

September 23, 1974

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New **week**

How Sick is Nixon?

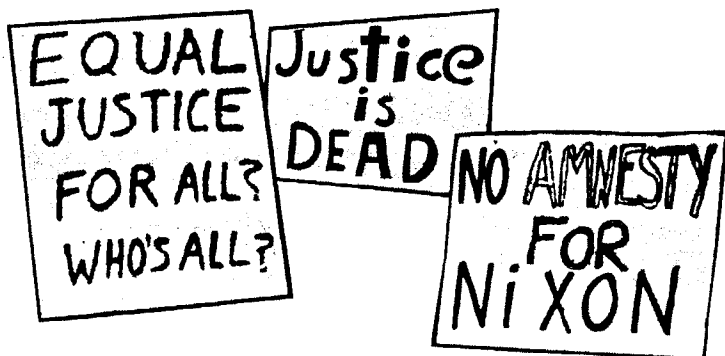


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A Welcome to Bill Page 108

This week Newsweek publishes a first regular column by Bill Moyers, who will henceforth appear monthly. Moyers, a longtime aide to the late President Lyndon B. Johnson, has served with distinction as a public-television personality, newspaper publisher and an incisive commentator on the American scene. Newsweek Editor Osborn

Elliott says: "We look forward to having Bill write on a wide range of subjects, with the special insights his background provides." Says Bill Moyers: "I spent several years on the other side of the fence in Washington trying to beat the people at Newsweek. Having failed, there was no recourse but to join them."



Beg Pardon Page 30

The pardon of Richard Nixon set off Gerald Ford's first crisis last week. It also prompted speculation about Nixon's health and aroused new fears that the full story of Watergate might nev-

er be told. Russell Watson, Tom Matthews and David M. Alpern wrote the stories. (Cover photos by Wally McNamee—Newsweek and Fred J. Maroon—Louis Mercier.)



Carnival in Zaïre Page 72

Little has been spared to make next week's world heavyweight championship fight in the African Republic of Zaïre the gaudiest boxing match in fight history. Peter Bonventre and Malcolm MacPherson report.

Another Price Jolt Page 77

Any hope that inflation would slacken this year was all but wiped out last week by news that wholesale prices had soared 3.9 per cent in August. The shock further aggravated Wall Street's decline, with stock prices falling to a twelve-year low. Tom Nicholson wrote the story.



Bay of Bucks Page 51

Despite official denials, Washington learned last week that the CIA had secretly campaigned to undermine Chile's Marxist government. With files from Bruce van Voorst, Milton Benjamin assesses the controversy.

Contents

September 23, 1974

NATIONAL AFFAIRS	30
Fallout from the Nixon pardon (the cover)	
How sick is Richard Nixon?	
Will the full Watergate story be told?	
How the Watergate convicts are faring	
Womanpower at the polls	
The primaries: veterans' day	
Hugh Carey's victory in New York	
Boston's busing uproar	
INTERNATIONAL	51
The CIA's Bay of Bucks	
The spooks' supersecret overseers	
Time catches up with Haile Selassie	
Rabin comes to Washington	
An interview with Syria's President	
Western Europe: what if . . .	
Mozambique's white revolt collapses	
How much sugar in the SALT talks?	
MEDICINE	65
Using the laser to cure glaucoma	
A bra to detect breast cancer	
LIFE/STYLE	68
Black fashions	
Son of skid row	

SPORTS	72
Zaïre's Ali-Foreman fight extravaganza	
BUSINESS AND FINANCE	77
Labor, Ford and the inflation dragon:	
where is Saint George?	
The coming rise in the cost of oil	
Capital: where's the money for expansion	
coming from?	
Retailing: to catch a thief	
Enterprise: the Delancey Street gang	
RELIGION	84
Scientology	
JUSTICE	86
The pardon backlash	
THE MEDIA	103
What price candor?	
No tomorrow for Chicago Today	
SCIENCE	107
Kelp farms—a new energy source?	
Close-up of a planet: it's hot, by Jove!	
THE ARTS	
MUSIC	71
Arnold Schoenberg, Copernicus of music	

MOVIES	89
The emergence of Paul Morrissey	
"Scenes From a Marriage": true to life	
BOOKS	92
"Lord Rochester's Monkey," by Graham Greene	
"Caril," by Ninette Beaver, B.K. Ripley and Patrick Trese	
Leonard Mosley's "The Reich Marshal"	
Nicholas Meyer's "The Seven-Per-Cent Solution"	
"Hollywood," by Garson Kanin	
OTHER DEPARTMENTS	
Letters	6
Periscope	27
Newsmakers	66
Transition	67
THE COLUMNISTS	
My Turn: William Raspberry	19
Pete Axthelm	74
Milton Friedman	82
Bill Moyers	108
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RELIGION



London Daily Express

Hubbard and E-meter: New activism

Scientology

In the summer of 1950, an unusual book burst onto the best-seller lists and almost instantly became the focus of a national cult. "Dianetics," an extraordinary blend of Eastern philosophy, psychoanalytic technique and futuristic theory, had been concocted by Lafayette Ronald Hubbard, a sometime explorer, engineer and science-fiction writer. The book offered a self-help answer to all manner of psychic and bodily ills, and the medical and psychiatric community responded with alarm. Partly for protection from these attacks, Hubbard in 1954 formally incorporated his theories into a religion: the Church of Scientology. More than 1,500 Scientologists recently gathered in Los Angeles for their first National Conference on Public Action and Social Reform, and in many ways the meeting marked the church's coming of age.

Scientology today claims to have more than 3.2 million adherents around the world—many of whom maintain membership in other churches as well—with 22 major churches and 100 missions. World headquarters is in Los Angeles and includes a "celebrity center" that coordinates church activities for such Scientological luminaries as actress Karen Black, the Incredible String Band and former San Francisco 49er quarterback John Brodie. Hubbard himself, now 63, has all but dropped from sight; he still sends his words of advice to his disciples but spends all his time cruising international waters with a fleet of boats that Scientologists call the "Sea Org."

Scientology teaches that man is a spiritual being descended from an omnipotent race of "thetans" who deliberately gave up some of their spiritual powers

to experiment with life on earth. Everyone, the church teaches, is capable of reawakening his primordial thetan powers, but to do so he must first overcome all the mental blocks—"engrams" in Hubbard's jargon—amassed during mankind's cons of existence in the material universe. The process for getting "clear" of these psychic blocks is called "auditing," and can cost members of the church as much as \$5,000 in fees. During auditing, a "preclear" (novice) subject is wired to a device called an "E-meter," while a more advanced Scientologist cross-examines him about his personal life. Much like a polygraph, the E-meter measures electrical impulses in the skin to reveal, according to the church, the subject's most deeply seated hurts and hangups.

Today, Scientologists view the auditing process as a religious exercise akin to confession in other churches. But in the past, its inflated claims (Hubbard once asserted that his meter could even pick up signals from tomatoes) threatened the church with extinction. In the 1960s, government officials in both Australia and Great Britain declared Scientology a menace to mental health, and only in 1971 did the Scientologists win their fight for survival in the U.S. The Food and Drug Administration had seized 100 E-meters and had charged that the Scientologists fraudulently ascribed curative powers to the devices. But a Federal district court ruled that Scientology was in fact a religion, protected by constitutional guarantees; the church could have the E-meters back as long as officials attached disclaimers of any therapeutic power.

Repression: In recent years, the church has become deeply involved in social concerns. "We realized that psychiatry was treating humans like animals, and we began to look at what else was wrong with society," explains Jane Kember, a 37-year-old native of Kenya who serves as Guardian (official leader) of the world church. At the Los Angeles meeting, representatives of the California Legislature presented a special commendation to Narconon, Scientology's program to fight drug abuse. Church task forces on alcoholism and mental retardation reported on their work. And investigative teams announced progress in combating the enforced confinement of mental patients and in exposing cases of political repression. After exhaustive examination of State Department files, for example, one team claimed to have turned up evidence of Nazi connections in Interpol.

Scientologists believe that this social activism, plus the technology of auditing, can lead mankind to spiritual freedom. "We're like other churches in pushing the fact that man is a spiritual being," says Kember. "But unlike them, we have a technology through which one can achieve that status."



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