

the

WHITE

LIGHT



## IN THIS ISSUE

TAXATION;  
LEGAL FORUM;  
PSYCHIC HOAX (Opinion)

Plus: NEWS, SATIRE, OPINION,  
ADS & NOTICES OF CONCERN TO  
BOTH THE PRACTITIONER AND  
STUDENT OF MAGIC.



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No. 3

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# the White Light

is the journal of:

The Temple of Truth

a Hermetic Magickal Order  
Sponsored by

**The Light of Truth Church**

REV. NELSON H. WHITE, D.D., Editor  
REV. ANNE WHITE, D.D., Ass't Editor

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REGD. T.M.

# EDITORIAL

This issue of THE WHITE LIGHT shows some changes from previous issues. First off, we have changed our production method from Off-set to Xerox. This is principally to save money on production costs, due to a 20% increase in postage rates. As this is our first attempt at producing this magazine by this method, it may take us a while to iron out all the wrinkles. Please bear with us. Problems in production have delayed this issue, and for that we apologise, and promise to try harder in the future.

Another change, is the undertaking of a longer article on taxation, sent in by a reader, and the resulting deletion of the NOTEBOOK section for this issue. The NOTEBOOK section should return next issue.

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Work is continuing on remodeling the second T.O.T.O. Temple, and we are considering having an "open house" or some other bash at the appropriate time. Keep us advised of your correct mailing address and/or phone number so that we can notify you.

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We wish you a happy Spring Season,

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## Taxation: Is It Voluntary?

**Ordinary robbers, whatever else they may be, aren't hypocrites. They don't pretend that they are robbing a victim for his benefit...**

Every individual, group, organization, and institution in society gets income in one of two ways: either through voluntary purchase by users or consumers of its goods or services, or through voluntary contributions by members or donors. In either case the payment of money is optional, reflecting either a desire to buy the organization's products or to advance its activity. There is, of course, an exception: theft. The thief or robber gets his income not by voluntary purchase or gifts, but by forcing funds from his victim through violence or the threat of violence. The thief gains his income at the expense of his victims.

There is another glaring exception to this social rule of voluntary payment and income. That exception is *government*, which obtains its revenue (called "taxes") in precisely the same way. Taxation is a compulsory levy that no person or institution is allowed to consider or reject. Just as the holdup man obtains his revenue by threatening harm to anyone who might dare refuse, so the government threatens further confiscation and ultimately imprisonment should anyone refuse to pay (and further violence should the victim "resist arrest").

The point, then, is that there is no difference between taxation and robbery. Since any organization that systematically employs robbery to obtain its income is defined as a criminal organization, we must conclude that government — *all* government — is an organization of robbers. If anyone should balk at this startling idea, I challenge him to sit down and try to work out a definition of robbery that does not *also* apply to taxation. For what else is the compulsory extraction of funds, with violence employed if demands are not met?

There are, of course, many social differences, but they stem not from a real distinction in action, but from contrasting social *attitudes* toward the two kinds of payment and organization. No organization would

ever sponsor a symposium on whether robbery is a good or a bad thing, whether it should be abolished or fostered. Virtually everyone despises crime; the only arguments revolve about *how* crime can be reduced or eliminated. Even the mightiest criminal syndicate lacks sympathy or legitimacy in the eyes of the public, and it is always on the run. Such is scarcely true of government. On the contrary, government officials generally enjoy high status in the community, and their extortions are hailed as essential to the "common good," the "general welfare," and the "public interest." Such has been the success of the massive propaganda campaign conducted by governments over the centuries.

Government conducts its robberies on a much grander scale than any group of acknowledged criminals. Far from being on the run, its leaders are revered, sometimes even thought of as sovereigns. Another distinction is that ordinary robbers, whatever else they may be, aren't hypocrites. They don't pretend that they are robbing a victim for his benefit, or that the robber's spending will stabilize the economy, create jobs and add to society's purchasing power. No robber would have the bad taste or the gall to justify his acts in that way; the gall and the arguments are reserved to the organizers and apologists for government.

### Take the Money and Run

Another reason the simple robber is more decent and less despotic than government is that after robbing you, he at least has the good grace to *leave you alone*. The government, far from leaving you alone, is always at your side, insisting on annual compulsory tribute, calling itself your "sovereign."

And to make sure that you and future generations will put up with this system without much complaint, it forces your children into its "educational" centers where it promotes the virtues of obedience to its authority.

Furthermore, the robber confines himself to spending his ill-gotten gains on his own private consumption. The government, while of course doing the same, also spends a large portion of its loot on propagandizing us on its behalf and, what is more, on forcing us to act in ways it considers moral. Think of it. Society's mightiest and most

hypocritical collection of gangsters has managed to allot to itself the role of guardian of the public's "morality." No Mafioso would ever contemplate behaving with such colossal effrontery.

Once one realizes that taxation is organized theft, the social and economic effects become clear. For the state exists as a parasite upon both producers and consumers. The greater the tax load, the lower the standard of living of the producers, and the lower the incentive for producers to continue working and saving. As in every kind of parasitism, the host body is less and less able to produce for itself as the parasite grows fat; if the parasite does too much blood sucking, the host dies, and so then the parasite. Such will be our fate if the tax burden on production becomes too great.

Much ink has been spilled on arguing what *form* taxation should take: whether it should be "progressive" (taxing the rich) or "regressive" (taxing the poor or the middle class). By arguing about *who* should be robbed we divert attention from the fundamental issue: whether *any* robbery should take place. It is both immoral and oppressive to tax the poor, who are only made poorer by the depredation, but it is equally immoral and economically destructive to tax the rich, whose saving and investment are particularly taxed. Progressive taxation is simply the old highwayman's practice of extracting money from the most promising targets.

There is another neglected point that should be made about progressive income taxation. Most people think that it taxes "the rich." What it really does is to tax not those who have capital but those who currently are earning income. It taxes not so much those who are *already* rich, as those who are trying to *become* rich. In short, progressive income taxation injures those who are successfully trying to compete with the current rich, and thus impedes mobility and the ability of people to better their lot.

### Take from the Rich and Take from the Poor

As government has grown in our society, however, it has found that there aren't enough rich people, and so the poor and the middle class are taxed heavily too. Conservatives who

oppose progressive taxation in our day have their priorities wrong; it is not the poor who are robbing the rich, but the government that is robbing both, and every income group in between. The "welfare state," like the other slogans of government, is nothing but a racket. Two examples will suffice. Herriott and Miller (writing in *The Conference Board Record*, May 1971) have estimated that people in 1968 making less than \$2,000 a year paid, on the average, 50 percent of their income in taxes of all kinds, while those making \$50,000 a year and more paid 45 percent of their income in taxes. A fascinating study was made by Earl Mellor for the Institute for Policy Studies of the money paid to the federal government in taxes, compared to the money paid out by the government in the low-income mixed race area of Shaw-Cardozo in Washington, DC. The money flowing into the area from the government, ranging from welfare benefits to expenditures on public schools, was estimated at \$45.7 million. But the total outflow of taxes from Shaw-Cardozo came to \$50.0 million, a net out-flow from the low-income neighborhood of \$4.3 million to the government. So much for the "welfare state," which is welfare not so much for the poor, as for public officials and the other recipients of government's largess and subsidies.

If we take a close look at the salaries of government officials we will see that in fact they pay no taxes at all. Tax payments by bureaucrats are an accounting fiction, designed to gull the unfortunate tax-paying public. Suppose that a bureaucrat makes \$50,000 a year, and pays \$20,000 taxes; in actual fact, he is not a net taxpayer at all, but a net "tax consumer" (to use the happy phrase of John C. Calhoun 160 years ago). He is really living off your taxes and mine to the tune of \$30,000.

As Calhoun also pointed out (at a time where taxation was minimal,) the very existence of taxation sets up two mighty and conflicting classes in society: the net taxpayers, and the net tax consumers. The latter live off the former group. As the tax burden grows, the class conflict in society is aggravated, for it becomes ever more important for persons to join the tax consumer group and to escape the ranks of the burdened taxpayers. The scramble to get funds from the

government trough accelerates, and class conflict, not just the burden of parasitism on the economy, intensifies.

Of all the forms of taxation, the worst and most oppressive is the income tax, but not primarily because the income tax is more or less "progressive" than other taxes (although no other tax can single out and loot the rich and the poor in quite as effective and drastic a way). The main evil of the income tax is that it provides a method by which the government pries into the lives and actions of every citizen in the country. No one is safe from the legalized spying of the Internal Revenue Service. We now know that IRS files have been used by whatever regime happened to be in power to harass political dissidents. The income tax is the single most oppressive institution in modern life.

#### The Cheating Kind

It is a good thing that despite centuries of persistent propaganda the average citizen has an intuitive perception of the truth that taxation is robbery, and that the income tax is the major culprit. Most people think it's immoral to cheat friends, neighbors and business associates. Yet, how many people consider it immoral to cheat on their income tax returns? Even now, income-tax cheating and evasion is widespread; the only thing that inhibits it is not moral qualms but the perfectly sensible fear of getting caught. As H.L. Mencken wrote 60 years ago:

When a private citizen is robbed a worthy man is deprived of the fruits of industry and thrift; when the government is robbed the worst that happens is that certain rogues and loafers have less money to play with than they had before. The notion that they have earned that money is never entertained; to most sensible men it would seem ludicrous. They are simply rascals who, by accidents of law, have a somewhat dubious right to a share in the earnings of their fellow men. Yet the myth propounded by political scientists, economists and other apologists for government is that taxation is "really" voluntary, that the people freely decide to pay taxes in return for the numerous "services" the government performs.

In contrast, the great economist Joseph Schumpeter chided:

...ever since the princes' feudal incomes ceased to be of major importance, the State has been living on a revenue which was being produced in the private sphere for private purposes and had to be deflected from these purposes by political force. The theory which construes taxes on the analogy of club dues or of the purchase of services of, say, a doctor, only proves how far removed this part of the social sciences is from scientific habits of mind.

All right, there is an easy way to settle this dispute, a way that would also have the incidental benefit of removing the parasitic blight of organized robbery from our social and economic life. Let us try a noble experiment: let all levels of government -- federal, state and local -- remove compulsion from the tax system. Let them repeal all the penalties for nonpayment of taxes. Let the various governments issue requests for funds, let them put the public on the "honor system" and convert taxes to the status of donations to the Salvation Army, and let them see what happens. Let us see how much revenue would then flow freely to the coffers of government. I would predict very little, while presumably the apologists for our tax system would say that government revenues would be sustained at almost the current level. Let's find out. And, as we find out, we will also remove the criminality from government's inflow of funds, and convert government to the status of every other social institution whose income is a voluntary expression of consumer or donor support. The people would then be supporting only that level of government that they truly wish to support.

If people voluntarily pay only a small sum to government, wouldn't that mean a drastic reduction in the supply of government services they enjoy? Yes, but it would also mean that the people prefer to spend their own earnings on the other goods and services that they enjoy in the private sector. Why not let us -- the people -- make our own choices with the fruits of our own work and energy? To say otherwise, to endorse the government's power to coerce people into paying its revenue, is to enshrine the principle of dictatorship and despotism and to violate the essential principles of individual freedom and cooperation that are the glories of America's heritage.

## Opinion

Once again the news media is playing up a "Psychic" who has been caught perpetrating an alleged hoax. It's bad enough that our President has been shot; even more unfortunate that the anti-gun media and politicians have gone whole hog to use this incident to promote their repressive designs upon a once free people; but for any person who claims to be a "Psychic" to attempt to use this incident for personal gain is downright disgusting. Not only that, but to be inept enough to get caught at it, thus giving a black-eye to the whole Occult Community and Psychism in general.

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What a World! The phonies abound, and even manage to succeed, while the real un-phoney Psychics are hard pressed to make ends meet. I know for a fact (through my own sources) that the Secret Service has talked to at least two Psychics here in the L.A. area, this week. Yet this never makes the news (which may be at the request of the Secret Service however).

If all of these "Psychics" that are crawling out of the woodwork to announce that they had "predicted" that President Regan would do such-and-such, had any real abilities, why couldn't they see what would happen to them, if and when they went public with their claims?

All in all, what we object to most is the un-professional attitude and behaviour of most of these "Psychics", especially those that get on TV. We are not, however being prejudicial, I have much the same reservations about most of the practitioners in my own field. Offhand, I can only think of one individual (other than ourselves) that I would consider a "Professional" Magician; in that this person supports himself entirely by practicing his Art, and closely related activities. The rest, no matter how grandiose their claims, we view as amateurs, because they all do something else for money, and practise Magick as a hobby, albeit a lucrative hobby for those that are group leaders.

The subject of Occult scams and con games is discussed at some length in our forth coming book: "Working High Magick", due out in June.

#### Serving No Purpose

In fact, of the services government supposedly provides, many are services only in the sense of a grisly jest. Robbery and compulsion serve us ill. Controls and regulations prevent us from doing what we want to do with our own lives and property; coerced "morality" prevents all of us from making our own moral choices and decisions. And those services that government does perform it renders badly and inefficiently, as does any coercive monopolist (that is, anyone who has government license to perform a service free from competition).

How could the free market supply essential services that we have come to think of as uniquely governmental? No one can blueprint the market in advance, for there is no way to predict, in any particular industry, what forms creative energy will take, or what will be profitable. But some broad prognoses can be made. In the case of the postal service, the task is easy; for with the disappearance of the lumbering postal monopoly, competing firms will leap into the breach to fulfill the demands of the consumers. During the 19th century, when the US government allowed private competition in the postal service, private mail deliverers lowered the price of mail and pioneered innovations in postal service. Consider the more complex case of fire fighting. If government fire departments were eliminated, there might be a return to the older system — still in force in many small towns today — of volunteer fire fighting teams drawn from the community. In the larger cities volunteerism is inefficient; paid, professional fire fighters are needed to provide round-the-clock service. In that case, fire fighting companies would spring up in the market, charging a fee for their services. To obviate the problem of paying per fire, most homeowners and landlords could pay a monthly or annual premium, putting the fire fighters on a retainer basis. In short, fire service would be paid for in the manner of insurance, with regular premiums paying for services when needed. Indeed, it is probable that fire insurance companies themselves would include the fire fighting services in their premiums, for insurance companies have a built-in interest in seeing to it that the fire damage suffered by their clients be as

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Similar solutions could be worked out for the supply of all services now performed by government. At one time or other in the past, all of these services were supplied in the free market; now of course they could be performed with the aid of modern technology.

#### Let the Market Decide

Let's pause for a moment to consider the opposing view. Suppose that the advocates of taxation are right, that taxation is legitimate and moral, that the people are in some sense "voluntarily" paying taxes for services offered them by the government. In that case, *what criteria* can the pro-taxers offer for *how high* taxation should be and who should be taxed? The private market offers a variety of goods and services, each one of them desired by various members of the consuming public. And yet, we all know that there can be too much of a good thing: we don't put *all* our resources, all of our land, labor and capital, for example,

into hi-fi sets, or bread, or bubble gum or concerts. For the more resources that go into these products, the less can go into the production of still other goods and services desired by consumers. There must be a balance between all these desired products. One of the glorious things about the free market is that it *itself* provides such a balance without coercion. If too much of one thing is produced and too little of another, costs become higher than prices in the first industry, businesspeople suffer losses, and resources flow into those industries where profits can be made because not enough is being produced. Thus the price system, and profit-and-loss signals on the free market, direct all resources in such a way as to supply efficiently for consumers the most desired goods and services.

But where are the criteria for taxation for government services? The answer is that *there are none*, because taxes are extracted by coercion from the public. Those taxes are limitless, for there is no built-in balance to keep them in check. There is no profit-and-loss test for government activities, because the government can always cover its inefficiencies by taxing the public still more. And so, even if we believed that all government services were beneficial, there is no way to keep them in balance with private services; the tax level and who pays the taxes are purely arbitrary, necessarily decided not by economic criteria (for there are none) but by who controls the levers of political power. Taxes and government spending grow and feed upon themselves until the productive economy — and individual freedom — shrivel and die.

Thus, taxation is more than organized theft; it is an arbitrary system that leaves us at sea without a rudder. Apologists for statism have long led us to believe that freedom, while cherished by most of us, can only bring "chaos," while taxation and government action are needed to impose "order." In truth it is freedom and the free market that give us a balanced and harmonious economic order; it is government and taxation that bring chaos and arbitrary power.

The choice is quite clear. It is between freedom, prosperity and order on the one hand; taxation, tyranny, impoverishment and chaos on the other. Faced with the fundamental choice, we should see clearly that what we desperately need to do is not to limit or reform the tax system, but to abolish it.

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Thus, taxation is more than organized theft; it is an arbitrary system that leaves us at sea without a rudder. Apologists for statism have long led us to believe that freedom, while cherished by most of us, can only bring "chaos," while taxation and government action are needed to impose "order." In truth it is freedom and the free market that give us a balanced and harmonious economic order; it is government and taxation that bring chaos and arbitrary power.

The choice is quite clear. It is between freedom, prosperity and order on the one hand; taxation, tyranny, impoverishment and chaos on the other. Faced with the fundamental choice, we should see clearly that what we desperately need to do is not to limit or reform the tax system, but to abolish it.

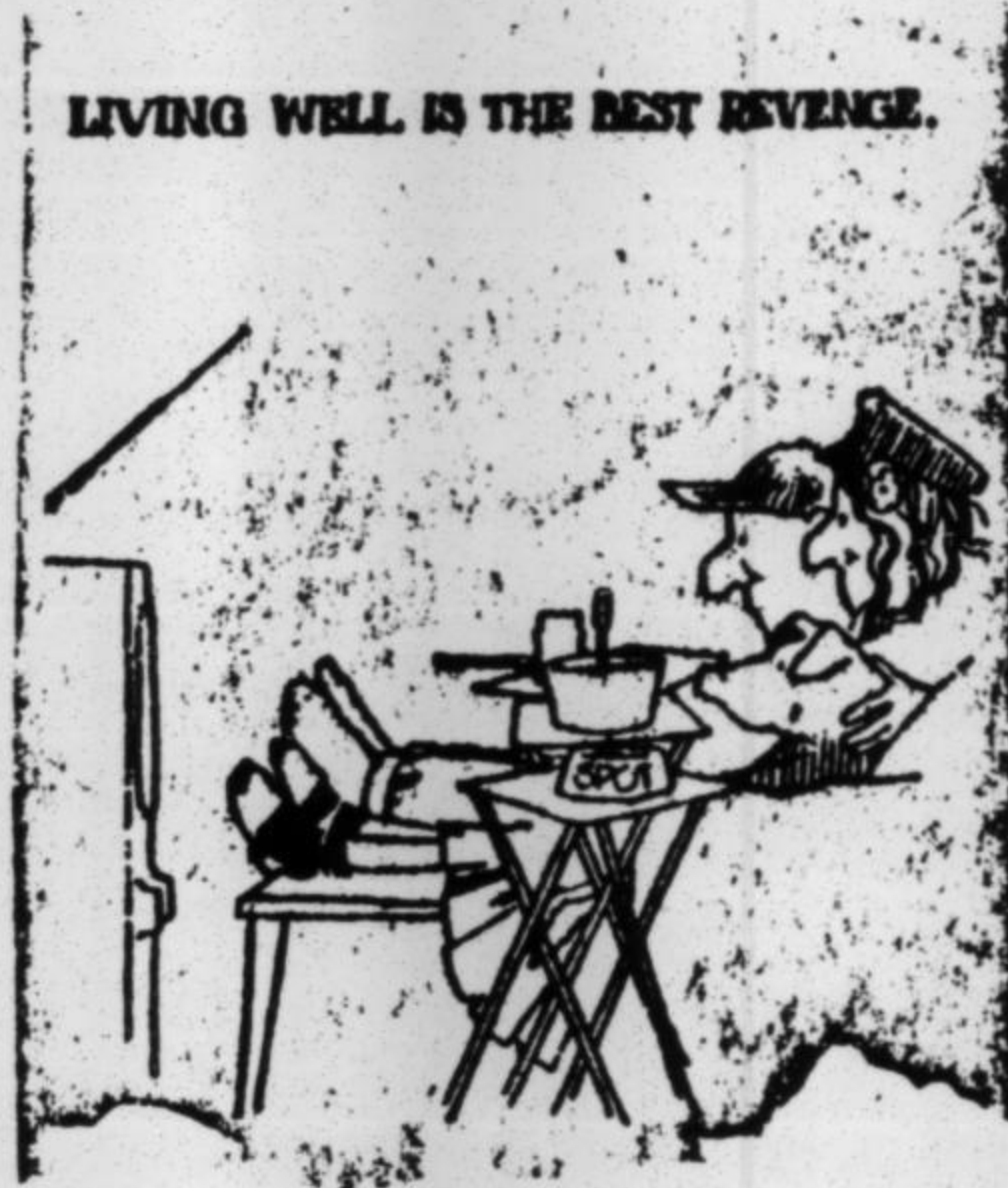
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# Review

"THE SWORN BOOK OF HONOURIUS THE MAGICIAN"

Edited & Translated by:

Daniel J. Driscoll

(Heptangle Books, 1976)

Reviewed By: Rt. Rev. Nelson H. White, D.D.

Although this book was published in 1976, a copy has only recently found its way into our collection. Only 450 copies of this book were printed, making this translation of a rare book, a rare book in its own right.

The Sworn Book of Honourius should not be confused with the largely credulous and highly diluted "Grimorie of (Pope) Honourius (the 3rd.)" which Waite and others rightly condemn as being mostly rubbish. The present work is quite valuable, and remarkably well written (and undoubtedly well translated). The Sworn Book presented by Driscoll is a merger of two different folios from the British Museum: Sloane 313 and Royal 17 A xlii, most likely written prior to 1311.

The first two parts are very interesting and quite to the point, the point being Ceremonial Magick and particularly obtaining an Angelic visitation, presumably by one's H.G.A.

In spite of editor Driscoll's comments, I feel that large portions of "book 3" are spurious inclusions from fragments of the Goetia. Magickally speaking, the two are not that compatible, and if I had been editing the book, I would have left most of "book 3" out of the final version.

This book is about to become considerably more available, as a second edition is in the works, according to Heptangle Books, whom I contacted recently.

It is important that the Magickal Student read the introduction, as many things are explained there. Part of the difficulty in understanding some versions of this book may have been its age.

The Sworn Book is one of the oldest books on Ceremonial Magick presently available. Highly recommended for the serious student, but hold off until the 2nd. edition comes out, as the price may be considerably lower then.

NHW



## LEGAL FORUM

Comments

AN OCCASIONAL FEATURE OF  
AUTHORITATIVE ARTICLES  
CONCERNING CHURCH/STATE  
RELATIONSHIPS.

"Religion is too personal, too sacred, too holy,  
to permit its 'unhallowed perversion' by  
a civil magistrate."

*Not for Indians Only, Woman Contends*

### 'Prayer Feathers' a Legal Issue

To Jill Fairchild, a blue-eyed blonde, the possession of "prayer feathers" from eagles, owls and hawks is essential to her freedom to worship in the native American religion which she says she has embraced.

To the California Fish and Game Commission, however, it is illegal for Fairchild or any other non-Indian to privately possess parts of non-game birds.

The issue will be joined on April 22 in Malibu Municipal Court when she goes on trial on a misdemeanor charge of violating the Fish and Game Code.

At her arraignment Tuesday before Judge John J. Merrick, Fairchild pleaded innocent and asked for a jury trial. Minutes earlier she had rejected a prosecution suggestion that she plead no contest.

In a statement describing events that brought her to court, Fairchild said:

"Would the law deny a man to be Jewish because he's black? Or take rosary beads from a Catholic's car? What does religion have to do with color, race or reservation?"

**'National People'**

"We people that practice the native American religion are natural people and the very basis of our religion is to protect, nourish and teach about the fragile balance of our Mother Earth."

Fairchild described herself as an educator. She said she worked with Jacques Cousteau for more than two years, has lectured on whales, the sea and ecology and has published six books and more than 20 educational filmstrips.

Her troubles with authorities began on March 11 as she drove her camper north on Pacific Coast Highway in the Malibu area.

Fairchild was pulled over by Game Warden John Dawson, driving a California Fish and Game patrol car. Dawson had seen non-game bird feathers in the truck's cab, and he cited Fairchild under Section 3801.6 of the Fish and Game Code.

The officer seized Fairchild's "prayer feathers" of an eagle, hawk, raven, owl and pelican and a "sweat bundle" of feathers belonging to Kote Lotah, described as a spiritual leader of the Chumash Indians.

Fairchild said that the "sweat bundle" had come from the closing of a sweat lodge in Topanga Canyon, and Kote Lotah had asked her to care for them for a while.

Under the Native American Freedom of Religion Act of 1979, American Indians have the right to use such items as non-game bird feathers in their worship, but they must produce proof of their religious status.

In practice, however, Indians can wear the feathers of eagles, hawks and owls, for example, and not be challenged, according to one state official.

But Fairchild does not look like an Indian.



Jill Fairchild outside court after arraignment

"This appears to be an arbitrary observation of someone's color and length of hair, she said. . . "If you look like an Indian no officer is going to ask to see your reservation card."

Before Tuesday's hearing, Deputy Dist. Atty. Joe Orr met with Fairchild and suggested that she plead no contest and Kote Lotah's sweat bundle would be returned, but not her feathers.

Fairchild said she declined the plea bargain proposal because "they were trying to bargain, but it wasn't about the truth. Under constitutional rights, I am not guilty."

Asked why she wanted a jury trial, the Kirkland, Wash., resident replied, "To educate."

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THE EXPLOITATIVE, COERCIVE  
OCCULT ORGANIZATION TEST.

Many organizations make use of a test of one sort or another in screening applicants, before admitting them to the outfit.

The "test" given below is for the applicant to score the organization before accepting membership in it.

- (1) Amount of initiation or entry fee: Score 1 point for each dollar.
- (2) Amount of monthly dues: Score 1 point for each dollar above \$10/mo or \$5/meeting (whichever is lower).
- (3) Length of initiation ceremony: No ceremony = 0 points; ½ hour or less = 1 point; ½ to 1 hour = 2 points, over 1 hour = 5 points.
- (4) Number of costume changes for applicant: None (street clothes) = 5 points; one or two = 1 point; applicant nude = 10 points; Both costumed & nude = 20 points.
- (5) Is applicant voted upon by standing membership? No = 0 points; Yes (simple majority) = 1 point; Yes (1 "Blackball" sufficient for refusal) = 15 points.
- (6) Does applicant get to meet entire standing membership prior to joining? Yes = 0 points; No = 10 points.
- (7) Does applicant have to sign an "Oath"? No = 0 points; Yes = 5 points.
- (8) Does applicant have to sign a "Contract" or "Agreement"? No = 0 points; Yes = 10 points.
- (9) Does contract require applicant to give organization (or leader) all personal wealth or property? No = 0 points; Yes = 100 points.
- (10) Is Applicant required to give up (or assume another) name? No = 0 points; Yes = 25 points.
- (11) Does "Contract" or "Agreement" contain a "yellow dog" phrase, restraining applican/member after membership is terminated? No = 1 point; Yes = 50 points.
- (12) Does organization have a "disciplinary" procedure which is imposed upon the members? No = 0 points; Yes = 25 points.

Unlike many "Tests" there is no pass/fail point here. This is a tool to enable the student who feels that he or she has to join an organization, to rate the various organizations that he or she might be considering. The lower the point score the less coercive and the greater the freedom within the organization.

Personally, I would not wish to join an outfit that scored higher than about 25 points, but that is just my opinion. We do not feel that any given student must join an organization. See comments in our "Working High Magick" and "Secret Magick Revealed".

## Church sues IRS over poverty vow

SAN FRANCISCO — The Life Science Church and five of its ministers have filed a \$20 million federal damage suit against the Internal Revenue Service, alleging violation of freedom of religion, speech and association. The suit claims the IRS wrongfully refuses to recognize the church or its members' vow of poverty as authentic. The church, based in New York, was founded in 1967 by the Most Rev. William E. Drexler. Its religious order is called the Order of Almighty God.

GOOD! It's about time. —Ed.—

### Government Guns

Some 50,000 employees in 43 federal agencies are authorized to carry guns. The total inventory is 90,000 small arms, and in some agencies there are as many as six guns for each employee authorized to carry them. The wide variety of these personal weapons — 180 dif-

ferent makes and models, compared to only 25 in the entire U.S. military — forces Uncle Sam to employ the equivalent of 24 full-time gunsmiths to service the bureaucratic militia.

While more and more government agents seem to be arming, there is an attempt by government, at all levels, to disarm the people. There's a message here somewhere.

ANNOUNCING"

The 1981 "GATHERING OF THE TRIBES" will be held September 20th. through the 24th. at the Unicol Conference Center, Unicol State Park, Helen. GA. There will be Workshops, Classes, a Flea-Market and the Festival.

The Workshop Fees (Advance registration, until 8/1/81)

One Person -----	\$45.00	After 8/1/81 fees will
Couple -----	\$75.00	increase 20%.
Child (Under 13)	\$ 5.00	

Lodging is available, One person (four nights)-single occupancy) per person -- \$95.00

Double occupancy -- \$60.00 per person, \$120.00 total

Quadruple occupancy (4 person/room) \$40.00 per person \$160.00 total

Camping facilities available, with or with-out RV hook-up, price range from \$3.50 per night to \$5.50 per night.

A CONTEST is being held to choose the best theme for the gathering. First Prize will be free lodging for 5 nights and free passes to all events. Second prize will be free pass to all events and one night free lodging. The Third Prize is free admission to all events. Contest deadline is April 30th, 1981, winners to be announced May 15th.

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