

Chapter 1 : Rights of Man - Wikipedia

Thomas Paine, The radical propagandist and voice of the common man, Thomas Paine, was born in Thetford in Norfolk on January 29, His father, Joseph, was a poor Quaker corset maker who tried to provide his son with an education at the local grammar school but eventually was forced to apprentice him to his trade.

Paine was not deeply read in any one of these traditions, which made it easier for him to mix them. With Paine, natural rights, the "rights of Englishmen," republican virtues, and more, jostle along, side by side, with no seeming theoretical anguish. There is also in Paine an incipient utilitarianism alongside an older rhetoric about the evils of the Norman Conquest. Thus Paine writes in *Common Sense* that, "Society in every state is a blessing, but government, even in its best state, is but a necessary evil; in its worst state an intolerable one: Wherefore, security being the true design and end of government, it unanswerably follows that whatever form thereof appears most likely to ensure it to us, with the least expense and greatest benefits, is preferable to all others. This is rather open-ended, to say the least, and suggests ultra-minimal government at best. Thus Paine says in *The Rights of Man*: It had its origin in the principles of society and the natural constitution of man. It existed prior to government, and would exist if the formality of government was abolished. The mutual dependence and reciprocal interest which man has upon man, and all parts of a civilized community upon each other, create that great chain of connection which holds it together. By contrast, "governments, so far from being always the cause or means of order, are often the destruction of it. As Paine put it, again in *The Rights of Man*: Conquerors, "having parceled out the world and divided it," began to fight one another: Political exploitation rested, in the late 18th century, on monarchy, "the master fraud which shelters all others. By admitting a participation of the spoil, it makes itself friends; and when it ceases to do this, it will cease to be the idol of courtiers. The first aristocrats in all countries were brigands. Those of later times, sycophants. The possibility did not exist of acquiring such estates honestly. If it be asked how they could have been acquired, no answer but that of robbery can be given. That they were not acquired by trade, by commerce, by manufactures, by agriculture, or by any reputable employment, is certain. He who has robbed another of his property, will next endeavor to disarm him of his rights, to secure that property; for when the robber becomes the legislator he believes himself secure. War and the war system were central to the organization of plunder: War is the common harvest of all those who participate in the division and expenditure of public money, in all countries. In reviewing the history of the English Government, its wars and its taxes, a bystander, not blinded by prejudice, nor warped by interest, would declare, that taxes were not raised to carry on wars, but that wars were raised to carry on taxes. Flynn made precisely the same point with reference to the foreign policy of FDR: The evidence of this is that the Congress and the nation that [were] howling for economy only six months ago [are] now talking about military budgets of monstrous dimensions. But to make war with those who trade with us, is like setting a bulldog upon a customer at the shop-door. The least degree of common sense shows the madness of the latter, and it will apply with the same force of conviction to the former. Piratical nations, having neither commerce or commodities of their own to lose, may make war upon all the world, and lucratively find their account in it; but it is quite otherwise with Britain. In whatever light the war with America is considered upon commercial principles, it is evidently the interest of the people of England not to support it; and why it has been supported so long is, to me, and must be to all the reasonable world, a matter of astonishment. The invention of commerce has arisen since those governments began, and is the greatest approach toward universal civilization, that has yet been made by any means not immediately flowing from moral principles. Paine was especially sound on what is called "economic" imperialism: To a few individuals it may be beneficial, merely because it is commerce; but to the nation it is a loss. The expense of maintaining dominion more than absorbs the profits of any trade. Mutual interest and not naval power was the surest foundation of trade. It must be admitted, however, that Paine subscribed for a time to ideological imperialism until he became disillusioned with the French Revolution and its works. Thus Paine was, briefly, a "social Bonapartist" who wished to spread the revolution by military means. All in all, these are things that are quite open to a Paineite analysis and critique. The Anti-Imperialists of understood that. Few of them would

torture the Iraqi people with sanctions or determine which ethnic expulsions in the Balkans are "good" and which ones are "bad. By all means, your Lordship. Ludwig von Mises Institute , , pp. Selected Writings of Thomas Paine, ed.

Chapter 2 : Tom Paine () on War, Governments, and Trade - calendrierdelascience.com Original

A Biography of Thomas Paine () Thomas Paine was born on the twenty-ninth of January at Thetford, Norfolk in England, as a son of a Quaker. After a short basic education, he started to work, at first for his father, later as an officer of the excise.

Thomas Paine, The radical propagandist and voice of the common man, Thomas Paine, was born in Thetford in Norfolk on January 29, His father, Joseph, was a poor Quaker corset maker who tried to provide his son with an education at the local grammar school but eventually was forced to apprentice him to his trade. Paine was unable to accept this occupation. After a short time at sea, Paine returned to his trade in Kent, but then served as an exciseman in Lincolnshire, followed by a stint as a school teacher in London, before he again settled down in as an excise officer in Lewes in East Sussex. For the next six years he combined his duties as excise officer with managing a small shop. In , he first wife, Mary Lambert, died in early labor and their child did not survive. In he married again. Neither marriage brought Paine much in the way of happiness. He was legally separated from his second wife in , just as he was about to embark for the American colonies. At Lewes, Paine was active in local affairs, serving on the town council and establishing a debating club at a local tavern. As a shopkeeper, however, he was a failure. In April , Paine was discharged from his duties for having absented himself from his post without leave. He published the pamphlet *The Case of the Officers of Excise* London, , and had devoted too much time campaigning in London on behalf of the excise officers. Paine settled in Philadelphia where he soon began a new career as a journalist. He contributed articles to the *Pennsylvania Magazine* on a wide range of topics. Thus on January 10, , he published a short pamphlet, *Common Sense*, which immediately established his reputation as a revolutionary propagandist. Although he had only been in America less than a year, Paine committed himself to the cause of American independence. He attacked monarchical government and the alleged virtues of the British constitution, opposing any reconciliation with Great Britain. He also urged an immediate declaration of independence and the establishment of a republican constitution. He did as much as any writer could to encourage resistance and to inspire faith in the Continental Army. In essays published in the *Pennsylvania Journal* under the heading "Crisis," Paine attacked the faint-hearted, campaigned for a more efficient federal and state tax system to meet the costs of war, and encouraged the belief that Britain would eventually recognize American independence. Often tactless, Paine provoked considerable controversy. He was invariably hard-pressed for money and had to depend upon the generosity of his American friends and the occasional reward from the French envoy in America. When the War came to an end, his financial position was so precarious that he had to campaign to obtain recompense from the government. After American independence had been won, Paine played no part in the establishment of the new republic. Instead, he busied himself trying to invent a smokeless candle and devising an iron bridge. Restless because he was no longer at the center of affairs, Paine left for Europe in For the next four years he divided his time between Britain and France. Although he spent much of his time trying to find financial support for his iron bridge, he eventually resumed work as a revolutionary propagandist in the s. In Part I, Paine urged political rights for all men because of their natural equality in the sight of God. All forms of hereditary government, including the British constitution, were condemned because they were based on farce or force. Only a democratic republic could be trusted to protect the equal political rights of all men. Part II was even more radical for Paine argued for a whole program of social legislation to deal with the shocking condition of the poor. His popularity sounded the alarm and he was forced to leave Britain in September He was condemned in his absence and declared an outlaw. Paine immediately immersed himself in French affairs for the next ten years although he still hoped to see a revolution in Britain. In his *Letter Addressed to the Addressers of the Late Proclamation* London, , he rejected the policy of appealing to Parliament for reform and instead urged British radicals to call a national convention to establish a republican form of government. In August , Paine was made a French citizen and a month later was elected to the National Convention. Since he did not speak French, and had to have his speeches read for him, Paine did not make much of an impact on the Convention. His association with the moderate republicans Girondins made

him suspect in the Jacobin camp. When military defeat fanned Jacobinism into hysteria, he fell victim to the Terror. From December 28, , until November 4, , he was incarcerated in Luxembourg prison until the intercession of the new American minister, James Monroe, secured his release. A deist manifesto to the core, Paine acknowledged his debt to Newton and declared that nature was the only form of divine revelation, for God had clearly established a uniform, immutable and eternal order throughout creation. Paine rejected Christianity, denied that the Bible was the revealed word of God, condemned many of the Old Testament stories as immoral and claimed that the Gospels were marred by discrepancies. After wearing out his welcome in Paris, Paine finally returned to America in October and was well-received by Thomas Jefferson. When he died in New York on June 8, , he was virtually an outcast. Since he could not be buried in consecrated ground, he was laid to rest in a corner of his small farm in New Rochelle. Paine never established a political society or organization and was not responsible for a single reforming measure. His achievements were all with his pen so it is difficult to accurately assess his influence. Although he spent more than ten years in France, he had very little influence on the course of the French Revolution. He did not really understand the Revolution and therefore had little impact on its intellectual foundations. Indeed, to the Jacobins on the far left, Paine appeared as too moderate and faint-hearted. In intellectual terms, his Rights of Man was his greatest political work and was certainly the best-selling radical political tract in late 18th century England. Before Paine, British radicals sought a reform of Parliament which would grant to all men the vote for members of the House of Commons. In his Rights of Man, Paine abandoned this approach and, rejecting the lessons of history, maintained that each age had the right to establish a political system which satisfied its needs. He rested his case on the moral basis of the natural equality of men in the sight of God. Since government is a necessary evil that men accepted as a means of protecting their natural rights cf. John Locke , the only legitimate government was that established by a contract between all members of society and one in which all men preserved all their natural rights, except the individual right to use force. Paine argued rationally that all men had an equal claim to political rights and that government must rest on the ultimate sovereignty of the people.

Chapter 3 : The Venus Project Foundation - * Thomas Paine's Biography ()

Thomas Paine (born Thomas Pain) (February 9, [O.S. January 29,] - June 8,) was an English-born American political activist, philosopher, political theorist and revolutionary.

Biography I am happy that you are using this web site and hope that you found it useful. Unfortunately, the cost of making this material freely available is increasing, so if you have found the site useful and would like to contribute towards its continuation, I would greatly appreciate it. Click the button to go to Paypal and make a donation. Thomas Paine was born on 29 January at Thetford, Norfolk. Hewas the son of Joseph Paine, by his wife Frances Cocks. The father was a freeman of Thetford, a staymaker, and a small farmer. He was a member of the Society of Friends , who had a small meeting-house at Thetford. He was sent to the grammar school, but did not learn Latin, on account, he says, of the objections of the Quakers to the Latin books used at school. He afterwards, however, went to sea in the King of Prussia. War with France was declared 28 May , and the Terrible was taken in action 28 December Paine must therefore have been nineteen at the time of these adventures. He soon returned to staymaking. He worked for two years in London, and at this period or in showed his scientific taste by buying a pair of globes and attending the lectures of the self-taught men of science, Benjamin Martin and James Ferguson He also became known to the astronomer John Bevis. In he moved to Dover, and in April set up as a staymaker at Sandwich. On 17 September he married Mary Lambert. His business was unsuccessful, and he moved to Margate, where his wife died in Paine now managed to obtain an appointment in the excise. He returned to Thetford in July , where he was a supernumerary officer. In December he was sent to Grantham, and in August to Alford. On 27 August he was discharged for neglect of duty by entering in his books examinations which had not been actually made. He was then employed as usher, first by a Mr. Oldys, a hostile biographer, reports that he preached about this time in Moorfields, and that he made some applications for ordination in the Church of England. He was appointed excise officer at Grampond, Cornwall on 15 May , but asked leave to wait for another vacancy, and on 19 February was appointed to Lewes in Sussex. Rickman describes him as a strong Whig , and a member of a club which met at the White Hart. Paine was an eager and obstinate debater, and wrote humorous and political poems; one upon the death of Wolfe became popular, and was published by him in his magazine at Philadelphia. On 26 March he married Elizabeth, daughter of his landlord, Ollive, who had died in In the excisemen were agitating for a rise in their salaries; they collected money, and employed Paine to draw up a statement of their grievances, and to agitate in London. He distributed them to members of parliament and others, and sent one, with a letter asking for a personal interview, to Goldsmith. The agitation failed, and soon afterwards, on 8 April , he was dismissed from the excise. Oldys says that he had dealt in smuggled tobacco, but the official document states simply that he had left his business without leave, and gone off on account of debts. His share in the agitation would not tend to recommend him to the board, although, according to Oldys, one of the commissioners, G. Scott, had been pleased by his manners, and tried to protect him. His debts were discharged by the sale of his goods, but a petition for replacement in his office was disregarded. On 4 June a deed of separation was signed by Paine and his wife. Paine declined to explain the cause of this trouble when Rickman spoke to him, and it remains unknown. Rickman declares, however, that Paine always spoke tenderly of his wife, and sent her money without letting her know whence it came. The letter was produced with a view to injuring Paine by Oldys, and is not beyond suspicion. It was published, however, when Paine might have challenged it. Paine went to London. Scott, according to Oldys, introduced him to Franklin, to whom he might also have become known through his scientific friends. He became connected with Robert Aitkin, a bookseller in Philadelphia, who was anxious to start a magazine. The first number of this, the Pennsylvania Magazine or American Museum, appeared at the end of January He wrote articles attacking slavery and complaining of the inferior position of women, and others showing his republican tendencies. He made acquaintance with Dr. Rush, who had already written against slavery. The first blood of the American war was shed in the skirmish at Lexington on 19 April , and Paine resolved to express the sentiment, which had long been growing up, though hitherto not avowed, in favour of independence of the colonies. In the same month Franklin had suggested that he

should prepare a history of the transactions which had led to the war. Paine was already at work upon a pamphlet, which he showed to Rush and a few friends. Bell, a Scottish bookseller, ventured to print it, other publishers having declined; and it appeared as *Common Sense* on 10 January. Friends and enemies agree in ascribing to it an unexampled effect. In a letter dated 8 April following, Paine says that , copies had been sold. He fixed the price so low that he was finally in debt to the publisher. The pamphlet was anonymous, and was at first attributed to Franklin, John Adams, and others, though the authorship was soon known. William Smith, Tory president of the university of Philadelphia. Paine thus became famous. He was known to Jefferson, and is supposed by Mr. Conway to have written the suppressed clause against the slave trade in the Declaration of Independence. He resigned his magazine, and joined the provincial army in the autumn of . After a short service under Roberdeau, he was appointed in September a volunteer aide-de-camp to General Nathaniel Greene, then at Fort Lee on the Hudson. In November the fort was surprised, and Paine was in the retreat to Newark. At Newark Paine began writing his *Crisis*. On 21 January Paine was appointed secretary to a commission sent by congress to treat with the Indians at Easton, Pennsylvania; and on 17 April he was made secretary to the committee of foreign affairs. On 26 September Philadelphia was occupied by the British forces, and congress had to seek refuge elsewhere. A letter to Franklin of 16 May describes his motions at this time. Paine, after sending off his papers, was present at several military operations, and distinguished himself by carrying a message in an open boat under a cannonade from the British fleet. He published eight *Crises* during and . The British army evacuated Philadelphia in June , and Paine returned thither with the congress. The *Crises*, vigorously written to keep up the spirits of the Americans, had additional authority from his official position. In January Paine got into trouble. The French government had adopted the scheme suggested by Beaumarchais for supplying funds to the insurgents under cover of an ostensible commercial transaction. The precise details are matter of controversy. The American commissioners, Silas Deane, Franklin, and Arthur Lee, had written from Paris stating that no repayment would be required for the sum advanced. Beaumarchais, however, sent an agent to congress demanding payment of his bill; and Deane was thereupon recalled to America to give explanations. Deane was suspected of complicity with Beaumarchais, and made an unsatisfactory statement to congress. He published a paper, appealing to the people, and taking credit for having obtained supplies. Paine, who had seen the official despatches, replied in the *Pennsylvania Packet* of 15 December , declaring truly that the matter had been in train before Deane was sent to France, and in a later letter intimated that the supplies were sent gratuitously by the French government. This was to reveal the secret which the French, although now the open allies of the Americans, desired to conceal. He offered his resignation on 6 January , and applied for leave to justify himself. The letters were suppressed; and though a motion for dismissing him was not carried, the states being equally divided, he resigned his post. Paine, he adds, accepted the offer, and began his functions. Deane was dishonest, and Paine was denouncing a job. Paine, who had published his *Crises*, like his *Common Sense*, at prices too low to be remunerative, was now in difficulties. His salary, which had been only seventy dollars a month, had hitherto supported him, and he was now obliged to become a clerk in the office of Owen Biddle. He appealed to the executive council of Pennsylvania to help him towards a proposed collection of his works. On 2 November the Pennsylvania assembly appointed Paine their clerk, and in that capacity he wrote a preamble to the act for the abolition of slavery in the state, which was passed on 1 March . He published three more *Crises* in the course of this year. On 4 July the university of Pennsylvania gave him the degree of M. The financial position of the insurgents was becoming almost desperate, and Washington addressed a letter to the assembly, speaking of the dangerous state of feeling in the army. Paine had to read it, and he suggested next day a voluntary subscription. Paine published at the end of the year a pamphlet called *Public Good* in opposition to the claims of Virginia to the north-western territory. After the war a motion in the Virginian legislature to reward Paine for his services was lost on account of this performance. Paine resigned his position as clerk at the end of the year, stating his intention to devote himself to a history of the revolution. He had also a scheme for going to England, where he imagined he could open the eyes of his countrymen to the folly of continuing the struggle by a pamphlet as effective as *Common Sense*. Congress now resolved to make an application to the French government for a loan, and entrusted the mission to Colonel Laurens, an aide-de-camp of Washington. Laurens took Paine as his

secretary, Paine intending to make his expedition to England after completing the business. They sailed from Boston in February , and had a favourable reception in France. Paine was persuaded to give up the English plan, and returned with Laurens in a French frigate, reaching Boston on 25 August , with 2,, livres in silver, besides military stores. Sixteen ox teams were sent with the money to Philadelphia. Washington was meanwhile advancing with Rochambeau upon Yorktown, and the surrender of Cornwallis ended the campaign.

Chapter 4 : Thomas Paine - Wikipedia

Also in Paris, there is a plaque in the street where he lived from to , that says: "Thomas PAINE // Englishman by birth / American by adoption / French by decree". Yearly, between July 4 and 14, the Lewes Town Council in the United Kingdom celebrates the life and work of Thomas Paine.

Joseph Paine was employed as a staymaker in Thetford, and his religious affiliation was Quaker Ayer 1. In contrast, Frances Cooke was a member of the Church of England, and was eleven years his senior. Thomas attended Quaker meetings as a child, and according to R. Palmer, it was "probably from his Quaker elders that Paine first acquired his distinctive habits of mind, in particular his humanitarian aversion to cruelty and his bold faith in his own judgments. Thomas became apprenticed to his father at the age of thirteen, and in he married Mary Lambert and established his own staymaking business in the town of Sandwich Aldridge This experience, coupled with the death of his young wife that same year, convinced Paine to try his luck in the excise service. Paine spent a large portion of teaching English grammar at an academy in London, an occupation he later held at a school in Kensington, as well. Paine would regain his customs duties at a post in Lewes, Sussex, and in he remarried. Both Paine and the widow of Mr. It was the latter position which prompted Paine to write his first pamphlet, aptly entitled "Case of the Officers of Excise," which explored the various complaints held by that particular group. In this early rhetorical work which was presented to Parliament, Paine effectively utilized such devices as repetitious phrases and exemplary diction Wilson 6. In , Paine faced bankruptcy and the termination of his second marriage followed soon thereafter. Thus, at the age of 37, armed with a letter of recommendation from a new acquaintance in London named Benjamin Franklin , Paine emigrated to America. He arrived in Philadelphia in November of , at a time when colonists were experiencing the onslaught of British tyranny following the Stamp Act of and the Boston Tea Party in Paine became employed as an editor at the Philadelphia Magazine, and his collection of essays included such works as "Reflections on Titles" and "The Abolition of Slavery. In this way, Paine sought to persuade readers to utilize their judgment in regards to the political fate of the nation, in so doing he presented readers with a sense of personal duty to country The pamphlet was received with a fury of public receptivity, and a contemporary of Paine remarked that it "struck a string which required but a touch to make it vibrate. Together with Common Sense, "The American Crisis" established Paine as a dominant force in Revolutionary propaganda, and both effectively displayed his rhetoric style. The latter offered both clarity and persuasiveness, and reflected both independence of thought and assertiveness of convictions. In Edmund Burke wrote a pamphlet entitled Reflections on the Revolution in France, and it was this work which prompted Paine to produce his own interpretation of the monarchy and aristocracy, entitled Rights of Man. The latter addressed the advantages of both the American and French revolutions, as they pertained to the desire for representative governments. Paine referred to the French enlightenment as a means of demonstrating a burgeoning emphasis on reason, and declared "An Age of Revolution. Part the Second in further examined the topic of monarchial rule and its infringement on a "natural" form of government, yet in this work he differentiates from earlier writings such as Common Sense. This is accomplished by means of an increased emphasis on the responsibility of government as it relates to the good of society This second part created a great deal more controversy than its predecessor, and Britain considered the essay seditious. To this charge Paine responded with the article entitled Letter Addressed to the Addressers on the Late Proclamation, in which he openly called for an English Revolution. This incident erupted into a court trial, which Paine avoided by relocating permanently to France. Upon his arrival, Paine was elected as a representative by the Convention, and cooperated with Marquis Jean de Condorcet in the production of a new constitution. Paine would produce The Age Of Reason upon his release from prison in In this work, Paine attributed the cause of controlling governments to organized religion, as opposed to the positive aspects of deism. In addition, he presented biblical scriptures as false, and demonstrated the association between oppressive governments and biblical verse. American receptivity to this final work was decidedly unfavorable, and many considered it outright blasphemy. Paine resided with the American James Monroe during this time, but in Paine left Paris

for a final departure to America. His health steadily deteriorating, he resided at an estate in New Rochelle. Thomas Paine died on June 8, , and his burial was a small affair. His controversial reputation during his later years continued after his death, and his legacy declined along with his health. Works Cited Aldridge, Alfred Owen. *The Life of Thomas Paine*. The Cresset Press, Gale Research Company, Harper and Row, Oxford University Press, *His Life, Work and Times*. George Allen and Unwin,

Chapter 5 : Thomas Paine () - Find A Grave Memorial

Thomas Paine () Contributing Editor: Martin Roth Major Themes, Historical Perspectives, and Personal Issues. Nature and Reason are not abstract principles for Paine.

Joseph was a Quaker and Frances an Anglican. There, he became a master stay-maker, establishing a shop in Sandwich, Kent. His business collapsed soon after. Mary became pregnant; and, after they moved to Margate, she went into early labor, in which she and their child died. On August 27, 1772, he was dismissed as an Excise Officer for "claiming to have inspected goods he did not inspect". On July 31, 1773, he requested his reinstatement from the Board of Excise, which they granted the next day, upon vacancy. While awaiting that, he worked as a stay-maker. Again, he was making stay ropes for shipping, not stays for corsets. Later he asked to leave this post to await a vacancy, and he became a schoolteacher in London. He appears in the Town Book as a member of the Court Leet, the governing body for the town. He was also a member of the parish vestry, an influential local church group whose responsibilities for parish business would include collecting taxes and tithes to distribute among the poor. In spring 1774, he was again dismissed from the excise service for being absent from his post without permission; his tobacco shop failed, too. On June 4, 1774, he formally separated from his wife Elizabeth and moved to London, where, in September, mathematician, Fellow of the Royal Society, and Commissioner of the Excise George Lewis Scott introduced him to Benjamin Franklin, [20] who suggested emigration to British colonial America, and gave him a letter of recommendation. On arriving at Philadelphia, he was too sick to disembark. He became a citizen of Pennsylvania "by taking the oath of allegiance at a very early period". Common Sense pamphlet Paine has a claim to the title The Father of the American Revolution, [23] [24] which rests on his pamphlets, especially Common Sense, which crystallized sentiment for independence in 1776. It was published in Philadelphia on January 10, 1776, and signed anonymously "by an Englishman". It became an immediate success, quickly spreading, 100,000 copies in three months to the two million residents of the 13 colonies. During the course of the American Revolution, a total of about 1,000,000 copies were sold, including unauthorized editions. It was passed around and often read aloud in taverns, contributing significantly to spreading the idea of republicanism, bolstering enthusiasm for separation from Britain, and encouraging recruitment for the Continental Army. Paine provided a new and convincing argument for independence by advocating a complete break with history. Common Sense is oriented to the future in a way that compels the reader to make an immediate choice. It offers a solution for Americans disgusted with and alarmed at the threat of tyranny. Common Sense was the most widely read pamphlet of the American Revolution. Written in a direct and lively style, it denounced the decaying despotisms of Europe and pilloried hereditary monarchy as an absurdity. At a time when many still hoped for reconciliation with Britain, Common Sense demonstrated to many the inevitability of separation. To achieve these ends, he pioneered a style of political writing suited to the democratic society he envisioned, with Common Sense serving as a primary example. Adams disagreed with the type of radical democracy promoted by Paine that men who did not own property should still be allowed to vote and hold public office and published Thoughts on Government in 1790 to advocate a more conservative approach to republicanism. He synthesized various philosophical and political uses of the term in a way that permanently impacted American political thought. He used two ideas from Scottish Common Sense Realism: Paine also used a notion of "common sense" favored by philosophes in the Continental Enlightenment. They held that common sense could refute the claims of traditional institutions. Thus, Paine used "common sense" as a weapon to delegitimize the monarchy and overturn prevailing conventional wisdom. Rosenfeld concludes that the phenomenal appeal of his pamphlet resulted from his synthesis of popular and elite elements in the independence movement. Monarchy, he said, was preposterous and it had a heathenish origin. It was an institution of the devil. Paine pointed to the Old Testament, where almost all kings had seduced the Israelites to worship idols instead of God. Paine also denounced aristocracy, which together with monarchy were "two ancient tyrannies. That was, Middlekauff says, exactly what most Americans wanted to hear. He calls the Revolutionary generation "the children of the twice-born". He juxtaposed the conflict between the good American devoted to civic virtue and the selfish

provincial man. The summer soldier and the sunshine patriot will, in this crisis, shrink from the service of their country; but he that stands it now, deserves the love and thanks of man and woman. Tyranny, like Hell, is not easily conquered; yet we have this consolation with us, that the harder the conflict, the more glorious the triumph. What we obtain too cheap, we esteem too lightly: Heaven knows how to put a proper price upon its goods; and it would be strange indeed if so celestial an article as freedom should not be highly rated. The following year, he alluded to secret negotiation underway with France in his pamphlets. His enemies denounced his indiscretions. During the Revolutionary War, Paine served as an aide-de-camp to the important general, Nathanael Greene. Paine largely saw Deane as a war profiteer who had little respect for principle, having been under the employ of Robert Morris, one of the primary financiers of the American Revolution and working with Pierre Beaumarchais, a French royal agent sent to the colonies by King Louis to investigate the Anglo-American conflict. Amongst his criticisms, he had written in the Pennsylvania Packet that France had "prefaced [their] alliance by an early and generous friendship," referring to aid that had been provided to American colonies prior to the recognition of the Franco-American treaties. This was effectively an embarrassment to France, which potentially could have jeopardised the alliance. The controversy eventually became public, and Paine was then denounced as unpatriotic for criticising an American revolutionary. He was even physically assaulted twice in the street by Deane supporters. This much added stress took a large toll on Paine, who was generally of a sensitive character and he resigned as secretary to the Committee of Foreign Affairs in John Laurens to France and is credited with initiating the mission. The meetings with the French king were most likely conducted in the company and under the influence of Benjamin Franklin. Laurens, "positively objected" that General Washington should propose that Congress remunerate him for his services, for fear of setting "a bad precedent and an improper mode". Paine made influential acquaintances in Paris and helped organize the Bank of North America to raise money to supply the army. Congress in recognition of his service to the nation. John Laurens had been the ambassador to the Netherlands, but he was captured by the British on his return trip there. When he was later exchanged for the prisoner Lord Cornwallis in late , Paine proceeded to the Netherlands to continue the loan negotiations. There remains some question as to the relationship of Henry Laurens and Thomas Paine to Robert Morris as the Superintendent of Finance and his business associate Thomas Willing who became the first president of the Bank of North America in January. They had accused Morris of profiteering in and Willing had voted against the Declaration of Independence. Although Morris did much to restore his reputation in and , the credit for obtaining these critical loans to "organize" the Bank of North America for approval by Congress in December should go to Henry or John Laurens and Thomas Paine more than to Robert Morris. This is the only place in the world where Paine purchased real estate. At this time his work on single-arch iron bridges led him back to Paris, France. Franklin provided letters of introduction for Paine to use to gain associates and contacts in France. He then released a pamphlet on August 20 called Prospects on the Rubicon: Tensions between England and France were increasing, and this pamphlet urged the British Ministry to reconsider the consequences of war with France. Paine sought to turn the public opinion against the war to create better relations between the countries, avoid the taxes of war upon the citizens, and not engage in a war he believed would ruin both nations. Revolution Controversy and Trial of Thomas Paine Back in London by , Paine would become engrossed in the French Revolution after it began in , and decided to travel to France in . Meanwhile, conservative intellectual Edmund Burke launched a counterrevolutionary blast against the French Revolution, entitled Reflections on the Revolution in France, which strongly appealed to the landed class, and sold 30,000 copies. Paine set out to refute it in his Rights of Man. He wrote it not as a quick pamphlet, but as a long, abstract political tract of 90,000 words which tore apart monarchies and traditional social institutions. On January 31, 1791, he gave the manuscript to publisher Joseph Johnson. A visit by government agents dissuaded Johnson, so Paine gave the book to publisher J. The book appeared on March 13, 1791, and sold nearly a million copies. It was "eagerly read by reformers, Protestant dissenters, democrats, London craftsman, and the skilled factory-hands of the new industrial north". It detailed a representative government with enumerated social programs to remedy the numbing poverty of commoners through progressive tax measures. Radically reduced in price to ensure unprecedented circulation, it was sensational in its impact and gave birth to reform societies. An indictment

for seditious libel followed, for both publisher and author, while government agents followed Paine and instigated mobs, hate meetings, and burnings in effigy. A fierce pamphlet war also resulted, in which Paine was defended and assailed in dozens of works. He was then tried in absentia and found guilty, although never executed. A decree was passed at the end of excluding foreigners from their places in the Convention Anacharsis Cloots was also deprived of his place. Paine was arrested and imprisoned in December However, Gouverneur Morris , the American minister to France, did not press his claim, and Paine later wrote that Morris had connived at his imprisonment. Paine narrowly escaped execution. A chalk mark was supposed to be left by the gaoler on the door of a cell to denote that the prisoner inside was due to be removed for execution. But for this quirk of fate, Paine would have been executed the following morning. He kept his head and survived the few vital days needed to be spared by the fall of Robespierre on 9 Thermidor July 27, In , Paine lived in Paris with Nicholas Bonneville and his wife. Beauvert had been outlawed following the coup of 18 Fructidor on September 4, Paine stayed on with him, helping Bonneville with the burden of translating the "Covenant Sea". The same year, Paine purportedly had a meeting with Napoleon. Napoleon claimed he slept with a copy of Rights of Man under his pillow and went so far as to say to Paine that "a statue of gold should be erected to you in every city in the universe". In December , he wrote two essays, one of which was pointedly named Observations on the Construction and Operation of Navies with a Plan for an Invasion of England and the Final Overthrow of the English Government, [72] in which he promoted the idea to finance 1, gunboats to carry a French invading army across the English Channel. In , Paine returned to the subject, writing To the People of England on the Invasion of England advocating the idea. President George Washington had conspired with Robespierre to imprison him. He had felt largely betrayed that Washington, who had been a lifelong friend, did nothing while Paine suffered in prison.

Chapter 6 : Paine, Thomas, free web books, online

Thomas Paine () Taken from Sir Lesley Stephen & Sir Sidney Lee (eds.), Dictionary of National Biography: from the earliest times to (London, Oxford University Press,). Thomas Paine was born on 29 January at Thetford, Norfolk.

Embedding articles is subject to our Terms of use. Paine, Thomas - Definition: He emigrated from England to Pennsylvania in 1775. His pamphlet *Common Sense* demanded independence for the North American colonies. Accused of treason, he fled to France in 1793. He became a French citizen and was elected to the National Convention, but later imprisoned. He returned to the USA in 1795. The son of a working-class Quaker, he became an excise officer and was dismissed from the service after leading agitation for higher salaries. Paine emigrated to America in 1773, bearing letters of introduction from Benjamin Franklin, who was then in England. He soon became involved in the clashes between England and the American colonies and published the stirring and enormously successful pamphlet *Common Sense* Jan. These essays were widely distributed and did much to encourage the patriot cause throughout the American Revolution. He also wrote essays for the *Pennsylvania Journal* and edited the *Pennsylvania Magazine*. After the war he returned to his farm in New Rochelle, N. Its basic premises were that there are natural rights common to all men, that only democratic institutions are able to guarantee these rights, and that only a kind of welfare state can secure economic equity. There, as a member of the National Convention, he took a significant part in French affairs. During the Reign of Terror he was imprisoned by the Jacobins from Dec. During this time he wrote his famous deistic and antibiblical work *The Age of Reason* 2 parts, and *Letters to the Correspondents*, which alienated many. His diatribe against George Washington, *Letter to Washington*, added more fuel to the persisting resentment against him. At the invitation of the new president, Thomas Jefferson, Paine returned to the United States in 1796. However, he was practically ostracized by his erstwhile compatriots; he died unrepentant and in poverty seven years later. An idealist, a radical, and a master rhetorician, Paine wrote and lived with a keen sense of urgency and excitement and a constant yearning for liberty. See his writings ed. Hawke, A. Williamson, J. Keane, and C. Collins, H. Kaye, C. Hitchens, and S.

Chapter 7 : Thomas Paine ()

Paine, Thomas () Thomas Paine was an agitator and a political pamphleteer with strong anarchist leanings. Paine enthusiastically participated in the American and French Revolutions as an advocate of individual rights and minimal government.

Common Sense argued in clear and forceful language that the time had come for the colonists to declare their independence. Paine urged the Americans to create a new form of government - a modern republic - based entirely on popular consent. Within a few months, , copies of the pamphlet were in circulation. Paine soon left corset making and from to , he tried a number of occupations, working as a teacher, grocer, tobacco seller, and excise tax collector. Without a head for practical affairs, Paine was unsuccessful in all of these endeavors. While in London, Paine met Benjamin Franklin, who was acting as an agent to the British government for colonial interests. Widely renowned for his experiments with electricity, Franklin wrote letters of introduction for Paine, who had decided to pursue a new life in America. Paine settled in Philadelphia in late , barely a year before Common Sense appeared. He soon became a journalist, contributing articles to local newspapers. Paine was largely self-educated, having closely studied the political and scientific thought of the age. He developed a powerful and direct prose style that was accessible to men and women from all walks of life. Following the huge success of Common Sense in , Paine served briefly in the Continental Army, but his most valuable service was as a propagandist. The introduction to the first number of the Crisis contains language that is still widely known: The summer soldier and the sunshine patriot will, in this crisis, shrink from the service of their country; but he that stands it now, deserves the love and thanks of man and woman. Tyranny, like hell, is not easily conquered; yet we have this consolation with us, that the harder the conflict, the more glorious the triumph. Following the American Revolution, Paine returned to Britain to oversee the construction of an iron bridge that he had designed. When the French Revolution began in , he was one of its first British supporters. As a result, the French made Paine a citizen and elected him to their assembly. His Rights of Man, published in , remains a classic articulation of the need for republican forms of government to safeguard human rights. Banned from Britain for his radical beliefs, Paine was briefly imprisoned in France during the Reign of Terror. While in prison, he was able to continue work on another of his writings, The Age of Reason, published in two parts in and Also, in , Paine published an open Letter to George Washington. Paine returned to the United States in His attack on Washington and false reports that he was an atheist caused him to be shunned by respectable society. Paine died in New York City in Jack Fruchtman, Thomas Paine: Apostle of Freedom New York: Four Walls Eight Windows, John Keane, Tom Paine: A Political Life New York:

Chapter 8 : PAL: Thomas Paine ()

The Thomas Paine Museum states it has the brain stem buried in a secret location on the property. One true fact: Paine artifacts are on display at either the museum or the adjacent Thomas Paine cottage, which was his residence from to located and maintained by the Huguenot and New Rochelle Historical Association, New Rochelle, New York.

Visit Website In , Paine met Benjamin Franklin , who is believed to have persuaded Paine to emigrate to America, providing Paine with a letter of introduction. Three months later, Paine was on a ship to America, nearly dying from a bout of scurvy. Paine immediately found work in journalism when he arrived in Philadelphia, becoming managing editor of Philadelphia Magazine. By the end of that year, , copies “ an enormous amount for its time “ had been printed and sold. It remains in print today. Common Sense is credited as playing a crucial role in convincing colonists to take up arms against England. In it, Paine argues that representational government is superior to a monarchy or other forms of government based on aristocracy and heredity. He argued that America was related to Europe as a whole, not just England, and that it needed to freely trade with nations like France and Spain. In March , the assembly passed an abolition act that freed 6, slaves, to which Paine wrote the preamble. Washington appealed to Congress to no avail, and went so far as to plead with all the state assemblies to pay Paine a reward for his work. Only two states agreed: New York gifted Paine a house and a acre estate in New Rochelle, while Pennsylvania awarded him a small monetary compensation. Rights of Man Paine published his book Rights of Man in two parts in and , a rebuttal of the writing of Irish political philosopher Edmund Burke and his attack on the French Revolution , of which Paine was a supporter. Paine journeyed to Paris to oversee a French translation of the book in the summer of Paine himself was threatened with execution by hanging when he was mistaken for an aristocrat, and he soon ran afoul of the Jacobins, who eventually ruled over France during the Reign of Terror, the bloodiest and most tumultuous years of the French Revolution. In Paine was arrested for treason because of his opposition to the death penalty, most specifically the mass use of the guillotine and the execution of Louis XVI. He was detained in Luxembourg, where he began work on his next book, The Age of Reason. The Federalists used the letter in accusations that Paine was a tool for French revolutionaries who also sought to overthrow the new American government. The first volume functions as a criticism of Christian theology and organized religion in favor of reason and scientific inquiry. Though often mistaken as an atheist text, The Age of Reason is actually an advocacy of deism and a belief in God. The second volume is a critical analysis of the Old Testament and the New Testament of the Bible , questioning the divinity of Jesus Christ. Still, newspapers denounced him and he was sometimes refused services. A minister in New York was dismissed because he shook hands with Paine. In , despite failing health, Paine worked on the third part of his Age of Reason, and also a criticism of Biblical prophecies called An Essay on Dream. On his deathbed, his doctor asked him if he wished to accept Jesus Christ before passing. Estate auctioneers refused to sell human remains and the bones became hard to trace. In , the city of New Rochelle launched an effort to gather the remains and give Paine a final resting place.

Chapter 9 : Paine, Thomas (-) - Credo Reference

| Top | *Thomas Paine (): A Brief Literary Biography A Student Project by Heather Erwin Thomas Paine was born in Thetford, Norfolk, England in , to Joseph and Frances Cooke Paine.*

His father, Joseph, was a poor Quaker corset maker who tried to provide his son with an education at the local grammar school but eventually was forced to apprentice him to his trade. Paine was unable to accept this occupation. After a short time at sea, Paine returned to his trade in Kent, but then served as an excise man in Lincolnshire, followed by a stint as a schoolteacher in London, before he again settled down in as an excise officer in Lewes in East Sussex. For the next six years he combined his duties as excise officer with managing a small shop. His first wife had died in , within a year of their marriage. In he married again. Both marriages were childless and neither brought Paine much in the way of happiness. He was legally separated from his second wife in , just as he was about to embark for the American colonies. At Lewes, Paine was active in local affairs, serving on the town council and establishing a debating club at a local tavern. As a shopkeeper, however, he was a failure. In April , Paine was discharged from his duties for having absented himself from his post without leave. He published the pamphlet *The Case of the Officers of Excise London*, , and had devoted too much time campaigning in London on behalf of the excise officers. In London he met Benjamin Franklin who gave him a letter of recommendation and helped him to immigrate to America in October Paine settled in Philadelphia where he soon began a new career as a journalist. He contributed articles to the *Pennsylvania Magazine* on a wide range of topics. On November 30, Starting over as a publicist, he first published his *African Slavery in America*, in the spring of , criticizing slavery in America as being barbaric, unjust and inhumane. On January 10, , he published a short pamphlet, *Common Sense*. Another sign of his great influence is the number of loyalist reactions to *Common Sense*, which immediately established his reputation as a revolutionary idealist. Although he had only been in America less than a year, Paine committed himself to the cause of American independence. He also urged an immediate declaration of independence and the establishment of a republican constitution. The *Common Sense*, which even today remains the highest best selling book, generated a great deal of money. Paine donated all of his income to George Washington to help with Continental Army and the revolutionary movement. During the War of Independence Paine volunteered in the Continental Army and started with the writing of his highly influential sixteen *American Crisis* papers, which he published between and In , he became Secretary of the Committee of Foreign Affairs in Congress, but already in he was forced to resign because he had disclosed secret information. In the following nine years he worked as a clerk at the Pennsylvania Assembly and published several of his writings. Paine was convinced that the American Revolution was a superior political system and that America was ultimately unconquerable. He did as much as any writer could to encourage resistance and to inspire faith in the Continental Army. His essays published in the *Pennsylvania Journal* under the heading "Crisis," Paine attacked the fainthearted, campaigned for a more efficient federal and state tax system to meet the costs of war, and encouraged the belief that Britain would eventually recognize American independence. Paine left for Europe in For the next four years he divided his time between Britain and France. In Part I, Paine urged political rights for all men because of their natural equality in the sight of God. All forms of hereditary government, including the British constitution, were condemned because they were based on farce or force. Only a democratic republic could be trusted to protect the equal political rights of all men. Part II was even more radical, Paine argued for a whole program of social legislation to deal with the shocking condition of the poor. His popularity sounded the alarm and he was forced to leave Britain in September He was condemned in his absence and declared an outlaw. Paine immediately immersed himself in French affairs for the next ten years although he still hoped to see a revolution in Britain. In his *Letter Addressed to the Addressers of the Late Proclamation London*, , he rejected the policy of appealing to parliament for reform and instead urged British radicals to call a national convention to establish a republican form of government. In August , Paine was made a French citizen and a month later was elected to the National Convention. Since he did not speak French, and had to have his speeches read for him, Paine did not make much of an impact on the Convention. His association with the moderate republicans

Girondins made him suspect in the Jacobin camp. In January , he alienated many extremists by opposing the execution of Louis . When military defeat fanned Jacobinism into hysteria, he fell victim to the Terror. From December 28, , until November 4, , he was incarcerated in Luxembourg prison until the intercession of the new American minister, James Monroe, secured his release. A deist manifesto to the core, Paine acknowledged his debt to Newton and declared that nature was the only form of divine revelation, for God had clearly established a uniform, immutable and eternal order throughout creation. Paine rejected Christianity, denied that the Bible was the revealed word of God, and condemned many of the Old Testament stories as immoral and claimed that the Gospels were marred by discrepancies. After wearing out his welcome in Paris, Paine finally returned to America in October and was well received by Thomas Jefferson. When he died in New York on June 8, , he was virtually an outcast. Since he could not be buried in consecrated ground, he was laid to rest in a corner of his small farm in New Rochelle. Paine never established a political society or organization and was not responsible for a single reforming measure. His achievements were all with his pen so it is difficult to accurately assess his influence. Although he spent more than ten years in France, he had very little influence on the course of the French Revolution. He did not really understand the Revolution and therefore had little impact on its intellectual foundations. Indeed, to the Jacobins on the far left, Paine appeared as too moderate and fainthearted. In intellectual terms, his Rights of Man was his greatest political work and was certainly the best-selling radical political tract in late 18th century England. Before Paine, British radicals sought a reform of Parliament, which would grant to all men the vote for members of the House of Commons. In his Rights of Man, Paine abandoned this approach and, rejecting the lessons of history, maintained that each age had the right to establish a political system, which satisfied its needs. He rested his case on the moral basis of the natural equality of men in the sight of God. Since government is a necessary evil that men accepted as a means of protecting their natural rights cf. John Locke , the only legitimate government was that established by a contract between all members of society and one in which all men preserved all their natural rights, except the individual right to use force. Paine argued rationally that all men had an equal claim to political rights and that government must rest on the ultimate sovereignty of the people. I am well aware of the difficulties that attend the subject, and from that consideration, had reserved it to a more advanced period of life. I intended it to be the last offering I should make to my fellow-citizens of all nations, and that at a time when the purity of the motive that induced me to it, could not admit of a question, even by those who might disapprove the work.