

BULLETIN

OF THOMAS PAINE FRIENDS

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FROM RIGHTS OF MAN

Selections made by Douglas Cooper, in 1991, in his Introduction to Symposia held in New Rochelle NY for the 200th anniversary year of 'Rights of Man'. It was sponsored by the Thomas Paine National Historical Association, and organized by Cooper, its president. From his Introduction, "...'Rights of Man', together with 'Agrarian Justice,' provides the blueprint for social justice almost before the world even had a vocabulary to deal with issues raised by Paine."

Paine refers to Edmund Burke's *Reflections on the French Revolution* (1790):

NOT ONE GLANCE OF COMPASSION, not one commiserating reflection, that I can find throughout his book, has he bestowed on those who lingered out the most wretched of lives, a life without hope, in the most miserable of prisons....He is not affected by the reality of distress touching the heart, but by the showy assemblage of it striking his imagination. He pities the plumage, but forgets the dying bird...his hero or his heroine must be a tragedy-victim expiring in show, and not the real prisoner of misery, sliding into death in the silence of a dungeon.

On the Burkean view of a perpetual binding of the English people by the 1688 concordat:

I AM CONTENDING FOR THE RIGHTS OF THE LIVING, and against their being willed away, and controlled and contracted for, by the manuscript assumed authority of the dead: Mr. Burke is contending for the authority of the dead over the rights and freedoms of the living.

Concluding Part 1, *Rights of Man*, Paine writes:

REASON AND IGNORANCE, the opposites of each other, influence the great bulk of mankind. If either of these can be rendered sufficiently extensive in a country, the machinery of government goes easily on. Reason obeys itself, and ignorance submits to whatever is dictated to it.

Part 2 deals with government reform and the role of government in social welfare:

SO DEEPLY ROOTED were all the governments of the old world, and so effectually had the tyranny and the antiquity of habit established itself over the mind, that no beginning could be made in Asia, Africa or Europe, to reform the political conditions of Man. Freedom had been hunted round the globe; reason was considered as rebellion; and slavery of fear had made men afraid to think.

BUT SUCH IS THE IRRESISTIBLE NATURE OF TRUTH, that all it asks, and all it wants, is the liberty of appearing. The sun needs no inscription to distinguish him from darkness; and no sooner did the American governments display themselves to the world, than despotism felt a shock, and man began to contemplate redress.

Having earlier prescribed universal free education, Paine posits:

NOT ONLY THE POVERTY OF THE PARENTS will be relieved, but ignorance will be banished among the young generation, and the number of poor will hereafter become less, because their abilities, by the aid of education, will be greater.

A NATION under a well regulated government, should permit none to remain uninstructed.

Paine's view of a just government:

WHEN IT SHALL BE SAID in any country in the world, my poor are happy; neither ignorance nor distress is to be found among them; my jails are empty of prisoners, my streets of beggars; the aged are not in want; the taxes are not oppressive; the rational world is my friend, because I am the friend of its happiness; when these things can be said, then may that country boast of its constitution and its government.

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Thomas Paine Friends, Inc., gratefully acknowledges recent dues and generous donations from members and benefactors.
James R. Bennett, Robert A. Bourgeois, Algernon D'Amassa, Suzanne Dragan, August Widmaier



A Short Mission Statement

The Mission of Thomas Paine Friends, Inc., is to encourage people to learn about and from Thomas Paine, his times and philosophy so that they may be inspired to participate in public affairs reflective of the spirit of Paine's life, thought and ideals.



To Know Paine, Read Him

Florence Stapleton -- Thomas Paine Chronicler

Some Websites and Blogs

thomas-paine-friends.org --Our TPF website is maintained by Ed Dodson. Anyone advocating for Paine can send Paine-related news to: edod08034@gmail.com.

facebook.com/thomaspainefriends?ref=br_tf --Facebook page of TPF. Enter discussions here.

religionpaine.org --Maurice Bisheff maintains this site of several essays and seminar pieces by him and James Tepfer, about Paine's religious and philosophical views.

valorww2.com --This site, maintained by Victor Madeson, contains many articles about Paine, including Common Sense Clubs, Societies of Political Inquiry, and other subjects.

cooperativeindividualism.org --The School for Cooperative Individualism, Director, Edward J. Dodson, contains a large archive of articles about Paine. Also, summary of the life of Henry George and list of courses at the Henry George Schools.

historyisonourside.wordpress.com --Frances Chiu's blog has excerpts of writings of 18th century and later authors, such as James Murray, Richard Price, certainly Thomas Paine, with relation to our current political, social, cultural matters.

algerblog.blogspot.com --Blogger Algernon D'Amassa writes on a range of subjects, such as Paine's life, ideas, and influence, plus Zen Buddhism, politics, environment, arts, and more.

floridaveteransforcommonsense.org --In Sarasota FL, it sponsors an annual Paine birthday gala, as well as many human rights, peace and justice forums. TPF members Gene Jones and Mike Burns are officers in the organization.

thomaspainesociety.org --Website of Thomas Paine Society, Pasadena CA. A Research Library is a major facility of TPS; see the website for details of its use and how to donate publications.

thomaspainesocietyuk.org.uk --This Thomas Paine Society in England publishes articles about liberal-progressive thinkers and movements in its *Journal of Radical History*.

rjlindsey.com --One-man show, "Thomas Paine, Voice of the American Revolution," by TPF member, Robert J. Lindsey. He has a new show, "Benjamin Franklin: Stories of Revolution".

thelifeofthomaspaine.org --Ian Ruskin performs his Paine monologue at many locations. News of the film schedule on PBS, plus related events, is at the website.

commonsensesociety.com --This society in Hungary holds many international forums and workshops, including in the U. S.

facebook.com/pages/Fort-Lee-Common-Sense-Society/199545953428717 --Fort Lee NJ Common Sense Society is preparing to raise its new Paine statue in 2019 or 2020.

thomaspaine.org --Thomas Paine National Historical Association, located in New Rochelle NY.

kenburchell.blogspot.com --The Thomas Paine Review posts recent publications and news on Paine and related subjects.

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PENNSYLVANIA APPROVES A STATE THOMAS PAINE DAY



Member August Widmaier has secured the Resolution in the Pennsylvania House of Representatives.

The Resolution was approved on May 23, 2018. Composed by Widmaier, he piloted it through the House. It was introduced by 28 representatives from all parts of the state. It contains four "Whereas" clauses and concludes with two "Resolved" clauses.

Resolved, That the House of Representatives designate June 8, 2018, as the first annual "Thomas Paine Day" in Pennsylvania; and be it further

Resolved, That the House of Representatives urge the residents of this Commonwealth to take note of this day in honor of Thomas Paine and his accomplishments.

Pennsylvania's Resolution brings the total of state Thomas Paine Days to 14, still far from the number TPF hopes to see. The states, roughly in chronological order of the approvals, are: Virginia, Florida, Massachusetts, Vermont, Nebraska, Missouri, New Hampshire, Delaware, Rhode Island, Connecticut, Maine, Oregon, Hawaii, Pennsylvania. Regrettably, two states in which Paine lived, New York and New Jersey, are not yet in the fold, but at last, Pennsylvania, where Paine first resided, now has its official permanent Thomas Paine Day. Hats off to August Widmaier for his determination and outstanding success.



REMEMBERING SOME DEPARTED MEMBERS



We note the deaths of four members over the past year-and-a-half. On occasions in the past, the newsletter printed fairly lengthy remembrances of deceased members; but for now, we offer just a few lines about these four members, only enough to be a notification. The *Bulletin* plans to feature more extended remembrances of them in future issues, so if any readers want to share their recollections of them, or of any deceased member, we will gladly print those articles.

Sherwood Smith, of Fredericksburg, Virginia, in early July, 2019. He was one of the four founding members of Thomas Paine Friends, in fact, *founding member number one*, having succeeded in getting the first annual Thomas Paine Day, for Virginia, and originating the project for state Paine Days which, in turn, led to the birth of TPF. Sherwood was a life member, and had often generously donated money. He wrote many articles for the *Bulletin*, usually based on his extensive reading in American history.

Martin Brod, of New York, New York, on July 3, 2018. Marty was a life member of TPF and a very liberal donor of funds: \$1,500 towards publication of some of the writings of the late Klara Rukshina, a Paine scholar; and of \$10,000 towards the creation of a Thomas Paine Memorial. He was a long-time progressive activist in peace and justice campaigns who also held public office.

Roy Streeter, of Lynwood, California, in fall, 2018. His friend and fellow TPF member, Bernice Mancebo Stumps, informed us of his death.

Robert Walsh, of Vero Beach, Florida, in December 2017. TPF did not know of Bob's death until January 2019 when his son sent a message. Bob was the second of the founding TPF members. He gained approval of the Florida Thomas Paine Day for his state. His Paine advocacy took shape especially in the state Thomas Paine Day campaigns and in seeking a Paine memorial, such as a statue.



TPF could use a Membership Drive



Records of membership in Thomas Paine Friends over the past 10 years or so show a cumulative member number of 228. During that time, we count 26 deceased and another 70 with whom we have lost contact--some may also be deceased, others moved with no forwarding address, others not renewed for a long period and therefore assigned to an "inactive" category..

A modest increase in member numbers should be possible. One effective way to gain members is for each current member to bring in a new member or to contact a dues-lapsed member and urge renewal. Certainly, it would also be an extra for TPF to convince more young people to join.

A benefit is, of course, receipt of the quarterly *Bulletin*, plus the opportunity to write articles for it. Other benefits are: invitation to be an officer and a board member; the prospect of taking part in projects--such as, state Thomas Paine Day, Paine Memorial, Paine birthday observances--and, of course, launching a new project.

Consequently, please consider enlisting new members. Some of you have brought in new members before, and perhaps some of them haven't renewed--please encourage them to renew.

Plus, new and renewing members may wish to choose a Lifetime Membership.

TPF ESTABLISHES LIFETIME MEMBERSHIPS

**The Board of Directors approved a Lifetime Membership to any donor or dues-payer of \$100.
Some members have taken advantage of the offer and we encourage others to do the same.**



Paul O'Dwyer

Thomas Paine Never Died *



As Paul O'Dwyer's following speech explains, Thomas Paine led him to "the examined life."

The initiative and steadfast labors of the late Paul O'Dwyer led to the naming of Thomas Paine Park at Foley Square in 1977. Then City Council President, he was determined to find a public location in the City of New York to be named for the great patriot, author, political philosopher and humanitarian. He said that this place, across from the halls of justice, was a fitting place, where litigants and servants of the law could seek a few moments of comfort and refreshment under the trees. O'Dwyer was familiar with the need for comfort and refreshment, having served as a distinguished lawyer for a very long time. Without ever losing a civil liberties case, he defended many civil liberties and labor rights clients with huge success.

I REFLECT THAT IT IS MOST APPROPRIATE THAT A DISCUSSION OF THOMAS PAINE'S LIFE BE HELD ON THE PREMISES OF THE UNITED NATIONS, AN INSTITUTION SIMILAR TO THE ONE WHICH HE ADVOCATED NEARLY ONE HUNDRED AND SEVENTY YEARS BEFORE IT BECAME A REALITY.

Recently, the National Emergency Civil Liberties Committee presented me with its Thomas Paine Award. A friend, in a test of modesty, asked if I really believed I deserved it. I said that if the criterion was a deep commitment to the principles announced by Paine, I felt sure there were thousands of Paine admirers throughout the world who might be more deserving of the honor, but I felt if the coveted award was to be presented to the person whose quiet life was most rattled by the accounts of Tom Paine's life and whose mind was most disrupted by Paine's writings, I consider that I would have a fair chance leading the pack.

I came here from Ireland at the age of seventeen and a half, having already lived through the most recent Irish Rebellion, also known then as the Black and Tan War and carelessly referred to nowadays in Dublin as the "War of Independence," which left the country half free and all slave....The end of that conflict left me and other young people like me disappointed, frustrated, and embittered, and I felt betrayed as I left for the new land I knew little about. Furthermore, being too preoccupied by the recent Irish Rebellion, I was only dimly aware that there were then other armed struggles for freedom coming to a boil in other areas of the world. I knew little about the American Revolution, and I had never heard of Thomas Paine.

This was the state of my mind when my ship, the *Doric* of the White Star line, pulled into New York harbor with its "tempest tossed" cargo anxious to get inside "The Golden Door." New York and its bustle does not permit its citizens to wallow in self-pity, and soon the memory, the long frustrating struggle for freedom, was replaced with personal ambition and a kindling hope of a better life with security and the acknowledgment that here an immigrant, particularly an Irish immigrant, could make it and make it well. This immigrant found himself without effort to have the advantage over native-born American Negroes, Jews, Slavs, and Italians, but that was the way it was in America, and since it favored me, I found no fault with the system. Long gone and forgotten were the signs "No Irish Need Apply", and if the sentiment was applied to others, that was no skin off this Irish nose. Within the year I had finished my pre-law courses at Fordham University and was working on the waterfront in a union job and ready to pursue fame and fortune because that's what I felt one should do to be a good citizen of my new country. The system of poverty which afflicted Southern and Appalachian whites and the evaluation of the black population by their white fellow citizens everywhere gave me no qualms. I did get a temporary jolt when Professor O'Connor of Fordham told our class what a wonderful world it would be if the Catholic Church were the

temporal as well as spiritual ruler of the universe. I had some experience with the role of the Church in Ireland. Its hierarchy had come out squarely and vigorously and with all its power on the side of Empire during every bid for freedom that took place during the previous century.

Anyway, it did occur to me that there was a basic inconsistency in a "democratic" society which for a century and a half had preached equality and had simultaneously practiced rank discrimination and outright bigotry. If I thought at all, it was that an immigrant must be grateful for his blessings and that should be translated into fighting for his new country in time of distress and following the flag, joining the parade, and shouting for America. That was 1926 and, with homesickness on the wane, the world seemed bright and I felt no urge to rock the boat. But in history class I learned that slavery had existed in each of the British colonies and even the rebellious colonists held on to the degrading system even as the revered Declaration of Independence proclaimed that all men were created equal. Then, I don't know who (may have been a fellow student or may have been my brother Bill), gave me *The Age of Reason* and *Rights of Man*, and the placid acceptance of the *status quo*, contentment and peace of mind went out of my life forever. The windows of my mind flew open, which provided me with a new insight, clarified some muddled thinking which previously had held me ignorant and confused. I took to reading other Paine writings and after a while a new biography by Howard Fast and another by W.E. Woodward, who challenged some of Fast's contentions, and in the course of time other writers. As I read these volumes the words jumped out of the pages, challenging my most profound beliefs.

They jolted me out and away from the placid, comfortable life into which I was heading with all that it entailed. I know that traveling along the old route I would have joined the right clubs and would have accepted without question the wisdom of my elders who had already arrived or who were on their way up the

Continued on page 5, Paul O'Dwyer

** Excerpts, with a very few changes, from an audiotape made by Florence Stapleton at The United Nations Colloquium, "Visionaries of World Peace", December 10, 1987, to honor the 250th anniversary of Thomas Paine's birth, as well as International Human Rights Day. Ms. Stapleton was chief organizer of the colloquium. Other papers were by: Michael Foot, Ian Dyck, David Braff, Eric Foner, Charles Francisco, Bernard Vincent, Clive Phillipot, Sean Wilentz, David Henley, Robert Muller, Zofia Libiszowska. The Colloquium was sponsored by the University for Peace, UN, and the Peace Studies Unit of the Political and Security Council Affairs, UN, and the United Teilard Trust. A book was produced from the proceedings: "Thomas Paine: In Search of the Common Good", edited by Joyce Chumbley and Leo Zonneveld, 2009, Nottingham, England: Spokesman Books. Thomas Paine Friends helped finance the publication.*

political and financial ladders. More frequently now into my mind came the harrowing memory of an alien savage army ruthlessly demonstrating its power over me and my neighbors and my country, except that now I was coming to realize that the battle must be carried on at a thousand fronts. I now was aware that the disease was worldwide and it infected every corner of my new country, and my respect and admiration for Paine grew as I knew he conducted a lonely fight against slavery and risked his life in France as he opposed capital punishment as Louis faced the guillotine. In the course of time I concluded I could no longer follow certain American "heroes" even as I knew that expressing such an attitude would bring into question my loyalty to America and was likely to brand me unfaithful and ungrateful. But Paine made it clear what course I had to follow and a real emancipation of the soul had begun, and I was henceforth to march to a new drum and to quote another hero, "damn the consequences." Now there was no turning back.

So I found myself examining the "truths" that I had before accepted without question, and as time progressed from there on to the battle to contain the forces of the House Committee on Un-American activities. As a lawyer I knew that the American Bar Association was a powerful institution totally opposed to progress, so I joined and was promoted to leadership in the new liberal National Lawyers Guild. That brought no well-heeled clients to my door, and I charged that Tom Paine has been responsible for the destruction of my plan to seek an appointment to the prosecutor's office with all the promise it held for me, and to march me instead into a political career of a different sort which seldom got me public approval. Whenever I faltered or was tempted by the fleshpots, there was Paine on my shoulder crying shame.

So I went to Russia when *Glastnost* was not even a dream, and to Spain in the last days of Franco, and I joined the International Association of Democratic Lawyers, and fought the House Committee and the oppressive laws like literacy tests for voting, and it was Paine who drove me to Hazard, Kentucky with Phil Sipser [labor lawyer and political activist] to battle on the federal courts for fair play for striking coal miners, and to Mississippi to join in the battle for civil and voting rights, and to Northern Ireland where British courts had turned their backs on the *Magna Carta* and rejected the jury system, and to London to bear witness to the Birmingham Six travesty.

The problems created by my acquaintance with Tom Paine really crested when I got to City Hall after being elected President of the New York City Council. I thought that my election provided me with a good opportunity to create some sort of memorial someplace in the City and State in which he lived and died -- a marker that would commemorate the contribution that this magnificent world patriot had made to the City of New York and to the United States of America and incidentally to Ireland in 1798.

The response to my proposal left me with the conviction that Tom Paine had not really died. The experience reminded me of Joe Hill, who lost his life in the struggle for decency in the working place, and the song set to his memory. [Hill was executed by the state of Utah.]

I dreamed I saw Joe Hill last night
As plain, as plain could be.
I said, 'Joe Hill, you're ten years dead.'
'I never died,' said he.

And I also thought of President Theodore Roosevelt who never read Paine but who dubbed him "a filthy little atheist."

I wanted to get the West Side Highway called after Paine....[After that failed], but not daunted, I tried another Manhattan area...a small unnamed park around the swank Plaza Hotel...[That too failed], and explaining my predicament to Henry Steele Commager I was amazed that this legendary historian disapproved totally of my most recent effort. "Tom Paine would revolt at the idea of being in any way associated with the Plaza."

In my frustration I found myself confiding in a compatriot who like myself is an amateur historian. He was and is associated with the Parks Department and perforce he will remain nameless. He promised to help.....



My friend came through with the discovery that there was a spot in the oldest part of the City still unnamed. And so Thomas Paine Park was born, and I invited the City elders and the council members to be there to share in the dedication. Many of Paine's admirers were there, but of the City leaders only W. Bernard Richland, a native of Liverpool and the City's most erudite Corporation Counsel ever, was the one City official to appear at the ceremonies. So, there it is -- a square block with benches and trees and grass -- and it is officially dedicated to the memory of one of the world's most profound thinkers to whom all Americans, now, in the past and as long as this Republic stands, owe an everlasting debt of gratitude.

Six months ago (June 18, 1987), four thousand New Yorkers, dedicated to the protection of our rights, demonstrated in Thomas Paine Park across the street from the Prosecutor's office, the Federal Courts, and the Federal Correctional Institution, where Joe Doherty, who never offended the laws of the United States in any way, has been held without bail for five long years pending deportation to Northern Ireland, and the name Tom Paine was invoked by the speakers and the press, and I now believe that master historian, Henry Steele Commager, was right. Tom Paine will live forever, facing the Department of Justice and the Federal Prison to remind prosecutors and to remind judges who there preside that there once was a revolution here and that our forebears did make a big point of enacting a Bill of Rights. I was there on the speaker's platform because Tom Paine was on my shoulder urging me on. Since that day sixty years ago when I became acquainted with him in the pages of his writings he has never let me alone.

Related article on page 6

THOMAS PAINE PARK REVISITED

Ten years ago, on a sultry June 8, 2009, to mark the 200th anniversary of Thomas Paine's death in Greenwich Village, a large and lively band of his advocates assembled in the park named for him in lower Manhattan. Thomas Paine Friends organized the commemorative meeting during which we dedicated a new Historical Marker fashioned by the New York City Parks Department. Many political and community leaders endorsed the memorial event, and we enjoyed rousing musical selections and moving, informative speeches by notable Paineites. We also recollected the naming of this park, in 1977, through the efforts of the late Paul O'Dwyer, as he described in the preceding article. The park, across from the State and Federal courts complex in an area known as Foley Square, is near the old Native American Indian Burying Ground. In the park's north end, trees, grass, and shrubbery fringe the many benches, and the south end is a plaza with a soaring fountain.

Brian O'Dwyer, Paul's son, spoke on the steps leading to the fountain. [Photo]



THOMAS PAINE PARK

Foley Square

This park in the heart of New York City's civic center is named for patriot, author, humanitarian and political visionary Thomas Paine (1737-1809). Paine was an Englishman from Thetford in County Norfolk. He spent his early years committed to justice in Britain, speaking out for social equity and lobbying for higher wages. In 1774, at the urging of Benjamin Franklin, then colonial ambassador to Britain, Paine immigrated to Philadelphia. He continued to fight for justice on this side of the ocean, becoming a close associate of Franklin, the other founding fathers, and the Marquis de Lafayette. His writings profoundly influenced the course of the American Revolution and the creation of the United States government.

Paine published the unsigned pamphlet *Common Sense* on January 10, 1776. It advocated rising up in arms against Britain, and many of its ideas are echoed in the Declaration of Independence. His description of representative government became the basis for modern democracy anchored by a written constitution. Paine's sixteen *American Crisis* essays boosted morale during the darkest days of the Revolutionary War. The *American Crisis I* opens with these immortal lines: "These are the times that try men's souls. 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." For his service to the fledgling nation, New York State later gave Paine a 277-acre farm in New Rochelle, New York.

After the Revolution in America, he became a major force in the one brewing in France. Part One of his *Rights of Man* (1791) defended the French rebels against the unfair attack by British statesman Edmund Burke. Part Two (1792) outlined a government "social safety net" for all citizens, to be financed by a tax on wealth. In 1792 he moved to France, where he was elected to the French National Convention and served on the committee to compose a constitution. He was an outspoken opponent of the execution of the King, and the death penalty in general. He was himself a victim of the Reign of Terror, serving an 11-month imprisonment that severely compromised his health.

Many of Paine's ideas were strikingly far sighted. He advocated for equal rights for all, for the abolition of slavery, defended freedom of thought and expression, and proposed an association of nations to avert the spread of conflicts. He was also a Deist who founded his own society of Theophilanthropy.

In 1802, Paine returned to America, where he was the guest of President Jefferson, to whom he recommended the Louisiana Purchase. Paine tried to settle down on his farm, but his declining health led him to move to Manhattan in 1804. He died in Greenwich Village on June 8, 1809. His remains were buried on his New Rochelle farm. It was not until several years after his death that dedicated friends and biographers began to remind the public of Paine's contributions to American freedom and democracy.

During Paine's time in New York, the land that is now Thomas Paine Park was a part of a freshwater swamp surrounded, ironically, by three former British prisons for revolutionaries. One of them was The Bridewell, the infamous detention center where many inmates died from wind and cold exposure while awaiting sentencing. After the war, the area went through more hard times. In the 19th century it was part of one of the most notorious slums in the country, Five Points, a community of predominantly Irish immigrants. After calls for reform, the City acquired and condemned most of the unsafe buildings here between 1887 and 1894.

The City acquired this site, located between Pearl, Worth, and Centre streets within what is now called Foley Square, on August 5, 1913, and transferred title to Parks on March 19, 1930. Before this acquisition, it was known simply as the "Courthouse Plot" because of its proximity to several State and Federal court buildings. In 1977, through the initiative of City Council President Paul O'Dwyer, the Council renamed the parcel at New York's modern center of law and justice Thomas Paine Park. It is the only site in the city named for the patriot. In 2000, \$12 million was allocated to eliminate several adjacent streets and unite the parcels that make up Foley Square. Following this renovation, Thomas Paine Park was officially integrated into Foley Square and rededicated.

"My country is the world, and my religion is to do good."

Thomas Paine, *Rights of Man* Part Two (1792)

City of New York
Parks & Recreation



June 2009

Michael R. Bloomberg, Mayor
Adrian Benepe, Commissioner

ACTIVISTS FOR THOMAS PAINE

Add your name to the Thomas Paine Friends network and news exchange.

- [] YES, I will join Thomas Paine Friends, Inc. Annual dues, \$10. Member benefit is *BULLETIN of Thomas Paine Friends*.
- [] YES, I will work on THOMAS PAINE DAY in my state.
- [] YES, I want to work on a project of Thomas Paine Friends. Please contact me.
- [] YES, I want to participate in and suggest activities related to public recognition of Thomas Paine.
- [] YES, I want my Paine organization / group / project listed in the *BULLETIN*.
- [] YES, I have news of Paine activities to post in the *BULLETIN*; or a short article (about 1,000 words) for the *BULLETIN*.
- [] YES, I want to receive the *BULLETIN* ~ suggested donation of \$10, to cover costs of four issues per year.

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To pay dues or make a donation, make your check or money order to **Thomas Paine Friends, Inc.**, and mail to
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 185 Middle Street
 Amherst MA 01002-3011

To Know Paine, Read Him ~ Florence Stapleton, Thomas Paine Chronicler



NOTEWORTHY



TWO LETTERS ~ If poverty and human rights were Thomas Paine's interests (and they were, see *Rights of Man*, see *Agrarian Justice*), and if war and peace were his interests (and they were, see *Rights of Man*, see *Maritime Compact*), then the letters that follow by TPF members are in the spirit of Paine. They express the writers' opinions on specific matters that do not refer directly to Paine.

In *Harper's* magazine, August 2019

Visible Hands

Marilynne Robinson's essay ["Is Poverty Necessary?" June] describes the quest for understanding that drove her to study the great political economists, culminating in her discovery of the contributions made by Henry George. I followed a similar path years ago, and I have attempted to inspire others to do the same through my own teaching and writing.

"It would require less than the fingers of the two hands to enumerate those who from Plato down rank with him," the philosopher John Dewey said of Henry George. Yet today, George's theories are ignored, and his remarkable body of work has been marginalized in academic economics, a discipline that

was corrupted by special-interest funding while still in its infancy. I recommend serious engagement with George's work to all who read Robinson's article and want to learn more.

EDWARD DODSON Cherry Hill NJ

In the *Daily Hampshire Gazette*, Northampton MA, July 10, 2019

A call for peace with Iran

I am afraid that the tipping point of the brink toward nuclear war may be sooner than we think.

One day last month, Trump decided, with 10 minutes to go, to stop a "cocked and loaded" military strike on Iran. I believe that patience is not the answer. I suggest that the U.S. join Iran at the peace table, of the venerable United Nations, to work out their complicated diplomatic relations.

It would be a strong signal for a non-military solution between nations. Many others in western Massachusetts believe that war is not the answer. There is a weekly Saturday vigil by the Northampton Committee to Stop Wars. We all have to recognize that what we need is not war, but peace.

SID MOSS Northampton MA

A Pledge by IAN RUSKIN -- also known as Thomas Paine in "The Life of Thomas Paine"

I have decided to give 10% of my performance fees from all my plays to organizations that educate the public about climate change and work to encourage nations to take action to save the planet from widespread destruction. While this is a personal choice, I do believe that, were he here, Thomas Paine would see this threat as something real that will affect all of humanity. He did say, "my country is the world, and my religion is to do good." I plan to give support to three organizations.....possibly to young organizations led by young people like Greta Thunberg.... These will be relatively small donations but I am not alone in thinking like this and every bit helps.

I would also value your ideas as to organizations to support, please email me your thoughts!

Email at: **The_Harry_Bridges_Project@mail.vresp.com**

A video of the spring tour in England of "The Life of Thomas Paine" is at the website: <http://www.thelifeofthomaspaine.org>
 At the bottom of the first screen of the Home page, click, "Click here to see our Tour video".

More News and Notices on page 8



*Independence Is My Happiness...
My Country Is The World,
My Religion Is To Do Good
Rights of Man, part 2, 1792*

BULLETIN

NEWSLETTER OF, BY, FOR THOMAS PAINE FRIENDS, INC.

VOLUME 20 NUMBER 2

SUMMER 2019

MEMBERSHIPS AND RENEWALS

THE DATE ON THE MAIL LABEL ABOVE IS YOUR MEMBERSHIP RENEWAL DATE.
PLEASE RENEW IF YOUR RENEWAL DATE HAS PASSED. DUES ARE \$10 PER YEAR.
THE *BULLETIN* IS A MEMBERSHIP BENEFIT.



More News and Notices, from page 7

VICTOR MADESON, TPF VICE-PRESIDENT, will show the video, "The Most Valuable Englishman Ever" at the Breakfast Forum of the Unitarian Universalist Church of the Lehigh Valley, in Bethlehem PA, at 9 AM on Sunday, August 25, 2019. Madeson says: "This excellent video comes and goes on YouTube. My copy originated with a purchased British VHS and was edited into a one-hour version of higher resolution than the original. Also, I'm giving out CDs on *Common Sense* and *Crisis I*."

THE MOST VALUABLE ENGLISHMAN EVER, 1982, BBC Wales, 90 minutes, by John Hefin & Michel Pearce / Writer & Presenter,

Kenneth Griffith. "A new era for politics is struck; a new method of thinking has arisen." ... "We have it in our power to begin the world over again..." Link: **Thomas Paine Biography** <http://www.youtube.com/watch?v=aSKi5G6CVw4&t=3722s>

The announcement for Madeson's presentation begins: *After siding with the rebels for American independence with his patriotic words, "These are the times that try men's souls..." and other writings, this much overlooked British political activist and hero, Thomas Paine, went on to inspire the French Revolution, advancing worldwide democracy and human rights. The film dramatically reveals his life in England and influence during our American Revolution....*

MADESON ALSO SENDS ARTICLES BY ROBERT GREEN INGERSOLL, famed 19th century orator on Thomas Paine and other original thinkers. Ingersoll's classic 12-volume collection contains all of his speeches. The last *Bulletin* printed a section about Paine from Ingersoll's speech, "The Great Infidels." (*The Works of Robert G. Ingersoll*, 12 Volumes, 1881, Vol. III, the Paine part is on pp 384-391) In Vol. V, Ingersoll takes up a long dispute in 1877 with the newspaper, the *Observer* (Peoria IL), about a number of derogatory claims about Paine: to wit, whether he died repenting his "infidelity", and whether he was a drunkard dying in

disheveled poverty. Ingersoll's thoroughly documented rebuttals are masterful: citing many witnesses to Paine's last days, he demonstrates unambiguously that Paine on his death-bed did not "recant" his life-long deistic religious views; likewise, he calls to witness many of Paine's contemporaries to refute the fictions of his over-drinking, poverty, and unkempt habit. Madeson can forward a link to his .pdf file of the 14-page account from Vol. V, "The Vindication of Thomas Paine." Contact Victor Madeson at, valorvm@yahoo.com.

More about the great Robert Green Ingersoll in a future issue.

For the Ingersoll Birthplace Museum, go to, <http://www.secularhumanism.org/Ingersoll> ~ ~ Affiliated with the Center for Inquiry

"The time to be happy is now. The place to be happy is here. The way to be happy is to make others happy." ---RGI

To argue with a person
who has renounced the
use of reason is like
administering medicine
to the dead.
• Thomas Paine

