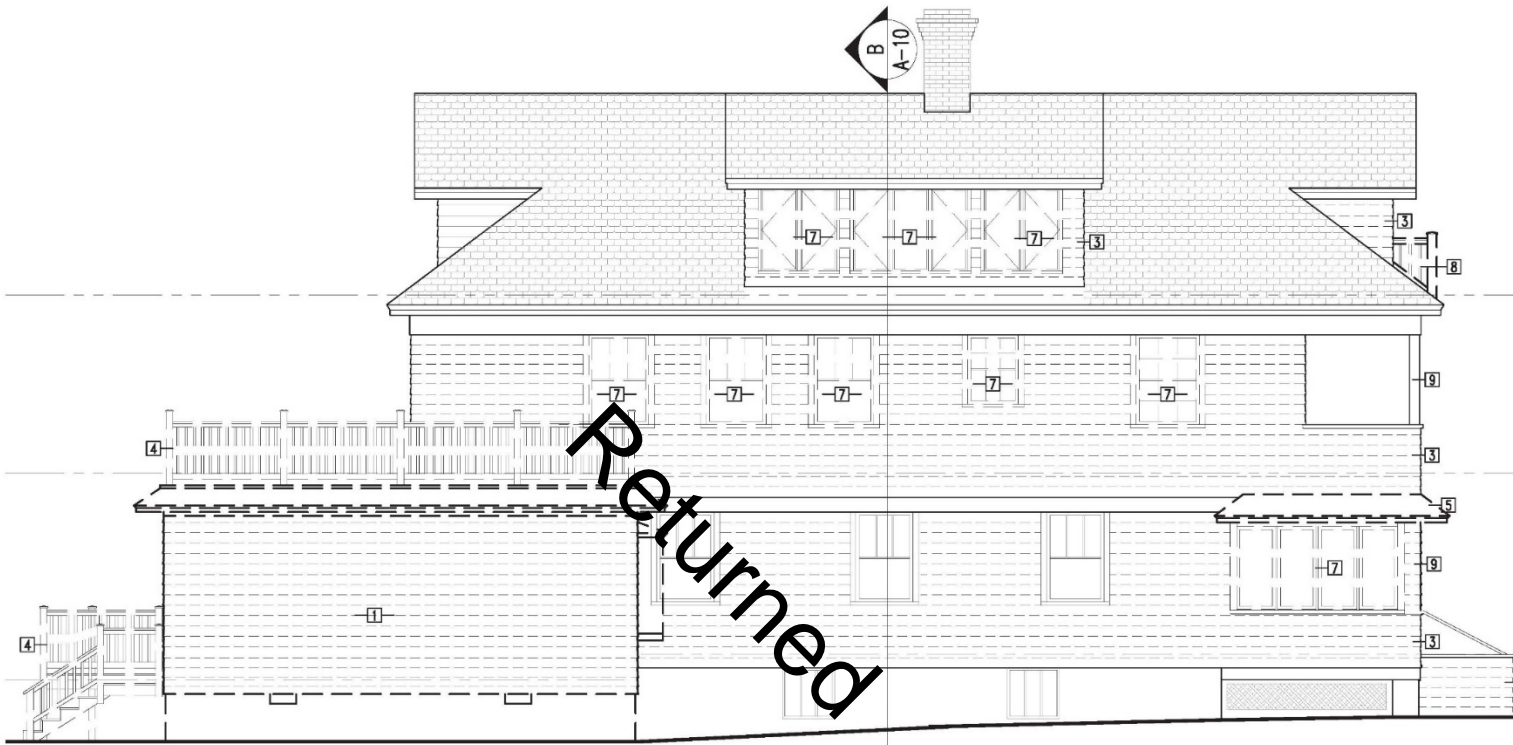


Figure 7. South Elevation showing conditions prior to restoration (ca. 2010)
(Detail, Drawing A5, Gensler 2011)

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

L. Ron Hubbard Residence
Ocean County, NJ

Section number Additional Documentation Page 11

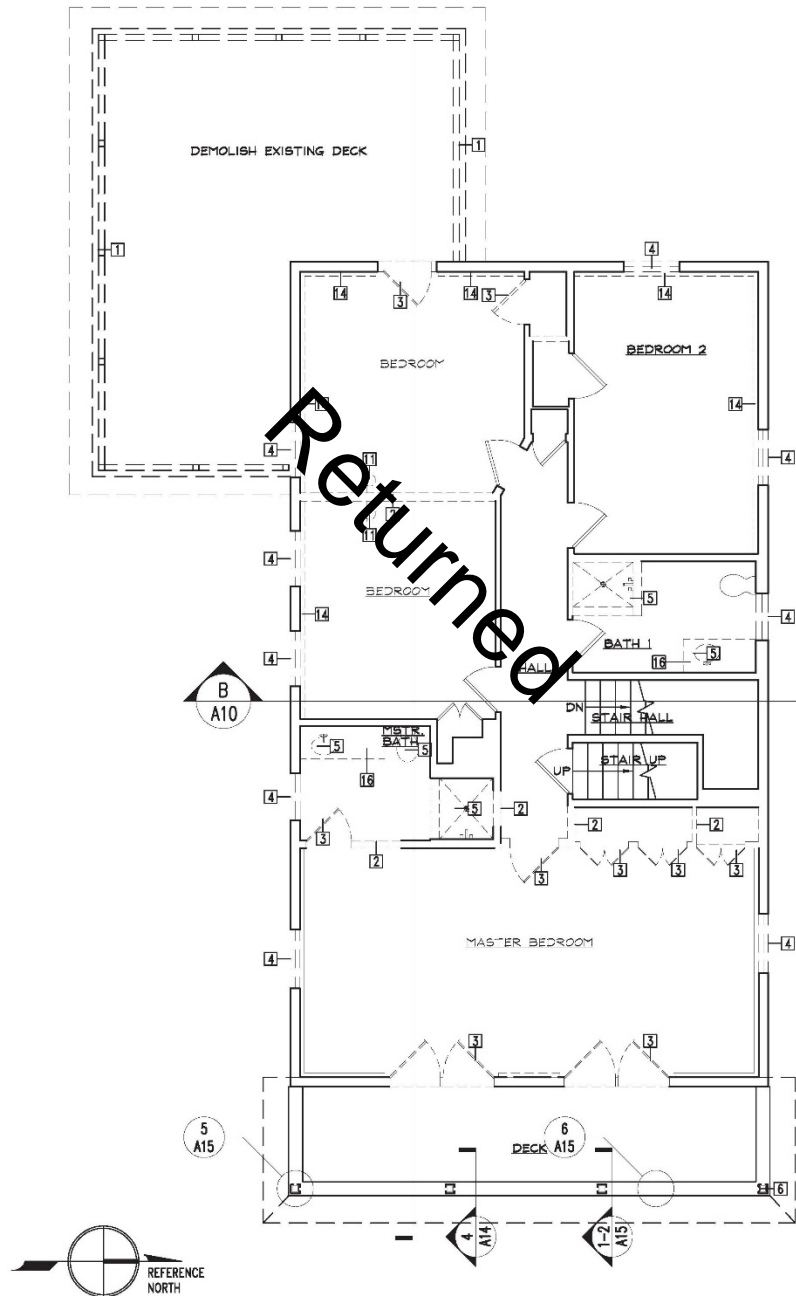


Figure 8. Second Floor Plan prior to restoration (ca. 2010) showing enlarged master bedroom at front and two bedrooms at rear (west) that now comprise the media room (Detail, Drawing A4, Gensler 2011)

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

L. Ron Hubbard Residence
Ocean County, NJ

Section number Additional Documentation Page 12



Historical Photograph 1. L. Ron Hubbard Standing in front of 666 East Avenue, ca. 1949
(Courtesy of Church of Church of Scientology International, Los Angeles, CA.)

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

L. Ron Hubbard Residence
Ocean County, NJ

Section number Additional Documentation Page 13



Historical Photograph 2. Front elevation of house prior to restoration (ca. 2010), showing enclosed porch, family room addition, and other alterations.

Courtesy of Church of Scientology International, Los Angeles, CA.

United States Department of the Interior
National Park Service

National Register of Historic Places Continuation Sheet

L. Ron Hubbard Residence
Ocean County, NJ

Section number Additional Documentation Page 14



Historical Photograph 3. Interior of porch prior to restoration, looking S.
Courtesy of Church of Scientology International, Los Angeles, CA.

Photo Locations (Exterior)

Resource Name: Hubbard, L. Ron Residence
Borough of Bay Head, Ocean County, NJ
NTS

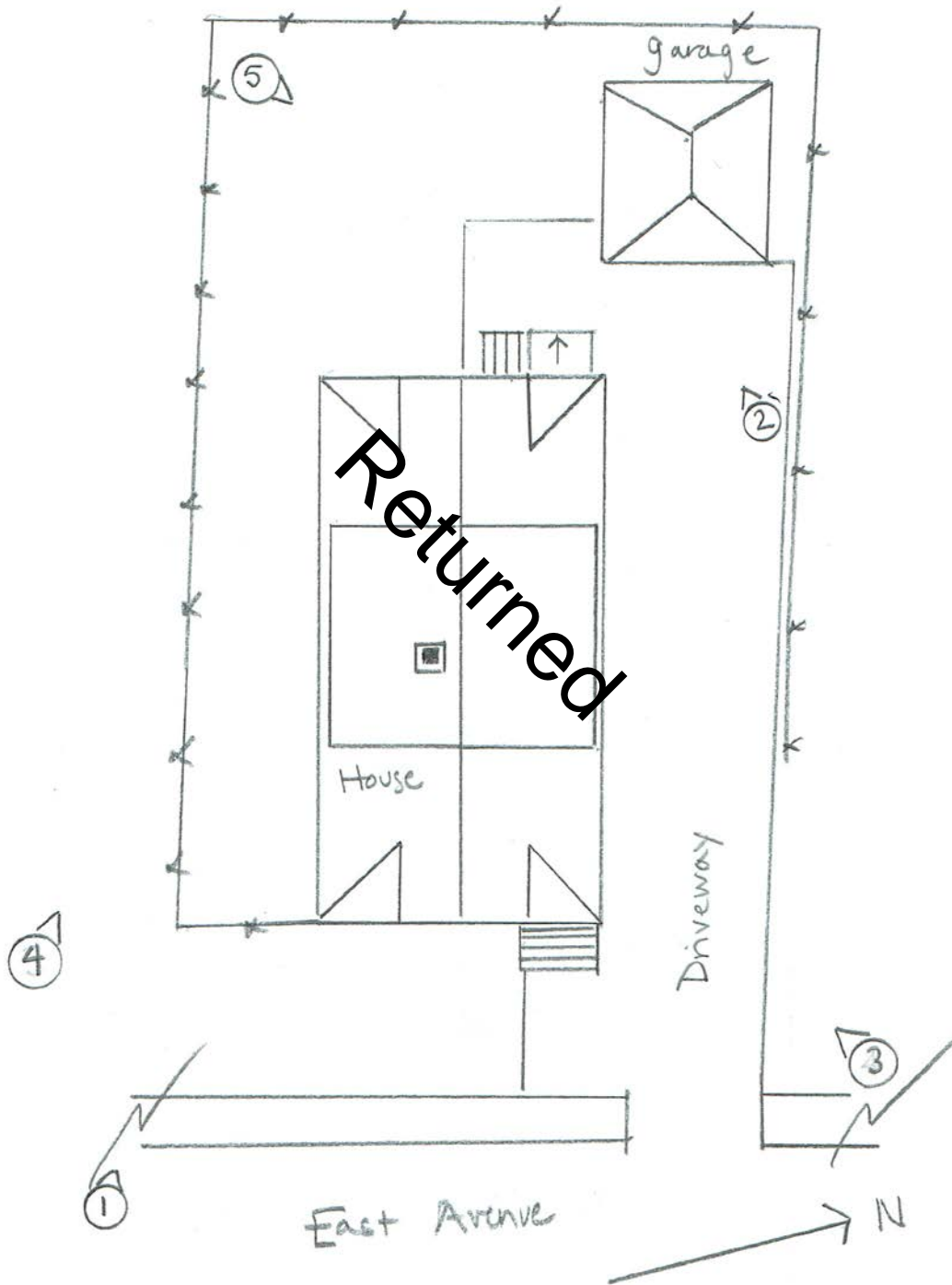
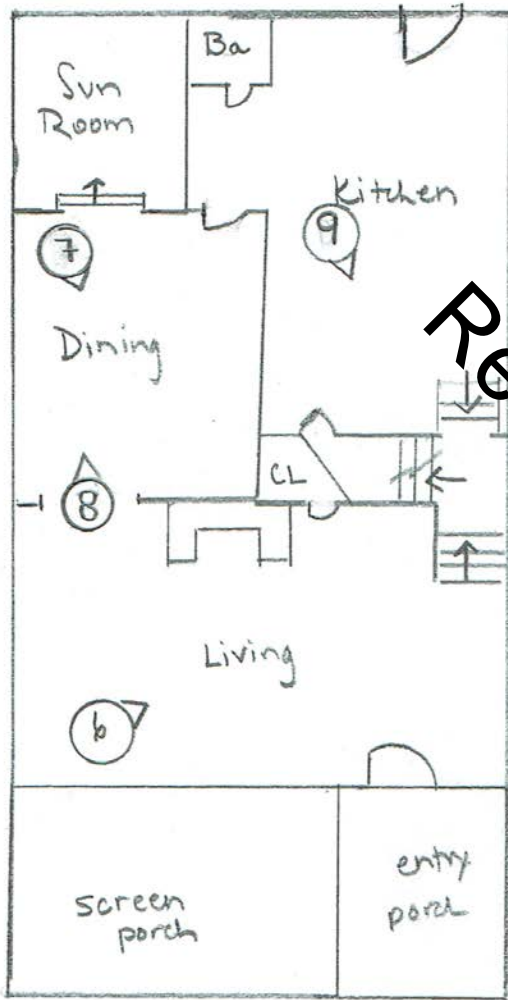
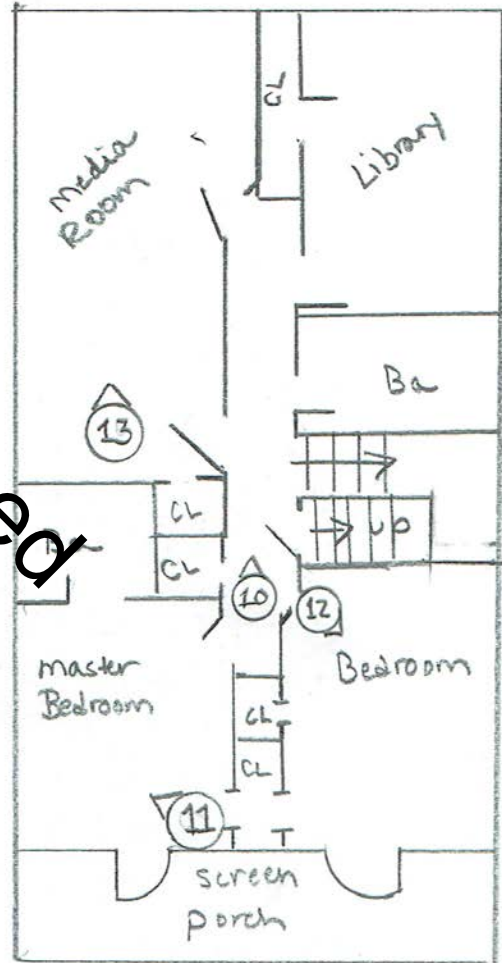


Photo Locations (Interior)

Resource Name: Hubbard, L. Ron Residence
Borough of Bay Head, Ocean County, NJ
NTS



First Floor



Second Floor

Returned

UNITED STATES DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICE

NATIONAL REGISTER OF HISTORIC PLACES
EVALUATION/RETURN SHEET

Requested Action:

Property Name:

Multiple Name:

State & County:

Date Received: 9/19/2017 Date of Pending List: 10/26/2017 Date of 16th Day: 11/13/2017 Date of 45th Day: 11/3/2017 Date of Weekly List:

Reference number:

Nominator:

Reason For Review:

- | | | |
|---------------------------------------|--|---|
| <input type="checkbox"/> Appeal | <input type="checkbox"/> PDIL | <input type="checkbox"/> Text/Data Issue |
| <input type="checkbox"/> SHPO Request | <input type="checkbox"/> Landscape | <input type="checkbox"/> Photo |
| <input type="checkbox"/> Waiver | <input checked="" type="checkbox"/> National | <input type="checkbox"/> Map/Boundary |
| <input type="checkbox"/> Resubmission | <input type="checkbox"/> Mobile Resource | <input type="checkbox"/> Period |
| <input type="checkbox"/> Other | <input type="checkbox"/> TCP | <input type="checkbox"/> Less than 50 years |
| | <input type="checkbox"/> CLG | |

Accept Return Reject 11/3/2017 Date

Abstract/Summary Comments:

Recommendation/ Criteria

Reviewer Lisa Deline Discipline Historian

Telephone (202)354-2239 Date 11/3/17

DOCUMENTATION: see attached comments : ~~No~~ see attached SLR : No

If a nomination is returned to the nomination authority, the nomination is no longer under consideration by the National Park Service.

**United States Department of the Interior
National Park Service
National Register of Historic Places
Comments
Evaluation/Return Sheet**

Property Name: L. Ron Hubbard Residence at Bay Head

Property Location: Bay Head Borough, Ocean Co., NJ

Reference Number: SG-1777

Date of Return: 11/9/17

Nomination Summary:

The property is being nominated under Criteria A and B as the site where L. Ron Hubbard wrote the manuscript for Dianetics: The Modern Science of Mental Health, a book that contains the guiding principles and techniques for the practice of Scientology. The property is being nominated at the national level for significance in literature, philosophy, and religion. The period of significance is 1949-1950.

Issues:

The argument for significance in literature and philosophy/religion has not been fully demonstrated to understand the impact of Hubbard's work. While national significance in literature is warranted under Criterion B, it is for the manuscript, Dianetics and not for his other 15 stories that were published while in residence at Bay Head. If the nomination is making the case for significance based on his overall career, then additional context is needed about other Hubbard sites in addition to the two previously listed National Register properties. The only truly justified significance for this property is the connection with Dianetics and its pivotal role in the development of his work/religion.

The nomination would benefit from organizing the details of Hubbard's literary contributions within the areas of philosophy and psychology—before, during, and after the publication of Dianetics. For example, how did this publication impact his work? How was the book promoted? And later, how did it contribute in the development of Scientology? In Section 8, page 4, under "Early Research on the

Mind,” the narrative provides some background for Hubbard’s interest in psychology during the late 30s, but as presented, it doesn’t explain why, in 1949, Hubbard would rent a place at Bay Head to write Dianetics. Why did Hubbard choose this place to write—was it for the calm and quiet to write? Was this a pattern in his writing career?

Further information would also be useful to understand the early philosophical/psychological directions that Hubbard was exploring and what led to developing his auditing techniques. What was happening during this time period that led Hubbard to write Dianetics? Presumably his earlier philosophical writings and counseling principles form the basis for Dianetics, what specifically were they? Are they now considered “tenets” in the practice of Scientology or does the book mainly explore “how to” administer auditing techniques?

At the time this manuscript was published, was it outlining a system of religious beliefs and practices or did this come later with the formation of the Church of Scientology? To what extent has the book Dianetics been modified from the original manuscript? If there were major modifications, what prompted these changes?

Technical Issues

To differentiate from Hubbard’s residence at Camelback, suggest modifying the historic name of this property to “L. Ron Hubbard Residence at Bay Head.”

In Section 3, the name of the State agency needs to be added.

Please contact me if you have any questions.

Lisa_Deline@nps.gov



State of New Jersey

DEPARTMENT OF ENVIRONMENTAL PROTECTION
NATURAL & HISTORIC RESOURCES
HISTORIC PRESERVATION OFFICE
MAIL CODE 501-04B
P.O. BOX 420
Trenton, NJ 08625-0420
TEL: # 609-984-0176 FAX: # 609-984-0578



PHILIP D. MURPHY
Governor

SHEILA Y. OLIVER
Lt. Governor

April 4, 2018

Lisa Deline
NPS – National Register
1849 C Street NW
Mail Stop 7228
Washington, DC 20240

Dear Ms. Deline:

The New Jersey Historic Preservation Office is re-submitting the National Register nomination for the L. Ron Hubbard Residence at Bay Head, in Ocean County, New Jersey - National Register reference number SG-1777, for National Register consideration. The nomination was returned for substantive and technical issues. All changes have been made in compliance with your recommendations.

If you have any further questions or comments, please contact Bob Craig of the Historic Preservation Office staff by email at bob.craig@dep.nj.gov or by phone at (609) 984-0541.

Sincerely,

Katherine J. Marcopul
Deputy State Historic
Preservation Officer

Attachments

KJM/kjc