



NEW JERSEY LIBERTARIAN

NEW JERSEY LIBERTARIAN PARTY • P.O. BOX 56 • TENNENT, N.J. 07763

* * * DECEMBER 1985 * * *

LIBERTARIAN HOLIDAY GIFTS
AVAILABLE NOW FROM THE NJLP

CALENDAR OF EVENTS

By Len Flynn

December 13-- Libertarian Supper Club will feature Richard Cornuelle speaking about government destruction of private nonprofit enterprise. Will be held at The Ukrainian Restaurant, 132 Second Ave. (corner of St. Mark's Place), in Manhattan. Cash bar starts at 6:30 and buffet supper at 7:30. Cost is \$15 by 12/10 and \$18 at door. Call LP of New York City at 212/226-6483 for details.

December 18-- NJLP Steering Committee meeting at 6:00 PM at The Jade Pagoda, Route 1 South, Edison. All NJLP members are welcome to attend.

Every Wednesday-- Libertarian Discussion Club, 6:30 PM, The Jade Pagoda, Route 1 South, Edison. For info and directions call 609/466-1722 (Danny) or 249-7649 (Rick).

Every Tuesday-- NJ Americans for Constitutional Taxation (ACT) free public meeting, 7 PM, Moffa's Farm Restaurant, Almonesson Rd., Blenheim. Call 609/HAD-ENUF for info.

Every Wednesday-- Activist and campaign strategy meeting at Richard Duprey's home. Everyone welcome. For directions or info, call Rich at 201/445-6098.

2nd Thursday of each month-- Constitutional Freedom Committee meeting, 8 PM, Ollie's Restaurant, Route 9 and Tilton Rd., Northfield, NJ. Guest anti-tax speaker at each meeting. Call 609/927-2320 after 5 PM for details.

Two books from the Foundation for Economic Education (FEE) are now available for purchase at a discount by NJLP members. Henry Grady Weaver's The Mainspring of Human Progress and Frederick Bastiat's The Law are for sale for \$1.00 each copy (list is \$2) with a 10% discount for 10 or more. These books are immediately available from Rick Hoegberg (98 Suydam St., New Brunswick, NJ 08901; 201/249-7649) or from Len Flynn (254 Tennent Rd., Morganville, NJ 07751; 201/591-1328).

Both books serve as short and understandable introductions to free market economics and are particularly helpful for young people to surmount the statist propaganda so prevalent in education today. Give copies to your friends and help spread the "freedom philosophy" beyond the holidays!



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For those of us concerned with the issue of taxation, but uninformed about the ruses the regime in Washington uses to circumvent Constitutional limitations on its power to extract money from us, it may come as a surprise that filing a return is voluntary & that wages (what you get in exchange for your labor) ain't "Income".

Needless to say, the govt doesn't want too many people to know this, so the IRS works hard to continue trying to convince everybody that they really are legally required to file returns & pay an income tax on their wages.

However, more & more people are becoming wise to this massive hoax, & are declining to continue volunteering returns & taxes. Naturally the "guardians of liberty" pursue these seekers of Truth & Liberty like a pack of mad wolves, dragging them into court on charges like "wilful failure to file a return". Note the charge is not simply "failure to file a return" - since this would be immediately thrown out for the simple reason Congress can't make a law to force anyone to give information about them selves that might incriminate them, - like a return. Ah but if they can trick them into thinking they must without actually saying so, then they can say the sucker "waived" his rights (unknowingly).

Anyway, the good news is that in New England, stalwart Dick Aitken was charged with "wilful failure" in the US 1st circuit. Massachusetts LP member Mike Reilly was his defense attorney for appeal & successfully reversed the initial conviction.

The Government has declined to retry Aitken & has stopped prosecuting wilful failure to file cases in the 1st circuit.

Here's where you can join in the fun. Mike Reilly is defending another stalwart, Frank Turano on appeal on the same charge, and is asking for donations. He promises to hold costs to less than \$5000.00. To quote the MLP chair who notified us of these events, he said "It is important for us to win this case to give the government a second black eye & effectively put an end to income tax prosecution in New England."

Let's put some of our money where our beliefs are!!! Donations can be sent to Maureen Turano PO Box 446 Somerset MA 02726. Go for it!!

Submitted by Rick Hoegberg

Paterson News
October 31, 1985

Libertarian urges vote for freedom

Editor,

On Nov. 5, voters of New Jersey will once again have a choice between the collectivists of the Republican party and the collectivists of the Democratic party. Why the Socialists even bother with a candidate is beyond me, as both major parties seem to be also willing to carry out the Socialist platform!

New Jerseyans who have had it with the state taxing their incomes and regulating their private lives, have a champion in Virginia Flynn, the Libertarian party candidate for governor.

Virginia Flynn, along with

other Libertarians, will fight to repeal the income-tax, for example. We Libertarians are also opposed to the creation of any "superfund," paid for by the taxpayers to clean up chemical spills. By socializing the cost of chemical clean-ups, taxpayers and other working people are coerced into financing what should be the responsibility of the companies or parties who created any alleged toxic dumps. We favor tuition tax credits for private schools, and the complete freedom to set up private education, free of state "mandates" and "guidelines."

On the civil liberties front, we would demand the repeal of all victimless crime laws (drugs and gambling, to name two.) Gun control laws are opposed by Libertarians, as well.

The most arrogant affront to personal choice, New Jersey's idiotic seatbelt law, is something else we would repeal! So if you're fed up with Tweedledee and Tweedledum, here's a chance to do something about it. Vote for Virginia Flynn, Libertarian, for governor on November 5th.

MARK RICHARDS
West Milford

How the Commies Stole Thanksgiving

Part I Reprinted from Massachusetts Liberty
September 1985

Howard Katz



On occasion an event occurs to the people of a society which is so significant in terms of their values that they wish to remember it. So they celebrate its anniversary by a reenactment. A birthday or a wedding anniversary in such an event in the life of an individual, and a national holiday is the corresponding event in the life of a nation.

Thanksgiving and Private Property

Every autumn we are bored to tears with a cute little story about the pilgrims, how they almost starved to death during the first winter and then were saved by the harvest of 1621, (1) how they were thankful to God for their deliverance and proclaimed a day of thanksgiving. The story concludes with a few homilies about faith in God. It is hardly an event we would want to celebrate with a reenactment.

This story is false. The real reason we reenact thanksgiving is that it was called to celebrate a far more important event than the tradition admits, an event of special significance to libertarians. The first thanksgiving was proclaimed to celebrate the harvest that resulted from the Pilgrims' conversion from communism to private property. the traditional history is a lie, made up in accord with the altruist morality, to hide from Americans the nature of their heritage.

The True Thanksgiving

The definitive history of the Pilgrims was written by William Bradford, Governor of Plymouth through much of its early history. His work, Of Plymouth Plantation, is the only book-length eyewitness account, and most of our knowledge of the Pilgrims is based on it.

The background of these events is that in 1620 almost the entire world was communist. A typical serf worked three days on his lord's farm, three days on the village communal farm and went to church on Sunday. Feudalism and communism existed on close harmony. Only in England had this system been challenged, and a small movement to enclose (fence off) land for private ownership had made a bit of progress: however, the venture capitalists who backed

the Pilgrims were not part of this movement; (2) they compelled the Pilgrims to adopt communism as their economic system, stipulating:

The persons transported [The Pilgrims] and the adventurers [venture capitalists] shall continue their joint stock and partnership together, the space of seven years (except some unexpected impediment do cause the whole company to agree otherwise) during which time all profits and benefits that are got by trade, traffic, trucking, work, fishing, or any other means of any person or persons, remain still in the common stock until the devision. (3)

By early 1623, after two and a half years under communism, the Pilgrims faced a famine which Bradford compares with the famine in the time of Jacob in the Bible. Desperate, and at the end of their resources, they demanded the right to keep for themselves, as particular individuals, the product of their labor. Bradford writes:

All this while no supply was heard of, neither knew they when they might expect any. So they began to think how they might raise as much corn as they could, and obtain a better crop than they had done, that they might not still thus languish in misery. At length, after much debate of things, the Governor (with the advice of the chiefest amongst them) gave way that they should set corn every man for his own particular, and in that regard trust to themselves; in all other things to go on in the general way as before. And so assigned to every family a parcel of land, according to the proportion of their number, for that end, only for present use (but made no division for inheritance) and ranged all boys and youth under some family. (4)

That is, the corn which a particular family raised by its labor was its own and would no longer go into the common stock. But the land itself was still the property of the community.

Bradford then gives an eloquent summary of the reasons for abandoning communism:

See "Thanksgiving," Pg. 4

NOTES

1. This "starving time" was probably a disease, not merely hunger, because it affected the crew of the Mayflower as well as the Pilgrims. The traditional story never mentions what happened between March and October.

2. The phenomenon of wealthy businessmen favoring communism is quite common in history and will sound strange only to people educated under a heavy diet of Marxism (such as anyone brought up in the 20th century).

3. The agreement between the Adventurers and the Planters, July 1, 1620, as reported by William Bradford,

"Concerning the Agreement and Articles between them and such Merchants and Others as Adventured Moneys; with other things Falling Out about Making Their Provisions." Of Plymouth Plantation (New York, Modern Library, 1960), p. 41.

4. Bradford, Ibid., pp. 132-33.

Thanksgiving

The experience that was had in this common course and condition, tried sundry years and that amongst godly and sober men, may will evince the vanity of that conceit of Plato's and other ancients applauded by some of later times; that the taking away of property and bringing in community into a commonwealth would make them happy and flourishing; as if they were wiser than God. For this community (so far as it was) was found to breed much confusion and discontent and retard much employment that would have been to their benefit and comfort. For the young men, that were most able and fit for labour and services, did repine that they should spend their time and strength to work for other men's wives and children without any recompense. The strong, or man of parts, had no more in division of victuals and clothes than he that was weak and not able to do a quarter the other could; this was thought injustice. The aged and graver men to be ranked and equalized in labours and victuals, clothes, etc., with the meaner and younger sort, thought it some indignity and disrespect unto them. And for men's wives to be commanded to do services for other men, as dressing their meat, washing their clothes, etc., they deemed it a kind of slavery, neither could many husbands well brook it. Upon the point all being to have alike, and one as good as another; and so, if it did not cut off those relations that God hath set amongst men, yet it at least much diminish and take off the mutual respects that should be preserved amongst them. And would have been worse if they had been men of another condition. Let none object this is men's corruption, and nothing to the course itself. I answer, seeing all men have this corruption in them, God in His wisdom saw another course fitter for them. (5)

Samuel Eliot Morison, the editor of the Modern Library edition, attributes Bradford's anti-communist ideology to Jean Bodin:

Presumably Bradford had read the gibes at Plato's Republic in Jean Bodin de Republica (1586), a copy of which is mentioned in the inventory of his estate. "But he [Plato] understood not that by making all things thus common, a Commonweal must needs perish; for nothing can be public, where nothing is private ... Albeit that such a Commonweal should also be against the law of God and nature ... which expressly forbids us to ... desire anything that another man's is."(6) The Six Bookes of a Commonweale ... Done into English by Richard Knolles, Book I p. II (London, 1606). (7)

The system of private property was

successful in motivating people to work harder. Bradford writes:

This [giving each particular family the product of its own labor] had a very good success for it made all hands very industrious, so much more corn was planted than otherwise would have been by any means the Governor or any other could use, and saved him a great deal of trouble, and gave a far better content. The women now went willingly into the fields, and took their little ones with them to set corn, which before would allege weakness and inability; whom to have compelled would have been thought great tyranny and oppression. (8)

In desperate straits, the Pilgrims staked everything on the 1623 crop, but it had the misfortune to be hit by a "great drought which continued from the third week in May, till about the middle of July, without any rain and with great heat for the most part, insomuch as the corn began to wither away ...".(9) The Pilgrims called for a day of humiliation to pray for rain, and this was followed by a break in the drought. Bradford then reports:

And afterwards the Lord sent them such seasonable showers, with interchange of fair warm weather as, through His blessing, caused a fruitful and liberal harvest, to their no small comfort and rejoicing. For which mercy, in time convenient, they also set apart a day of thanksgiving. (10)

It had been the practice in England for the authorities to declare days of humiliation (in bad times) and days of thanksgiving (in good times).(11) Many other days of thanksgiving were subsequently proclaimed in American history for many different reasons. But this first thanksgiving was called to celebrate the first harvest which resulted from the conversion from communism to private property. To reenact this thanksgiving day is to celebrate the value of the right to keep for yourself the product of your own labor. Because of the importance of this principle, the reenactment of this day became an American tradition. May Lowe wrote of this 1623 celebration:

On the 30th of July(12) this thanksgiving was held, and the day afterward the 'Anne' anchored, containing many of those friends, that for lack of room, the Mayflower had been obliged to leave behind at Leyden.

We may justly claim this feast as the origin of our Thanksgiving Day, not only because, as

See "Thanksgiving," Pg. 5

5. William Bradford, "Anno Dom: 1623," Ibid., pp. 133-34

6. So, despite Bradford's practical arguments above, his fundamental reason was moral (the tenth commandment).

7. Samuel Eliot Morison, notes to Bradford, Ibid., p. 133

8. Bradford, Ibid., p. 133

9. Bradford, Ibid., p. 144

10. Bradford, Ibid., p. 145

11. The idea was that the gods control man's fate. So you plead with them when things are bad and thank them when things are good.

12. The pilgrims were using the old calendar. This corresponds to August in the calendar used today.

13. May Lowe, "Thanksgiving in America," Thanksgiving, Its Origin, Celebration and Significance as Related in Prose and Verse, Robert Haven Schauffler, ed., (New York, Good, Mead & Co., 1929), p. 5-6.

stated before, it was both a religious and a social celebration, but also because it was the first time in the history of America that the Governor appointed a day for thanksgiving. (13)

The False Thanksgiving

But as Ayn Rand has accurately pointed out, America, lacking an explicit moral code to defend its values, has been ashamed of and tried to deny its heritage. Subsequent historians, ashamed that Thanksgiving was a celebration of private property, have constructed a set of lies to deny the meaning of the event. Specifically, Thanksgiving was moved almost two years forward in time and confused with a party the Pilgrims threw for their Indian friends.

— To be continued in the next issue

From The Connecticut Libertarian
October 1985

You Can REGISTER as a LIBERTARIAN

Many months ago we mentioned in a couple of ConnLibs that work was afoot to allow voter registration as a Libertarian. As you may know, hitherto a would-be voter could register as a Republican, a Democrat, or as Unaffiliated. If he was none of those three, only way he could get to vote was by committing perjury on the registration form.

The CCLU agreed with us that this was plainly unconstitutional, and had their Attorney, Martha Stone, initiate action against the State on our behalf. The CCLU very kindly did so without charge.

August 5th, Ms Stone wrote us to say that the Secretary of State had written to confirm that the Law is being changed. PA 85-577, effective October 1st, allows registration in that name of any Party for which any candidate gained more than 1% in the most recent election. Thanks to LOU GAROFALO,

who did that in 1982, the LP qualifies for this purpose in every Town in the State.

Secretary Tashjian added that she would advise Town Clerks to allow electors to record his/her affiliation with ANY party. This advice seems to go beyond the letter of PA 85-577, perhaps because while that Act satisfies the LP's immediate needs, it remains unconstitutional for those wishing to affiliate with some party that has NOT gotten 1% of the vote.

At any rate, the implication is clear: GO NOW TO YOUR TOWN HALL AND REGISTER AS A LIBERTARIAN! And if the Town Clerk is less than co-operative, refer him smartly to Julia H Tashjian at the State Capitol, telephone 566-4346; or to her Elections Attorney, Albert P Lenge, 566-3106. And get your friends to do the same!

I, Dan Maiullo, am moving out of state at the end of this year. Because of that, I am resigning my position as Chair of the NJLP, effective 12/26/85. My thanks to all of you for this experience which has been fun and, most of all, educational. I'll be back now and then to see all my friends, libertarian and otherwise. But as a parting note, I'd like to say that I've learned that the source of each person's freedom is within that person. There is no need to convince the rest of the electorate to set you free. Just be free!

RENEWAL NOTICE!

From Rick Hoegberg, NJLP Treasurer

If your mailing label has a mark on it, you must renew your NJLP membership now. Please fill in the form at the end of the newsletter and send it to me with your dues.

If you have any questions, you can leave a message for me on the party phone at (201) 937-9674.



New York Times
September 15, 1985

To the Editor:

Professor Reich correctly observes that our limited supply of scientists and engineers is straining high-tech industry's capacity to meet military needs while staying commercially competitive. President Kennedy's space program, superimposed on an already large military effort, brought on such a diversion of technical talent that we literally lost our technical and industrial world leadership. In Japan and West Germany, scientists and engineers concentrated on the civilian market — with the inevitable consequence that we now drive German and Japanese cars and are swamped with Japanese electronic products.

The benefits from the space program are minuscule compared to the harm it has done to the competitiveness of our economy. It is one more example of an "industrial policy" which has depressed our economy with the justification that it is needed for the nation's defense.

One need only look at Russia or China to realize that industrial policy is a one-way road to disaster. The Japanese economy succeeded in spite of efforts on the part of the Japanese Government to "guide" industrial policy. The Ministry of International Trade and Industry tried to ban Honda from producing automobiles on the ground that they were not needed.

The best industrial policy is none at all, in line with Thomas Jefferson's premise "that government which governs least, governs best."

WILLIAM VANDERSTEELE
Vice Chairman

Council for a Competitive Economy
Washington, Aug.

By Len Flynn

Enclosed in this newsletter are the election returns for Governor for 1985. This article is dedicated to the many people who judge the quality of a candidate or validity of a campaign by vote totals.

First we must ignore the Republican vote totals, since the multimillion dollar candidates have their own category of vote aggregates. Money buys votes, whether from political interest groups or public employees, so the "majors" obviously gain their hundreds of thousands of votes by purchasing them.

Second, we must examine the independent candidate's vote totals to ascertain from the numbers what the fine mysteries of voting tell us. Check the bastion of socialism (Ocean County) where the Socialist Labor Party candidate got half his state votes and beat all other candidates by at least 5 to 1. To the northwest we find another socialist stronghold in Hunterdon County where the Socialist Workers Party received over 3 times the votes of any other independent. Finally, check out the Communist Party totals in Cumberland where the commie candidate soundly outpolled all other independents.

WHAT DOES IT ALL MEAN? The answer is easy to determine: ballot position. Without even seeing the ballots, we can easily guess that the "winning" vote totals are for the candidate on the third line.

Most of New Jersey's "protest" voters see no difference between Communists, Libertarians, Socialists, and theocrat Headrick (3rd line in, you guessed it, Middlesex County). They pick the third line candidate regardless of affiliation or beliefs -- a good argument for "none of the above" as an alternative on the ballot, which may in fact be the motivation for these voters.

The true measure of our success as long as we can only afford modest, low budget campaigns must be in areas other than vote totals. Increased NJLP membership, support

from other groups on libertarian issues, or contacts/effectiveness with the media seem far better measures of LP successes than simply counting moronic "protest" votes.

May the votes for a libertarian candidate never again be blindly accepted as a true measure of success for a campaign! Quality not quantity should guide our political efforts.

The following is a 11/11/85 letter NJLP member Richard Bartucci sent to 60 MINUTES after viewing their program.

Gentlemen:

I very much appreciated your fine story on the Children's Express news service (aired on your 10 November 1985 program).

I was particularly taken with the contrast between the Children's Express reporters and the Freedom Village picketers outside the U.S. Capitol Building during the Congressional hearings on sex and violence in modern rock and roll.

The Children's Express reporters, dressed in their yellow T-shirts, proved to be intelligent, inquisitive and highly discriminating individuals. It was evident that they were thinking--really THINKING--about the issue at hand.

The adult religious fundamentalist whom they interviewed seemed to me not half as rational--or even one-tenth as capable of critical thought--as the children who questioned him.

As for the boys and girls of Freedom Village, marching back and forth in the background....

Why, compared to the Children's Express reporters, they looked like nothing so much as a platoon of mindless robots. Change their private school uniforms for the brown shirts of the Hitler Youth Movement and you'd've brought their outward appearance into perfect synch with their mental attitudes.

For an outfit like Children's Express--whose program encourages young people to look and listen and question and THINK FOR THEMSELVES--I say: Bravo!

UNOFFICIAL RESULTS
OF THE NOVEMBER 5, GENERAL ELECTION

OFFICE OF GOVERNOR, STATE OF NEW JERSEY

| County | REPUBLICAN PARTY Thomas H. Kean (1) 123 Shrewsbury Dr. Livingston 07039 | DEMOCRATIC PARTY Peter Shapiro 310 Hartford Rd. South Orange 07079 | THE TRUE LIGHT Rodger Hadrick 41 Trinity Ave. Marlton 08053 | LIBERTARIAN PARTY Virginia Flynn 254 Tennent Rd. Morganville 07751 | SOCIALIST WORKERS PARTY Mark Satinoff 192 Fairview Ave. Jersey City 07304 | SOCIALIST LABOR PARTY Julius Levin 512 Kings Highway Haddonfield 08033 | COMMUNIST PARTY George M. Fishman 230 South Seventh Highland Park 08904 |
|--------------|---|--|--|--|---|--|---|
| Atlantic ... | 38,328 | 16,524 | 460 | 114 | 50 | 35 | 33 |
| Bergen | 181,238 | 70,525 | 479 | 487 | 120 | 298 | 170 |
| Burlington . | 55,416 | 24,684 | 241 | 238 | 115 | 56 | 41 |
| Camden | 69,232 | 43,364 | 400 | 399 | 72 | 234 | 58 |
| Cape May ... | 22,995 | 7,665 | 113 | 71 | 15 | 17 | 22 |
| Cumberland . | 20,907 | 10,015 | 153 | 113 | 31 | 12 | 264 |
| Essex | 119,403 | 55,197 | N/A | N/A | N/A | N/A | N/A |
| Gloucester . | 35,424 | 19,662 | 376 | 173 | 36 | 32 | 23 |
| Hudson | 86,323 | 44,839 | 243 | 193 | 190 | 243 | 277 |
| Hunterdon .. | 17,775 | 5,388 | 87 | 99 | 247 | 5 | 15 |
| Mercer | 52,245 | 29,683 | 210 | 267 | 106 | 297 | 108 |
| Middlesex .. | 102,670 | 56,547 | 1,104 | 309 | 169 | 85 | 112 |
| Monmouth ... | 108,741 | 39,713 | 324 | 499 | 140 | 54 | 84 |
| Morris | 84,766 | 22,775 | 158 | 279 | 39 | 66 | 39 |
| Ocean | 87,298 | 30,189 | 184 | 197 | 189 | 1,056 | 51 |
| Passaic | 70,896 | 29,263 | 262 | 206 | 772 | 67 | 122 |
| Salem | 12,376 | 6,417 | 123 | 64 | 8 | 8 | 66 |
| Somerset ... | 44,502 | 13,601 | 460 | 189 | 30 | 39 | 43 |
| Sussex | 22,109 | 5,998 | 176 | 138 | 18 | 5 | 9 |
| Union | 89,890 | 35,087 | 310 | 281 | 1,301 | 189 | 96 |
| Warren | 14,499 | 5,869 | 124 | 67 | 12 | 4 | 12 |
| TOTAL | 1,337,033 | 573,005 | 5,987 | 4,383 | 3,660 | 2,802 | 1,645 |

Department of State, Election Division
CN304, 107 West State Street
Trenton, New Jersey 08625-0304
(609) 292-3760

STATE ASSEMBLY VOTE TOTALS

| | | | |
|-------------------|----------------------------|------------|------|
| Wallace Gluck | Bay Head | 10th Dist. | 262 |
| Steve Friedlander | Hillsborough | 16th Dist. | 363 |
| Richard Krauss | Ridgefield Park | 38th Dist. | 313 |
| Pat Fallon | Monmouth County Freeholder | | 1044 |

Revised November 7, 1985

P.O. Box 448
Morganville, NJ 07751

Editor: Ginny Flynn

201/591-1328

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Full Page \$25
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Inserts \$10/sheet

These rates only apply to ads submitted camera-ready. Extra will be charged for any necessary extra preparation.

Material must be received by the 23rd of the month to be in the following issue.

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| Secretary: | Len Flynn | 201/591-1328 |
| Treasurer: | Rick Hoegberg | 201/249-7649 |
| Members-at-Large: | Ken Kaplan | 201/625-2623 |
| | Stuart Swirsky | 201/431-4491 |
| | Chris White | 201/659-8088 |

STATE COMMITTEE REPRESENTATIVES

| | | |
|--------------------|-------------------|--------------|
| Bergen County | Richard Duprey | 201/445-6098 |
| Camden/Gloucester | Jerry Zeldin | 609/783-4306 |
| Hudson County | Don Meinshausen | 201/659-6786 |
| Hunterdon County | Joe Kerr | 609/397-8119 |
| Monmouth County | Pat Fallon | 201/280-8493 |
| Morris County | Nick Polombo | 201/263-1997 |
| Somerset/Middlesex | Steve Friedlander | 201/874-8492 |

COUNTY ORGANIZERS

| | | |
|---------------|-------------|--------------|
| Mercer County | Carl Peters | 609/737-2342 |
|---------------|-------------|--------------|

NEW JERSEY LIBERTARIAN PARTY

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 Telephone: (H) () (A) () ☐ \$35.00 Sustaining
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 Occupation: _____
☐ I am eligible to vote in _____ County
☐ I am registered to vote in NJ
☐ Please do not include my name if the NJLP is sent to other Libertarian organizations
 I hereby certify that I do not believe in or advocate the initiation of force as a means of achieving political or social goals
 Signature _____ Date _____
 (Signature indicating acceptance of above statement required for membership)

A subscription to the members' newsletter, the NJ Libertarian is included with the above dues
☐ Monthly pledge for each of the next 12 months
☐ \$100 ☐ \$50 ☐ \$25 ☐ \$10 ☐ \$5 ☐ Other _____
☐ \$5 Libertarian National Committee 1 year dues
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TO:

