

# Miss Hearst takes the stand . . .

Continued from page 1  
her kidnaping and wasn't the only member to sexually abuse her. Bailey not pursue the matter further.  
in Litchfield, Conn., Wolfe's mother, Virginia Wolfe, said, "As for my gentle assault on anyone, it's not true. He attractive and possibly they were in But assault was not part of his  
Wolfe was last seen by his family at Christmas in 1973.  
second part of Miss Hearst's testimony caused a rustling in the hushed courtroom was her qualified admission that SLA affian Donald "Cinque" DeFreeze had her a choice of remaining with the ragtag band of revolutionaries or re-  
questioning by Browning, Miss said DeFreeze once came into the hideout and "said I could go home or with them. I didn't believe him."  
he said DeFreeze ordered her to men- her offer of freedom on her tape admit- complicity in the bank robbery.  
Miss Hearst testified that she and the gresses watched live television newscasts

of the shootout between six SLA members and Los Angeles police.  
Killed in the Los Angeles house that became an inferno during the shootout were DeFreeze, Miss Atwood, Wolfe, Camilla Hall, Nancy Ling Perry and Patricia Soltysik. Miss Hearst said all helped plan or participated in the bank robbery.  
With her attorney questioning her, she said the SLA's final stand affected her deeply. The barrage of gunfire into the frame structure reinforced her SLA-inspired belief that the FBI wanted to kill her, she said.  
She noted that newscasters were suggesting she might be in the house.  
"As a result of observing the public officials firing bullets and incendiary bombs into a house into which you were believed to be, did that affect your belief that the FBI would kill you?" asked Bailey.  
"Yes," was the reply from the slim defendant.  
After the shootout, she said, she and the Harrises fled to the Oakland-Berkeley area.  
**Cross-country**  
After meeting sports activist Jack Scott

there, she and the Harrises separated, she said, and Scott took her by automobile to a Pennsylvania farmhouse where she spent the summer of 1974. Scott's parents accompanied them on the trip to Pennsylvania and Scott returned her to the West in the fall, she testified.  
While in the East, Miss Hearst said, she spent time with some of Scott's friends and met Japanese-American artist Wendy Yoshimura, who was arrested with her last September.  
Miss Hearst testified that Miss Yoshimura never forced her to do anything.  
Asked if she could have walked away from Scott during their cross-country travels, she replied, "Where would I have gone? I didn't feel that I would be able to go anywhere."  
Miss Hearst said that in the fall of 1974, Scott took her to Las Vegas, Nev., where his parents live, and there she was reunited with the Harrises.  
Scott's wife, Micki, said in a statement issued in Portland, Ore., that "it would not be appropriate" to comment on Miss Hearst's testimony while the trial is in progress.

Miss Hearst's travels after the fall of 1974 were left unclear, but she admitted in response to a question that she had lived for a time in Sacramento.  
All the time, Miss Hearst said, she lived in fear of the Harrises. They said she was an outlaw with no place to go and forced her to work on a manuscript for a book of the history of the SLA replete with revolutionary rhetoric, she said.  
In the manuscript, Miss Hearst's handwriting often appears as she writes of her commitment to her kidnapers and their struggles together. Miss Hearst said she was told she would be killed if she didn't cooperate on the project and that Harris gave her a black eye on four separate occasions.  
The day ended with Dr. Margaret Thaler Singer, a clinical psychologist, testifying that she could discern from the SLA tapes that Miss Hearst was acting under duress.  
Appointed by the court to interview the defendant, she said she had spent a total of 24 hours talking with Miss Hearst and that the taped voice "does not resemble her spontaneous speech style."

# Single persons get tax break

Associated Press  
MOUNTAIN VIEW, Md. — One divorcee deserves another — as David and Angie Boyter are proved.  
The Boyters' second marriage is a month old, but already they are contemplating their second divorce. Their first divorce was in Dec. 8, ending a nine-year marriage. They remarried a month later.  
Their behavior is the result of — not directed at each other, but the American income tax system. The Boyters say the system penalizes single persons over married ones.  
"I did it more for principle than anything else," Mrs. Boyter said. "I just kept getting madder and madder each year."  
The Boyters work for the federal government and earn about \$23,000 annually.  
Mrs. Boyter estimates their 1975 tax as a married couple would be

about \$10,300, regardless of whether they filed a joint or single return. If they were single, she says, each would pay about \$4,500, a total of \$9,000. The \$1,300 difference added up to divorce for them.  
"About three years ago they gave a tax break to single persons," Mrs. Boyter said. "But that doesn't apply to married persons filing separately."  
"And then, with last year's tax rebate we got rooked again. If we had been two single people we would have gotten back about \$200 each. As a married couple we just got \$100. I think that was the last straw."  
"If they don't change the laws, I have every intention of getting a divorce again this year."  
It is possible for a couple earning about equal salaries to save some money by filing as single persons,

said David Estey, a spokesman for the Internal Revenue Service's Baltimore office.  
He said Congress passed the Revenue Act of 1971 to bring rates for single persons in line with the rates for married couples.  
In some income brackets, it is cheaper to file as a single person, he added, but there is a question whether the tax saving is worth the inconvenience and expense of a divorce.  
The Boyter's divorce in Haiti cost about \$1,100 — including air fare, hotel and lawyer fees.  
"I'm sure some people think it's morally wrong," Mrs. Boyter said. "That's their problem. Living in sin is very much like being married — it's hard to tell the difference."

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