

GOVERNMENT OF THE DISTRICT OF COLUMBIA  
HISTORIC PRESERVATION OFFICE



**HISTORIC PRESERVATION REVIEW BOARD**  
**APPLICATION FOR HISTORIC LANDMARK OR HISTORIC DISTRICT DESIGNATION**

New Designation   X   for: Historic Landmark        Historic District         
Amendment of a previous designation         
Please summarize any amendment(s)       

Property name Founding Church of Scientology, Washigton, D.C.  
*If any part of the interior is being nominated, it must be specifically identified and described in the narrative statements.*

Address 1812 19th Street, NW

Square and lot number(s) Square 109, Lot 30

Affected Advisory Neighborhood Commission ANC 2B

Date of construction 1904 Date of major alteration(s) N/A

Architect(s) Wood, Donn & Deming Architectural style(s) Beaux Arts Classicism

Original use Single Dwelling Present use Religious Museum and Offices

Property owner Heritage Properties International

Legal address of property owner 7051 Hollywood Blvd., Suite 100, Los Angeles, CA 90028

NAME OF APPLICANT(S) Heritage Properties International

*If the applicant is an organization, it must submit evidence that among its purposes is the promotion of historic preservation in the District of Columbia. A copy of its charter, articles of incorporation, or by-laws, setting forth such purpose, will satisfy this requirement.*

Address/Telephone of applicant(s) 7051 Hollywood Blvd., Suite 100, Los Angeles, CA 90028  
(323) 661-3524

Name and title of authorized representative Jane McNairn, Secretary of Heritage

Signature of representative Jane McNairn Date 29 January 2022

Name and telephone of author of application Debra A. McClane, Architectural Historian 804/233-3890

Date received             
H.P.O. staff

United States Department of the Interior  
 National Park Service

# National Register of Historic Places Registration Form

This form is for use in nominating or requesting determinations for individual properties and districts. See instructions in National Register Bulletin, *How to Complete the National Register of Historic Places Registration Form*. If any item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, architectural classification, materials, and areas of significance, enter only categories and subcategories from the instructions.

## 1. Name of Property

Historic name: Founding Church of Scientology, Washington, D.C.

Other names/site number: \_\_\_\_\_

Name of related multiple property listing:

N/A

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

## 2. Location

Street & number: 1812 19<sup>th</sup> Street, NW

City or town: Washington State: D.C. County: N/A

Not For Publication:  Vicinity:

## 3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act, as amended,

I hereby certify that this X nomination \_\_\_ request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60.

In my opinion, the property X meets \_\_\_ does not meet the National Register Criteria. I recommend that this property be considered significant at the following level(s) of significance:

X national \_\_\_ statewide \_\_\_ local

Applicable National Register Criteria:

X A X B \_\_\_ C \_\_\_ D

<p><b>Signature of certifying official/Title:</b> _____</p> <p><b>State or Federal agency/bureau or Tribal Government</b></p>	<p><b>Date</b></p>
<p>In my opinion, the property ___ meets ___ does not meet the National Register criteria.</p>	
<p><b>Signature of commenting official:</b> _____</p> <p><b>Title :</b> _____</p>	<p><b>Date</b></p> <p><b>State or Federal agency/bureau or Tribal Government</b></p>

Founding Church of Scientology, Washington, D.C.  
Name of Property

Washington, D.C.  
County and State

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#### 4. National Park Service Certification

I hereby certify that this property is:

- entered in the National Register
- determined eligible for the National Register
- determined not eligible for the National Register
- removed from the National Register
- other (explain:) \_\_\_\_\_

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Signature of the Keeper

Date of Action

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#### 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

Founding Church of Scientology, Washington, D.C.  
Name of Property

Washington, D.C.  
County and State

**Number of Resources within Property**

(Do not include previously listed resources in the count)

Contributing	Noncontributing	
<u>0</u>	<u>0</u>	buildings
<u>0</u>	<u>0</u>	sites
<u>0</u>	<u>0</u>	structures
<u>0</u>	<u>0</u>	objects
<u>0</u>	<u>0</u>	Total

Number of contributing resources previously listed in the National Register 1

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**6. Function or Use**

**Historic Functions**

(Enter categories from instructions.)

DOMESTIC: Single dwelling, Multiple dwelling

COMMERCE/TRADE: Professional

RELIGION: Religious Facility

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

**Current Functions**

(Enter categories from instructions.)

COMMERCE/TRADE: Professional

RELIGION: Religious Facility

\_\_\_\_\_  
\_\_\_\_\_

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**7. Description**

**Architectural Classification**

(Enter categories from instructions.)

LATE 19<sup>TH</sup> and 20<sup>TH</sup> CENTURY REVIVALS: Beaux Arts Classicism

\_\_\_\_\_

**Materials:** (enter categories from instructions.)

Principal exterior materials of the property: BRICK; STONE: Limestone

Founding Church of Scientology, Washington, D.C.

Washington, D.C.

Name of Property

County and State

## **Narrative Description**

(Describe the historic and current physical appearance and condition of the property. Describe contributing and noncontributing resources if applicable. Begin with a **summary paragraph** that briefly describes the general characteristics of the property, such as its location, type, style, method of construction, setting, size, and significant features. Indicate whether the property has historic integrity.)

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## **Summary Paragraph**

The three-story, brick-clad building at 1812 19<sup>th</sup> Street, NW, Washington, D.C., is one of six town houses designed by the architectural firm of Wood, Donn & Deming, with Waddy Butler Wood as its main designer.<sup>1</sup> The building, sited on Lot 30, Square 109, stands in the Dupont Circle neighborhood on the west side of 19<sup>th</sup> Street, NW, and north of S Street. The six buildings (1810-1820 19<sup>th</sup> Street, NW), constructed in 1904 by builder John N. Nolan for the local development firm of Davidson & Davidson, were executed in the eclectic American Beaux Arts architectural style that adapted details from a variety of styles including Classical, Mediterranean, Italianate, and Georgian. The buildings stand on concrete foundations, are of brick construction with limestone trim and details, and are covered by flat roofs behind false fronts (hipped and parapet). Only two of the six town houses, (1812 and 1818), feature Flemish gables at the front and the facades of the two buildings are largely mirror-images of each other. Within the row, the 1812 unit is the second building from the south.

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## **Narrative Description**

### **LOCATION AND SETTING**

The building at 1812 19<sup>th</sup> Street, NW (Square 109, lot 30) stands in the Dupont Circle neighborhood in northwest Washington, D.C. The building, which faces east, is set above the street level on a 27.5' x 85' lot with a paved alleyway at the back. A low concrete curb edges the east side of the raised front yard, which is planted with a large magnolia on the south, a crape myrtle to the north, and landscaped beds. Interviews conducted by church staff reveal that the magnolia tree was planted during the period of significance and replaced a mulberry tree that was removed due to the undesirable stains produced by fallen berries.<sup>2</sup>

The building is one of six town houses constructed on the west side of 19<sup>th</sup> Street, NW between S Street and Florida Avenue. Built as a single-family dwelling, the building is a contributing resource within the National Register of Historic Places (NRHP)-listed Dupont Circle Historic District (1978).<sup>3</sup> The district comprises residential and commercial buildings along streets that extend in all directions from Dupont Circle. Contributing district resources were constructed during the late-nineteenth and early-twentieth century and include large mansions, freestanding residences, and row- and town houses executed in a variety of architectural styles. Priced at \$17,000 each, well above the \$4,000-8,000 average cost of area rowhouses, the town houses at 1810-1820 19<sup>th</sup> Street, NW were built on speculation for upper middle-class professionals, legislators, and other prominent Washingtonians.<sup>4</sup> Many of the area's single-family residences have been converted to multi-family units or into offices, but the district retains much of its residential scale and character.

### **EXTERIOR**

This three-story plus full-basement town house stands on a limestone base, is clad with cream-colored, pressed hydraulic brick laid in a stretcher bond, and is covered by a flat roof with a front Flemish gable parapet with molded coping. The exterior walls are detailed with projecting rows of brick, corner quoins,

Founding Church of Scientology, Washington, D.C.

Washington, D.C.

Name of Property

County and State

recessed panels and segmental arches with keystones above window and door openings. Limestone details include horizontal banding, inset panels, lintels and sills, and a distinctive, classically-inspired second-story balcony that projects over the entry bay. Wooden trim was originally painted a sage green color. The balcony features a solid, recessed wall panel at the center with perforated star-patterned end blocks. Scrolled corbels support the balcony and the multi-part end pedestals are set atop scrolled bases with carved stone tassels and flat-topped pyramidal finials.

A stone-framed quatrefoil window with corner barbs in the gable-front end holds a blind opening; the shaped gable is detailed with wide, molded coping, corner piers topped with ball finials, and a centrally located round-topped faux bell tower. This element reflects the easy eclecticism that is often seen in Wood's designs. The shaped gable end is drawn from Jacobean architecture, while the quatrefoil is associated with Gothic ecclesiastical architecture and Spanish-Mediterranean residential designs.<sup>5</sup>

The single-leaf, wooden entrance door, recessed within the southernmost bay of the house, is topped by a semi-circular fanlight that holds leaded fish scale-shaped panes of glass. The opening is surrounded by a three-part arch with quoins on the sides. A replica of the original gas lamp projects from the north side of the opening.

Another distinctive element on the front façade is the two-story, three-sided bay window that encompasses the two northernmost bays of the house. The rooftop balcony of the window bay is accessed from the third floor by a set of French doors. Windows on the first-floor level of the bay hold one-over-one wooden sash with decorative panes in the upper sash and brick quoined borders. The center window on the first floor is detailed with a carved stone three-point arched lintel with a carved keystone. The horizontal stone band that extends along the bottom of the openings serves as a continuous sill. The side bay windows, and those on the second-floor level, are topped by two-row segmental arches with brick keystones.

Wood, Donn & Deming also uses similar bay windows as part of their design for The Bachelor Apartment House at 1737 H Street, NW, which was constructed in 1905.<sup>6</sup> The multi-story, three-sided bays on the front and side elevations of the apartment building serve as part of the overall architectural character and as a relief to the otherwise flat facade, but the bays were also a way to gain both additional interior space and natural light for buildings set close together on narrow urban lots. At 1812 19<sup>th</sup> Street, NW, the recessed basement entry on the north side of the building, entered through a metal gate set within a slate-roofed hyphen, also served the secondary function of a light court for side elevation windows.

The three-bay-wide rear (west) elevation holds nine-over-nine, wooden-frame sash windows that are symmetrically arranged on all three levels. The rear exterior brick walls have been painted. An engaged brick chimney rises off-center on the elevation. The one-story, shed-roofed former kitchen space, now an entry porch, holds a secondary entrance on the north side that opens out to a raised stoop. The area around the stoop and patio is enclosed by a wooden privacy fence. An exterior metal fire escape has been added to the rear elevation and paved parking spaces, accessed from the paved alley, are at the back of the building.

## INTERIOR

The development firm of Davidson & Davidson advertised their six new town houses as three-story buildings consisting of 12 rooms, including three baths and a cellar. Originally the interiors were lit with gas and electrical fixtures, heated with hot-water radiators and finished in white and natural mahogany.<sup>7</sup> In general, the floorplan of the house at 1812 is a side-passage plan featuring a staircase on the south side of the hall. The floorplan of 1810 is a mirror image of 1812 and although the other four buildings have not been inspected, it is assumed that they have the same pattern. The present floorplan of 1812 replicates the

Founding Church of Scientology, Washington, D.C.

Washington, D.C.

Name of Property

County and State

building's interior as it was during the period of significance (1956-1961), and is largely unchanged from the original plan.

#### First Floor

Period advertisements for the new town houses on 19<sup>th</sup> Street stated that the first floor held a reception hall (also denoted as parlor), library, dining room and the rear spaces of pantry, kitchen and laundry (the latter space available only on the 1816-1820 units).

The front entrance to 1812 19<sup>th</sup> Street, NW opens into a vestibule, and then into the foyer which also holds the staircase. The first floor consists of the reception room at the front, which overlooks the street through the bay window, and two connected rooms to the west. An enclosed hall at the back (west) of the vestibule leads to rear service areas, the back entrance, and the patio beyond. Finishes in the first-floor areas, as in the areas on the upper two floors, consist of wooden floors and tall wooden baseboards, gypsum board walls and ceilings, and molded wooden trim (chair rail, wall molding).

All spaces on the first floor are accessible from the hallway. A five-paneled door set within an angled wall accesses the parlor, now used as a reception room with historical displays. The fireplace in the northwest corner of the room is original and retains its mantel. The reception room connects to the former library (to the west) through a cased opening. A set of paneled, double-leaf doors also accesses the library from the hallway. At present, the room is used as a waiting room and as another display room. The north wall of the library is detailed with built-in bookcases and a fireplace with a flat molded shelf. The rear room, formerly the dining room, is entered from the library via a wide, encased opening and is detailed with full-height pilasters, baseboard, chair rail and wide crown molding. The fireplace on the north wall of the dining room is enframed by pilasters with a wooden framed panel above and a simple wooden surround with a bolection molding, side scrolls, and a shallow flat shelf. A set of three, six-over-one wooden sash windows on the west side of the room overlooks the rear patio. During Hubbard's tenure, this room served several functions including a lecture room and a chapel.

#### Second Floor

The stairs leading from the first floor turn to the north and lead to the second-floor landing and hallway. Originally, the second-floor spaces consisted of a living room, two bedrooms, and a bath. The bath remains in its original location at the southwest corner of the hallway. During the period of significance, the living room at the front (east) of the building was L. Ron Hubbard's office. The room is distinguished by the projecting bay at the front, which overlooks the street, and a fireplace set at an angle in the northwest corner of the room. The room is finished with wooden floors and baseboards, five-paneled wooden doors, and painted plaster walls; a majestic mural of the Teton mountain range, a gift to Hubbard from his secretary Mildred Deen, is hung on the south wall of the room. This space is connected to a former bedroom (the center room), which later housed the Hubbard Communications Office (HCO), the church organizational division of the Church of Scientology that is responsible for coordinating church operations and executive policy. Natural light enters the room from a pair of six-over-six windows that open onto the light court on the north side of the building. This room is finished with wooden floors, quarter-round moldings, and a four-inch baseboard. There are no wall moldings in the front or center rooms. The sole modification is the installation of modern recessed lights in the ceilings. The other former bedroom, the rear (west) room, currently known as the "Washingtonian Room," serves as a library and reading room for visiting Scientologists and has built-in bookcases. The wooden sash window on the west wall overlooks the alley behind the building, and a door accesses the exterior fire escape.

Founding Church of Scientology, Washington, D.C.

Washington, D.C.

Name of Property

County and State

### Third Floor

Originally, the third floor held four bedrooms and two baths. One bath is in the southwest corner of this floor. The other spaces on the floor, which retain their original configurations, are now used as a conference room and church offices. The conference room has built-in bookcases and a set of French doors that open onto the balcony atop the bay window in Hubbard's former office. The spaces are finished in a similar manner to other spaces on the first two floors. During the period of significance, these rooms were used as course rooms for the teaching of Scientology religious theory and practices.

### Basement

The basement was originally advertised as a cellar and was an unfinished/semi-finished space accessed only from the outside until the late 1970s when it was renovated into an apartment. The front (east) window, window well and interior stairs to the first floor were added at that time. At present, the front (east) rooms of the basement hold historical displays of Scientology artifacts, recording devices, and historical tapes of lectures. The rear (west) rooms of the basement include a caretaker suite and staff dining facilities. These spaces are accessed both by the interior staircase and by exterior entrances in the recessed light court on the north side of the building. Finishes include concrete and carpeted flooring and brick and gypsum-board walls.

### ALTERATIONS AND RENOVATION

Built as a single-family dwelling in 1904, 1812 19<sup>th</sup> Street, NW has also been used as a boarding house and since the late twentieth century as offices. In 1975, the 1810-1820 19<sup>th</sup> Street, NW row was part of a walking tour of Waddy B. Wood's architecture in the Kalorama area. The guidebook noted that "one of the six units houses offices of the Founding Church of Scientology, while another is a halfway house. The other houses are residences, but are no longer single-family homes. They are in fair to poor condition..."<sup>8</sup>

Information found in the Construction Building Permits and Technical Drawings in the District of Columbia Archives includes the original building application and permits for alterations and upgrades that took place at 1812 19<sup>th</sup> Street, NW during the late twentieth century. In 1976, Harold Robinson, the then owner, replaced the original plaster walls with gypsum board and upgraded the electrical system. The applicable permit noted that kitchens and baths also were refurbished at that time. In 1977, a new owner, Urban Bicentennial Co., installed a wooden fence at the back of the property. The plans for the project also included new window wells at the front and back of the building, as well as updates to the electrical and plumbing systems.<sup>9</sup>

During the period of significance, the Founding Church of Scientology leased both 1810 and 1812. Some church offices remained in the buildings through 1976. In 2003, the present owner, Heritage Properties International, a subordinate organization of the Church of Spiritual Technology, purchased both units and undertook a meticulous restoration of the buildings. At the time the original first floor of the 1812 19<sup>th</sup> Street, NW building remained nearly fully intact in layout, finishes, and architectural details. The existing room measurements and layouts were used to reconstruct the second and third-floor spaces, which also were confirmed through published floorplan sketches. Historical documents, including the original building permits and inspection slips, photographs, written descriptions, and interviews with staff members who worked in the building also provided information about furnishings, finishes, and layout of the rooms. At present, the floorplan of 1812 19<sup>th</sup> Street, NW reflects the plan of the house during the period of significance, with the exception of the basement, which has been finished and converted in part to a caretaker suite and staff dining facilities.

Except for the replacement roofing materials, the exterior elements on the 1812 building are original. Windows have been restored or replaced in kind with wooden-sash units. The French doors on the third



Founding Church of Scientology, Washington, D.C.  
Name of Property

Washington, D.C.  
County and State

floor that open from the conference room to the balcony are now fixed in order to maintain climate control. Floors and mantels in the building are original, and much of the original wooden trim is intact. Heating, cooling, and electrical systems have been upgraded to current code, but the original radiators have been retained.

Founding Church of Scientology, Washington, D.C.  
Name of Property

Washington, D.C.  
County and State

## 8. Statement of Significance

### Applicable National Register Criteria

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

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

### Criteria Considerations

(Mark "x" in all the boxes that apply.)

- A. Owned by a religious institution or used for religious purposes
- B. Removed from its original location
- C. A birthplace or grave
- D. A cemetery
- E. A reconstructed building, object, or structure
- F. A commemorative property
- G. Less than 50 years old or achieving significance within the past 50 years

Founding Church of Scientology, Washington, D.C.  
Name of Property

Washington, D.C.  
County and State

**Areas of Significance**

(Enter categories from instructions.)

RELIGION  
PHILOSOPHY  
\_\_\_\_\_  
\_\_\_\_\_

**Period of Significance**

1956-1960  
\_\_\_\_\_  
\_\_\_\_\_

**Significant Dates**

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

**Significant Person**

(Complete only if Criterion B is marked above.)

Hubbard, Lafayette Ronald (L. Ron)  
\_\_\_\_\_  
\_\_\_\_\_

**Cultural Affiliation**

N/A  
\_\_\_\_\_  
\_\_\_\_\_

**Architect/Builder**

Nolan, John N. (Builder)  
Wood, Waddy Butler (Wood, Donn & Deming) (Architect)  
\_\_\_\_\_

Founding Church of Scientology, Washington, D.C.

Washington, D.C.

Name of Property

County and State

**Statement of Significance Summary Paragraph** (Provide a summary paragraph that includes level of significance, applicable criteria, justification for the period of significance, and any applicable criteria considerations.)

The building at 1812 19<sup>th</sup> Street, NW, Washington, D.C., is eligible for listing in the NRHP under Criterion A in the areas of Philosophy and Religion as the site of the first organized church of the Scientology religion, the Founding Church of Scientology, Washington, D.C. (the “Founding Church”). From 1956 to 1961, the personal office of Scientology’s founder, Lafayette Ronald (L. Ron) Hubbard, and the first organizational offices of the Founding Church were located in the building, which was leased by the Church during that time. The first-floor multi-purpose room (former dining room) of the house was the site of the Scientology religion’s first marriage performed on December 20, 1958 by Hubbard, as Minister of the Founding Church. The second floor held Hubbard’s personal office where he wrote basic church administrative policies, conducted research, and implemented technical procedures. The second floor also held the Hubbard Communications Office, which was responsible for disseminating Hubbard’s recorded and transcribed lectures, religious training materials, and other Scientology religious publications to parishioners and Scientology churches throughout the world. Parishioners used the rooms on the third floor to study Scientology principles and practices. The building also housed formal departments where parishioners could participate in Scientology basic spiritual counseling, called the Hubbard Guidance Center, and the first “Scientology Academy,” the formal department where parishioners took part in advanced spiritual counseling.

The building also is eligible under Criterion B for its association with Hubbard, who had his personal office in the building from 1956 to 1961. It was here that Hubbard developed numerous technical advances in Scientological processes, presented over 400 religious lectures, and wrote nearly 1,200 letters that memorialize Scientology’s early years. At that time Scientology was a new religion recently founded by Hubbard, and he therefore spent a great deal of time working in the building to create an organizational structure for the new Church and develop extensive Scientology technology and epistemology. During this period Hubbard also authored several of the principal religious services and policy letters of the religion that continue to be basic to and used by all Scientology churches throughout the world today.

Hubbard moved to Washington, D.C. in 1955, and through 1961 while there he delivered a series of religious lectures, conducted an extensive advanced religious training course, and wrote numerous religious policies and publications. In late January 1961 he left Washington to give a series of lectures in South Africa. From there he travelled to Sussex, England, where he purchased an estate called “Saint Hill” that would serve as the worldwide training, management and dissemination point of Scientology for the next eight years, supplanting the Washington, D.C. office.<sup>10</sup> At Saint Hill, Hubbard began the most comprehensive and advanced Scientology religious training courses ever—the Saint Hill Special Briefing Course.

The building at 1812 19<sup>th</sup> Street, NW, constructed in 1904 as one of a six-unit town house development, was previously recognized for its architectural significance as a contributing resource in the NRHP-listed Dupont Circle Historic District (1978). The row of buildings also has been photographically documented in the Historic American Buildings Survey (HABS DC-415).<sup>11</sup>

Criteria Consideration A applies to the property since it is owned by a nonprofit, tax-exempt religious corporation, Heritage Properties International, a subordinate organization of the Church of Spiritual Technology, which is the Scientology church that owns the copyrights to all the Scientology Scripture and is responsible for preserving properties of historical significance to the religion. When it purchased the

Founding Church of Scientology, Washington, D.C.

Washington, D.C.

Name of Property

County and State

property in 2003, Heritage Properties International undertook a meticulous restoration of the building guided by historical drawings, documents, photographs and personal interviews with staff who worked in the building during the period of significance (1956-1961). Today, the building houses church offices and a retrospective exhibit of Hubbard's life and operations of the church that occurred at this site. Scientologists from around the world come to the house to study the early history of their religion and the work and legacy of their religion's Founder. The Founding Church no longer is located there and currently is at 1424 16<sup>th</sup> Street, NW, several blocks southeast of 1812 19<sup>th</sup> Street, NW.

The identified period of significance for the property extends from 1956 to 1961, the productive period during which the Founding Church and L. Ron Hubbard occupied this building, with Hubbard serving as the church's Executive Director. During the period of significance, 1812 19<sup>th</sup> Street, NW was the site of Hubbard's personal office and the offices of the Founding Church. (Hubbard initially worked in the adjacent building, 1810 19<sup>th</sup> Street, NW, but within a few months, he moved to the second floor of 1812.) While at this site, Hubbard developed important ecclesiastical structures and religious procedures and practices for the new religion, including a number of significant Policy Letters, Technical Bulletins and other Scientology publications.<sup>12</sup> The property is recommended as eligible on a national level as the home base of the worldwide Church of Scientology under Hubbard's direct leadership during the early period of what was to become a religion of national and international import.

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**Narrative Statement of Significance** (Provide at least **one** paragraph for each area of significance.)

*Criterion A: Philosophy, Religion*

The building at 1812 19<sup>th</sup> Street, NW, constructed in 1904 as a single-family dwelling, is significant for listing in the NRHP under Criterion A in the areas of Philosophy and Religion as the site of the home base of the worldwide Church of Scientology from 1956 through 1961, the period of significance. At the time, Scientology was a new religion, founded just six years earlier by L. Ron Hubbard following the publication of his seminal work, *Dianetics: The Modern Science of Mental Health (Dianetics)*. The book presented the findings of Hubbard's research on the mind and set forth his theory on how one's basic personality can become entangled with unconscious, destructive influences caused by past experiences (known in Scientology as engrams), and how auditing, a form of counselling based on principles and techniques detailed in *Dianetics* and subsequently one of Scientology's core religious services, could remove such influences. *Dianetics* entered the *New York Times* bestsellers list at #10 in June 1950; the book peaked at #4 in September and remained on the list for the remainder of the year.

By the fall of 1950, approximately 750 groups across the United States were practicing Dianetics techniques, and soon similar groups formed in other countries. During this period Hubbard discovered that many of the past experiences affecting the individuals he was auditing had occurred in previous, rather than current, lives. It was the isolation of this purely spiritual, "past life" element that prompted Hubbard to realize that he actually was working in the realm of religion, rather than science. Hubbard coined the term "Scientology" to refer to the procedures, principles, and theories he found relevant to this phenomenon. While Dianetics was a means by which one could understand the mind, Scientology provided a knowledge of life and one's existence as an eternal spiritual being.

Following this realization, Hubbard founded the Scientology religion. Formally established organizations and churches of Scientology soon followed. In 1951, for example, the Church of American Science, based on Dianetics principles, formed in Camden, New Jersey, and on February 18, 1954, the first Church of

Founding Church of Scientology, Washington, D.C.

Washington, D.C.

Name of Property

County and State

Scientology was established in Los Angeles, California. These were individual groups, not formally connected, however, and it was not until the Founding Church was incorporated in Washington, D.C. on July 4, 1955 that the religion had a formal, centralized organization. From then the Scientology religion has grown to approximately 11,000 churches, missions, and related groups in 167 countries worldwide. The formation of the Founding Church of Scientology, Washington, D.C. at 1812 19<sup>th</sup> Street, NW is of seminal importance to the Scientology religion because it was due to its effective ecclesiastical organizational structure that the religion was able to expand rapidly throughout the world during the late twentieth century.<sup>13</sup>

The property, thus, is associated with an important twentieth-century religion, and events there were instrumental to the religion's initial organization and growth. In recent decades, scholars in the field of religious history have undertaken significant studies focusing on Scientology as a new religion that provide objective and meaningful analyzes of the church, its beliefs, and practices. Some of the more recent of these studies include Hugh Urban's book *The Church of Scientology* (2011) and, with special significance to the subject property and others like it, Donald A. Westbrook's article "Walking in Ron's Footsteps: 'Pilgrimage' Sites of the Church of Scientology" published in *Numen* (2016), the journal of the International Association for the History of Religion. Westbrook's article presents an analysis of several Church of Scientology "landmark sites," including 1812 19<sup>th</sup> Street, NW, as physical locations that offer unique opportunities for educational and spiritual growth to church members and provide them the chance to retrace the chronological development of the religion.<sup>14</sup>

The property is significant in the area of philosophy since L. Ron Hubbard continued his research on the mind in these offices during the period of significance. In addition to developing basic church administrative policies at the 1812 19<sup>th</sup> Street, NW office, Hubbard also conducted research, produced numerous Technical Bulletins, and implemented technical procedures that continue to be practiced today. He accomplished a number of significant advances in developing Dianetics techniques while there, particularly with respect to auditing, and he also conducted extensive technical religious training sessions, refining those techniques to a higher level. The property also was the first location where someone other than Hubbard successfully used auditing techniques to bring another person to the state of "clear," that is, to the state where a person's subconscious is relieved of destructive influences from past experiences. This was a seminal event in the development of Scientology with both technical and religious significance for all followers of the religion.

*Criterion B: Lafayette Ronald (L. Ron) Hubbard*

The building at 1812 19<sup>th</sup> Street, NW is eligible for listing in the NRHP for its historical association with Lafayette Ronald (L. Ron) Hubbard (1911-1986), 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 his publication *Dianetics*. Beginning in the 1930s and continuing through the 1950s, Hubbard was a popular American literary figure due to his contributions to early-twentieth-century fiction and science fiction writing. In 1950, however, he gained added distinction with the success of *Dianetics*, the book in which he presented the results of his decades-long research on the mind.

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 major religions established in the twentieth century. Several secular studies on religion have documented his influence with regard to American religious history. In 2014, for example, *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.<sup>15</sup>

Founding Church of Scientology, Washington, D.C.

Washington, D.C.

Name of Property

County and State

As Hubbard's personal office, the property also is significant as the site most closely associated with this highly productive period of his literary life.<sup>16</sup> It was at this site that he developed the organizational and administrative foundations for the new religion of Scientology and continued his research on the mind, the refinement of Dianetic techniques, and produced technical training equipment and materials for parishioners.

*Criteria Consideration A: Religious Properties*

Because the building at 1812 19<sup>th</sup> Street, NW is owned by a religious organization, it must be evaluated under Criteria Consideration A. The building meets the requirements of the consideration because it derives its primary significance from its association with a historical event (Criterion A), the formation of the first church of the Scientology religion, and the site of the first Hubbard Communication Office (which is the ecclesiastical body responsible for disseminating the religion's Scripture, training courses, and other materials to parishioners and Scientology churches) and the first Scientology Academy (the department where parishioners participate in the some of the religion's most advanced spiritual counseling). The building also derives significance from its association with L. Ron Hubbard (Criterion B), who was a person important in religious history as a religious leader who formed a new religion (Scientology) in the late twentieth century. The building was previously recognized for its architectural significance (Criterion C) as a contributing resource in the NRHP-listed Dupont Circle Historic District (1978).

Although the adjacent property at 1810 19<sup>th</sup> Street, NW also was used by the Founding Church during the identified period of significance for course rooms, training areas and purely administrative tasks, it is not included with this nomination because the functions that occurred there were not as central to the original organization of the religion as those that occurred in 1812 19<sup>th</sup> Street, NW. Nonetheless, the building at 1810 19<sup>th</sup> Street, NW is listed in the NRHP as a contributing resource within the Dupont Circle Historic District in recognition of its architectural significance.

NARRATIVE STATEMENT OF SIGNIFICANCE  
CONSTRUCTION

Dupont Circle is one of seven circles in Pierre Charles L'Enfant's 1791 plan for Washington City. The area, however, remained undeveloped until the 1870s, when it became a fashionable residential neighborhood that included a variety of housing types for different income levels and businesses. Larger mansions were built along the avenues (Connecticut, Florida, Massachusetts, and New Hampshire) and some were used as seasonal dwellings for legislators and Washington's wealthy social community. In addition to the large mansions, modest (but substantial) rowhouses and town houses were built throughout the late nineteenth and early twentieth centuries that lined Dupont Circle's side streets. Such development fulfilled L'Enfant's vision of Washington as a "City of Neighborhoods." In the late-twentieth-century, many of the large dwellings became foreign embassies or headquarters for corporations and private organizations.<sup>17</sup>

The building at 1812 19<sup>th</sup> Street, NW has been previously listed in the NRHP as a contributing resource in the Dupont Circle Historic District (1978). Constructed in 1904 as one of six adjoined, single-family town houses, the building was later rented as furnished rooms (1920s and 1950s), and then was used for offices. The building's design is attributed to Waddy Butler Wood (1869-1944), the main designer for the Washington, D.C.-based architectural firm of Wood, Donn & Deming. Edmund Wilton Donn, Jr. (1868-1953), a Washington, D.C. native and the son of an architect, studied at the Boston Institute of Technology (now, Massachusetts Institute of Technology) and Cornell University before returning to Washington. He worked in the office of the Architect for the Capitol and the Supervising Architect, Department of the Treasury prior to joining Wood and Deming. Donn later became an authority on restoration of early American architecture and worked on important early preservation projects including the Octagon House.

Founding Church of Scientology, Washington, D.C.

Washington, D.C.

Name of Property

County and State

William I. Deming (1871-1939), also a Washington native, studied at Columbian University (now, George Washington University). Deming practiced structural engineering prior to joining Wood and Donn and in his later private practice worked on several important restoration projects. Wood, born in St. Louis, briefly attended the Virginia Agricultural and Mechanical College (now, Virginia Polytechnic Institute and State University) before leaving his studies to become a draftsman in Washington, D.C. Both as part of the firm and on his own, Wood gained a reputation for designing elegant residences in Washington, D.C., and large country estates in Virginia, in addition to designing numerous institutional and commercial buildings. The firm of Wood, Donn & Deming was formed in 1902 and dissolved in 1912, although Wood continued in private practice until 1941, and Donn & Deming continued their association until 1924.<sup>18</sup> Historian Pamela Scott notes that the large group of houses and rowhouses designed by the firm in a variety of architectural styles is “perhaps [Wood, Donn & Deming’s] greatest legacy.”<sup>19</sup>

Wood, Donn & Deming completed the design for 1810-1820 19<sup>th</sup> Street, NW for the local development firm of Davidson & Davidson, Co., which was founded in 1883 by H. Bradley Davidson, John C. Davidson, and Luther S. Fristoe. This development firm was involved in building many of Washington’s early apartment buildings (reportedly 100 such buildings), office buildings, rowhouses, and town houses, which were built on speculation and sold through a local real estate agent. The firm remained active through the late 1930s.<sup>20</sup>

During the first decade of the twentieth century, Davidson & Davidson developed the blocks bordered by 18<sup>th</sup> and 19<sup>th</sup> Streets NW and S Street and Florida Avenue with rows of residential units. John N. Nolan was the builder responsible for the six units at 1810-1820 19<sup>th</sup> Street, NW, including the subject property.<sup>21</sup> This team of architects, developer, and builder worked on other projects as well, including the three Colonial Revival townhouses constructed at 19<sup>th</sup> Street, NW and Vernon Street in the Kalorama neighborhood.

The design for 1810-1820 19<sup>th</sup> Street was included in the Twelfth Annual Exhibition of Architecture and Allied Arts (1905-1906), held at the T-Square Club of the Pennsylvania Academy of Fine Arts in Philadelphia. The design also was part of a multi-page profile of the firm’s work in *Architectural Record* (April 1906) and was featured in other industry magazines such as *The Brickbuilder* (November 1906).<sup>22</sup> Wood, Donn & Deming is recognized for its creative use of elements drawn from historical styles and interpreted for use on modern buildings, rather than executing exact replicas of historical buildings. As an example of American Beaux Arts, the dwellings at 1810-1820 19<sup>th</sup> Street, NW reflect the influence of several different styles including Classical, Mediterranean, Italianate, Tudor/Jacobean, and Georgian. At present, the row of houses remains intact and continues to reflect the houses’ historical appearance and character. Although many of the houses in the immediate area have been converted from residential use to commercial and professional uses, the street retains its residential feel.

Although not depicted on any drawings or referenced in any descriptions about the property, a former resident of 1810 19<sup>th</sup> Street, NW noted that the original town house development included stables along the alley at the back of the dwellings. The sole remaining stable is 1810 ½ 19<sup>th</sup> Street, NW, which in the late 1970s was in use as storage but has since been converted into a separate residence.<sup>23</sup>

#### EARLY OWNERS and RESIDENTS<sup>24</sup>

On July 19, 1906, the *Washington Post* carried an article stating that the former U.S. Senator from Arkansas and Chair of the Democratic National Committee, James K. Jones and his wife, Sue, had purchased the “fine new residence at 1812 Nineteenth Street” from the builder John H. Nolan. The article went on to note that “the consideration was \$17,500 and the deal was made by Liebermann & Hawn in connection with Davidson & Davidson.” On June 1, 1908, Senator Jones died at his 19<sup>th</sup> Street residence.<sup>25</sup>



Founding Church of Scientology, Washington, D.C.

Washington, D.C.

Name of Property

County and State

According to census and city directory records, Mrs. Jones remained at the house with her daughter at 1812 19<sup>th</sup> Street into the mid-1920s. Records also indicate that Mrs. Jones rented rooms to individuals during this time. Several individuals are listed at the address in directories and census records and are identified as “roomers.” These individuals were variously employed as a clerk, a teacher, a stenographer, and members of the U.S. Navy.

In 1925, Henry and Anne Suydam purchased the house at 1812 19<sup>th</sup> Street, NW. Suydam was a correspondent for the *Brooklyn Eagle* and the *Newark News*, and later served as the press secretary for U.S. Secretary of State John Foster Dulles. Anne wrote for the local newspapers *Washington Star* and *Washington Herald*. Henry Suydam died in 1936; Anne remained at the house with their son, Henry, Jr., until her death in 1939. Their son moved to Florida, where he died in 1966.

Between 1948 and 1950, a local chapter of the Acacia Fraternity owned the building at 1812 19<sup>th</sup> Street, NW.<sup>26</sup> Aubrey Burgess is listed as the chapter president and Robert Carter, Sr., is listed as the dean.

In 1950, the fraternity sold the building to Arnold Anthony Lanza, who rented furnished rooms in the building. When the Founding Church rented the property in 1956, the building was owned by Mable Emory. After that time, different corporate entities owned the property until 2003, when Heritage Management Company Limited (now Heritage Properties International) purchased the building.<sup>27</sup>

## L. RON HUBBARD

### *Early Life*

L. Ron 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 1911 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.<sup>28</sup>

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, such as China, the Philippines, Japan and Indochina. These trips exposed the young man to indigenous cultures, religions, and other stimulating encounters, which kindled his lifelong interests in religion, philosophy, psychology, languages, and photography. Ron Hubbard first visited Washington, D.C., as a youth in the early 1920s and returned in the 1930s as an engineering student at George Washington University. While a student, 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*.<sup>29</sup>

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 was 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

Founding Church of Scientology, Washington, D.C.

Washington, D.C.

Name of Property

County and State

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*.<sup>30</sup>

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 written under a variety of pseudonyms, were published 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.<sup>31</sup>

In 1938, John Wood Campbell, Jr. (1910-1971) became the editor of *Astounding Science Fiction (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 on embarking on this new endeavor he put aside those pursuits to encourage new writers in the field 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."<sup>32</sup> 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."<sup>33</sup> The period is generally viewed as beginning between 1938 and 1940 and extending to 1950 or 1960.

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. 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 throughout his literary career. 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."<sup>34</sup>

#### *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 conducted 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 techniques by which readers could apply his theories to produce a tangible benefit. His subsequent discoveries memorialized in *Dianetics* provided those techniques.

In May 1949, Hubbard moved to Elizabeth, NJ, where he rented the home of the James Kellogg family at 42 Aberdeen Road and there continued his writing and research. At the end of the summer season, the Kelloggs, who also owned a beach house in the resort community of Bay Head, NJ, returned to their home

Founding Church of Scientology, Washington, D.C.

Washington, D.C.

Name of Property

County and State

in Elizabeth, and over Labor Day weekend Hubbard moved to Bay Head property, basically switching places with the family.<sup>35</sup>

### *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 in which Hubbard had announced his research findings. 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 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 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.<sup>36</sup>

*Dianetics* was released on May 9, 1950 with the book launch party held at the Algonquin Hotel in New York City, famous for its long association with leading writers and other artists of the time.<sup>37</sup> 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.<sup>38</sup> 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.

### *Camelback, Philosophy and the Beginning of a New Religion*

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 and began training interested members of the public in auditing techniques. He also embarked on a series of nationwide lectures. However, all the while he continued to find time to write numerous articles and "technical bulletins" about Dianetics.

In March 1952, Hubbard moved to Phoenix, Arizona to be near his parents, who were spending the winter there, and took up residence in a house located one-half mile north of Camelback Road (5501 Tatum Boulevard). When he arrived in Phoenix Hubbard already was well known for his *Dianetics* publications. At the Camelback house, Hubbard found "respite from financial worry and, more important to me personally, I could myself relax enough to get some processing."<sup>39</sup> "Processing" (or "auditing") is the term he gave to the counseling techniques that are central to the practice of Dianetics and, subsequently, Scientology. Auditing is ministered by an "auditor" (from the Latin *audire*, to listen), an expert in the techniques of Dianetics and Scientology.

About the time of his move to Phoenix, Hubbard made what he considered to be a major breakthrough in his research into the human mind, when he discovered that many of the past experiences that affected his subjects' current behavior had occurred in previous lives. It was the isolation of this purely spiritual element that prompted Hubbard to realize that he actually was working in the realm of religion.<sup>40</sup> He decided to call the philosophical principles of human spirituality that he was developing "Scientology," a word he coined from Latin and Greek meaning "'the study of truth.' It comes from the Latin word *scio* meaning 'knowing in the fullest sense of the word' and the Greek word *logos* meaning 'study of'."<sup>41</sup>

Founding Church of Scientology, Washington, D.C.

Washington, D.C.

Name of Property

County and State

An intense period of work followed these advancements as Hubbard developed Scientology, both doctrinally and organizationally. By the fall of 1950 approximately 750 groups across the United States were applying the Dianetics techniques, and soon similar groups were formed in other countries. In 1953, a group in Camden, New Jersey, organized the Church of American Science, which was based on Dianetics, and on February 18, 1954, the first formal Church of Scientology was established in Los Angeles, California. However, these churches represented individual, local groups or units of congregations, rather than a formal organization of national or international scope. Although Hubbard communicated with these groups, and others, through the Hubbard Association of Scientologists International (HASI), a membership organization that Hubbard formed in 1952 to liaise with individuals and organizations that were practicing Scientology techniques. Although Hubbard provided interested individuals and groups with articles, bylaws, and other documents concerning church doctrine through HASI during this early period, the formal organization of the Scientology religion did not occur until his move to Washington, D.C. in 1955.

Scientology is unique among the world's religions "because it recognizes man as a spiritual being and provides a proven and workable path which, when walked, frees man from the travails of the past and enables him to achieve spiritual freedom and personal immortality."<sup>42</sup> Church of Scientology International reports millions of Scientologists worldwide and approximately 11,000 churches, missions and related groups in 167 countries.<sup>43</sup>

THE FOUNDING CHURCH of SCIENTOLOGY, WASHINGTON, D.C.

Hubbard's move to Washington, D.C. provided him with a centralized location from which he could establish a "home base" for Scientology as well as a location from which he could direct the religion's burgeoning worldwide expansion. A home base in the nation's capital also gave the new religion a chance to be near politicians of influence and centers of communication that could assist in fulfilling its goal of "spiritual egalitarianism."<sup>44</sup> Thus, on July 4, 1955—a date chosen for its national significance and the implied connection between Scientology and the American dream—the Founding Church of Scientology, Washington, D.C. was incorporated in Washington, D.C. At the time, church offices were housed at 1826 R Street, NW, but in 1956 Hubbard moved the offices to 1812 19<sup>th</sup> Street, NW, which was just around the corner and provided a larger space for the growing organization. The Founding Church leased both 1810 and 1812 19<sup>th</sup> Street and according to John Fudge, who became the Executive Director of the Founding Church in 1960, Hubbard initially set up his office in the first-floor dining room (west room) at 1810. In a recorded message Hubbard described the space:

I have now managed to move to the office at 1810, although mail should still come to 1812; and that's right next door. I have a very beautifully paneled office here: light blonde wood paneling and my big desk that I had in Arizona [Camelback]; have fireplace with a lovely frieze across the top of it and Donna [(Fisk) Reeve] has a nice room in which to work with all our files and everything, and we're separated out of the comm. lines of the Academy, which is quite important.<sup>45</sup>

But Hubbard did not like the 1810 location. As John Fudge recalled, "...he didn't like it because there were people walking past all the time and also it was right by...an alleyway and cars would drive past and so he decided to move his office next door to 1812 on the second floor..."<sup>46</sup> The location of the 1810 unit, which was the southern end unit of the row of houses, would likely have been very busy since it abutted the east-west alleyway between 19<sup>th</sup> and 20<sup>th</sup> streets. In his letters, Hubbard's preference for solitude and quiet when writing and conducting research was a common theme. For instance, while writing the manuscript for *Dianetics*, Hubbard leased the Bay Head, NJ, beach house between September 1949 and May 1950, which was the off-season at the seaside town and thus afforded a measure of solitude to the writer.<sup>47</sup>

Founding Church of Scientology, Washington, D.C.

Washington, D.C.

Name of Property

County and State

By late 1956 Hubbard relocated his office to the front room (former living room) on the second floor at 1812 19<sup>th</sup> Street, NW. As historical photographs show, Hubbard placed his desk near the bay window on the east side of the room and a floor to ceiling bookcase stood against the west wall near the entrance door from the hallway. A small, upholstered settee sat against the south wall, which held a majestic mural of the Teton mountain range that was a gift from secretary Mildred Deen. The original fireplace was located in the northwest corner of the room. Hubbard decorated his office with mementoes and gifts from his worldwide travels—masks from Africa, books from China, and a globe that was presented to him in 1960 by Scientologists attending the “State of Man Congress.”<sup>48</sup> Today, the original globe and its presentation plaque are on display in the office, which has been restored to its historical appearance during the time that Hubbard occupied it.

The Hubbard Communication Office, the Church organizational division responsible for coordinating church operations and executive policy, was adjacent to Hubbard’s personal office and was accessible via a door to the south. The convenience and efficiency created by this arrangement allowed the staff to facilitate distribution of training materials, transcribed lectures and other publications throughout the new organization.

As a way of easing the administration of the newfound church, Hubbard drafted the first of what would ultimately become volumes of administrative policies laying out the functions of the organization.<sup>49</sup> As William R. Runyon of the L. Ron Hubbard Foundation has pointed out, Hubbard designed the spatial layout and organization at both 1810 and 1812 19<sup>th</sup> Street, NW to reflect the flow of his “Organization Board,” which combined the initial board as presented in 1956 with the refinements of Hubbard’s later developed “Technical and Administrative Divisions” (April 1, 1957).<sup>50</sup> The operations undertaken in the buildings at 1810 and 1812 19<sup>th</sup> Street, NW reflected the structure and flow lines of the Organization Board through such features as office locations, a three-basket system of correspondence and communications, and central filing systems. The Administrative Division, housed in 1810 19<sup>th</sup> Street, NW, included procurement and general business operations. The Technical Division, housed in 1812 19<sup>th</sup> Street, NW, held Hubbard’s personal office, training and lecture spaces, the Hubbard Communications Office of the Americas, the first Hubbard Guidance Center, and the first Scientology Academy. It was here that Hubbard developed technical advances in Scientology auditing and other practices and authored several of the principal religious services and policy letters of the religion that continue to shape the church today. Among the significant advances made at the Founding Church were the first repetitive auditor Training Drills, which give parishioners the necessary skills to minister auditing services to others.<sup>51</sup>

In addition to accomplishing these technical advances while at the Founding Church, Hubbard also composed all of the church's principal religious services that are traditional with those of other religions, such as the Scientology marriage, funeral and naming ceremonies.<sup>52</sup> Hubbard performed the first Scientology marriage in the former dining room of the 1812 house, between Mildred Deen and John Galusha on December 20, 1958.

In the May 1960 issue of *Ability* magazine, which was published by the Hubbard Communication Office, Hubbard issued the following “Salute to the Central Organization”:

My hat is off to the Central Organization of Scientology in Washington, D.C. and to American Scientologists. My pride in them knows no bounds....

Central Organization buildings do not begin to suggest the amount of work that is being done here. Within the space of these buildings, 1812 and 1810 19<sup>th</sup> St., NW, is packed a wealth of expert technical assistance and willing service.

Founding Church of Scientology, Washington, D.C.

Name of Property

Washington, D.C.

County and State

And here one finds a fine, energetic, cheerful staff doing a fine job of getting the show on the road.<sup>53</sup>

As Westbrook notes, “one gains the sense that the office was in effect the epicenter of the Scientology universe. The hundreds of ‘Hubbard Communications Office Policy Letters’ and ‘Hubbard Communications Office Bulletins’ bearing the name Washington, D.C., remind visiting Scientologists of the site’s importance for the nascent church.”<sup>54</sup>

#### *Publications and Lectures during the Period of Significance*

Hubbard produced hundreds of letters, bulletins, and books while at the 1812 19<sup>th</sup> Street, NW office. The HCO taped, copied, transcribed and disseminated all of Hubbard’s lectures and also produced the manuals and bulletins he wrote, as well as *Ability* magazine, the monthly magazine Hubbard started in 1955 with articles of current interest to individual Scientologists. Among the other publications Hubbard completed during this period were *Straightwire: A Manual of Operation* (July 1955); *Scientology: The Fundamentals of Thought* (September 1956); *Problems of Work* (December 1956); *L. Ron Hubbard’s Professional Auditor Bulletins, Books 2, 3, 4, 5* (1956, 1958); *Scientology Training Course Manual: Field Validation and Hubbard Apprentice Scientologists* (1957); *Control and Mechanics of SCS [Start, Change, Stop]* (December 1957) and *Ceremonies of the Found Church of Scientology* (1959). Among the lectures delivered by Hubbard during this time, and tapes copied and transcribed by the HCO, were those given at the Anatomy of the Spirit of Man Congress (June 1955), the Academy of Religious Arts and Sciences (August and September 1955), Games Congress (August and September 1956), American Advanced Clinical Course Lectures (1956-1960), Organizational Series Lectures (October and November 1956), Anti-Radiation Congress (December 1956), Freedom Congress and Ability Congress (1957), Clearing Congress (1958), and several staff auditors conferences.<sup>55</sup> In addition, during this period Hubbard wrote, and the HCO produced, numerous Professional Auditor Bulletins, course training books, and Training Bulletins and Policy Letters, which conveyed specific technical and administrative messages respectively.<sup>56</sup>

These lectures, books, and course and training manuals all became required reading and study materials for those seeking to advance to higher Scientology levels. Hubbard's books are still in publication and his lectures are still available on recorded tape (now digital); some of his lectures also were videotaped/filmed. Hubbard gave his lectures in the first-floor lecture room (former dining room) at 1812 19<sup>th</sup> Street, NW, as well as at area institutions and the historic Shoreham Hotel on Calvert Street. Through the efficient operations of the HCO, the church could impart to its worldwide parishioners a complete understanding of Scientology theory and technique through these official training and study materials, which have become the foundational basis of the beliefs and practices of today's Scientology religious community.

The Founding Church of Scientology, Washington, D.C., at 1812 19<sup>th</sup> Street, NW, was the site of Scientology’s first administrative hub and fully formed auditing/training center. It is considered by Scientologists to be the “place of origin for our Church.”<sup>57</sup> Washington, D.C. played a very important role for much of Hubbard's life -- it figured prominently in his youth and collegiate years, and then became the site of a pivotal advancement in the organization of the new religion he founded and its worldwide expansion. As the first Executive Director of the Founding Church, Hubbard also continued to conduct research, develop new religious techniques, and refine his theories into the mind and spiritual life while working at this site.

Founding Church of Scientology, Washington, D.C.  
Name of Property

Washington, D.C.  
County and State

## INTEGRITY

The Founding Church of Scientology, Washington, D.C., 1812 19<sup>th</sup> Street, NW, retains a high level of overall integrity and exhibits significant elements of all aspects (location, design, setting, materials, workmanship, feeling, and association).

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 and study by individual Scientologists in order to provide inspiration for their 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.<sup>58</sup>

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. Ron Hubbard Landmark Sites, including the Founding Church of Scientology, Washington, D.C., 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.”<sup>59</sup>

As evidenced by historical photographs, drawings, and descriptions, the building at 1812 19<sup>th</sup> Street, NW retains its overall historical appearance both on the exterior and interior. The interior, while equipped with modern systems, retains its historical finishes and details and in character is much as it appeared during the period of significance. Historical displays of equipment, publications, and photographs related to L. Ron Hubbard’s life and work are set up in several of the rooms.<sup>60</sup> Uses of the spaces are generally maintained and are furnished with period pieces that replicate the appearance of L. Ron Hubbard’s office and that of the Hubbard Communications Office.

Although originally constructed as a single-family residence, the building at 1812 19<sup>th</sup> Street, NW has been used for offices at least since the mid-1950s, when the church leased it and 1810 19<sup>th</sup> Street, NW for its offices. The building retains the exterior appearance of a single-family dwelling and is one in a row of six town houses constructed in 1904. The streetscape maintains its residential character. The interior floor plan retains the original room layout, although the basement has been upgraded from an unfinished cellar to usable interior space. 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.

As the site of the formal organization of the first church of the Scientology religion, the Founding Church of Scientology, Washington, D.C., 1812 19<sup>th</sup> Street, NW is associated with a significant religious group that is under-represented in the NRHP.

## COMPARABLE PROPERTIES

Although the L. Ron Hubbard House in Camelback, AZ (listed in the NRHP in 2009), is revered as the birthplace of Scientology and where the system of Dianetics was first recognized as the basis from which a new religion developed, Scientologists identify the building at 1812 19<sup>th</sup> Street, NW as the place of origin for their church, the first “home base” for the church in the United States, even the world, and the site from

Founding Church of Scientology, Washington, D.C.

Washington, D.C.

Name of Property

County and State

which the religion began its unprecedented growth. In fact, the property is known as the "original home" of the Church of Scientology.

Other buildings that have been recognized and listed in the NRHP for their association with L. Ron Hubbard and Scientology are the L. Ron Hubbard House at Camelback, Maricopa County, Arizona (listed 2009), and the L. Ron Hubbard Residence at Bay Head, Ocean County, New Jersey (listed 2018). Hubbard resided at the Camelback House between 1952 and 1954, and the house was listed individually in the NRHP 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. The Bay Head house was found eligible on a national level under Criteria A and B in the areas of Religion and Philosophy, and for its association with Hubbard and his seminal work *Dianetics*. The Bay Head residence 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. The property illustrates the nationwide impact of these events during its identified Period of Significance (September 1949 to June 1950).<sup>61</sup>

Between 1955 and 1960, the building at 1812 19<sup>th</sup> Street, NW was the site of L. Ron Hubbard's personal office and the Hubbard Communications Office. No other building better illustrates the development of the new religion than this site. It was from this location that Scientology expanded into a worldwide religion, in part based upon the efforts of the communications offices and the dissemination of publications to those eager to join the church.



Founding Church of Scientology, Washington, D.C.  
Name of Property

Washington, D.C.  
County and State

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Founding Church of Scientology, Washington, D.C.

Washington, D.C.

Name of Property

County and State

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**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 # HABS DC-415/DC, WASH, 478

recorded by Historic American Engineering Record # \_\_\_\_\_

recorded by Historic American Landscape Survey # \_\_\_\_\_

**Primary location of additional data:**

State Historic Preservation Office

Other State agency

Federal agency

Local government

University

Other

Name of repository: District of Columbia, Historic Preservation Office; Library of  
Congress

**Historic Resources Survey Number (if assigned):** \_\_\_\_\_

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**10. Geographical Data**

**Acreeage of Property** .05 (2,338 sq. ft.)

Use either the UTM system or latitude/longitude coordinates

**Latitude/Longitude Coordinates**

Datum if other than WGS84: \_\_\_\_\_

(enter coordinates to 6 decimal places)

1. Latitude: 38.914596

Longitude: -77.043732

2. Latitude:

Longitude:

3. Latitude:

Longitude:

4. Latitude:

Longitude:

Founding Church of Scientology, Washington, D.C.

Washington, D.C.

Name of Property

County and State

**Or**

**UTM References**

Datum (indicated on USGS map):

NAD 1927 or  NAD 1983

- |          |           |           |
|----------|-----------|-----------|
| 1. Zone: | Easting:  | Northing: |
| 2. Zone: | Easting:  | Northing: |
| 3. Zone: | Easting:  | Northing: |
| 4. Zone: | Easting : | Northing: |

**Verbal Boundary Description** (Describe the boundaries of the property.)

The Founding Church of Scientology occupies Lot 30 of Square 109. The lot is bounded by 19<sup>th</sup> Street NW on the east; Lot 31, Square 109 on the south; Lot 29, Square 109 on the north; and an alley on the west.

**Boundary Justification** (Explain why the boundaries were selected.)

The boundaries of the Founding Church of Scientology, Washington, D.C., correspond with the property lines of Lot 30 of Square 109 and encompass the footprint of the original dwelling and lot.

---

**11. Form Prepared By**

name/title: Debra A. McClane, Architectural Historian  
organization: Private consultant, Debra A. McClane Architectural Historian  
street & number: 4711 Devonshire Road  
city or town: Richmond state: VA zip code: 23225  
e-mail: [dmccclane1@verizon.net](mailto:dmccclane1@verizon.net) telephone: 804/233-3890  
date: January 31, 2022

Founding Church of Scientology, Washington, D.C.  
Name of Property

Washington, D.C.  
County and State

### Additional Documentation

Submit the following items with the completed form:

- **Maps:** A **USGS map** or equivalent (7.5 or 15 minute series) indicating the property's location.
- **Sketch map** for historic districts and properties having large acreage or numerous resources. Key all photographs to this map.
- **Additional items:** (Check with the SHPO, TPO, or FPO for any additional items.)

### Photographs

Submit clear and descriptive photographs. The size of each image must be 1600x1200 pixels (minimum), 3000x2000 preferred, at 300 ppi (pixels per inch) or larger. Key all photographs to the sketch map. Each photograph must be numbered and that number must correspond to the photograph number on the photo log. For simplicity, the name of the photographer, photo date, etc. may be listed once on the photograph log and doesn't need to be labeled on every photograph.

### Photo Log

Name of Property: Founding Church of Scientology, Washington, D.C.

City or Vicinity: Washington, D.C.

County: N/A State: N/A

Photographer: Wayne Chasan for the Church of Spiritual Technology

Date Photographed: 2010

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

Photo DC\_Founding\_Church\_of\_Scientology\_01  
1 of 6 View of front (east) elevation, looking west

Photo DC\_Founding\_Church\_of\_Scientology\_02  
2 of 6 Reception Room, first floor, looking east. Note that room currently holds an exhibit presenting a retrospective look at Hubbard's life.

Photo DC\_Founding\_Church\_of\_Scientology\_03  
3 of 6 Lecture Room and Chapel, first floor, looking north

Photo DC\_Founding\_Church\_of\_Scientology\_04  
4 of 6 Hubbard's Office, second floor, looking east

Photo DC\_Founding\_Church\_of\_Scientology\_05  
5 of 6 Hubbard's Office, second floor, looking south

Photo DC\_Founding\_Church\_of\_Scientology\_06  
6 of 6 Hubbard Communication Office, second floor, looking east

Founding Church of Scientology, Washington, D.C.  
Name of Property

Washington, D.C.  
County and State

## ADDITIONAL DOCUMENTATION

### MAPS

- Location of 1812 19th Street, NW, depicted by star. Detail, USGS Topographic Map, Washington West, D.C.–MD.–VA. Quadrangle, 1965, Photorevised 1983.
- District of Columbia zoning map showing location of 1812 19th Street, NW.
- District of Columbia Office of Planning Property Quest map showing location of 1812 19th Street, NW, Square 109, Lot 30.

### FIGURES

1. Advertisement for row houses along 19th Street, NW. Source: The Washington Post, December 4, 1904, A4.
2. Page from “The Work of Wood, Donn & Deming, Washington, D.C.” featuring the 19<sup>th</sup> Street, NW row houses. Source: *Architectural Record*, Vol. 19 (April 1906).
3. Photograph and Floor Plans of Wood, Donn & Deming’s “Row of Houses” on 19<sup>th</sup> Street, NW. Source: *The Brickbuilder*, Vol. XV No. 11 (Nov 1906).
4. View of 1812 19<sup>th</sup> Street, NW, ca. 1955. Courtesy of Church of Scientology International, Los Angeles, CA.
5. Staff in front of 1812 19<sup>th</sup> Street, NW, ca. 1955. Courtesy of Church of Scientology International, Los Angeles, CA.
6. L. Ron Hubbard in his second-floor office at 1812 19<sup>th</sup> Street, NW, ca. 1956. Courtesy of Church of Scientology International, Los Angeles, CA.
7. L. Ron Hubbard standing in front of Teton Mountain mural in his second-floor office at 1812 19<sup>th</sup> Street, NW, ca. 1956. Courtesy of Church of Scientology International, Los Angeles, CA.
8. Secretary Mildred Deen in the Hubbard Communications Office, second floor, 1812 19<sup>th</sup> Street, NW, ca. 1956. Courtesy of Church of Scientology International, Los Angeles, CA.
9. L. Ron Hubbard officiating at the first Scientology marriage ceremony of Mildred Deen and John Galusha in the Chapel (also Lecture Room) at 1812 19<sup>th</sup> Street, NW, on December 20, 1958. Courtesy of Church of Scientology International, Los Angeles, CA.
10. Meeting in Lecture Hall, 1812 19<sup>th</sup> Street, NW, ca. 1958. Courtesy of Church of Scientology International, Los Angeles, CA.
11. L. Ron Hubbard on the balcony outside of his second-floor office at 1812 19<sup>th</sup> Street, NW, ca. 1958. Courtesy of Church of Scientology International, Los Angeles, CA.
12. Photograph of Row Houses on 19<sup>th</sup> Street, NW. 1812 is second building from the left. Source: Library of Congress, Historian American Building Survey, Jack E. Boucher, Photographer, April 1975.

**Paperwork Reduction Act Statement:** This information is being collected for nominations 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.460 et seq.). We may not conduct or sponsor and you are not required to respond to a collection of information unless it displays a currently valid OMB control number.

**Estimated Burden Statement:** Public reporting burden for each response using this form is estimated to be between the Tier 1 and Tier 4 levels with the estimate of the time for each tier as follows:

- Tier 1 – 60-100 hours
- Tier 2 – 120 hours
- Tier 3 – 230 hours
- Tier 4 – 280 hours

The above estimates include time for reviewing instructions, gathering and maintaining data, and preparing and transmitting nominations. Send comments regarding these estimates or any other aspect of the requirement(s) to the Service Information Collection Clearance Officer, National Park Service, 1201 Oakridge Drive Fort Collins, CO 80525.

United States Department of the Interior  
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### National Register of Historic Places Continuation Sheet

Founding Church of Scientology
Name of Property
Washington, D.C.
County and State
N/A
Name of multiple listing (if applicable)

Section number Additional Documentation Page 29



Location of 1812 19<sup>th</sup> Street, NW, depicted by star.

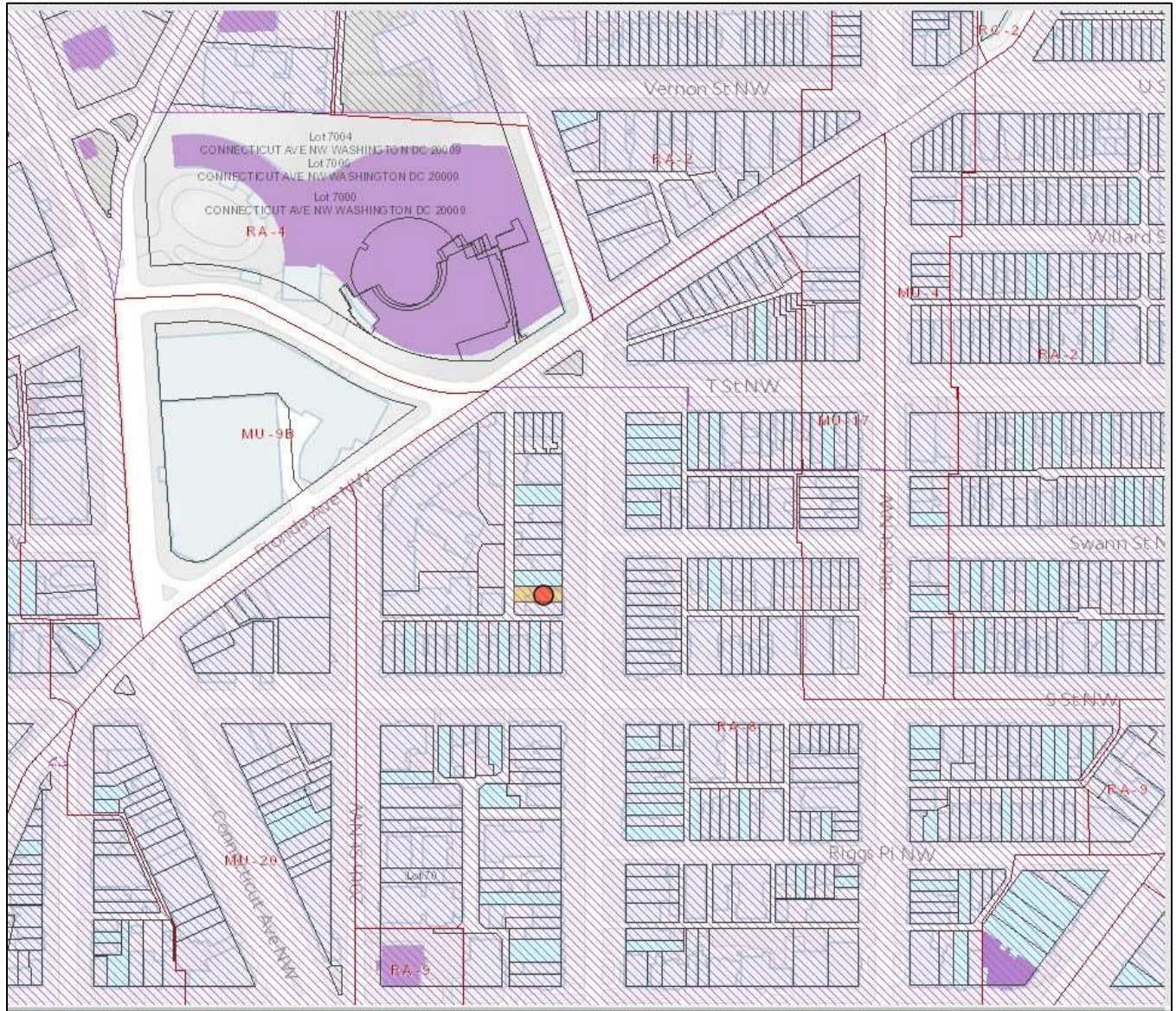
Detail, USGS Topographic Map, Washington West, D.C.-MD.-VA. Quadrangle, 1965, Photorevised 1983.

United States Department of the Interior  
National Park Service

# National Register of Historic Places Continuation Sheet

Name of Property	Founding Church of Scientology
Washington, D.C.	
County and State	
N/A	
Name of multiple listing (if applicable)	

Section number Additional Documentation Page 30



District of Columbia zoning map showing location of 1812 19<sup>th</sup> Street, NW. Hatching indicates area is within the Dupont Circle Historic District.

Accessed online at: <https://maps.dcoz.dc.gov/zr16/#l=20&x=576473.1502&y=4709445.680300001&mms=24!21!22!4!2!1!8!11>

United States Department of the Interior  
National Park Service

### National Register of Historic Places Continuation Sheet

Founding Church of Scientology
Name of Property
Washington, D.C.
County and State
N/A
Name of multiple listing (if applicable)

Section number Additional Documentation Page 31



District of Columbia Office of Planning Property Quest map showing location of 1812 19<sup>th</sup> Street, NW, Square 109, Lot 30. Property is outlined.

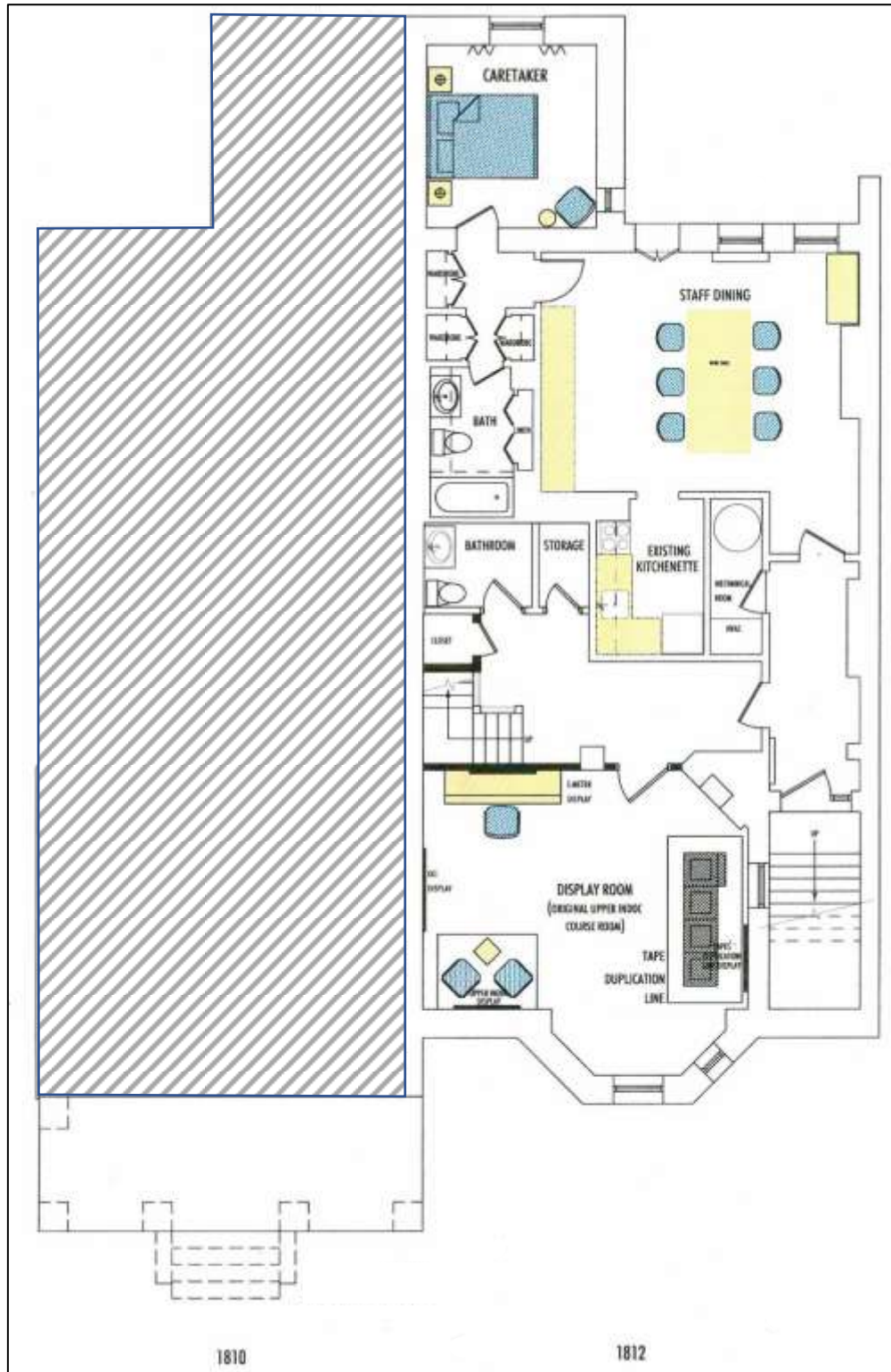


United States Department of the Interior  
National Park Service

National Register of Historic Places  
Continuation Sheet

Founding Church of Scientology
Name of Property
Washington, D.C.
County and State
N/A
Name of multiple listing (if applicable)

Section number Additional Documentation Page 32



Basement Floor

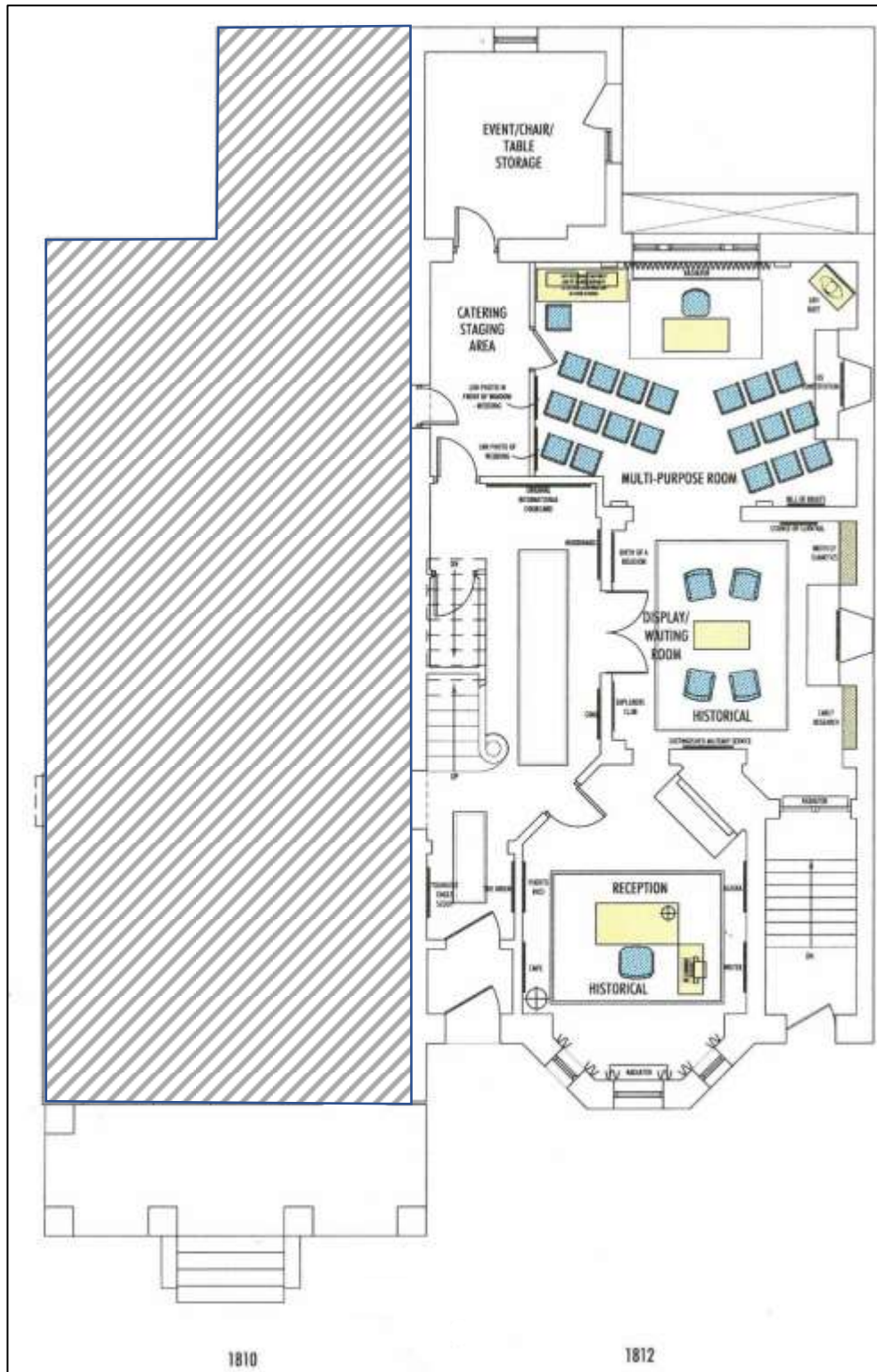
Courtesy of Church of Scientology International, Los Angeles, CA.

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National Park Service

# National Register of Historic Places Continuation Sheet

Founding Church of Scientology
Name of Property
Washington, D.C.
County and State
N/A
Name of multiple listing (if applicable)

Section number Additional Documentation Page 33



First Floor

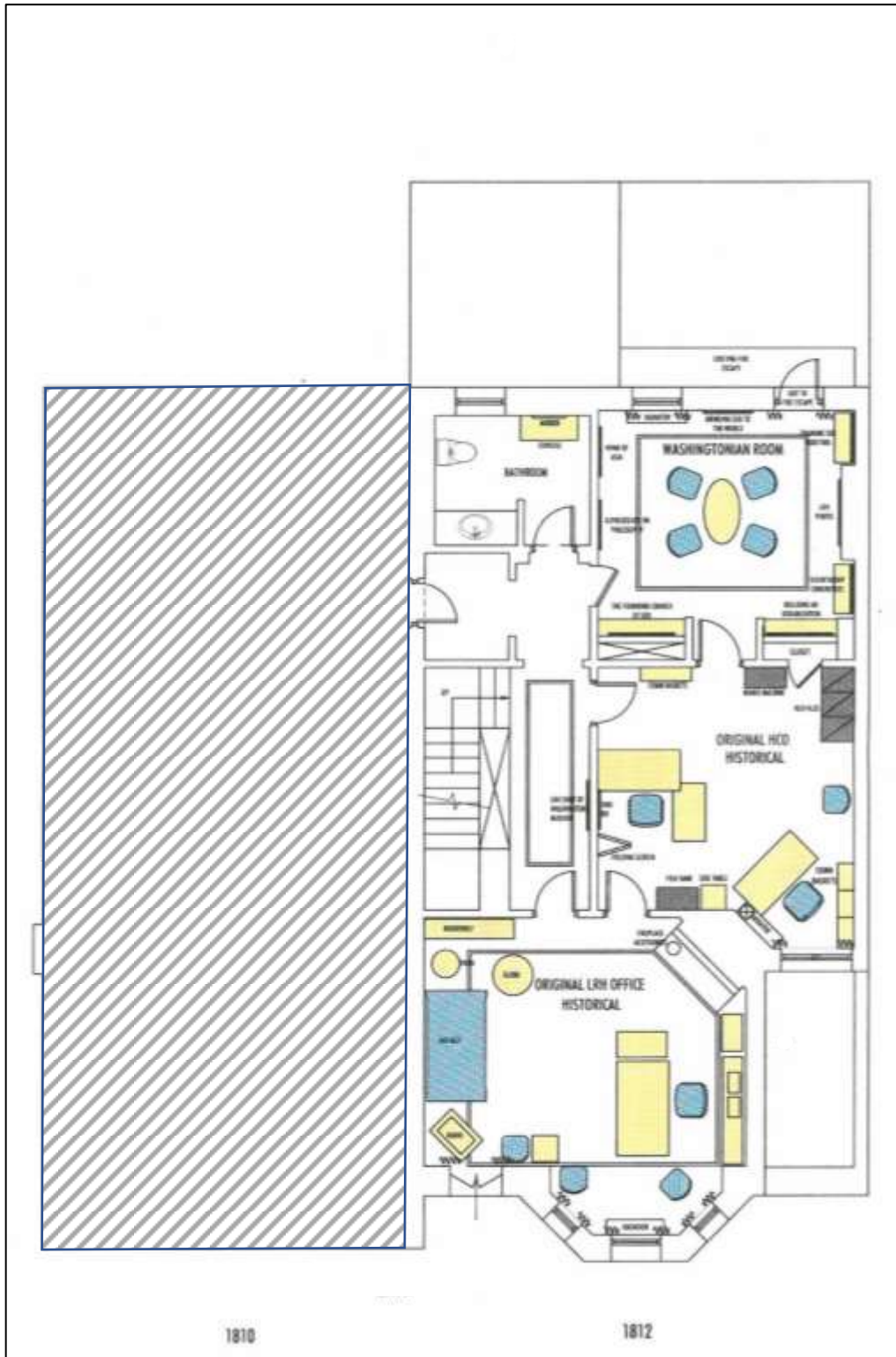
Courtesy of Church of Scientology International, Los Angeles, CA.

United States Department of the Interior  
National Park Service

National Register of Historic Places  
Continuation Sheet

Founding Church of Scientology
Name of Property
Washington, D.C.
County and State
N/A
Name of multiple listing (if applicable)

Section number Additional Documentation Page 34



Second Floor

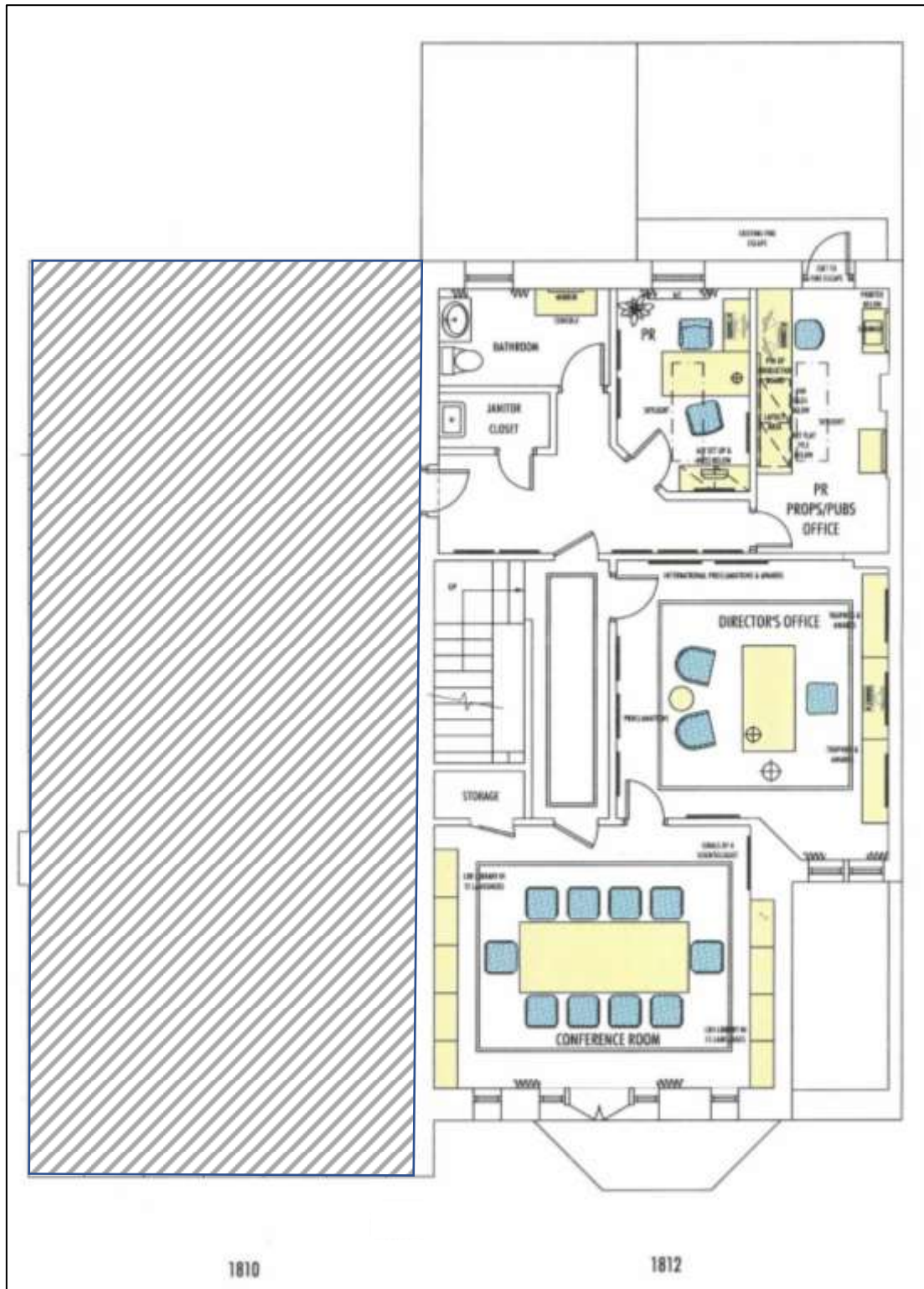
Courtesy of Church of Scientology International, Los Angeles, CA.

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### National Register of Historic Places Continuation Sheet

Founding Church of Scientology
Name of Property
Washington, D.C.
County and State
N/A
Name of multiple listing (if applicable)

Section number Additional Documentation Page 35



Third Floor

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

United States Department of the Interior  
National Park Service

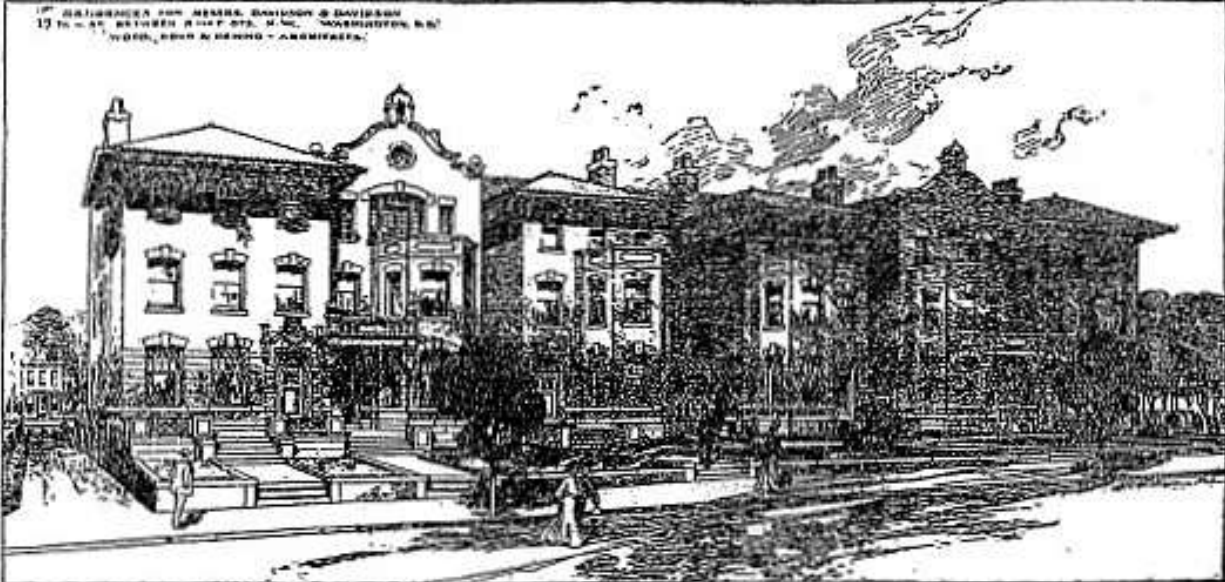
National Register of Historic Places  
Continuation Sheet

Founding Church of Scientology
Name of Property
Washington, D.C.
County and State
N/A
Name of multiple listing (if applicable)

Section number Additional Documentation Page 36

# These Beautiful Houses,

**Nos. 1804, 1806, 1808, and 1810 Nineteenth St. N.W.,**



**Lots 27½ Front Each by 85 Feet to 15-foot Alley.**

Houses contain 12 rooms and 3 baths, pantries, cellar, &c.; hot-water heat, gas and electric light; mantels and fixtures especially designed; all rooms large and well lighted.

1st Floor—Reception Hall, drawing-room, library, dining-room, pantry, kitchen, and laundry.

2d Floor—Sitting-room, two bedrooms, and bath.

3d Floor—Four bedrooms and two baths.

Houses finished in white and mahogany. Thoroughly unique and modern.

Price, \$17,000 each; terms arranged to suit purchaser.

**By DAVIDSON & DAVIDSON,**  
**1413 C Street Northwest.**

Figure 1. Advertisement for row houses along 19<sup>th</sup> Street, NW.  
Source: *The Washington Post*, December 4, 1904, A4

United States Department of the Interior  
National Park Service

National Register of Historic Places  
Continuation Sheet

Founding Church of Scientology
Name of Property
Washington, D.C.
County and State
N/A
Name of multiple listing (if applicable)

Section number Additional Documentation Page 37

*THE WORK OF WOOD, DONN & DEMING.* 251

situated on a singular, bow-shaped lot formed by the junction at an obtuse angle of Twentieth street and Florida avenue. It measures from end to end 336 feet, is three stories in height and shows a red-tiled roof and green trimmings. Its notable features are its general picturesqueness, its roof garden and its plan. Three tiers of apartments, some one and some two stories in height, radiate from a main front hall and are approached by

and since the erection of the pergola it may be questioned whether or not the central member has sufficient elevation for the purpose of emphasis and poise. But these are the incidents, not the substance, of the design, and, though they mitigate the value of its objective form, they do not trespass upon its intrinsic merit.

Of the residence built, on Columbia Road, for Mr. C. A. Douglas, one can



**ROW OF RESIDENCES ON NINETEENTH STREET.**  
Washington, D. C. Wood, Donn & Deming, Architects.

a single staircase. All the rooms open either on the street or on triangular, unenclosed courts, and are light and airy. The building is clever and interesting, but less studied and more open to adverse criticism than much of the firm's work. The gables are, for example, rather light, in proportion to the façade, and distinctly choked by the clasp of the overhanging cornice; the left wing does not terminate entirely satisfactorily,

speak with more unqualified appreciation. Likewise fashioned after the Spanish type, it is particularly well adapted to present needs. It faces east and is elevated from the roadway by a five-foot terrace. In height it is but two stories and an attic; in width two rooms and a hall. The façade, warm gray stucco of a fine texture, is dignified and simple; the entrance notably hospitable and impressive. The unique feature of the de-

Figure 2. Page from "The Work of Wood, Donn & Deming, Washington, D.C." featuring the 19<sup>th</sup> Street, NW row houses. Source: *Architectural Record*, Vol. 19 (April 1906).

United States Department of the Interior  
National Park Service

### National Register of Historic Places Continuation Sheet

Founding Church of Scientology
Name of Property
Washington, D.C.
County and State
N/A
Name of multiple listing (if applicable)

Section number Additional Documentation Page 38

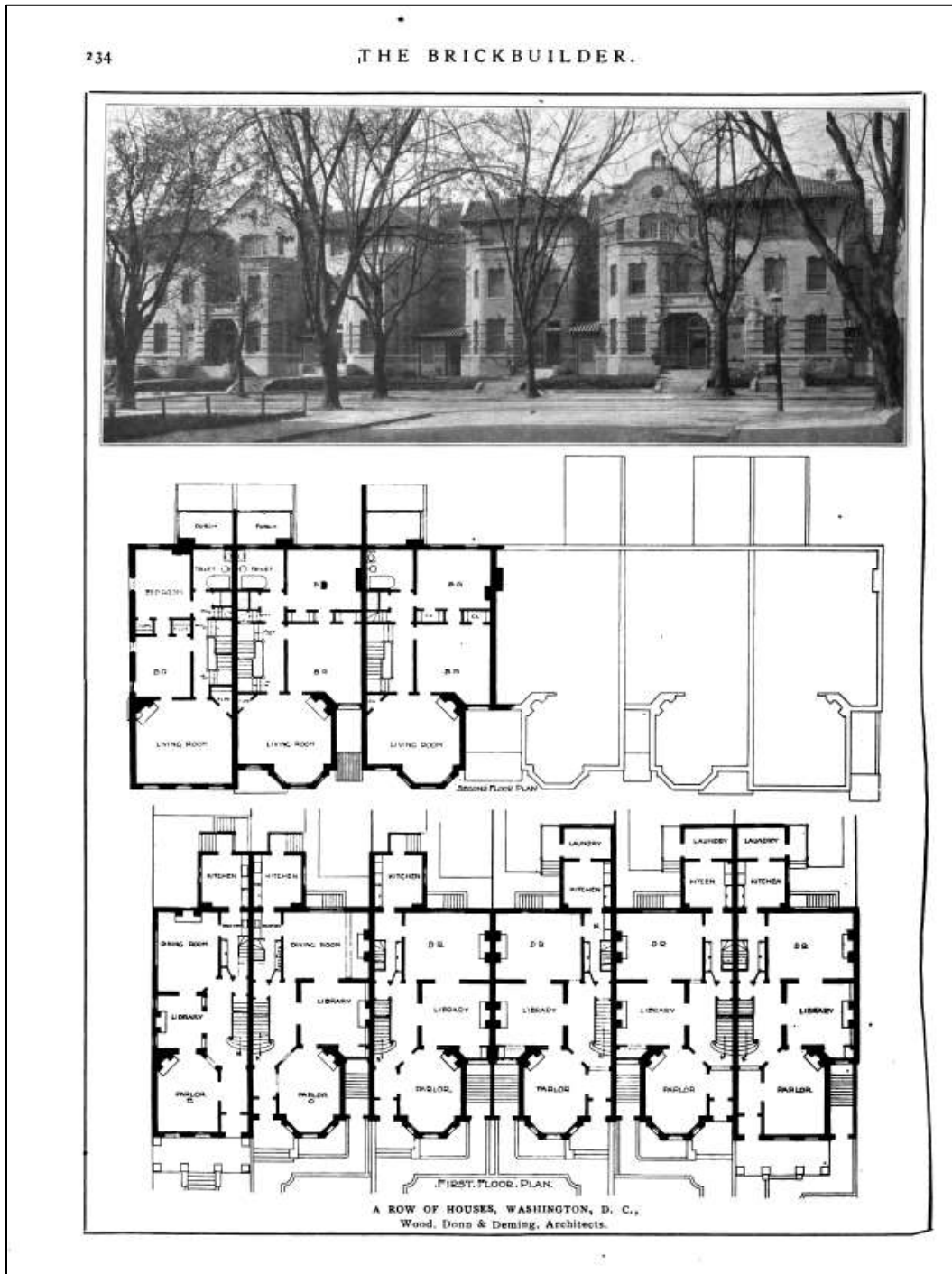


Figure 3. Photograph and Floor Plans of Wood, Donn & Deming’s “Row of Houses” on 19<sup>th</sup> Street, NW.  
Source: *The Brickbuilder*, Vol. XV No. 11 (Nov 1906).

United States Department of the Interior  
National Park Service

**National Register of Historic Places  
Continuation Sheet**

Founding Church of Scientology

Name of Property  
Washington, D.C.

County and State

N/A

Name of multiple listing (if applicable)

Section number Additional Documentation Page 39



Figure 4. View of 1812 19<sup>th</sup> Street, NW, ca. 1955.  
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**

Founding Church of Scientology
Name of Property
Washington, D.C.
County and State
N/A
Name of multiple listing (if applicable)

Section number Additional Documentation Page 40



Figure 5. Staff in front of 1812 19<sup>th</sup> Street, NW, ca. 1956.  
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**

Founding Church of Scientology
Name of Property
Washington, D.C.
County and State
N/A
Name of multiple listing (if applicable)

Section number Additional Documentation Page 41



Figure 6. L. Ron Hubbard in his second-floor office at 1812 19<sup>th</sup> Street, NW, ca. 1957.  
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**

Founding Church of Scientology
Name of Property
Washington, D.C.
County and State
N/A
Name of multiple listing (if applicable)

Section number Additional Documentation Page 42

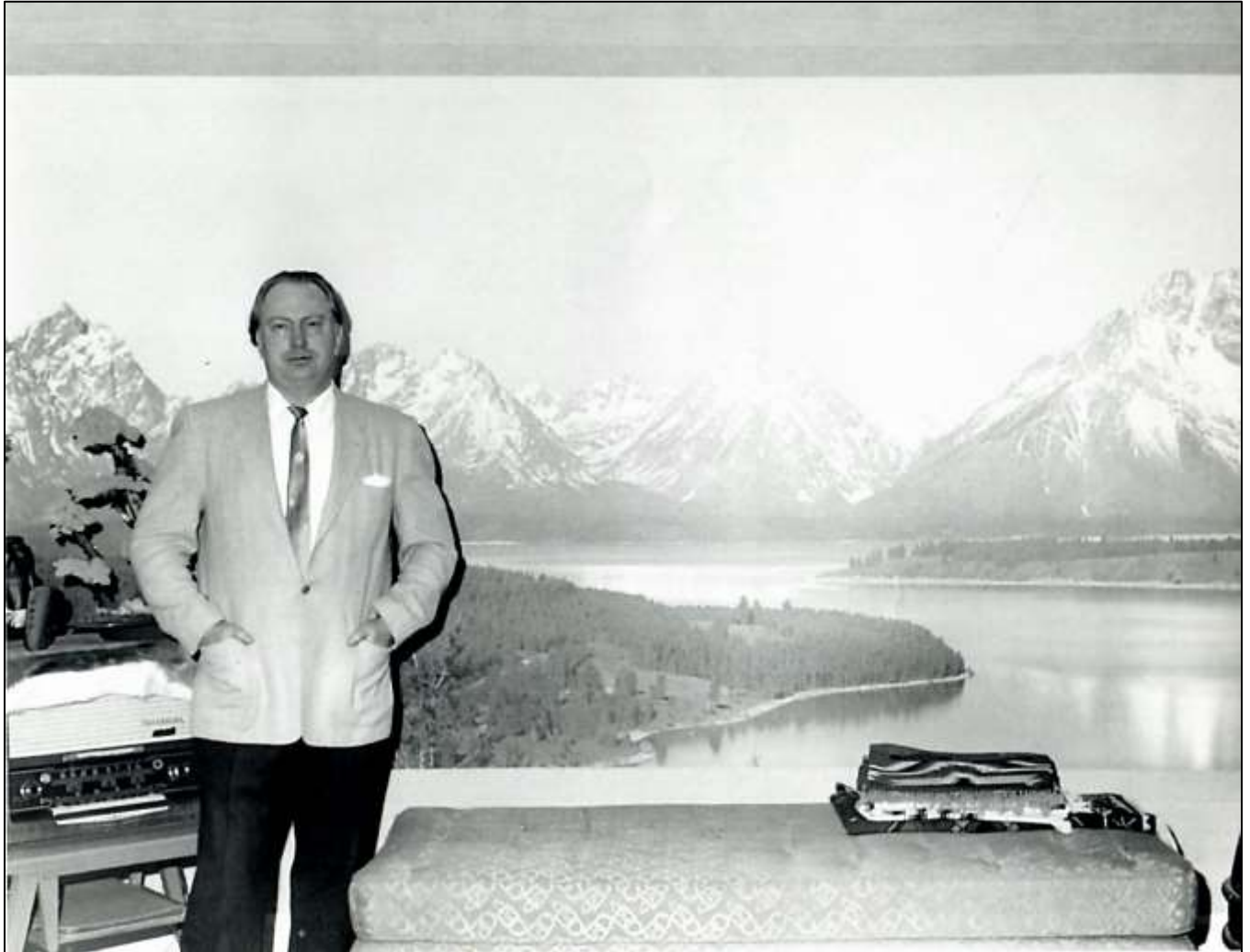


Figure 7. L. Ron Hubbard standing in front of Teton Mountain mural in his second-floor office at 1812 19<sup>th</sup> Street, NW, ca. 1957.

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**

Founding Church of Scientology
Name of Property
Washington, D.C.
County and State
N/A
Name of multiple listing (if applicable)

Section number Additional Documentation Page 43



Figure 8. Secretary Mildred Deen in the Hubbard Communications Office,  
second floor, 1812 19<sup>th</sup> Street, NW, ca. 1957.  
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**

Founding Church of Scientology
Name of Property Washington, D.C.
County and State N/A
Name of multiple listing (if applicable)

Section number Additional Documentation Page 44



Figure 9. L. Ron Hubbard officiating at the first Scientology marriage ceremony of Mildred Deen and John Galusha in the Chapel (also Lecture Room) at 1812 19<sup>th</sup> Street, NW, on December 20, 1958.  
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**

Founding Church of Scientology
Name of Property
Washington, D.C.
County and State
N/A
Name of multiple listing (if applicable)

Section number Additional Documentation Page 45



Figure 10. Meeting in Lecture Hall, 1812 19<sup>th</sup> Street, NW, ca. 1958.  
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**

Founding Church of Scientology
Name of Property
Washington, D.C.
County and State
N/A
Name of multiple listing (if applicable)

Section number Additional Documentation Page 46



Figure 11. L. Ron Hubbard on the balcony outside of his second-floor office at 1812 19<sup>th</sup> Street, NW, ca. 1958.  
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**

Founding Church of Scientology
Name of Property
Washington, D.C.
County and State
N/A
Name of multiple listing (if applicable)

Section number Additional Documentation Page 47



Figure 12. Photograph of Row Houses on 19<sup>th</sup> Street, NW. 1812 is second building from the left.  
Source: Library of Congress, Historian American Building Survey, Jack E. Boucher, Photographer, April 1975.



Founding Church of Scientology, Washington, D.C.  
Name of Property

Washington, D.C.  
County and State

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#### ENDNOTES

<sup>1</sup> D.C. Archives, "Application for Permit to Building No. 1766," May 17, 1904. Elevation drawings for the building are located at the Library of Congress in the Wood Archives collection. Images of the building with attribution to the firm were published in several industry magazines in 1905-1906.

<sup>2</sup> William R. Runyon, L. Ron Hubbard Foundation, interview with John Fudge, former Executive District of the Founding Church of Scientology, April 2007. Transcription provided to author.

<sup>3</sup> Anne H. Helwig and Suzanne Ganschinietz, Architectural Historians, D.C./N.C.P.C. Historic Preservation Office, "Dupont Circle Historic District," National Register of Historic Places Inventory-Nomination Form, 1978. National Register Information System #78003056. Listed July 21, 1958. The Dupont Historic District encompasses approximately 3,100 buildings built between 1875 and 1931. The district was first identified for listing in 1964, was designated as a D.C. Landmark on June 17, 1977, and was listed on the NRHP on July 21, 1978. Since its original listing, the NRHP district boundaries have been expanded twice (February 6, 1985; June 10, 2005). D.C. Inventory of Historic Sites, 2009:45.

<sup>4</sup> Helwig and Ganschinietz, Section 8, Page 3.

<sup>5</sup> A quatrefoil consists of four lobes and, in this example, pointed barbs at the four corners. Ecclesiastical examples symbolize the Four Gospels, while secular examples often are symbolic of good luck. Most often utilized as a window shape, quatrefoils are also commonly used as an applied decorative element, to enframe a pool or fountain, or as a shape for garden parterres.

<sup>6</sup> The Bachelor Apartment Building was listed in the NRHP in 1977, National Register Information System #78003052.

<sup>7</sup> "These Beautiful Houses," Advertisement by Davidson & Davidson in *Washington Post*, December 4, 1904, Page A4.

<sup>8</sup> Dupont Circle Citizens Association, "Fifteenth Annual Dupont Circle House Tour, Sunday, October 3, 1982." Copy on file at 1812 19<sup>th</sup> Street, NW, Washington, D.C.

<sup>9</sup> D.C. Archives Files, Harold Robinson, Permit June 16, 1976, and November 30, 1976; Urban Bicentennial Co. permit, June 18, 1977, July 5, 1977, July 29, 1977, and December 1, 1977.

<sup>10</sup> [Church of Scientology International], *What is Scientology?* (Los Angeles: Bridge Publications, Inc., 1998), 590.

<sup>11</sup> Druscilla J. Null and Jack E. Boucher, "1810-1820 Nineteenth Street Northwest (Row Houses), 1810-1820 Nineteenth Street, NW, Washington, District of Columbia, DC." Historic American Buildings Survey, HABS DC-415, Library of Congress, 1975 and 1983. Accessed online at: <https://www.loc.gov/item/dc0390/>. Documentation includes four photographs, two transparencies, three data pages, and two pages of photo captions.

<sup>12</sup> Hubbard Communications Policy Letters, which were printed in green ink on white paper, were written by L. Ron Hubbard and referred to policies for running Scientology organizations. Hubbard Communications Office Bulletins (HCOB), which were printed in red ink on white paper, concern the technical issues written by L. Ron Hubbard that are valid from the date written until canceled.

<sup>13</sup> J. Gordon Melton, "Birth of a Religion," in *Scientology*, James R. Lewis, ed. (New York: Oxford University Press, 2009), 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/>. The religiosity of Scientology has been recognized by international scholars, courts and governments around the world. Significantly, in October 1993, the U.S. Internal Revenue Service issued ruling letters that recognized the tax-exempt status of more than 150 Scientology churches, and its missions, social reform organizations and other entities that operate exclusively for religious and charitable purposes. See also *What is Scientology?* 681-683 for other benchmark legal rulings into the legal religious status of the Church of Scientology.

<sup>14</sup> The following is a list of a few of the publications dedicated to the scholarly study of Scientology:

**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

Founding Church of Scientology, Washington, D.C.  
Name of Property

Washington, D.C.  
County and State

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: 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., 8<sup>th</sup> 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.

<sup>15</sup> Ibid; and 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 1970, “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).

<sup>16</sup> During this period, Hubbard maintained a residence at 1827 19<sup>th</sup> Street, NW, Washington, D.C.

<sup>17</sup> Pamela Scott and Antoinette J. Lee, *Buildings of the United States: Buildings of the District of Columbia* (New York: Oxford University Press, 1993), 6, 9-12, 48, 317-319.

<sup>18</sup> Biographies of Edward Deming and Waddy B. Wood in *D.C. Architects Directory*, accessed online at <https://planning.dc.gov/publication/dc-architects-directory>; “William I. Deming, D.C. Architect, Is Buried in Fairfax,” *Washington Star* August 4, 1939: A8; Leila Mechlin, “Noted Architect Has Perpetuated Washington’s Finest Traditions,” *The Sunday Star* [Washington, D.C.], September 16, 1940: C6; John E. Wells and Robert E. Dalton, *The Virginia Architects, 1835-1955: A Biographical Dictionary*. (Richmond, VA: New South Architectural Press, 1997).

<sup>19</sup> “These Beautiful Houses,” Advertisement by Davidson & Davidson in *Washington Post*, December 4, 1904, Page A4; Emily Hotaling Eig and Gray Bryan III, “Waddy Wood in Kalorama: A Walking Tour” (Washington, D.C.: The Preservation Press, 1975); Pamela Scott, “Two Centuries of Architectural Practice in Washington,” in *Buildings of the United States: Buildings of the District of Columbia* (New York: Oxford University Press, 1993), 48. Both Wood and Deming lived in Kalorama.

<sup>20</sup> “Realty Firm Here Observes 50<sup>th</sup> Birthday,” *Washington Post*, November 26, 1933:R1; Eli Pousson and Kim Williams, D.C. Preservation League and D.C. Historic Preservation Office, “Davidson Building,” National Register of Historic Places Registration Form, July 2016. National Register Information System #16000683. Listed in the NRHP on October 4, 2016.

<sup>21</sup> D.C. Archives, “Application for Permit to Building No. 1766,” May 17, 1904. The following information is among the details gleaned from this permit: Owner Davidson & Davidson, Location Lot 26 to 31, Square 109, Street 1810 to 1820 19<sup>th</sup> NW, Permit Granted May 17, 1904. Value \$50,000. Inspection slips extend from May 17 to October 24, 1904. The latter slip notes that the buildings were 99% completed.

<sup>22</sup> Leila Mechlin, “The Work of Wood, Donn & Deming, Washington, D.C.,” *Architectural Record*, Vol. 19 (1906), 243-258. The designs may also have been part of the annual exhibitions held by the Washington Architectural Club, which annually included designs by Wood, Donn and Deming. Although several designs for “Davidson & Davidson” were noted between 1904 and 1906, review of the catalog contents could not determine conclusively that exhibited designs were for 19<sup>th</sup> Street, NW, since not all images were printed in the final exhibition catalog.

<sup>23</sup> William R. Runyon, L. Ron Hubbard Foundation, interview with Frederick Humphreys, former owner 1810 19<sup>th</sup> Street, NW, 2010.

<sup>24</sup> The author is indebted to previous work completed by William R. Runyon, L. Ron Hubbard Foundation, that produced a vast amount of information on the building history and former owners and residents of 1810-1820 19<sup>th</sup> Street, NW. Mr. Runyon has compiled a complete listing of residents in 1810-1820 19<sup>th</sup> Street, NW from the time of their construction that has been shared with the author.

Founding Church of Scientology, Washington, D.C.  
Name of Property

Washington, D.C.  
County and State

<sup>25</sup> The purchase price was \$500 over the price advertised in 1904. "Buys House in Washington: Former Senator Jones will Reside at 1812 Nineteenth Street," *Washington Post*, July 19, 1906:14; "James K. Jones Dead: Former United States Senator Passes Away Suddenly," *Washington Post*, June 2, 1908:1.

<sup>26</sup> The fraternity, founded in 1904 at the University of Michigan, was based on Masonic principles. The chapter occupying 1812 19<sup>th</sup> Street, NW is believed to have been the "George Washington [University] Chapter," which is no longer active. See <https://www.acacia.org/> and "Guide to Acacia Fraternity Records," Cornell University, <https://rnc.library.cornell.edu/EAD/htmldocs/RMA01538.html>.

<sup>27</sup> Washington, D.C. deed, Instrument nos. 2003079467 (June 23, 2003) and 2003144271 (October 27, 2003).

<sup>28</sup> *American National Biography*, Volume II, John A. Garraty and Mark C. Carnes, general editors (New York: Oxford University Press, 1999), 386-387.

<sup>29</sup> 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); *American National Biography*, 386.

<sup>30</sup> 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.

<sup>31</sup> Melton, "Birth of a Religion," 19; see also Widder and New Revision Series, Vol. 52 (Detroit, MI: Gale Research Co., 1996), 204-211 [an earlier entry is found in Vol. 22, 1979:254-255] for bibliography; *St. James Guide to Fantasy Writers*, David Pringle, ed. (Detroit, MI: St. James Press, 1996), 295.

<sup>32</sup> Kingsley Amis, *The Golden Age of Science Fiction* (London: Hutchison & Co., Ltd, 1981), 9.

<sup>33</sup> 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."

<sup>34</sup> L. Ron Hubbard, *Battlefield Earth: A Saga of the Year 3000* (Hollywood, CA: Galaxy Press, 1980), xi-xiii, xviii.

<sup>35</sup> *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 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.

<sup>36</sup> John W. Campbell, Jr., Letter to Bob [Heinlein?], December 23, 1949 in *The L. Ron Hubbard Series: Dianetics Letters & Journals*, 39.

<sup>37</sup> The original book cover contained the subtitle "A Handbook of Dianetic Therapy." Later editions refined the subtitle to "A Handbook of Dianetics Procedure."

<sup>38</sup> David Dempsey, "In and Out of Books," *The New York Times*, July 9, 1950:8.

<sup>39</sup> *The Technical Bulletins of Dianetics and Scientology*, Volume 1, page 444, and Volume 2, page 313; L. Ron Hubbard, Letter, March 10, 1954. As quoted in SWCA Environmental Consultants, "L. Ron Hubbard House, Maricopa County, AZ," National Register of Historic Places Nomination Form, 2009. National Register Information System #09000953. Digital copy provided to author via electronic mail by Rustin Quaide, NRHP Staff, February 27, 2017.

<sup>40</sup> L. Ron Hubbard, "Man's Search for His Soul," *The Journal of Scientology* Issue 23-G (January 15) (Camden, NJ: Hubbard Association of Scientologists, Inc., 1954).

<sup>41</sup> *What is Scientology?*, 143.

<sup>42</sup> *What is Scientology?*, 683.

<sup>43</sup> Church of Scientology International, "The Scientology Religion," accessed at <http://www.scientologyreligion.org/>.

<sup>44</sup> Westbrook, 80."

Founding Church of Scientology, Washington, D.C.

Name of Property

Washington, D.C.

County and State

<sup>45</sup> L. Ron Hubbard, Recorded Message, sent to his London Secretary, November 16, 1956. As transcribed by William R. Runyon.

<sup>46</sup> William R. Runyon interview with John Fudge, April 2007. Transcription provided to author.

<sup>47</sup> Debra A. McClane, "L. Ron Hubbard Residence, 666 East Avenue, Bay Head Borough, Ocean County, NJ," National Register of Historic Places Registration Form. Copy on file, New Jersey Historic Preservation Office, 2017. National Register Reference #RS100001777, Listed May 17, 2018.

<sup>48</sup> The inscription plaque reads: "To L. Ron Hubbard: On behalf of the peoples of this Planet, as a token of our gratitude for your tremendous gift to Mankind, and in celebration of the consolidation of Scientology throughout the world this past year, we present this globe to you the first day of January, 1960."

<sup>49</sup> *What is Scientology?*, 589.

<sup>50</sup> The elements of the Organizational Board would continue to be refined and in 1965 Hubbard produced the 7 division Organization Board that continues to serve as the basis for the operational patterns for Scientology churches and supporting organizations. The board depicts an arrangement of administrative functions specifically designed to support the spiritual purposes of the church. *What is Scientology?*, 372, 374-375.

<sup>51</sup> *What is Scientology?*, 200-201, 846ff.

<sup>52</sup> Many Scientology services include traditional functions of churches and are performed by Scientology ministers. Among these services are Sunday Church Services, Weddings, Funerals, Naming Ceremonies, Chaplain's Assistance, and Ethics Consultation (involves auditing). *What is Scientology?*, 867.

<sup>53</sup> L. Ron Hubbard, "A Salute to the Central Organization Washington, DC and American Scientologists," *Ability: The Magazine of Dianetics and Scientology* Issue 115 (May 1960).

<sup>54</sup> Westbrook, 82.

<sup>55</sup> The Scientology "congresses" were lecture meetings that were open to the general public. Those meetings took place, as noted, at a variety of venues including the Shoreham Hotel, the Hall of Nations Hotel, and the Mayflower Hotel. Hubbard presented at least 12 congresses in Washington, D.C. The Advanced Clinical Course Lectures, where more advanced auditing students were taught the latest techniques, were held at 1812 19<sup>th</sup> Street, NW, which provided a more intimate setting. For a list of Congresses and Advanced Clinical Course Lectures conducted during this period, see *What is Scientology?*, 908-925.

<sup>56</sup> This is a partial list of books, articles, bulletins, and lectures produced during this period. A more complete accounting of Hubbard's writings can be found in Chapter 48 "Complete List of All Materials" in *What is Scientology?*, 908-925.

<sup>57</sup> "Founding Church Washington, D.C., L. Ron Hubbard Landmark Site" ([Los Angeles, CA]:[Church of Spiritual Technology], 2017), 5.

<sup>58</sup> Westbrook, 76.

<sup>59</sup> Westbrook, 72-73.

<sup>60</sup> A replica of the British-made Roneo mimeograph used to duplicate Technical Bulletins and Policy Letters is on display, as is Hubbard's embossing machine that was used for validating the first auditor certificates from the Founding Church, and the Ekotape transcriber used by secretaries who typed Hubbard's dictated responses to letters and inquiries. Other items such as desks, chairs, steel baskets, radios, lamps and even the office aquarium have been replicated in the rooms. Original items include the globe, Native American rug (acquired in Phoenix), and African masks displayed in Hubbard's personal office; the basement-level exhibition room holds reel-to-reel machines and historical examples of the Scientological electronic meters used during auditing sessions. "Founding Church Washington, D.C., L. Ron Hubbard Landmark Site," 2007.

<sup>61</sup> SWCA Environmental Consultants, "L. Ron Hubbard House, Maricopa County, AZ," National Register of Historic Places Registration Form, 2009.













