

L. Ron Hubbard and Scientology:

An annotated bibliographical survey of primary and selected secondary literature

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Introduction

No New Religious Movement has been a subject of more public interest and of more heated discussions in Germany during the last two decades than Scientology. I first became interested in this debate in the early Eighties, but only in 1996/1997 - after completing a similar project about Theosophy and Helena Blavatsky - I seriously started to search for available material on Hubbard and the movement he founded. Only then I became aware of the rather paradoxical situation in Germany, that there exists a large New Religious Movement (whose status as a religion nevertheless is doubted by some) which is being discussed on German TV almost every week, which forms a topic of forensic debate in many legal proceedings, and which is the one movement treated most extensively in the official report on New Religious Movements published by the German parliament (*Endbericht der Enquete-Kommission des Deutschen Bundestages "Sogenannte Sekten und Psychogruppen"*, 1998) - but nevertheless has almost never been treated on an academic level of research.

One simple reason for this situation immediately became clear to me: no German public (or academic) library has a collection of the pertinent material deserving the name. Some of the critical books about Scientology (Kaufman's, Haack's, Thiede's) are easily available. There is also no dearth of books by former Scientologists that want to expose the movement. Some of these are quite valuable (as Atack's *A Piece of Blue Sky*). Others are not. Also they are extremely repetitive. When turning to the sources (that is, the writings of L. Ron Hubbard) I quickly discovered that they were hardly read by critics and sometimes not much more by sympathisers. Of the large output of Hubbard, the same 5 or 10 titles turned up again and again. A first step into research seemed to me to compile a bibliography of material available and to get a personal look at Hubbard as a writer. A minor outcome of this is my biographical article on Hubbard forthcoming in the supplements to *Biographisch-Bibliographisches Kirchenlexikon* (Verlag Traugott Bautz, Herzberg). This article contains as an appendix also a bibliography of which the following is an abridged, but also annotated version.

Observing the public discussion about Scientology in Germany while not being directly involved I became increasingly critical about the journalistic and sensationalist concentration on "atrocious tales". I only slowly realised that being an ex-scientologist is one of the most lucrative religious markets in Germany. People affiliated with Scientology just for a few weeks (!) who obviously had not read a tenth of the material already known to me wrote lengthy exposures of Scientology that were completely interchangeable, quoting always exactly the same material spiced by a very few personal experiences, to be used by the still growing anti-cult market. Christian apologetics has produced at least two excellent major studies on Scientology and a few minor ones, but is highly biased and very often completely unable to get a feeling for the dynamics of a non-theistic religion. The counter-cult publications also contain some quite comic Anti-Americanisms and rather violent reactions to the (very!) "American" side of Scientology.

A main drawback of the public discussion was that ex-scientologists formed a main and very often the only source of information. Now apostates have a special impact for exposing Human Rights violations in religious groups and similar problems. But what would we say of a book - let's say -

about the Roman Catholic Church *that almost only relied on statements made by apostate priests*, while almost never taking into account the writings of e.g. catholic theologians? Wouldn't we consider such a procedure highly unfair (though very much conceding the importance of critical questions asked by apostates)? So I decided that my articles should give more attention to Hubbard's own writings.

The following survey of primary and selected secondary literature wants to contribute to a fair study of Scientology and especially its founder, L. Ron Hubbard. Being a Protestant theologian, I regard it as highly undesirable that Scientology grows. I regard Hubbard's and Christian views on man, on the deity, on salvation as not reconcilable. But being also a scholar of religion I see basic fairness as a prerequisite of studying a religious movement: which means to look for the best sources, for *all* sources, for sources of all kinds, but most of all for original and authentic sources. As this is a somewhat abridged, but also reorganised and annotated version of a bibliography going to appear as an appendix to a biographical study of Hubbard, I have given most attention to material by and about Scientology's founder himself. I annotate only some of the material with a few remarks, the main reason being simply that this English version (written at the request of my colleague Andreas Grünschloß) had to be produced at very short notice.

A. Primary sources: writings by L. Ron Hubbard

1. Hubbard's literary output (fiction)

As is well known, Hubbard started his career as a writer in all genres of popular literature. In the Thirties he wrote mainly adventure fiction, aviation stories, travel stories, but also mysteries, western, romance, and even some love stories. Later he concentrated on fantasy and especially science fiction. Many of his yarns touch religious aspects of man: his desire for transcendence and immortality, his struggle for happiness and freedom, his fascination with the starry heavens, his wonder about his own future. None of this fiction is "religious" in a traditional sense of the word, nevertheless it deserves some attention in the light of his later developments. Also in his later years - after founding Dianetics and Scientology - he turned back to the SF market with some major novels. I start with a few remarks on these texts as they are almost completely unknown in Germany.

For the literary part of Hubbard's oeuvre exists a fairly complete and dependable bibliography: William J. Widder, *The Fiction of L. Ron Hubbard. A Comprehensive Bibliography & Reference Guide to Published and Selected Unpublished Works*, Los Angeles 1994. As many other books written from the Scientology point of view, Widder much overrates Hubbard's importance for genre literature; nevertheless he gives a complete listing and short plot summaries of the relevant titles and even lists unpublished piece (to be published at some later time). The history of religion scholar who wants to gain some first hand acquaintance with Hubbard as a fiction writer might start with the following texts that are of some interest in the light of Hubbard's religious and philosophical ideas (I give only first publication dates. All titles are available in many reprints):

- *Dead Men Kill*, Thrilling Detective 11, 2, 1934, pp. 12-52. Weird menace tale.

- *The Ethnologist*, Argosy 269, Nov. 28th., 1936, pp. 112-122. About out-witching a witch-doctor...
- *Buckskin Brigades*, New York 1937. This is Hubbard's first novel, an adventure yarn about the North Western fur trade and the Blackfeet Indians that reflects Hubbard's own experiences growing up in frontier Montana and his early contacts with Blackfeet Indians (of which he is said to have become a tribal blood brother at an early age).
- *The Dangerous Dimension*, Astounding Science Fiction 21, 5, July 1938, pp. 100-112. Hubbard's first Science Fiction story already showing many themes of his later and more mature work: meek, diffident Dr. Mudge undergoes an astonishing personality change when he discovers a mathematical formula that enables him to go wherever he wants - by just thinking about the place. Of course there is one place about which he desperately tries not to think... Mind's superiority over matter already forms the central topic in this still fresh and entertaining tale.
- *The Tramp*, Astounding Science Fiction 22, 1, Sept. 1938, pp. 70-86/22, 2, Oct. 1938, pp. 90-105/22, 3, Nov. 1938, pp. 46-65 (as a book Los Angeles 1992). A predictable but not uninteresting tale about a tramp who after having had to undergo brain surgery by chance develops miraculous powers so far only sleeping in him and is destroyed by his not being able to cope with the new situation.
- *Slaves of Sleep*, Unknown 1, 5, July 1939 and the sequel *The Masters of Sleep*, Fantastic Adventures 12, 10, Oct. 1950, pp. 6-83 (both titles as a book printed together Los Angeles 1993). *Masters of Sleep* (written when *Dianetics* had just come out) is one of the very few titles of Hubbard that make open propaganda for Dianetics. Also a tale about personality changes through the integration of waking consciousness and dream consciousness.
- *The Indigestible Triton*, Unknown 3, 2, April 1940, pp. 9-80. A humorous fantasy yarn.
- *Final Blackout*, Astounding Science Fiction 25, 2, April 1940, pp. 9-37/25, 3, Mai 1940, pp. 11-147/25, 4, Juni 1940, pp. 113-151 (as book: East Providence, RI 1948). This certainly is Hubbard's most controversial literary work (he was quite unsure about its merits himself). Written before the American participation in WWII and before the existence of nuclear weapons, it tells the tale of a Europe weakened and devastated by decades of war. In some regards it is one of the early post-nuclear fantasies, though written before the first atom bomb. England only recovers its strength by the benevolent rule of a military dictator, who in the end sacrifices himself to free England from an impending American invasion. *Final Blackout* has been read as decidedly anti-faschist but also as pro-faschist. The hero (the "lieutenant" who in the novel never receives a name) certainly is an alter ego of how Hubbard liked to see himself: a man of action, very sure of his decisions, cruel but willing to sacrifice himself for the greater good, not understood by his contemporaries but almost adored by later generations who have at last realised for which goals he worked.
- *Fear*, Unknown Fantasy Fiction 3, 5, July 1940, pp. 9-84 (as a book Los Angeles 1991). Though Hubbard in his fiction on the main is just a competent second rate author, he has written a few major items also from a more sophisticated point of view. *Fear* is such a piece, a tale about a man who does not believe in demons and encounters the demonic forces in himself. Stephen King called this one of the major weird fiction tales of the 20th. century, which indeed it is, especially by its

imaginative use of the prosaic and its demythologizing of traditional weird fiction themes. I have reviewed it at length in *Das schwarze Geheimnis. Magazin zur unheimlich-phantastischen Literatur* 3, 1998, pp. 145-147.

- *One Was Stubborn*, *Astounding Science Fiction* 26, 3, Nov. 1940, pp. 82-95. Enjoyable though not very logical philosophical entertainment.

- *Typewriter in the Sky*, *Unknown Fantasy Fiction* 4, 3, Nov. 1940, pp. 9-67/4, 4, Dec. 1940, pp. 127-162 (also as a book Los Angeles 1994). Classic fantasy tale about a man who discovers he is part of someone else's imagination.

- *The Great Secret*, *Science Fiction Stories* 3, 4, April 1943, pp. 81-85 (also in: *L. Ron Hubbard Classic Fiction Series. SF Short Stories* 6, Los Angeles 1998, pp. 1-13). Almost a Buddhist parable as it might have been written by Gustav Meyrink.

- *Ole Doc Methuselah*, *Astounding Science Fiction* 40, 2, Oct. 1947. First part of a cycle of tales about a cosmic physician, very funny and entertaining. Published in book form Los Angeles 1992.

- *Death's Deputy*, Los Angeles 1948. Haunting tale about fate and death.

- *The Kingslayer*, Los Angeles 1949. A young man is recruited to try the assassination of the world's secret dictator, who at last is shown not have been a dictator after all and actually turns out to be the hero's own father who wanted to test his son destined to become his successor. Important for what it very clearly shows about Hubbard's personality.

- *To the Stars*, *Astounding Science Fiction* 44, 6, Febr. 1950, pp. 5-45/45, 1, March 1950, pp. 78-123 (as a book Los Angeles 1995). Melancholy tale about interplanetary travel and the effects of time dilation. The space voyagers are the outcasts of society, as they cannot form any normal relationships with those living on planets (hundreds of years have passed when they return through the time dilation effect), but they are also the only ones to guarantee man's survival as a species.

- *He Found God*, *Meta SF Magazine* 1, 1, Sept. 1982, pp. 5-9 (available in: *The L. Ron Hubbard Classic Fiction Series. Fantasy Short Stories I*, Los Angeles 1993). One of his very few later short stories.

- *Battlefield Earth: A Saga of the Year 3000*, New York 1982. After decades of writing only about Scientology, in the early Eighties Hubbard with this 1000-page novel returned to the SF-market. *Battlefield Earth* is a long tale about a future mankind that has been subject to thousand years of slavery to some alien life form (who in the end are revealed to have been some kind of evil cosmic psychiatrists...). One man gains access to their technology and overcomes slavery. (He is described very much like the young Hubbard...).

- *Mission Earth*, Los Angeles. A decalogy (group of 10 volumes) comprising the following parts: I. *The Invader's Plan*, 1985. II. *Black Genesis*, 1986. III. *The Enemy Within*, 1986. IV. *An Alien Affair*, 1986. V. *Fortune of Fear*, 1986. VI. *Death Quest*, 1987. VII. *Voyage of Vengeance*, 1987. VIII. *Disaster*, 1987. IX. *Villainy Victorious*, 1987. X. *The Doomed Planet*, 1987. This is not a series, but a single novel in 10 volumes. Hubbard's *magnum opus*, but certainly not his best SF writing. In a long preface Hubbard explains *Mission Earth* as a piece of satire. A possible invasion of the planet

Earth (which in the end does not take place) is seen completely through the eyes of extraterrestrials. This rather uncommon idea is made a vehicle for a heavy satire on many aspects of American life: public relations, the income tax system, modern psychology, ideas about educational reform, homosexual liberation, and many other topics form the subjects of a very sarcastic settling with modern America.

The satire is not humorous, but biting and harsh, which makes the novels not easy to read. Also Hubbard somehow had lost contact with developing narrative techniques: he writes exactly as he had done 40 years earlier. When read as entertainment *Mission Earth* is disappointing: it does not entertain. Many of the scenes (especially some sexual encounters) are incredibly grotesque, not in a pornographic sense, but they are violently aggressive about modern American ideals. The *Mission Earth* novels on the whole are a subversive, harsh, poignant attack on American society in the 1980ies. As such they have so far received almost no attention, which perhaps they do deserve a bit more. They also have some quite interesting characters, especially when read with a deconstructionist approach. These 11 later novels by Hubbard are *not* Scientology propaganda literature, but have some topics in common, especially the very strong opposition against 20th century psychology and psychiatry, which is seen as a major source of evil. All open allusions to Scientology are strictly avoided. They are not as successful in their use of suspense and humour as Hubbard's early tales, but have to say perhaps more about the complex personality of their author.

When reading Hubbard's fiction myself, I had expected him to be third-rate hack writer as he is mostly seen by his critics. He is not. Before founding Dianetics he was a good, competent second-rate writer in many fields writing not for self-fulfillment but for a living. In this regard he is much overrated by Scientologists but also much underrated by critics who read him only with the glasses of antipathy against Scientology. Hubbard's literary output is enormous (about 220 tales and novellas, about 20 novels besides many poems and some pieces for the theatre; also film scripts). These items have become available almost completely in the last years in carefully edited, but also very expensive reprints published by Author Services, Los Angeles. A bibliography of some more recent editions is given in my study on Hubbard as a writer to appear in *Quarber Merkur* (see below). The insights these texts allow into the mind and soul of Hubbard have so far never been seriously used for an understanding of Scientology.

2. Hubbard's books in the fields of Dianetics and Scientology

I first give a complete listing of relevant titles and then add some recommendations what perhaps to read first for those who want to gain some first-hand acquaintance with Hubbard's ideas.

Dianetics: The Original Thesis, Wichita, Kansas, 1951 (Los Angeles 1977; originally written in 1947/48 and now republished as *The Dynamics of Life*. This is Hubbard's first major statement about Dianetics); - *Terra Incognita: The Mind*, in: Explorer's Club Journal, Spring 1950 (a short article that introduced Dianetics to the prestigious Explorer's Club of which Hubbard had become a member in 1940); - *Dianetics: The Modern Science of Mental Health*, New York 1950 ("Book 1", of which 20 million copies are said to have been sold by 1999); - *Notes on the Lectures of L. Ron Hubbard*, Wichita, Kansas 1951; - *Science of Survival: Simplified, Faster Dianetic Techniques*, Wichita, Kansas 1951 (later published as: *Science of Survival: Prediction of Human Behavior*); - *Self-Analysis*, Wichita, Kansas 1951; - *The Dianetics Axioms*, Wichita, Kansas 1951; - *Child Dianetics. Dianetic Processing for Children*, Wichita, Kansas 1951; - *Advanced Procedure and Axioms*, Wichita, Kansas 1951; - *Handbook for Preclears*, Wichita, Kansas 1951; - *Individual Track Map*, Phoenix, Arizona 1952; - *A Key to the Unconscious - Symbolical Processing*, Phoenix, Arizona 1952; - *What to Audit*, Phoenix, Arizona 1952 (later republished - minus one chapter - as: *History of Man*, London 1952 and most recently as: *Scientology: A History of Man*, Los Angeles and Copenhagen 1988); - *Self Analysis in Dianetics - A Handbook of Dianetic Therapy*, London 1952; - *Scientology 8-80*, Phoenix, Arizona 1952; - *Scientology 8-8008*, London 1952; - *How to Live Though an Executive: Communication Manual*, Phoenix, Arizona 1953; - *Self-Analysis in Scientology*, Philadelphia, Pennsylvania 1953; - *This Is Scientology. The Science of Certainty*, Philadelphia, Pennsylvania 1953; - *Group Auditor's Handbook, Vol. I*, Phoenix, Arizona 1954; - *Scientology: Auditor's Handbook - Including Intensive Procedure*, Phoenix, Arizona 1954; - *Group Auditor's Handbook, Vol. II*, Phoenix, Arizona 1954; - *Dianetics 55!*, Phoenix, Arizona 1954; - *Dianetics: the Evolution of a Science*, Phoenix, Arizona 1955 (written already in 1950); - *The Scientologist. A Manual on the Dissimination of Material*, Phoenix, Arizona 1955; - *The Creation of Human Ability*, London 1955; - *Key to Tomorrow*, Phoenix, Arizona 1955 (later as: *Scientology: Its Contribution to Knowledge*); - *Straightwire: A Manual of Operation*, Washington, DC 1955; - *Scientology: The Fundamentals of Thought*, Washington, DC 1956; - *The Problems of Work*, Washington, DC 1956; - *All About Radiation*, London 1957 (with the rather strange subtitle "by a nuclear physicist and a medical doctor", none of which Hubbard was; today published by Dr. F.R.Spink and L.Ron Hubbard, Introduction by Dr. G. Denk, Los Angeles & Copenhagen 1989); - *Axioms and Logics*, London 1958; - *ACC Clear Procedure*, Washington, DC 1958; - *Ceremonies of the Founding Church of Scientology*, Washington, DC 1959; - *Have You Lived Before This Life?*, East Grinstead, Sussex 1960 (augmented with an essay in the editions from 1977 on); - *E-Meter Essentials*, East Grinstead, Sussex 1961; - *The Book of Case Remedies - A Manual Covering Preclear Difficulties and Their Remedies*, East Grinstead, Sussex 1964; - *The Book of E-Meter Drills*, East Grinstead, Sussex 1965 (revised version 1988); - *Scientology: A New Slant on Life*, East Grinstead, Sussex 1965; - *Introducing the E-Meter*, East Grinstead, Sussex 1966 (revised version 1988); - *A Test of Whole Track Recall*, East Grinstead, Sussex 1967 (later a part of *Mission into Time*, 1972); - *Introduction to Scientology Ethics*, East Grinstead, Sussex 1968; - *The Phoenix*

Lectures, East Grinstead, Sussex 1968; - *A Summary on Scientology for Scientists*, East Grinstead, Sussex 1969; - *The Best of the Auditor*, East Grinstead, Sussex 1969 (collected magazine articles); - *Scientology 0-8: The Book of Basics*, Copenhagen, Denmark 1970; - *Mission Into Time*, Los Angeles 1972 (with important preface); - *Organization Executive Course*, vol. 0-7 (sic), Los Angeles, Kalifornien 1973 (rev. edition 1991); - *The Management Series 1970-1974*, Los Angeles 1974 (rev. edition in 2 vols. 1983, in 3 vols. 1991); - *Hymn of Asia: An Eastern Poem*, Los Angeles 1974; - *The Technical Bulletins of Dianetics and Scientology*, Vol. I-X, Los Angeles 1976 (rev. edition 1991); - *The Volunteer Minister's Handbook*, Los Angeles 1976; - *The Volunteer Minister's Booklets*, 9 booklets, Los Angeles 1977; - *The Technical Bulletins of Dianetics and Scientology*, Vol. XI, 1976-1978, Los Angeles 1979 (rev. edition 1991); - *Research and Discovery Series I*, Copenhagen and Los Angeles 1980 (lectures in chronological order); - *The Technical Bulletins of Dianetics and Scientology*, Vol. XII, 1978-1979, Copenhagen/Los Angeles 1980 (rev. edition 1991); - *The Way to Happiness*, Los Angeles 1981; - *Research and Discovery Series II*, Copenhagen and Los Angeles 1981; - *Research and Discovery Series III*, Copenhagen and Los Angeles 1982. IV, ibid. 1982; - *Management Series I+II*, Los Angeles 1983; - *Research and Discovery Series V*, Los Angeles 1983; - *The Original L. Ron Hubbard Executive Directives*, 2 Bände, Los Angeles 1983; - *Research and Discovery Series VI + VII*, Los Angeles 1984; - *The Future of Scientology and Western Civilization*, Copenhagen 1985; - *Research and Discovery Series VIII + IX*, Los Angeles 1985; - *The Organization Executive Course 0*, Los Angeles 1985; - *The Hope of Man*, Los Angeles 1986; - *The Game Called Man*, Los Angeles 1987; - *Individual Track Map*, New Edition, Los Angeles 1988; - *E-Meter Essentials*, Los Angeles 1988; - *Introducing the E-Meter*, Los Angeles 1988; - *The Book of E-Meter Drills*, Los Angeles 1988; - *Understanding the E-Meter*, Los Angeles 1988; - *Basic Dictionary of Dianetics and Scientology*, Los Angeles 1988; - *Research and Discovery Series X*, Los Angeles 1989; - *Clay Table Processing Picture Book*, Los Angeles 1989; - *Hubbard Key to Life Course Books*, Los Angeles 1990; - *Hubbard Life Orientation Course Books*, Los Angeles 1990; - *Clear Body, Clear Mind: The Effective Purification Program*, Los Angeles 1990; - *The Management Series Policy Volumes*, 3 vols., Los Angeles 1991; - *Understanding: The Universal Solvent*, Los Angeles 1991; - *Knowingness*, Los Angeles 1991 (these two volumes form an anthology of "fine sayings" and are used as a kind of devotional literature); - *The Technical Bulletins of Dianetics and Scientology*, 18 vols., Los Angeles 1991; - *The Book of Case Remedies*, Los Angeles 1991; - *Art*, Los Angeles 1992 (collects essays on art in all forms); - *Assists Processing Handbook*, Los Angeles 1992; - *Group Auditor's Handbook*, Los Angeles 1992; - *Introduction and Demonstration Processes Handbook*, Los Angeles 1992; - *Research and Discovery Series*, augmented new edition. Los Angeles vol. 1-4, 1994; vol. 5-8, 1995; vol. 9-10, 1996; vol. 11-12, 1997; vol. 13, 1998; - *Introduction to Scientology Ethics*, rev. edition, Los Angeles and Copenhagen 1998.

These are only the *publicly available* titles by Hubbard. There is also much material regarded as confidential by the Church of Scientology. This refers especially to the so called OT materials and New OT materials that are delivered to Scientologists who have attained the status of "clear". Some of this material has been published by ex-scientologists; it is also available on some internet sites. The Church of Scientology has denied the reliability and authenticity of some of these irregular

publications. Hubbard's many smaller pieces addressed to Scientologists, as e. g. the "LRH Executive Directives" or the "Hubbard Communications Office Policy Letters", are available in the above mentioned collections (as *The Technical Bulletins of Dianetics and Scientology*, 18 vols., and others). They are completely listed in *What is Scientology?*, 1998 edition (see below), pp. 891-971.

There are also many books published by Scientology organisations as "based on the works of L. Ron Hubbard". These usually are selected and thematically linked passages from his original books. For serious research I recommend using original material, not such compilations. As far as I know no effort has been made so far to compare early and late editions of Hubbard. It is not known whether the recent editions have been adapted to the later developments of Hubbard's ideas.

Scientologists usually try to sell first *Dianetics: The Modern Science of Mental Health*, New York 1950, of which many reprints exist. This was written for a general public and can easily be read, but it gives only a very small part of what Scientology (that only developed later from Dianetics) is about. I do not recommend it for getting a first idea about Scientology. When it came out in May 1950, it remained a New York Times bestseller for 28 consecutive weeks, which is quite illuminating about the American situation in the early Fifties. A more general overview is *Scientology: the Fundamentals of Thought*, Washington, DC 1956, which contains a description of many of Scientology's fundamental concepts: the conditions of existence, the parts of man (thetan, mind and body), the ARC triangle, the cycle of action. Hubbard saw this as his first "real" Scientology book. *Science of Survival: Simplified, Faster Dianetic Techniques*, Wichita, Kansas 1951, today available as *Science of Survival: Prediction of Human Behavior*, is quite interesting for the so-called "tone-scale", Hubbard's psychology. To get a feeling for the pragmatic approach of Scientology and its appeal to devotees *Scientology: A New Slant on Life*, East Grinstead, Sussex 1965 is a recommended item. This is a series of popular essays which perhaps best describe what Scientology means for "normal people". For the therapeutic side of Scientology and its different "technologies" the best introduction is *The Scientology Handbook. Based on the Works of L. Ron Hubbard*, Hollywood, California 1994. *The Way to Happiness*, Los Angeles 1981, is Hubbard's "common sense ethics", a book given freely away by Scientologists as a gift.

The more esoteric side of Scientology teaching has as its basis the belief in "past lives" (like Crowley, Hubbard did not like the term reincarnation). He tried to give some kind of proof to this in *Have You Lived Before This Life?*, East Grinstead, Sussex 1960 (augmented with a new essay in the editions from 1977 on). A more general overview of man's "cosmic history" is given in *Scientology: A History of Man*, Los Angeles and Copenhagen 1988 (first published 1952), which starts with the sentence: "This is a cold-blooded and factual account of your last sixty trillion years". Both are very strange books easily ridiculed. They should perhaps be compared to Buddhist or Hindu scriptures about reincarnation. Many Scientologists are not very much interested in these mythological matters and try to make them look only supplementary to the fundamental "life improvement approach" of Scientology. They have never been studied from the point of view of comparative religion.

Mission Into Time, Los Angeles 1972 is another strange but important book. Its preface gives an early biographic overview about Hubbard's life from the Scientology point of view and relates his travels in the Mediterranean in 1968 to check his "recall" of incidents occurring several thousand

years ago. As in all such books, this never reaches the dignity of a "proof" but illustrates how Hubbard saw his earlier "past lives". These three books are quite important for the inner side of Scientology and its founder. Another such title is *Hymn of Asia: An Eastern Poem*, Los Angeles 1974 (written in 1955/56), where Hubbard speculates whether he might be Maitreya (Mettaya), the future Buddha spoken of in Buddhist literature.

I would not advise German researchers to use German translations of these titles. The translations available from the Church of Scientology usually are quite accurate but a bit lifeless and wooden by their slavish dependancy on the English versions which makes them not too easy to read. For serious research only original editions can be used, anyway. Nobody would claim to do research on the New Testament when just reading a translation: in the field of New Religious Movements this kind of second hand research is still quite common.

For Scientology it is impossible for a very special reason: "*Scientologese*". Hubbard had a bit of a kink creating new words and artificial composita (words like knowingness, enturbulation, MEST). He also used some words in a very special sense (like his favourite "to handle" which is the one word he could not abstain from employing in his own special way even in his late SF novels). It has also often been asserted that words like "ethics" do not exactly have the same meaning for him as in everyday language. For this reason more specialized Scientology literature cannot be used without giving attention to Hubbard's language and his own definitions (he was very careful about exactly defining how he used words, indeed more so than almost all religious personalities of the 20th. century). His special vocabulary is documented in some reference books:

- *Dianetics and Scientology Technical Dictionary*, Los Angeles 1975. Rev. Ed. 1987 (new edition in preparation)
- *Basic Dictionary of Dianetics and Scientology*, Los Angeles 1988
- *The Policy Subject Index*, Los Angeles 1976
- *Modern Management Technology Defined - Hubbard Dictionary of Administration and Management*, Los Angeles 1976.

A study of Hubbard's artificial language and often very unusual definitions is an undertaking very well worth the trouble. ("Art" for example is defined as "the quality of communication").

B. Secondary literature

A complete bibliography does not exist so far. Some major monographs have fairly comprehensive overviews, especially Haack's classic German language monograph (see below).

3. Studies about Hubbard as a narrative writer

Most more general reference works on popular literature and especially on Science Fiction mention Hubbard at least *en passant*. In the Fifties and Sixties a vehement discussion about the merits and demerits of Scientology took place in some of the great Science Fiction magazines (who had their hey day in the Forties and started to decline in the Fifties, loosing their market to the pocket book). This material from magazines has never been collected so far.

On the other side there are not many dependable discussions of Hubbard's literary output from a point of view dedicated mainly to genre history. Very few books on general American literature (that is, main-stream literature) mention Hubbard, but most histories of SF do. The most useful general introduction to the SF field at the moment is John Clute and Peter Nicholls (ed.), *The Encyclopedia of Science Fiction*, London 1993 (new edition), pp. 187s. 327. 592s. 1078. 1268-1270. A scholar who wants to get a feeling for the SF genre is strongly advised to start with this reference work, that for sheer comprehensiveness, objectivity and clear presentation is unsurpassed. A quite good short German introduction is: Klaus Geus, *Science Fiction und Dianetik*, Bonsai 6/Zimmerit 5, Aalen und Gärtringen 1995, pp. 20-26. I cannot recommend the articles on Hubbard in the German standard reference works in the fields of fantasy and SF: Heiko Langhans and Uli Kohnle, *L. Ron Hubbard. Biographie. Bibliographie*, in: *Bibliographisches Lexikon der utopisch-phantastischen Literatur*, 7. Erg.-Lief., Meitingen 1986 and Hans Joachim Alpers/Werner Fuchs/Ronald M. Hahn/Wolfgang Jeschke (ed.), *Lexikon der Science Fiction Literatur*. Augmented New Edition, München 1988, pp. 566s. These are well-known reference works in the field, but the articles about Hubbards are not too well-informed and very polemical. One does not get a feeling that the authors have read the original English language versions of most of Hubbard's literary works.

A not to be neglected source is *The John W. Campbell Letters*, vol. I and II, ed. by Perry A. Chapdelaine, Sr., Tony Chapdelaine and George Hay, Franklin, TN 1985-1993. John W. Campbell (1910-1971) of course was the most important SF editor in the "golden age" of SF (as the time between 1938 and approximately 1950 is often called). He is probably the one individual who did most for Science Fiction to become a part of American popular culture. When Campbell first encountered Dianetics, he was immediately spell-bound: the young "science of the mind" promised to fulfill many of the ideas, expectations and secret hopes of SF aficionados. He gave Hubbard much encouragement and supported him for some time. Eventually he became disillusioned, like A. E. van Vogt, James Blish and many other authors and fans from the SF scene. In some regards his story is quite typical. His letters give some rare insights into the SF movement of the time when Hubbard became notorious, and discuss him regularly.

I only give the titles of some more specialized literature on Hubbard as a writer: Jürgen von Scheidt,

Descensus ad Inferos. Tiefenpsychologische Aspekte der Science Fiction, in: E. Barmeyer (ed.), *Science Fiction. Theorie und Geschichte*, München 1972, pp. 133-163; - Lester del Rey, *The World of Science Fiction, 1926-1976: The History of a Subculture*, New York 1979; - John P. Brennan, *L. Ron Hubbard*, in: *Twentieth Century Science Fiction Writers*, ed. by Curtis C. Smith, London 1981; - Charles Platt, *Dream Makers II*, New York 1983; - Carl B. Yoke, *Art. Slaves of Sleep*, in: *Survey of Modern Fantasy Literature*, ed. by Frank N. Magill, vol. IV, Englewood Cliffs, N. J. 1983, pp. 1763-1765; - Neil Barron (ed.), *Anatomy of Wonder. A Critical Guide to Science Fiction*, New York & London 3rd. ed. 1987, pp. 147 and 265; - D. Coopers Vesco, *Scientology and Science Fiction*, *Science Fiction Eye* 1 (4), August 1988, pp. 2-3; - Albert I. Berger, *Towards a Science of the Nuclear Mind: Science Fiction Origins of Dianetics*, *Science Fiction Studies* 16, 1989, 2, pp. 123-144; - Neil Barron, *Fantasy Literature: A Reader's Guide*, New York u. London 1990, p. 174; - Montgomery Lee, *Big Sellers 5: L. Ron Hubbard*, *Interzone* 35, Mai 1990, pp. 31. 33-43; - Alexei Panshin, *L. Ron Hubbard: Science Fiction Giant?*, *New York Review of Science Fiction* 25, September 1990, pp. 12-17; - Linus Hauser, *Science Fiction, Neomythos und Neue Religiosität*, *Das Science Fiction Jahr* 9, ed. by Wolfgang Jeschke, München 1994, pp. 509-572; - id., *Scientology and Science Fiction*, in: Friederike Valentin/Horand Knaup, *Scientology - der Griff nach Macht und Geld. Selbstbefreiung als Geschäft*, Freiburg a. o. 1992. 4th. ed. 1997, pp. 53-69; - Jörg Weigand, *Hubbards "Klassiker"*, *Sagittarius* 30, Febr. 1999, pp. 24-27.

The articles by the Roman catholic theologian Linus Hauser (though also not too well-informed) are sensitive to questions history of religion scholars might ask. Insofar they are certainly a step in the right direction. Nevertheless they start to mix religious judgements and literary evaluations much too quickly. I have tried to give an as I hope balanced view on Hubbard as a writer and on his theoretical views on SF in the following article: Marco Frenschkowski, *Science Fiction und Scientology. Beobachtungen zum Erzählwerk L. Ron Hubbards*. Forthcoming in: *Quarber Merkur*, ed. by Franz Rottensteiner (1999/2000). This contribution is part of an ongoing project of research into the exact relationship between artificial mythologies, fantastic and supernatural literature, religious traditions and the late 20th. century religious situation.

4. L. Ron Hubbard: biographical material and similar matters published by Scientologists

I mention first *L. Ron Hubbard - Images of a Lifetime. A Photographic Biography*, Los Angeles, CA 1996, a splendid photographic picture book, given freely away by the Church of Scientology, but containing very little real information. An ongoing project of collecting and presenting biographical material on Hubbard by the Church of Scientology is *The Ron Series*, a collection of booklets devoted to different aspects of Hubbards life and oeuvre. It started publication with: *L. Ron Hubbard: A Profile*, Los Angeles 1995 (German edition as: *L. Ron Hubbard. Ein Porträt*, n. p. 1995). Further titles from the series are: *L. Ron Hubbard. The Music Maker*, Los Angeles 1995; - *L. Ron Hubbard. The Poet and Lyricist*, Los Angeles 1995; - *L. Ron Hubbard. The Humanitarian: The Road to Self-Respect*, Los Angeles 1995; - *L. Ron Hubbard. The Philosopher: The Rediscovery of the Human Soul*, Los Angeles 1996; - *L. Ron Hubbard. The Adventurer and Explorer: Daring Deeds and Unknown Realms*, Los Angeles 1996; - *L. Ron Hubbard. The Humanitarian: Education*, Los Angeles 1996; - *L. Ron Hubbard. The Humanitarian: Rehabilitating a Drugged Society*, Los Angeles 1996; - *L. Ron Hubbard. Letters and Journals. The Dianetics Letters*, Los Angeles 1997; - *L. Ron Hubbard. The Writer: The Shaping of Popular Fiction*, Los Angeles 1997; - *L. Ron Hubbard. Letters and Journals. Literary Correspondence*, Los Angeles 1997; - *L. Ron Hubbard. The Humanitarian: Freedom Fighter: Articles and Essays*, Los Angeles 1997; - *L. Ron Hubbard. Letters and Journals. Early Years of Adventure*, Los Angeles 1997. Many further issues are in preparation. Non-Scientologist readers immediately recognize some parts of Hubbard's life are here systematically left out: no information whatsoever is given about his private life (his marriages, divorces, children), his legal affairs and so on. Nevertheless the series makes available material otherwise unknown, if cautiously used. A full biography is in preparation.

Other relevant titles by Scientologists are:

Hubbard College of Scientology, *Ceremonies of the Founding Church of Scientology*, East Grinstead, Sussex 2nd. ed. 1966; - Catherine Briggs/Colin Chalmers/Margaret Chalmers/Doreen Elton/Gladys Goodyer/Chatherine Steele/Dorothy Penberthy, *Scientology and the Bible - A Manifest Paralleling the Discoveries of Scientology by L. Ron Hubbard with the Holy Scriptures*, East Grinstead, Sussex 1967; - *Dianetic Information Group, A Selection of Articles on Dianetics by Members of the Medical Profession. Series One*, East Grinstead 1971; - *Glaube und religiöses Brauchtum der Scientology Kirche*, ed. by the Scientology Kirche Deutschland, München, 1973; - Omar V. Garrison, *The Hidden Story of Scientology*, London 2nd. ed. 1974 (German as: *Geheimreport Scientology*, Wiesbaden 1984); - Scientology Kirche Deutschland (ed.), *Der Klerus der Scientology Kirche*, München 1974; - id., *Kultus und Dogmatik der Scientology Kirche*, München 1974; - Holger Loges, *Scientology Expansion*, München 1975; - Peter Ginever and André de Groot, *Auf der Suche nach dem Dialog*, München 1978; - Lance J. Klass and Paolo Lionni, *The Leipzig Connection - A Report on the Origins and Growth of Educational Psychology*, Sheridan, Oregon 3rd. ed. 1978; - *Scientology: Documenting the Truth*, Los Angeles 1978; - Uwe Klähn, *Was ist Scientology? Eine Religion, eine Wissenschaft - Die Betrachtung einer Bewegung unserer Zeit aus der Sicht eines 'Insiders'*, Stuttgart 1980; - Ruth Minshull, *Einführung in die Ethik der*

Scientology, Copenhagen 1989; - *What Is Scientology? The Comprehensive Reference on the World's Fastest Growing Religion*, Los Angeles, CA 1992; - *The Scientology Handbook. Based on the Works of L. Ron Hubbard*, Hollywood, CA 1994; - *The Church of Scientology. 40th Anniversary*, Los Angeles 1994; - *Die Fakten hinter den Schlagzeilen*, ed. by the Church of Scientology, Los Angeles, CA 1996; - *Scientology. Lehre und Ausübung einer modernen Religion. Ein Überblick aus religionswissenschaftlicher Sicht. Vorgestellt von der Church of Scientology International*, Copenhagen 1998 (containing also seven long expert statements about the religious status of Scientology by well-known scholars of religion); - *Vom Rechtsstaat zur Inquisition. Zur Methodik des grundgesetzwidrigen Umgangs mit Minderheitsreligionen in der Bundesrepublik Deutschland am Beispiel Scientology*, ed. by Scientology-Kirche, Los Angeles, CA, 21998 (full analysis of the German situation from the Scientology point of view; quite well-informed).

The official "guide-book", so to say, and the best general introduction to Scientology at the moment is *What is Scientology? Based on the Works of L. Ron Hubbard*, Los Angeles and Copenhagen 1998. No serious discussion about Scientology is possible without taking into account this "official" representation.

Of course there also exist many magazines edited by the different local Churches of Scientology and affiliated organisations. I might mention: *Ability. Minor Issue, Bi-Monthly*, Washington; *Advance!*, Los Angeles; *Centre*, Saint Hill Manor, East Grinstead, Sussex; *Die Brücke*, Wien; *Freedom*, Los Angeles; *Freiheit*, München; *Neue Zivilisation*, Hamburg; *Source. Magazine of Flag Land Base*, Tampa, Florida; *The Auditor*, Los Angeles; *Theta*, Stuttgart; *Ursprung*, München.

5. L. Ron Hubbard: biographical studies and related material by non-scientologists

I first mention the more important titles and then add some minor other articles.

- Robert Kaufman, *Inside Scientology. How I Joined Scientology and Became Superhuman*, London 1972/New York 1972 (German as: *Übermenschen unter uns*, Frankfurt a. M. 1972). This was the first book by an ex-scientologist to publish extensive material from the OT-courses seen as confidential by the Church of Scientology. It is still a major item for Scientology in the Sixties.

- Christopher Riche Evans, *Cults of Unreason*, London 1973/New York 1974 (German as: *Kulte des Irrationalen*, Reinbek bei Hamburg 1976). Another still-important early item.

- Friedrich-Wilhelm Haack, *Scientology - Magie des 20. Jahrhunderts*, München 1982. 3rd ed., (slightly) augmented and revised by Thomas Gandow, 1995. This is the single most influential critical book on Scientology in Germany. It is discussed at greater length below.

- Brent Corydon and L. Ron Hubbard, Jr., *L. Ron Hubbard - Messiah or Madman?*, Secaucus, N. J. 1987. Another very important book but also a deeply problematical item. L. Ron Hubbard, Jr. (who in civil life uses the name Ronald DeWolfe) is Hubbard's eldest son (born 1934 from his first marriage) who till a break in 1959 was his father's confidant. Bent Corydon is a former Scientologist who undertook to write the above mentioned book. Contrary to the title Hubbard Jr. is not co-author, but just contributed some interviews used by Corydon. After the publication of the book

Hubbard Jr. signed an affidavit in which he denied many of the statements made in the book (copy in my possession). He says he never had access to the manuscript and only was given a copy of the book using his name when it was already in print. It is usually assumed that the Church of Scientology paid Hubbard Jr. for this statement. This cannot be proven. A legal affidavit has to be taken into consideration. Many of the claims made in Corydon's book are very sensationalist. It is quite believable that Hubbard Jr. was not happy with the book even when he wanted to expose the darker side of his father.

- Russell Miller, *Bare-Faced Messiah: The True Story of L. Ron Hubbard*, New York 1987. London 1988. The most important critical biography of Hubbard. Like Haack's and Corydon's books it is extremely polemical and very much tries to pull Hubbard to pieces who is seen as a dangerous megalomaniac and notorious liar (especially when talking about himself). Miller has definitely exposed some inflated statements about Hubbard's early achievements, as they are represented e. g. in the preface to *Mission into Time*. On the other side the Church of Scientology has been able to disprove some of Miller's assumptions. Hubbard's assertions about his military career in WWII, e.g., have been much nearer to the truth than Miller is trying to show, as can be seen from his naval records that have been made public during the processes following the publication of *Bare-Faced Messiah* (a complete set of the relevant documents is part of my collection). The Church of Scientology has also been able to verify Hubbard's statements about "Comander Thompson", the source of his early acquaintance with Freudian psychoanalysis. Joseph "Snake" Thompson (1874-1943) was Commander in the US Navy Medical Corps; his personal relation with Freud is documented by a letter written by Freud and addressed to him (in the Library of Congress, Washington. Copy in my possession). This material so far is not part of any bibliography of Hubbard.

A topic of special interest has been for many years Hubbard's short-lived acquaintance with the nuclear physicist John ("Jack") Whiteside Parsons (1914-1952) who was also a devotee of the founder of modern neo-pagan "magick", Aleister Crowley. In the winter of 1945/1946 Hubbard lived in Parson's house in Pasadena, CA and took part in Parson's magical experiments to produce a "moonchild". This connection has been a subject of much speculation, especially in the books of Brent Corydon, Miller and Friedrich-Wilhelm Haack. A better discussion can be found in Jon Attack, *A Piece of Blue Sky* (see below). Nevertheless it remains quite obvious that Hubbard did not take much inspiration from Crowley and Parsons. Some sources for the Hubbard-Parsons connection became available only in recent years. It is discussed also in the most thorough biography of Crowley: John Symmonds, *The King of the Shadow Realm. Aleister Crowley: His Life and Magic*, London 1989, pp. 562-565.

Which brings us to Jon Attack, *A Piece of Blue Sky. Scientology, Dianetics and L. Ron Hubbard Exposed*, Secaucus, N. Y. 1990. This is the most thorough general history of Hubbard and Scientology, very bitter, but always well-researched and on the whole to be preferred to Haack. It has a very fine documentation and omits many unproven sensationalist claims made by Corydon and others. Attack - who was a Scientologist from 1974-1983 - is also violently opposed to Scientology, but tries to stick to facts (whereas Corydon often speculates). The starting point for all further researches. Attack has since then only written minor pieces on Scientology, but is a collector of

pertinent material much of which he has made available on internet.

Other more general articles on Hubbard include:

Who's Who in America, 40th. ed., vol. I, Chicago, Il. 1978, p. 1574; - *Contemporary Authors*, vols. 77-80, ed. by Frances Carol Locher, Detroit, Michigan 1979, pp. 254s.; - *Dictionary of International Biography*, ed. by Ernest Kay, 19th. ed. "1986", London 1985, p. 330; - *Contemporary Authors*, vol. 118, ed. by Hal May, Detroit, Michigan 1986, p. 230; - John Gordon Melton, *Religious Leaders of America. A Biographical Guide to Founders and Leaders of Religious Bodies, Churches, and Spiritual Groups in North America*, Detroit/London 1991, pp. 215s.; - Volker Albers, *Vom Science-Fiction Autor zum Sektenguru. Die Lebensgeschichte des L. Ron Hubbard*, in: Jörg Herrmann (ed.), *Mission mit allen Mitteln. Der Scientology-Konzern auf Seelenfang*, Reinbek bei Hamburg 1992, pp. 56-69.

Newspaper Obituaries: Chicago Tribune, Jan. 29th., 1986; Detroit News, Jan. 28th., 1986; Los Angeles Times, Jan. 28th., 1986; Newsweek, Febr. 10th., 1986; New York Times, Jan. 29th., 1986; Publisher's Weekly, Febr. 14th., 1986; Time, Febr. 10th., 1986; Washington Post, Jan. 29th., 1986; Washington Times, Jan. 29th., 1986.

6. Selected general literature on Dianetics and Scientology

I begin my short overview with remarks on three important authors who write on an academic level of research: Roy Wallis, Friedrich-Wilhelm Haack and Werner Thiede.

There are so far very few professional sociologists of religion who have studied Scientology. The most important one is Roy Wallis, whose book *The Road to Total Freedom: A Sociological Analysis of Scientology*, London 1976. New York 1977 already forms something of a small, well-balanced classic. But it is now sadly in need of an up-date. Other writings by Roy Wallis about Scientology are: *The Sectarianism of Scientology*, *A Sociological Yearbook of Religion in Britain* 6, London 1973, pp. 136-155; - id., *A Comparative Analysis of Problems and Processes of Change in Two Manipulationist Movements: Christian Science and Scientology*, in: *Contemporary Metamorphoses of Religion? Acts of the 12th International Conference for the Sociology of Religion*, The Hague 1973, pp. 407-422; - id., *Scientology: Therapeutic Cult to Religious Sect*, *Sociology: The Journal of the British Sociological Association* 9, 1, Oxford 1975, pp. 89-100; - id., *Societal Reactions to Scientology: A Study in the Sociology of Deviant Religions*, in: id., *Sectarianism: Analyses of Religious and Non-Religious Sects*, London 1975, pp. 86-116; - id., *Dianetics: A Marginal Psychotherapy*, in: R. Wallis und P. Morley (ed.), *Marginal Medicine*, London, New York 1976, pp. 77-109; - id., *Poor Man's Psychiatry? Observations on Dianetics, a Marginal Psychotherapy*, *The Zetetic* 1, 1, Ypsilanti, Michigan 1976, pp. 9-24; - id., *Scientology: From Psychotherapy to New Religion*, *Psychology Today (UK Edition)* 2, 10, 1976, pp. 12-19; - id., *Coping with Institutional Fragility: An Analysis of Christian Science and Scientology*, in: id., *Salvation and Protest: Studies of Social and Religious Movements*, London 1979, pp. 25-43; - id., *The Elementary Forms of the New Religious Life*, London 1984.

In 1974 another very important writer started to publish about Scientology: Friedrich-Wilhelm

Haack. As he wrote the single most influential book on Scientology in Germany, a few words about Haack might be desirable. Haack (who died in 1991) was "Sektenbeauftragter" of the Protestant Bayerische Landeskirche and is usually seen as the most outspoken proponent of a strictly Christian apologetic approach. He also coined the label "Jugendreligionen" (youth religions) in 1974. Some of his books ran into as many as 24 editions. A good bibliography of his writings (with excellent English annotations) can be found in Elisabeth Arweck and Peter B. Clarke, *New Religious Movements in Western Europe. An Annotated Bibliography*, Bibliographies and Indexes in Religious Studies 41, Westport, CN/London 1997, pp. 88-99. It cannot be denied that Haack in some regards was a problematical personality. On the other side he was an excellent researcher almost fanatically devoted to getting first-hand material. As a collector of source material on New Religious Movements in many quite different fields he is unsurpassed in Germany. His extreme and sometimes very unfair polemics have made him a primary target of counter attacks by Scientology and many other organisations. On the other side his books are absolutely indispensable for the rich documentation they contain, and this especially is true for *Scientology - Magie des 20.*

Jahrhunderts, München 1982. 3rd ed. augmented by Thomas Gandow 1995, his major study on the topic. Still no research on Scientology is possible without a careful reading of this study. In the Seventies and Eighties Haack's book were read widely and formed a main source of information on New Religious Movements and the religious sub-culture for German society for many readers (that a New Religious Movement might form a part of the German religious main culture was completely unthinkable in those not so far-away days). One of Haack's seminal more substantial publications in the field was *Von Gott und Der Welt verlassen. Der religiöse Untergrund unserer Tage*, Düsseldorf 1974, which on pp. 140-158 also deals with Scientology. Later relevant writings include: *"Täglich war ich diesem Druck ausgesetzt" - Erlebnisberichte zu Scientology*, München 1983; - *Scientology, Dianetik und andere Hubbardismen*, 21990 (3rd. ed., revised by Thomas Gandow, München 1993).

Another important writer with a counter-cult apologetic approach is Werner Thiede (born 1955, another theologian of the Protestant Bayerische Landeskirche). His *Scientology - Religion oder Geistesmagie?*, Konstanz 1992. 2nd edition (R. A. T. 1), Neukirchen-Vluyn 1995 is at the moment the most sophisticated treatment available on Scientology in Germany, though I completely disagree with him on many points. This book is well-researched on Hubbard's own writings, but not on Hubbard's background. He denies the religious status of Scientology, a question I discuss more fully in a forthcoming paper. Other important articles and books of his include: *Scientology und Religionswissenschaft. Zum Thesenpapier des REMID*, Materialdienst der EZW 55, 5, 1992, pp. 149-156; - id., *Politische Aktivitäten contra Scientology*, Materialdienst der EZW 57, 2, 1994, pp. 57-60; - id., *Unterwegs zur OT-Zivilisation? Geistesmagische Utopien der Scientologen*, Materialdienst der EZW 57, 10, 1994, pp. 282-294 (= Sonderdruck Nr. 22); - id., *Scientology - der Magie-Konzern*. Medienpaket mit 18 Dias, Ton-Cassette und Begleitheft, Offenbach 1994; - id., Art. *Scientology-Kirche*, Evangelisches Kirchenlexikon, vol. IV, 1996, pp. 158-160; - id., *Problemfeld Scientology: ethische und juristische Aspekte einer selbsternannten "Kirche"*, Ethica 1, 1993, pp. 339-359.

Other secondary literature, with special emphasis on books about the European discussion, I give here only in a **general chronological list**, without much annotation:

(1951--1979)

Ricardo Olives, *Dianetik - die Psychoanalyse von morgen*, Bidingen-Gettenbach 1951 (this seems to have been the first booklet on Dianetics in Germany. Non vidi); - *Report of the Board of Enquiry into Scientology*, Anderson, K. V., Q. C., State of Victoria, Australia 1965; - Maurice C. Burrell, *Scientology: What It Is and What It Does*, London 1970; - John A. Lee, *Sectarian Healers and Hypnotherapy - A Study for the Committee on the Healing Arts*, Toronto 1970; - George Malko, *Scientology - The New Religion*, New York 1970; - Paulette Cooper, *The Scandal of Scientology - A Chilling Examination of the Nature, Beliefs, and Practices of the "New Religion"*, New York 1971; - Sir John G. Forster, *Enquiry into the Practice and Effects of Scientology*, London 1971 ("Forster-Report"); - Hannelore Schilling, *Dianetics - Scientology - Scientology Kirche*, Materialdienst der EZW 36, Stuttgart 1973, pp. 162-171. 178-187. 208-213; - Harriet Whitehead, *Reasonably Fantastic: Some Perspectives on Scientology, Science Fiction, and Occultism*, in: I. I. Zaretsky and M. P. Leone (ed.), *Religious Movements in Contemporary America*, Princeton 1974, pp. 547-587; - Torkil Olesen, *Scientology - science eller science fiction?* [Scientology: Science or Science Fiction?], Mission. Nordisk Missions Tidsskrift 86, Copenhagen 1975, pp. 121-126; - Jochen Maes, *Geschäfte mit der Sucht. Von der Droge in die Sekte. Scientology Sekte Narconon e. V.: Staatlich bezuschufte Heilslehre*, Berlin 1977; - Svante Nycander, *De fördömda Scientologerna*, Stockholm 1977 (mainly about NARCONON); - Aktion Bildungsinformation e. V. (ed.), *Die Scientology-Sekte und ihre Tarnorganisationen. Informationen über die größte der neuen Sekten*, Stuttgart 1979.

(1980-1985)

Trevor Meldal-Johnson and Patrick Lusey, *The Truth About Scientology*, New York 1980; - Eugene H. Methvin, *Scientology: Anatomy of a Frightening Cult*, Reader's Digest 116 [697], 1980, pp. 86-91 (German version in: *Das Beste aus Reader's Digest*, Mai. August. Sept. 1980. Jan. 1981; also published separately, much differing from the English version); - Henri Nannen (ed.), *Die himmlischen Verführer. Sekten in Deutschland*, Hamburg 1980; - Ingo Heinemann, *Aus der Schule in die Sekte. Wie die Scientology-Sekte mit Hilfe einer Tarnorganisation um Nachwuchs wirbt*, Stuttgart 1981; - id., *Die Scientology- Sekte und ihre Tarnorganisationen*, Stuttgart n. d.; - Jens Johansen, *New Leadership in Scientology*, New Religious Movements Up-Date V, 3/4, Aarhus, Dec. 1981, p. 85; - Pastoralamt der Erzdiözese Wien, *Erfahrungen mit Scientology*, Dokumentation 2/81, Wien 1981; - id., *Scientology in Theorie und Praxis*, Dokumentation 2/83, Wien 1983; - Eileen Barker (ed.), *New Religious Movements. A Perspective for Understanding Society*, New York 1982 (important collection of articles); - Ingo Heinemann, *Die Scientology-"Kirche" ist ein weltweiter Konzern zur Vermarktung des Copyrights des Gründers*, Aktion Bildungsinformation, Stuttgart 1982; - Anders Hydén, *Scientologykirkkan* [The Church of Scientology], Lund 1982; - J. Gordon Melton and Robert L. Moore, *The Cult Experience: Responding to the New Religious Pluralism*, New York 1982; - Wolfgang Redtenbacher, *Scientology*, in: *"Jugendsekten" und neue Religiosität: Notwendige Anmerkungen*, ed. by H.-W. Baumann a. o., Gelsenkirchen-Buer 1982, pp. 32-52; - Hans-Diether Reimer, *Scientology und Religion*, Materialdienst der EZW 45, 9/1982, pp. 244-253; - Hugo Stamm, *Scientology - Seele im Würgegriff. Übermenschen zwischen Ausbeutung und Psychoterror*, Horgen 1982; - Frank Flinn, *Scientology as Technological Buddhism*, in: *Alternatives to American Mainline Churches*, ed. by Joseph Fichter, New York 1983; - James

Beckford, *Cult Controversies: The Societal Response to the New Religious Movements*, London 1985; - Diane Choquette, *New Religious Movements in the United States and Canada: A Critical Assessment and Annotated Bibliography*, Bibliographies and Indexes in Religious Studies 5, Westport, CN and London 1985; - H. J. Geppert, *Götter mit beschränkter Haftung. Die Jugendsektenszene*, München 1985; - Peter Jennrich, *Die Okkupation des Willens. Macht und Methoden der neuen Kultbewegungen*, Hamburg 1985; - Rodney Stark and I. Bainbridge, *The Future of Religion*, London 1985; - Eric Townsend, *The Sad Tale of Scientology: A Short History, 1950-1985*, Stockport 1985.

(1986-1989)

Maximilian Alexander, *Die falschen Propheten - Schein und Wirklichkeit der Sekten*, Düsseldorf 1986; - Richard Behar, *Prophet and Profits of Scientology*, Forbes 138, October 27., 1986, pp. 314-320; - Giovanni Filoramo, *I nuovi movimenti religiosi. Metamorfosi del Sacro*, Rom-Bari 1986; - Stewart Lamont, *Religion Inc.: The Church of Scientology*, London 1986; - Helmut Obst, *Neureligionen - Jugendreligionen - destruktive Kulte*, Berlin 1986. Augmented edition as: *Neureligionen, Jugendreligionen, New Age*, Berlin 1991; - David G. Bromley and Philipp E. Hammond, *The Future of New Religious Movements*, Macon 1987 (important collection of essays, which contains, *inter alia*: William Sims Bainbridge, *Science and Religion: the Case of Scientology*, pp. 59-79; - Roy Wallis, *Hostages of Fortune: Thoughts on the Future of Scientology and the Children of God*, pp. 80-90); - Asociación Pro Juventud (ed.), *Las sectas como problema social. Ponencias presentadas y comunicados. Actas del Premier Congreso Internacional sobre Sectas y Sociedad, November 27-29, 1987*, Barcelona 1988; - Julia Darcondo, *Voyage au centre de la secte*, Paris 1988 (important book by an ex-scientologist who is also a psychologist); - Ministerium für Kultus und Sport, Baden-Württemberg, *Bericht über Aufbau und Tätigkeit der sogenannten Jugendreligionen*, Stuttgart 1988; - Eileen Barker, *New Religious Movements. A Practical Introduction*, London 1989. 2nd. ed. 1992; - Erich Geldbach, *Neue religiöse Bewegungen und neue Religiosität*, in: *Im Lichte der Reformation. Jahrbuch des Evangelischen Bundes XXXII*, Göttingen 1989, pp. 148-191; - Pepe Rodríguez, *El poder de las sectas*, Barcelona 1989; - César Vidal Manzanares, *El infierno de las sectas*, Bilbao 1989.

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(1990-1993)

Johannes Aargaard, *Denmark vis-à-vis New Religious Movements*. Paper Presented to the "Conference on New Religious Movements: The European Situation", Lugano, Switzerland 1990; - Harald Achilles, *Kann das Grundgesetz die Scientology-'Kirche' vor Wucher-Prozessen schützen? Anmerkungen zu einem bedenklichen Urteil*, in: Forum - Materialien und Beiträge zum religiösen Dialog (Frankfurt a. M.) 6, April 1990, pp. 42-45; - id., *Grundgesetz und 'Jugendsekten'. Juristische Aspekte der Auseinandersetzung am Beispiel der Scientology-Kirche*, Materialdienst der EZW 55, 5, 1992, pp. 144-149; - Juan Bosch, *Bibliografía española sobre sectas y NMR*, Cuadernos de Realidades Sociales 35/36, Madrid 1990, pp. 7-15; - Hans Gasper, Joachim Müller und Friederike Valentin, *Lexikon der Sekten, Sondergruppen und Weltanschauungen*, Freiburg i. Br. u.a. 3rd. ed. 1990; - Massimo Introvigne, *Jean-François Mayer and Ernesto Zucchini, I nuovi movimenti religiosi. Sette cristiane e nuovi culti*, Turin 1990; - Massimo Introvigne, *I nuovi culti. Dagli Hare*

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Organisation und ihr Geheimdienst, Mannheim 1997; - Heike Schmoll, *Scientology vor Gericht*, FAZ Nr. 263, Montag, Nov. 12., 1997, p. 16; - Thomas Schweer, *Scientology*, in: *Handbuch der Religionen*, Lieferung IX, ed. by Michael Klöcker and Udo Tworuschka, Landsberg am Lech 1997; - Reinhart Hummel, *Neue religiöse Bewegungen und "Sekten"*, Theologische Literaturzeitung 123, Heft 4, April 1998, pp. 323-334; - James R. Lewis, *The Encyclopedia of Cults, Sects and New Religions*, New York 1998; - Joseph Mallia, *Judge Ford: Hubbard Lied About Achievements*, in: Boston Herald, March 1st, 1998. Forthcoming: Thomas Kruchem, *Staatsfeind Scientology?*, München 1999.

A collection of influential magazine and newspaper articles would be desirable. I mention the following articles: Newsweek, Sept. 23., 1974; Time, April 5., 1976; Time, Mai 6., 1991; Los Angeles Times, Juni 24.-29., 1990 (very important and well-documented series of articles making public some OT materials). See also Der Spiegel, 33, 1968, p. 77; 29, 1970, p. 93; 35, 1972, pp. 60-64; 1, 1973, pp. 46-48; 10, 1993, pp. 84-92; 39, 1995, pp. 105-114. Elaborate, well-researched articles (some of which have won many journalistic prizes) on recent developments in Scientology are regularly being published by the St. Petersburg Times, Clearwater, Florida.

>From the many official documents I mention for the German situation the following two, which are of primary importance:

- *Endbericht der Enquete-Kommission des Deutschen Bundestages "Sogenannte Sekten und Psychogruppen"*, Bundesdrucksache 13/10950, Bonn 1998. This is the official paper summarizing the results of an investigation into the general situation of New Religious Movements in Germany during the years 1997/1998.

- *Abschlußbericht der Arbeitsgruppe SC der Verfassungsschutzbehörden. Zur Frage der Beobachtung der Scientology-Organisation durch die Verfassungsschutzbehörden*, Innenministerium des Landes Nordrhein-Westfalen. Abteilung Verfassungsschutz, Düsseldorf 1997 (this gives on pp. 147-155 an overview about the forensic situation).

Much material is also available on **Internet**. But this only seldom reaches the dignity of a real publication. I have decided not to include websites in this bibliography.

7. Library holdings

Most German publications on Scientology are based on an almost incredibly small collection of source material. There are not many fields where it is deemed possible to form general statements about an author after having read 1 or 2 % of his books. In the study of New Religious Movements (not only Scientology) this is still very common. Notable exceptions are the books by Haack and Thiede which make use of a larger percentage of Hubbard's own writings, but still do not reach the coverage of sources that would be expected in many other fields of research.

Hubbard's output in the field of popular literature and the discussion about it can only be studied in American libraries like the Massachusetts Institute of Technology Science Fiction Society Library (Cambridge, MA), the excellent Science Fiction Collection (the so-called J. Lloyd Eaton Collection) of the Riverside Library of the University of California, Riverside, CA, or the University of Kansas Kenneth Spencer Research Library (which is also the official repository of the Science Fiction Research Association). Deservedly famous is also the Bowling Green State University Popular Culture Library in Bowling Green, Ohio, which holds many rare magazines. The best German library specializing in all kinds of fantastic literature and science fiction is the *Phantastische Bibliothek Wetzlar*, Friedrich Ebert-Platz 3, 35573 Wetzlar, but this fine library does not collect the American and English editions, only German ones. There exist also some private collections that are open to qualified researchers.

Critical material about Scientology is to a small degree available through German University libraries, if one is willing to depend heavily on interlibrary loan. Some Church institutes have small collections in the field, but these are usually restricted to material easily available in Germany and just accumulated over some years. The major books by Thiede, Atack and Haack are at the moment of my writing still in print and so can be easily procured. No German public library - that is, no library owned by the state or the great churches - has a complete set of Hubbard's writings. The best collection is available at the University Library of the University of Tübingen (about 80 titles). Church of Scientology offers to present free sets of books have regularly been turned down by the said libraries. On the other side the larger Churches of Scientology have libraries of their own that are open to the public (by arrangement). I have used the Library of the Church of Scientology Frankfurt where I had free and uncontrolled access to all material. For more advanced researches use should be made of the Library of the Scientology center at Saint Hill Manor, East Grinstead, U. K., which has the best collection on Scientology history in Europe. Also some scientologists have good private collections and are usually quite willing to help when treated with some basic fairness. A very good collection of material not owned by the Church of Scientology (on all New Religious Movements) has been accumulated by the Institute for the Study of American Religion (ISAR). This collection is now part of the Davidson Library at the University of California, Santa Barbara, where it exists as the American Religions Collection and is open to the public. Other Institutes in America and Europe have similar, but usually smaller collections.

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