

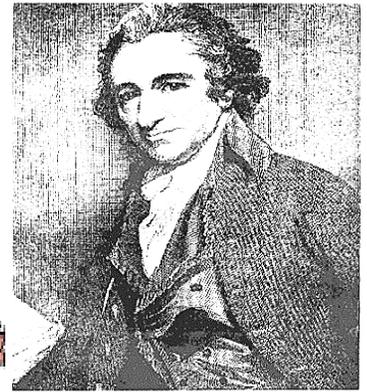
BULLETIN

OF THOMAS PAINE FRIENDS

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VOLUME 23 NUMBER 1

SPRING 2022



A SERIOUS THOUGHT

This short article appeared in the magazine, *Pennsylvania Journal*, October 18, 1775, protesting Negro slavery and containing the proposal that America separate from Britain. It was the first written suggestion of Independence.

“WHEN I REFLECT on the horrid cruelties exercised by Britain in the East Indies---How thousands perished by the artificial famine---How religion and every manly principle of honor and honesty were sacrificed to luxury and pride---When I read of the wretched natives being blown away, for no other crime than because, sickened with the miserable scene, they refused to fight---When I reflect on these and a thousand instances of similar barbarity, I firmly believe that the Almighty, in compassion to mankind, will curtail the power of Britain. And when I reflect on the use she has made of the discovery of this new world---that the little paltry dignity of earthly kings has been set up in preference to the great cause of the King of kings---That instead of Christian examples to the Indians, she has basely tampered with their passions, imposed on their ignorance, and made them tools of treachery and murder---And when to these and many other

melancholy reflections I add this sad remark, that ever since the discovery of America she has employed herself in the most horrid of all traffic, that of human flesh, unknown to the most savage nations, has yearly (without provocation and in cold blood) ravaged the hapless shores of Africa, robbing it of its unoffending inhabitants to cultivate her stolen dominions in the West---When I reflect on these, I hesitate not for a moment to believe that the Almighty will finally separate America from Britain. Call it independence or what you will, if it is the cause of God and humanity it will go on.

And when the Almighty shall have blest us, and made us a people *dependent only upon Him*, then may our first gratitude be shown by an act of continental legislation, which shall put a stop to the importation of negroes for sale, soften the hard fate of those already here and in time procure their freedom. HUMANUS.

(*The Life and Works of Thomas Paine*, 1925, ed. William M. Van der Weyde, vol. II, p. 1, New Rochelle NY: Thomas Paine National Historical Assn.)

REFLECTIONS ON TITLES

Another short article, in the *Pennsylvania Magazine*, May 1775, prefaced with this line.

“Ask me what’s honor? I’ll the truth impart: Know, honor then, is *Honesty of Heart*. WHITEHEAD.”

“WHEN I REFLECT on the pompous titles bestowed on unworthy men, I feel an indignity that instructs me to despise the absurdity. The *Honorable* plunderer of his country, or the *Right Honorable* murderer of mankind, create such a contrast of ideas as exhibit a monster rather than a man. Virtue is inflamed at the violation, and sober reason calls it nonsense.

Dignities and high sounding names have different effects on different beholders. The lustre of the *Star* and the title of *My Lord*, over-awe the superstitious vulgar, and forbid them to inquire into the character of the possessor: Nay more, they are, as it were, bewildered to admire in the great, the vices they would honestly condemn in themselves. This sacrifice of common sense is the certain badge which distinguishes slavery from freedom; for when men yield up the privilege of thinking, the last shadow of liberty quits the horizon.

But the reasonable freeman sees through the magic of a title, and

examines the man before he approves him. To him the honors of the worthless serve to write their masters’ vices in capitals, and their stars shine to no other end than to read them by. The possessors of undue honors are themselves sensible of this; for when their repeated guilt renders their persons unsafe, they disown their rank, and, like glow-worms, extinguish themselves into common reptiles, to avoid discovery. Thus Jeffries sunk into a fisherman, and his master escaped in the habit of a peasant.

Modesty forbids men, separately or collectively, to assume titles. But as all honors, even that of kings, originated from the public, the public may justly be called the fountain of true honor. And it is with much pleasure I have heard the title of *Honorable* applied to a body of men, who nobly disregarding private ease and interest for public welfare, have justly merited the address of The Honorable Continental Congress.”

(Paine, *Op. cit.*, p. 65)

VOX POPULI.
---Selections by Martha Spiegelman

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~ 20 Years of Thomas Paine Friends, Inc. ~ 22 Years of Bulletin of Thomas Paine Friends ~

Thomas Paine Friends, Inc., gratefully acknowledges recent dues and generous donations from members and benefactors.
Anonymous, Anonymous, Michael Burns, Algernon D'Amassa, Robert J. Lindsey,
Bernice Mancebo-Stumps, Ron Milberg, John Shrawder, Emil Volcheck, Michael D. Warren



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

By 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 Commonsense 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 --temporarily down. Algernon D'Amassa writes on a range of subjects: Paine's life, ideas, and influence, plus Zen Buddhism, politics, environment, arts, and more.

floridaveteransforcommonsense.org - Sarasota FL, sponsors annual Paine birthday gala, and human rights, peace and justice, climate forums. TPF members Gene Jones and Mike Burns are officers. Newsletter, Common Sense News, floridaveteransforcommonsense.org/csn

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

thomaspainesocietyny.org.uk --This Thomas Paine Society in England publishes articles about liberal-progressive thinkers and movements at this website.

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

thelifeofthomaspaine.org --Ian Ruskin performs his Paine monologue at many locations. Go here for the live performance and film schedules, plus related events.

commonsensesociety.com --This society in Hungary holds international forums and workshops, including many 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, in New Rochelle NY. Look for information here about Thomas Paine Studies at Iona College.

kenburchell.blogspot.com --This Thomas Paine Review posts recent publications and news on Paine and related topics.

www.thomas-paine-friends.org
Website Manager, Edward J. Dodson
edod08034@gmail.com



Bulletin of Thomas Paine Friends
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Contact: spiegelmanmartha@gmail.com

CONGRATULATIONS, THOMAS PAINE FRIENDS, INC.,
ON THE 20th ANNIVERSARY.
WE'LL PRODUCE A CELEBRATORY NEWSLETTER SOON.

"THOMAS PAINE: ARCHITECT OF COOPERATIVE INDIVIDUALISM"

A Two-Part Lecture by Edward Dodson, TPF President, the Second TPF Program Held on Zoom

Ed Dodson writes: "The lectures will be on Saturday, May 21st, and Saturday, May 28th, at 7 pm (Eastern Time). I will send out a Zoom invitation on the 19th or 20th. This lecture will be a good opportunity to introduce non-TPF individuals to Paine so that they will gain some understanding of why we embrace him as much more than an historical figure. I hope you will mark your calendars and join me for these two sessions."

TPF members can help by forwarding the invitation to other interested parties who are not members.

Two Recent Lectures by Ed Dodson

"The Political Economy of Martin Luther King, Jr." (Feb. '22) Youtube: <https://www.youtube.com/watch?v=P8tBsxDgOCg>

The Henry George Lecture delivered at St. John's University in New York, April 2022 --

"Henry George's Quest to Save Us From Ourselves." (April '22) Youtube: https://www.youtube.com/watch?v=X7Xje_X8SVA

Ed Dodson is retired, but you'd never know it: He teaches courses in the Osher Lifelong Learning Institute at Temple University, and in Learning Is For Everyone at Rowan/Burlington County College; he is Director of The School for Cooperative Individualism (<http://cooperativeindividualism.org>); he lectures at the Henry George School of Social Sciences (<http://HGSSS.org>) where he is also researcher and archivist for the Henry George Birthplace Museum, in Philadelphia; *and*, not least, he is President of Thomas Paine Friends and manages its website. [Paragraph added by Editor]



* FLORIDA VETERANS FOR COMMON SENSE TO HOLD DELAYED PAINE BIRTHDAY PARTY *

WHEN: Saturday, June 11, 2022, 5:30-8:30 pm – WHERE: Fogartyville, 525 Kumquat Court, Sarasota, FL

The social gathering starts at 5:30, with ceremonies at 7:00. We are not doing the Paine Party as a fundraiser this year-- admission is only \$10, to help cover costs. Of course, donations are always welcome. The Florida Veterans for Common Sense celebrates the legacy of patriot and Founding Father Thomas Paine with a Birthday Party celebrating his memory. True to its name, FLVCS makes a Thomas Paine Award every year. In 2022 it goes to a veteran and former diplomat who spoke out against the Afghanistan War and is now running for the U.S. Senate. He is **Matthew Hoh**.

An activist for peace, Matthew Hoh spent ten years in the service of the United States in Iraq and Afghanistan. He served in Iraq as a Department of Defense civilian and subsequently as a U.S. Marine officer. He then served in Afghanistan with the U.S.

Department of State as a Political Officer in the Foreign Service and as the senior civilian representative for the U.S. Government in Zabul Province. He resigned from the Foreign Service in 2009 in protest over America's endless involvement in war. Since then, he has fought not only against the war machine but also against the systemic political and financial rot that underlies the process of war. In 2010, Hoh was named the Ridenhour Prize Recipient for Truth Telling. Matthew Hoh is currently living in North Carolina and is running for the U.S. Senate as a candidate of the Green Party.

Fogartyville is a community gathering place and home to WSLR community radio. Its leader, Arlene Sweeting, is a sterling community activist in the legacy of Paine. She is so outstanding we awarded her our Thomas Paine Award one year.

BUY TICKETS HERE – \$10 – <https://wslr.org/event/tom-paine-birthday-party/>

COMMON SENSE NEWS

** NEWSLETTER OF FLORIDA VETERANS FOR COMMON SENSE **

<https://floridaveteransforcommonsense.org/csn> / <https://floridaveteransforcommonsense.org/subscribe>

Common Sense News is a bi-weekly publication that highlights news stories which align with FLVCS goals, which include defending our democracy and taking action on climate change. Subscribe today! CSN started in 2021. See its archive at its website.

* * * Transatlantic Radicalism In Early National New York * * *

By Sean Griffin

February 24, 2022 – Gotham Center For New York City History -- City University of New York

<https://www.gothamcenter.org/blog/transatlantic-radicalism-in-early-national-new-york>

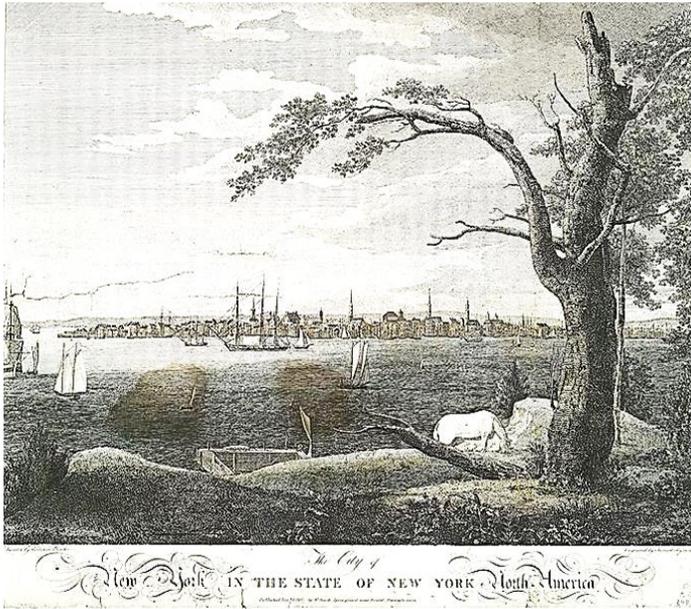
With permission of the author, Sean Griffin, and The Gotham Center, Peter-Christian Aigner, Editor-in-Chief

Article was sent to the *Bulletin of Thomas Paine Friends* by TPF member Chevy

NEW YORK CITY has long been considered a hotbed of radical political ideas, as well as a cosmopolitan center of culture and commerce. But while the roots of the latter have been traced back to the city's origins as a Dutch trading post with a decidedly commercial outlook and a polyglot population, fewer historians have explored the origins of the city's radical political culture.

Indeed, what Eric Foner has termed an "American Radical Tradition" could be said in many ways to have originated in New York (although Philadelphia remains a strong contender). Most famously, Thomas Paine, the subject of one of Foner's early works and the originator of what has been called the "Paineite radicalism" of the Anglo-Atlantic world, made the city his home between 1806 and his death in 1809.[1]

By that time, Paine had been disowned by his former revolutionary colleagues in both the United States and France; the final indignity was suffered when his erstwhile political arch-enemy, the English polemicist, William Cobbett, dug up Paine's earthly remains and had them shipped to England, where they were later lost. But, as Seth Cotlar and others have shown, Paine's influence did not end with his death; nor was it limited to the arguments for independence he outlined in *Common Sense*. Rather, it was the groundbreaking *Rights of Man* (1791–92) that became a touchstone for democratically-inclined radicals throughout the English-speaking world, leading one English admirer to conclude that "natural" rights (which for Paine included a right to education and basic economic security as well as rights of life, liberty, and property) applied to "the whole human race black or white, high or low, rich or poor." [2] As Cotlar shows, *Rights of Man* prompted even relatively mainstream figures like Robert Coram and Joel Barlow to adopt more democratic ideas of republican government, along with the notion of a "social debt" owed by those who benefitted from inequalities of property and status. Paine's *The Age of Reason* (1794) inspired secular humanists and "free thought" radicals (while also prompting a backlash from those offended by its frank rejection of Christian dogma), and his *Agrarian Justice* (1797) influenced several generations of radical land reformers on both sides of the Atlantic, from Paine's English contemporary Thomas Spence to the English transplant George Henry Evans of the New York-based National Reform Association in the 1840s and '50s.



New York IN THE STATE OF NEW YORK *North Harbor*

Perhaps no other city in the United States was more receptive than New York to what has been termed Paine's "cosmopolitan internationalism," the idea embodied by *Rights of Man's* proclamation that "my country is the world, and my religion is to do good." In 1793, members of the New York General Society of Mechanics and Tradesmen first toasted Paine as a fellow "mechanic," and beginning in 1825, workingmen revived Paine's memory with annual celebrations of his birthday, a tradition that lasted well into the following decade.[3] But perhaps Paine's greatest legacy in New York lay not with the city's "artisan republicans," the workingmen who continued to host annual celebrations of his birthday into the 1830s, but with the transatlantic exiles from Britain, Ireland, and elsewhere, that made New York City their home after being persecuted by British authorities in the aftermath of the 1789 Revolution in France and throughout the time of the Napoleonic Wars. Members of the London Corresponding Society (LCS), perhaps the most working-class oriented of the various associations established in Britain to circulate radical and republican ideas, included Thomas Yarrow, who ended up in the New York area. Even before the physical arrival

of such expatriate radicals in the United States, sailors and mariners had brought revolutionary news and radical tracts from Europe, and newspapers like Thomas Greenleaf's *New-York Journal* carried notices about the LCS, the United Irishmen, and London's Revolution Society, along with excerpts from Paine's later works.[4]

The involvement of such radical expatriates in the city's Democratic-Republican clubs (and later, the Jeffersonian Republicans) lent credence to Federalist charges that Republicans benefited from an international constituency of "Jacobins," and to William Cobbett's depiction of the Jeffersonians as a motley collection of "butchers, tinkers, broken hucksters, and trans-Atlantic traitors." Federalists, for their part, were charged by the democratically-inclined with being at the forefront of a "new aristocracy" of bankers, merchants, manufacturers, and monied men — a charge made plausible by the Federalists' undisguised elitism as well as by their

Continued on page 5, *Early New York*

support for a system of banking and finance that disproportionately benefited the well-off and well-connected, and their draconian approach to combating subversion under the Alien and Sedition Acts. [5]

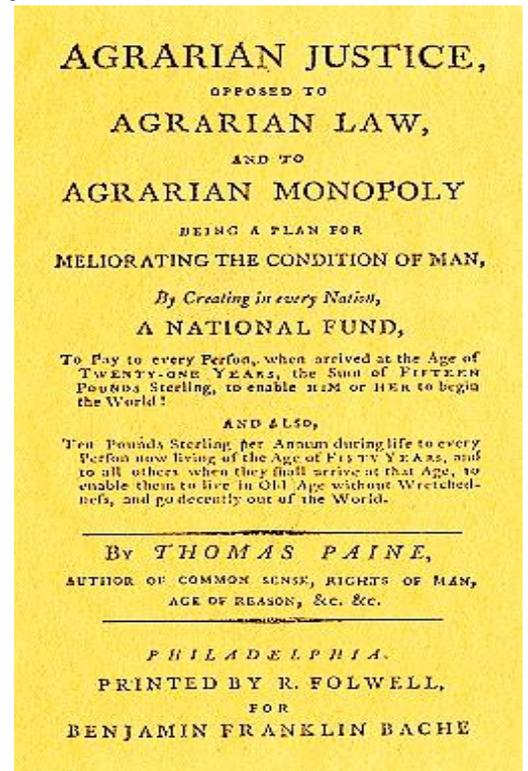
Through the 1790s, however, most skilled artisans in New York City remained strongly Federalist, a sign of their support for tariffs and pro-manufacturing policies. This began to change in the early 19th century with the spread of wage relationships, the decline of apprenticeship, indentured servitude, and other traditionally “paternalistic” forms of labor, and the division of labor in many trades, which undermined craft knowledge and made it increasingly difficult for journeymen to acquire a competency and set up shop for themselves. The first two decades of the 19th century were a notable period of labor strife in New York, with strikes by cordwainers (1808 and 1811), carpenters (1810), and masons (1819), among other groups. Striking workers throughout the period were often tried for “conspiracy,” and trade unions decried as “illegal combinations.” Meanwhile, wealth in the city became increasingly concentrated, with four percent of New Yorkers owning half of all non-corporate wealth by 1820.[6]

By the end of that decade, workers in New York, Philadelphia, Boston and more than a dozen smaller cities would form short-lived “Working Men’s” political parties, heralding the arrival of a new political consciousness among urban artisans and journeymen that would remain a potent force through the antebellum period and beyond. But in the decade after the end of the War of 1812, many urban workingmen — perhaps still reeling from the crushing blow to their livelihoods dealt by Jefferson’s Embargo, and despairing of political solutions as Republicans began to gravitate towards the business-friendly National Republican wing of the party — again cast their eyes further afield. In doing so, they looked simultaneously East, towards the new and radical ideas emanating from post-Waterloo Britain; and West, towards the sparsely-settled hinterlands and agriculturally rich wilderness of the Old Northwest.

It is difficult to pinpoint when the set of ideas known as socialism first made their way to the United States. But in England, radicals inspired by the *sans-culottes* of the French Revolution, among them John Thelwall and Thomas Hardy of the London Society, had begun to articulate penetrating critiques of the origins and legitimacy of certain kinds of property rights and the existence of inequalities of property and wealth. In the first two decades of the 19th century, British economic thinkers like John Gray, Thomas Hodgskin, William Thompson, and William Godwin extended this critique of the relationship between capital and labor and began to promulgate solutions, often focused on loosening the grip of Britain’s entrenched landed aristocracy. Some of these works found favor with self-taught workingman and amateur political economists in the United States, who had long imbibed Ricardian and Smithian notions of the labor theory of property (which held that legitimate property was the fruit of one’s labor). Thanks to a smattering of radical printers and bookshops and organs like William Duane’s *Aurora* and Greenleaf’s *Journal*, they had also likely been prepared by republican and utopian critiques of property like Harrington’s *The Commonwealth of Oceana*, Volney’s *The Ruins*, and Paine’s *Rights of Man and Agrarian Justice*. Indeed, the term “agrarianism” was widely used in the early United States as a synonym for socialism, a nod to both the agrarian law of the Roman Gracchi from whom Paine took inspiration and the early socialists’ emphasis on landed property.

By far the most influential proto-socialist in the early United States was Robert Owen, the Welsh-born manufacturer and reformer whose “factory village” in New Lanark, Scotland, was widely admired as a model for combining industry with the paternalistic but humane treatment of workers. Beginning in 1813, Owen began to translate his experiments at New Lanark into a holistic vision for a “New Moral World,” based on an understanding of human behavior as shaped by environment, rather than innate sinfulness or “character,” and calling for the reorganization of society into self-contained communities, where labor would be performed cooperatively rather than marked by destructive competition.[7]

Although as yet largely unknown to one another, American reformers were developing similar ideas across the Atlantic. In 1817, the Irish-born Philadelphian poet and reformer, Thomas Branagan, published *The Pleasures of Contemplation*, which praised Owen’s “benevolence” and appended an essay by Cornelius Blatchly, entitled *Some Causes of Popular Poverty*. Blatchly, a Quaker and graduate of the New York College of Physicians and Surgeons, blamed high interest rates and rents for the prevalence of high rates of poverty in New York. Like Paine in *Agrarian Justice*, Blatchly traced these factors to an illegitimate usurpation of property stemming from time immemorial; and like him, he called for the abolition or modification of inheritance laws to stem this injustice. While writing his next volume, Blatchly first encountered the works of Robert Owen, in which he recognized a kindred spirit of reform. The resulting *Essay on Common Wealths* incorporated the ideas of Owen and Joel Barlow along with favorable allusions to the religious communities then being formed by such groups as the Shakers, Moravians, and Mennonites, and Blatchly’s own Quaker-derived vision for “pure and perfect communities” comprised of mechanics and farmers. In 1820, Blatchly helped to organize the New York Society for Promoting



Continued on page 6, Early New York

Communities; and the *Essay on Common Wealths* was published in pamphlet form as an exposition of the Society's ideas.[8]

On October 2, 1824, Robert Owen set sail from Liverpool for what would be his first voyage to the United States. He had been drawn by an uncertain but apparently irresistible prospect: the opportunity to purchase a tract of land on the distant Indiana frontier from the Harmony Society, a German-speaking religious community under the leadership of George Rapp. Among the first to greet Owen upon his disembarkation in New York on November 4 was Cornelius Blatchly and the group of artisans and professional men who comprised his Society for Promoting Communities. Over the next few years, they and other radicals and reformers in the New York region and beyond would form dozens of experimental cooperative communities — none more famous than Owen's ill-fated experiment at New Harmony, Indiana.

[1] Eric Foner, Foner, *Tom Paine and Revolutionary America* (New York: Oxford University Press, 1976).

[2] Thomas Hardy to unnamed British Corresponding Society, 18 April 1792, quoted in Seth Cotlar, *Tom Paine's America: The Rise and Fall of Transatlantic Radicalism in the Early Republic* (Charlottesville and London: University of Virginia Press, 2011), 57.

[3] Foner, *Tom Paine and Revolutionary America*, 255, 264.

[4] Peter Linebaugh and Marcus Rediker, *The Many-Headed Hydra: Sailors, Slaves, Commoners, and the Hidden History of the Revolutionary Atlantic* (Boston: Beacon Press, 2000); Cotlar, 73–74, 80, 165–67.

[5] Cobbett quoted in Sean Wilentz, *Chants Democratic: New York City and the Rise of the American Working Class, 1788–1850* (Oxford and New York: Oxford University Press, 1984), 68.

[6] Wilentz, *Chants Democratic*, 26, 56–60.

[7] Owen's *A New View of Society: Or, Essays on the Formation of Human Character* was first published in 1813, and subsequently under several different titles.

[8] Arthur Bestor, *Backwoods Utopias: The Sectarian Origins and Owenite Phase of Communitarian Socialism in America: 1663–1829* (Philadelphia: University of Pennsylvania Press, 1950), 96–104.

SEAN GRIFFIN is an editor at Gotham Center. His forthcoming book, *The Root and the Branch: Working-Class Reform and Antislavery, 1790-1860*, re-examines the relationship between urban labor and abolition.

WHY WORKERS, MECHANICS, ARTISANS ESTEEM THOMAS PAINE – SEE CASE OF THE OFFICERS OF EXCISE

Paine makes the argument for an increase of pay and improved working conditions to Parliament in 1772. He was an excise officer himself and was selected by his co-workers to plead the case for them. A few concluding sentences are persuasive.

“An augmentation of salary sufficient to enable them to live honestly and competently would produce more good effect than all the laws of the land can enforce. The generality of such frauds as the officers have been detected in have appeared of a nature as remote from inherent dishonesty as a temporary illness is from an incurable disease. Surrounded with *want, children and despair*, what can the *husband* or the *father* do? No laws compel like nature---no connections bind like blood.

With an addition of salary the excise would wear a new aspect, and recover its former constitution. Languor and neglect would give place to care and cheerfulness. Men of reputation and abilities would seek after it, and finding a comfortable maintenance, would stick to it.....The officers would be secured from the temptations of poverty, and the revenue from the evils of it; the cure would be as extensive as the complaint, and new health would out-root the present corruptions.” THOMAS PAINE

'Common Sense' mistake was ironic

Something for the Record Book –

The irony of John Evans, a DeSantis appointee, opining on education policy (Central Florida 100: “Vital textbook ban,” Apr. 24) is simply precious. Mr. Evans asserts that “Patrick Henry ... author of “Common Sense,” would approve” of Florida's recent ban of math textbooks. Most schoolchildren, however, know that Thomas Paine, not Patrick Henry, is the author of “Common Sense.” Well, at least every child who attended or attends a school which does not ban books.

Gary K. Harris Orlando

**Evans Should Be Embarrassed
but Some People Just Aren't**

Sent by Richard Scissors, a letter from his local Sarasota newspaper

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. Lifetime Membership, \$100. 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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Thomas Paine Friends, Inc.
185 Middle Street
Amherst MA 01002-3011

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



Tell Members of House Committee on Natural Resources to Approve Thomas Paine Bill

Center for Inquiry urges support, see website, <https://centerforinquiry.org>.

To sign petition requesting endorsement by U.S. Reps, go to this CFI link:

<https://centerforinquiry.org/alerts/tell-members-of-house-committee-on-natural-resources-to-approve-thomas-paine-bill/>

REP. JAMIE RASKIN (D-MD), with several co-sponsors, introduced H.R. 6720 on February 11, 2022, to create a Thomas Paine Memorial in Washington, D.C., honoring a central American figure who has been forgotten by too many.

From the CFI petition: "Thomas Paine should be remembered in the nation's capital not only for his seminal contributions to American democracy, but also for his writings that inspired the ideals upon which our nation was founded. Each year, millions of visitors to Washington, D.C. leave the city without being introduced to this great American thinker and revolutionary. It is time for this long standing, historical oversight to be corrected."

In recent remarks Rep. Raskin said: "Despite his catalytic role in founding America and our constitutional republic, Thomas Paine remains too often on the dark outskirts of history. It is way past time for Congress to give Thomas Paine the central place of respect and awe he deserves in our Nation's Capital."

Rep. Raskin likewise deserves everlasting respect and awe not only for this resolution but also for his steadfast faith in representative democracy and public service. For an expansive interview with him, at the C-Span Annapolis Book Fair, about his book, *Unthinkable: Trauma, Truth, and the Trials of American Democracy*, on April 24, 2022, go to the link:

c-span.org/video/?517317/unthinkable.

Raskin discusses the life and death of his son, Tommy (named for Thomas Paine), the January 6, 2020 insurrection in D.C. and at the Capitol, and Paine's enduring vision and ideals.

This link was sent to the Bulletin by TPF charter member, Molly Turner. Ever alert Molly, thanks!

Thomas Paine Statue Resolution

Thomas Paine Friends, Inc., is on record, since its inception in 2002, for a Thomas Paine Memorial in the U. S. capital.

Now, in its 20th anniversary year, TPF enthusiastically endorses this Resolution, H.R. 6720.

TPF has sent a letter pledging support to Rep. Jamie Raskin.

And, adopted by Florida Veterans for Common Sense,

A RESOLUTION SUPPORTING THE ERECTION OF A THOMAS PAINE STATUE, H.R. 6720, INTRODUCED INTO THE U.S. HOUSE OF REPRESENTATIVES

<https://floridaveteransforcommonsense.org/thomas-paine-statue-resolution/>

There is an upwelling of support by many organizations for enactment of this Thomas Paine Statue Resolution.

Thomas Paine Friends, Inc.
185 Middle Street
Amherst MA 01002-3011



*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 23 NUMBER 1

SPRING 2022

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.
LIFETIME MEMBERSHIP IS \$100. THE BULLETIN IS A MEMBERSHIP BENEFIT.



Opening of the Thomas Paine New Rochelle Center

Celebrate With Us on June 16, 17, 18 in New Rochelle NY

All Events in New Rochelle NY --- For Information and to Purchase Tickets

<http://ThomasPaineCenter.org>, and email at, painecenter@gmail.com

* **Thursday, June 16, 5:30 PM** (Eastern time), Colonial Tavern Night, on grounds of Thomas Paine Cottage, 20 Sicard Ave.
* **Friday, June 17, 10 AM-2:30 PM**, Symposium, Thomas Paine Memorial Building, 983 North Ave. (near Paine's original burial site), panels of scholars on Paine's life, works, and legacy
* **3 PM**, Iona College Library, 715 North Ave. Paine-related artifacts displayed * **6:30 PM**, Dinner-Theater, Greentree Country Club, 538 Davenport Ave. Ian Ruskin in his play, "To Begin the World Over Again: The Life of Thomas Paine"

* **Saturday, June 18, 11 AM**, Inaugurating the Thomas Paine Center, 983 North Av. City officials, other notables, will take part
* **11 AM-3 PM**, Colonial Fair on Cottage grounds. Various tours, performances, speakers, activities, displays are in the planning.

Sponsoring and supporting groups include: Thomas Paine New Rochelle Center, Thomas Paine National Historical Association, Thomas Paine Memorial Association, Huguenot & New Rochelle Historical Society, City of New Rochelle.



Images are from
Thomas Paine Monument
In New Rochelle NY

