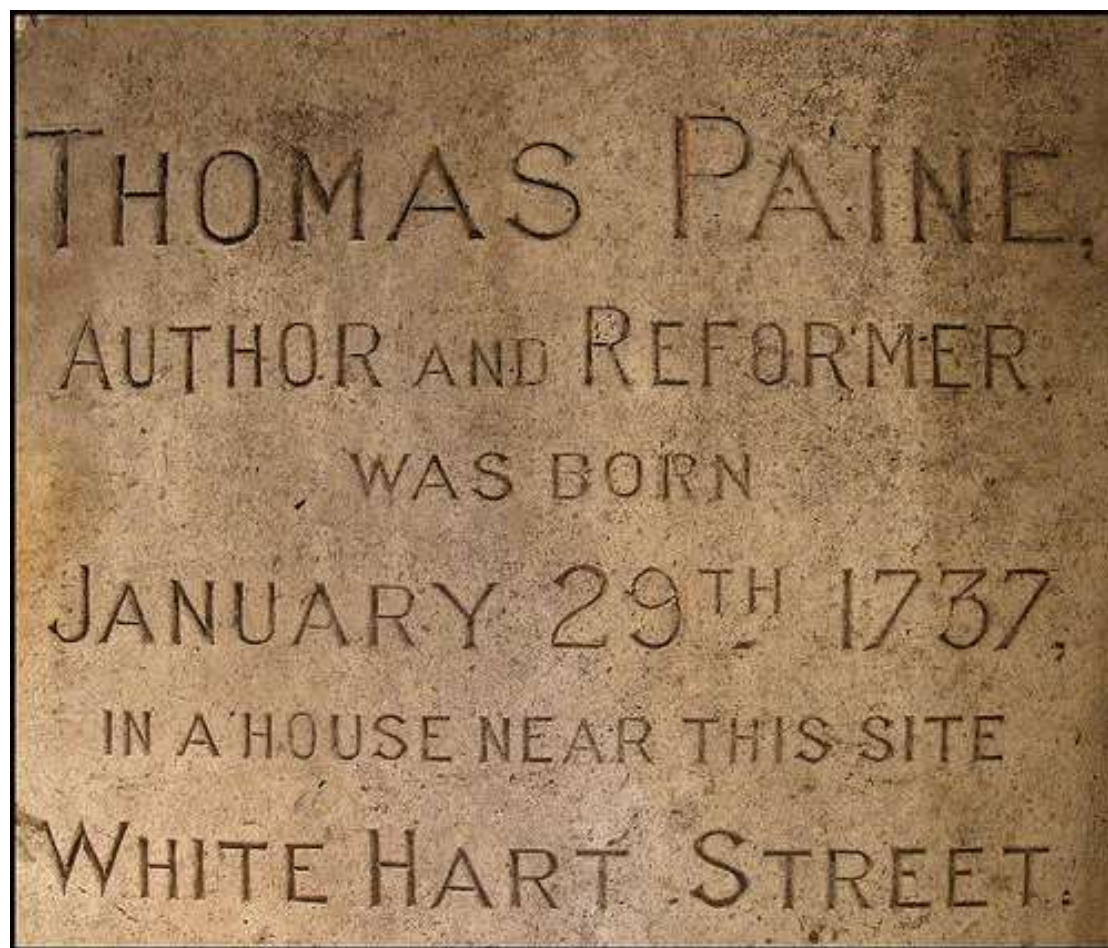


Tom Paine



Plaque in  
Thetford, the  
town he was  
born



Statue in  
Bordentown USA  
« Father of the  
American  
Revolution »





Statue in  
New Jersey

Where is there  
not a statue of  
Tom Paine?



# PRESS RELEASES

[Home](#) / [News](#) / [Press Releases](#)

## REPRESENTATIVE RASKIN INTRODUCES LEGISLATION TO BUILD MEMORIAL TO THOMAS PAINE

**February 11, 2022**

WASHINGTON, DC – Today, Congressman Jamie Raskin (MD-08) along with eight of his House colleagues, introduced legislation to authorize the construction of a memorial to American political activist and philosopher Thomas Paine.

“Tom Paine was a person so far ahead of his time that his work still challenges us in significant ways today to build a more democratic society,” **said Rep. Raskin.** “This luminary patriot of the Enlightenment and the American Revolution inspired people in the colonies not only to overthrow the tyranny of faraway kings



Statue in Paris, Parc  
Montsouris





**The Paine House at Thetford, England.**

Paine's aged mother was living in this house when  
he visited her after the American Revolution.

William M. Van der Weyde,  
*The Life and Works of Thomas Paine*, Vol. I, Facing p.188.

The house of his  
childhood

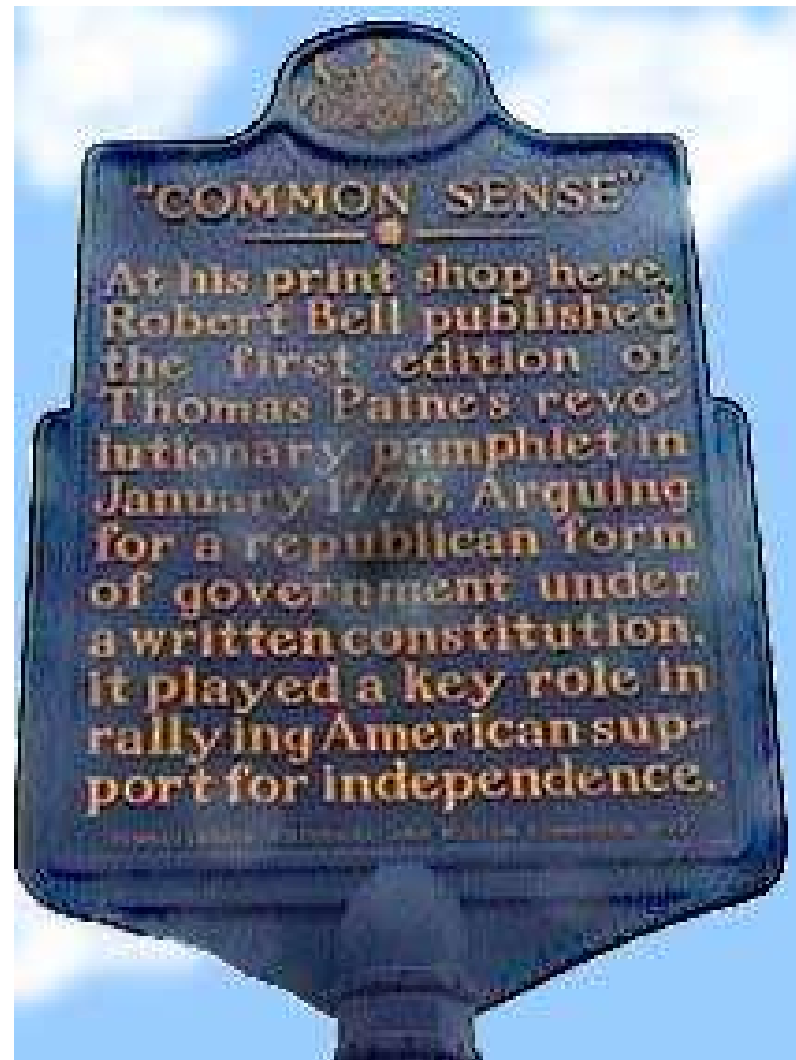
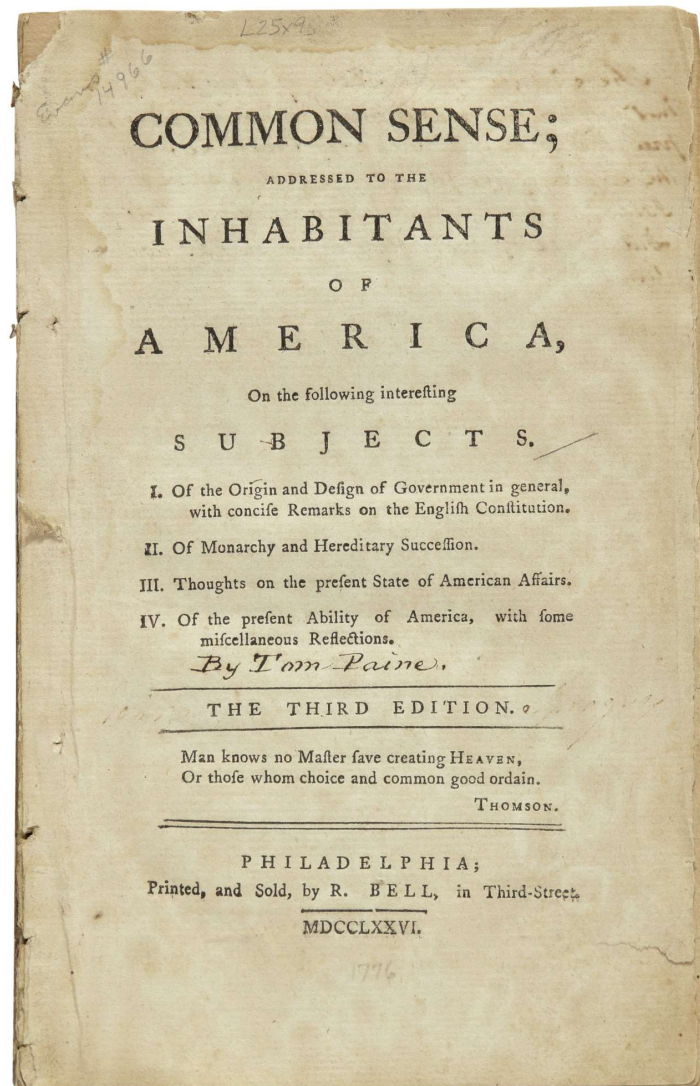


Thomas Paine was ranked No. 34 in the [\*100 Greatest Britons\*](#) 2002 extensive Nationwide poll conducted by the [BBC](#).<sup>[147]</sup>





The key



“Such is the irresistible nature of truth that all it asks, and all it wants, is the liberty of appearing.”

“Of more worth is one  
honest man to society and  
in the sight of God, than all  
the crowned ruffians that  
ever lived.”



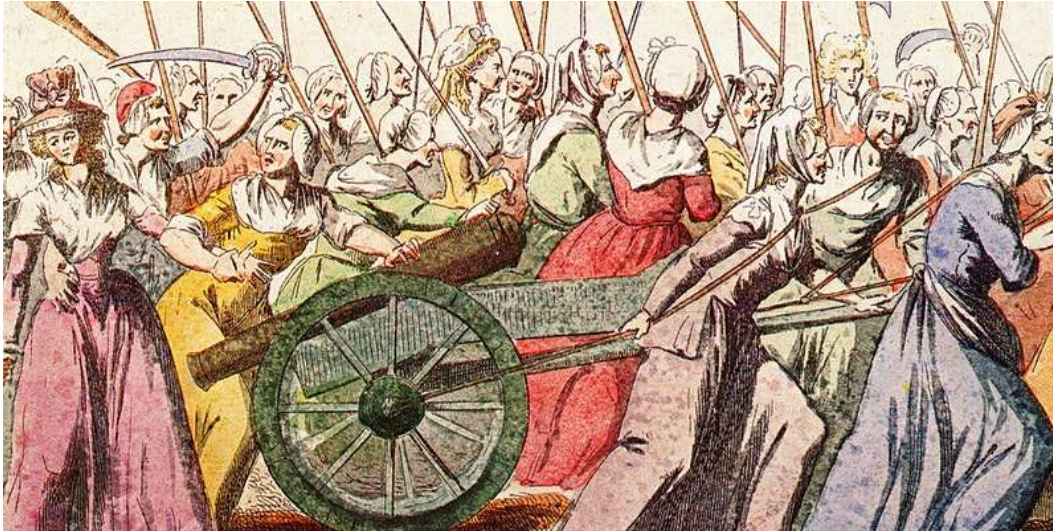
“But Britain is the parent country, say some. Then the more shame upon her conduct. Even brutes do not devour their young, nor savages make war upon their families.”

“Small islands, not capable of protecting themselves, are the proper objects for kingdoms to take under their care; but there is something absurd, in supposing a continent to be perpetually governed by an island”

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 by it now, deserves the love and thanks of man and woman.

The Crisis  
1776

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: it is dearness only that gives every thing its value.



## The French Revolution

William Wordsworth

Bliss was it in that dawn to be alive,  
But to be young was very heaven!—Oh! times,  
In which the meagre, stale, forbidding ways  
Of custom, law, and statute, took at once  
The attraction of a country in romance!  
When Reason seemed the most to assert her rights,  
When most intent on making of herself  
A prime Enchantress—to assist the work  
Which then was going forward in her name!



But the age of chivalry is gone.—That of sophisters, economists, and calculators, has succeeded; and the glory of Europe is extinguished forever. Never, never more shall we behold that generous loyalty to rank and sex, that proud submission, that dignified obedience, that subordination of the heart which kept alive, even in servitude itself, the spirit of an exalted freedom. The unbought grace of life, the cheap defence of nations, the nurse of manly sentiment and heroic enterprise, is gone! It is gone, that sensibility of principle, that chastity of honour which felt a stain like a wound, which inspired courage whilst it mitigated ferocity, which ennobled whatever it touched, and under which vice itself lost half its evil by losing all its grossness.

Edmund Burke

.....

[8] The Chancellor of France, at the opening of the states, said, in a tone of oratorical flourish, that all occupations were honorable. If he meant only that no honest employment was disgraceful, he would not have gone beyond the truth. But in asserting that anything is honorable, we imply some distinction in its favor. The occupation of a hairdresser or of a working tallow-chandler cannot be a matter of honor to any person- to say nothing of a number of other more servile employments. Such descriptions of men ought not to suffer oppression from the state; but the state suffers oppression if such as they, either individually or collectively, are permitted to rule. In this you think you are combating prejudice, but you are at war with nature. . . .

-----

From Edmund Burke

*RIGHTS OF MAN:*

BEING AN

ANSWER TO MR. BURKE'S ATTACK

ON THE

*FRENCH REVOLUTION.*

BY

THOMAS PAINE,

SECRETARY FOR FOREIGN AFFAIRS TO CONGRESS IN THE  
AMERICAN WAR, &c.

AUTHOR OF THE WORK ENTITLED COMMON SENSE.

---

LONDON:

PRINTED FOR J. JOHNSON, IN PAUL'S CHURCH-YARD.  
MDCCLXXII.

CONSTITUTION of the United States

# We the People

insure domestic Tranquillity, provide for the common Defence  
and our Posterity, do ordain and establish this Constitution

## Article I.

Section 1. All legislative Powers herein granted shall be vested in a Congress of the United States, which shall consist of a Senate and House of Representatives.

Section 2. The House of Representatives shall be composed of Members chosen every second Year by the People of the several States, and in each State shall have <sup>the</sup> Qualifications requisite for Electors of the most numerous Branch of the State Legislature.

No Person shall be a Representative who shall not have attained to the Age of twenty five Years, and been seven Years a Citizen of the United States, and who, when elected, shall not, when elected, be an Inhabitant of that State in which he shall be chosen.

Representatives and direct Taxes shall be apportioned among the several States which may be included within this Union, according to their respective Numbers, which shall be determined by adding to the whole Number of free Persons, including those bound to Service for a Term of Years, and including not taxed, three fifths of all other Persons. The actual Enumeration shall be made within three Years after the first Meeting of the Congress of the United States, and in every subsequent Term of Years in such Manner as they shall be Law direct. The Number of Representatives shall not exceed one for every thirty thousand Persons; but each State shall have at least one Representative, and the Electors in each State shall have the Qualification requisite for Electors of the most numerous Branch of the State Legislature.





## CONSTITUTION FRANÇAISE.

### L O I

Donnée à Paris, le 14 Septembre 1791.

**L**OUIS, par la grâce de Dieu, & par la Loi constitutionnelle de l'État, ROI DES FRANÇAIS: A tous présents & à venir; SALUT. L'Assemblée nationale a décrété, & Nous voulons & ordonnons ce qui suit:

*DÉCRET de l'Assemblée Nationale, du 3 Septembre 1791.*

### D É C L A R A T I O N

#### DES DROITS DE L'HOMME ET DU CITOYEN.

**L**ES Représentans du Peuple Français, constitués en ASSEMBLÉE NATIONALE, considérant que l'ignorance, l'oubli ou le mépris des droits de l'Homme font les seules causes des malheurs publics & de la corruption des Gouvernemens, ont résolu d'exposer, dans une Déclaration solennelle, les droits naturels, inaliénables & sacrés de l'Homme, afin que cette Déclaration, constamment présente à tous les Membres du corps social, leur rappelle sans cesse leurs droits & leurs devoirs; afin que les actes du pouvoir législatif & ceux du pouvoir exécutif, pouvant être à chaque instant comparés avec le but de toute institution politique, en soient plus respectés; afin que les réclamations des citoyens, fondées désormais sur des principes simples & incontestables, tournent toujours au maintien de la Constitution, & au bonheur de tous.

En conséquence, l'ASSEMBLÉE NATIONALE reconnoît & déclare, en présence & sous les auspices de l'Être Suprême, les droits suivans de l'Homme & du Citoyen:

#### A R T I C L E P R E M I E R.

Les hommes naissent & demeurent libres & égaux en droits. Les distinctions sociales ne peuvent être fondées que sur l'utilité commune.

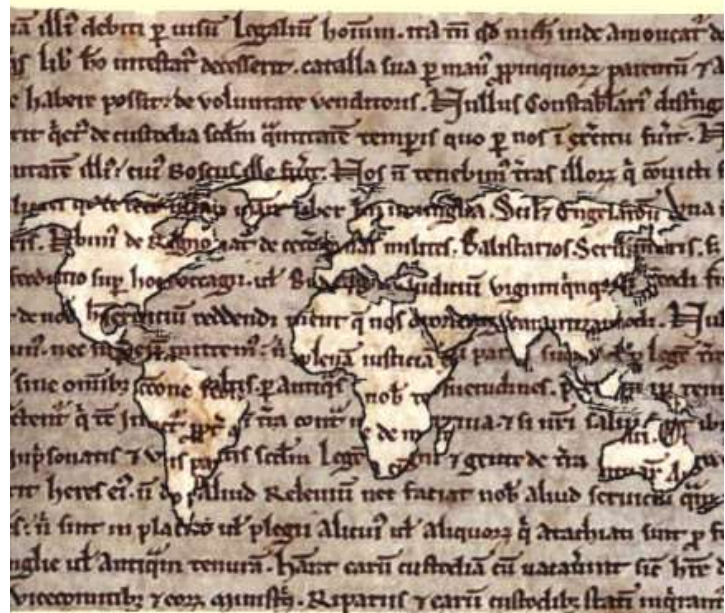
N<sup>o</sup>. 860.

A

Sous la direction de Emmanuel Cartier et Jean-Pierre Machelon

## Le huitième centenaire de la Magna Carta

Généalogie et filiation d'un texte constitutionnel

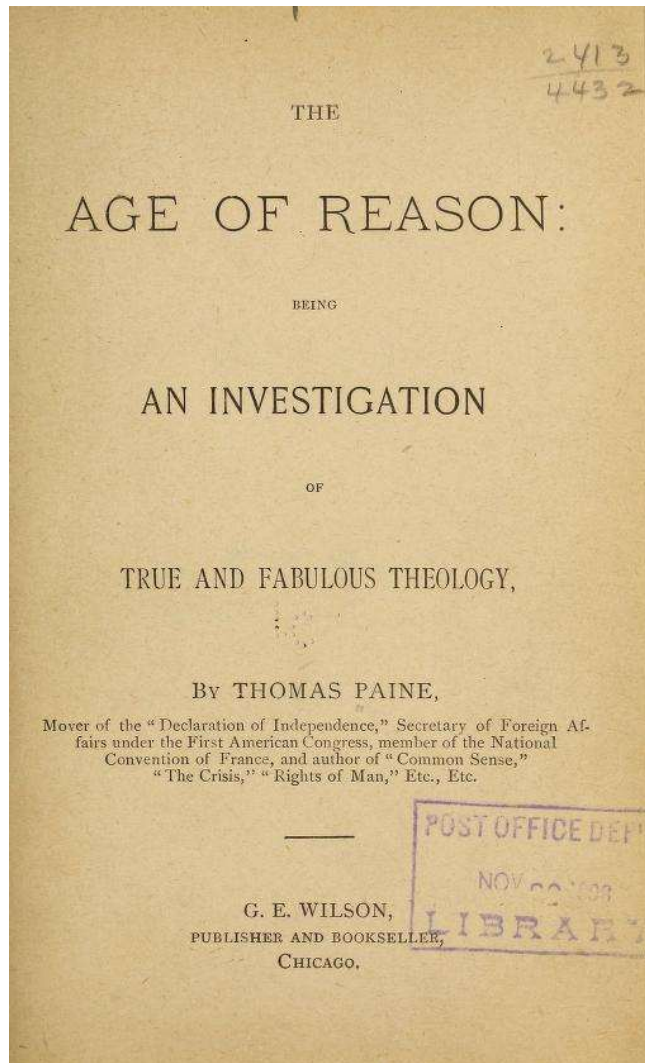


mare & martin

Droit public

While the impeachment process has long been embedded in the US Constitution, France created a similar mechanism to remove a president only several years ago. France adopted a constitutional revision in 2014 that granted Congress the ability to launch a US-style impeachment of the president. According to Article 68 of the French Constitution, the President of the French Republic may be dismissed only in the event of a breach of duties conflicting with the performance of the president's term. Before the revision, the strongest protections under the law were afforded to the president, who even now remains protected from criminal prosecution while in office.







 Create new

New Folder

 Library

 Saved files

 Photosonic

 Bulk Upload

 Chatsonic new

# Chatsonic



Tell me about Tom Paine's book "The Rights of Man".




Thomas Paine's book "The Rights of Man" was published in two parts between 1791 and 1792. It is widely considered to be one of the most influential works of political philosophy in modern history, and is a cornerstone of the Enlightenment period. The

Include latest Google data: ☒

 [Reset Chat](#)

Enable Memory: ☐

Current personality: **General AI** 

 Today's limit 23

Write a Facebook ad for ChatSonic.



[View Features List](#)

0 / 2000

Thomas Paine's book "The Rights of Man" was published in two parts between 1791 and 1792. It is widely considered to be one of the most influential works of political philosophy in modern history, and is a cornerstone of the Enlightenment period. The book examines the concept of natural rights, particularly the right to life, liberty, and property, and argues for the need for governments to recognize these rights. Paine argues that governments that do not protect these natural rights are not legitimate, and should be replaced by governments that do. He also calls for a system of representative government, universal suffrage, the abolition of hereditary privilege, and the rights of citizens to assemble and petition. The book was extremely controversial, and was quickly banned in Britain, but was widely read in France and the United States, and has had a lasting impact on political thinking around the world.

A constitution is the property of a nation, and not of those who exercise the government. All the constitutions of America are declared to be established on the authority of the people. In France, the word nation is used instead of the people; but in both cases, a constitution is a thing antecedent to the government, and always distinct there from.

In England it is not difficult to perceive that everything has a constitution, except the nation. Every society and association that is established, first agreed upon a number of original articles, digested into form, which are its constitution. It then appointed its officers, whose powers and authorities are described in that constitution, and the government of that society then commenced. Those officers, by whatever name they are called, have no authority to add to, alter, or abridge the original articles. It is only to the constituting power that this right belongs.

From the want of understanding the difference between a constitution and a government, Dr. Johnson, and all writers of his description, have always bewildered themselves. They could not but perceive, that there must necessarily be a controlling power existing somewhere, and they placed this power in the discretion of the persons exercising the government, instead of placing it in a constitution formed by the nation. When it is in a constitution, it has the nation for its support, and the natural and the political controlling powers are together. The laws which are enacted by governments, control men only as individuals, but the nation, through its constitution, controls the whole government, and has a natural ability to do so. The final controlling power, therefore, and the original constituting power, are one and the same power.

Dr. Johnson could not have advanced such a position in any country where there was a constitution; and he is himself an evidence that no such thing as a constitution exists in England. But it may be put as a question, not improper to be investigated, that if a constitution does not exist, how came the idea of its existence so generally established?

In order to decide this question, it is necessary to consider a constitution in both its cases:—First, as creating a government and giving it powers. Secondly, as regulating and restraining the powers so given.



120

Magna Charta, as it was called (it is now like an almanack of the same date), was no more than compelling the government to renounce a part of its assumptions. It did not create and give powers to government in a manner a constitution does; but was, as far as it went, of the nature of a re-conquest, and not a constitution; for could the nation have totally expelled the usurpation, as France has done its despotism, it would then have had a constitution to form.

125

The history of the Edwards and the Henries, and up to the commencement of the Stuarts, exhibits as many instances of tyranny as could be acted within the limits to which the nation had restricted it. The Stuarts endeavoured to pass those limits, and their fate is well known. In all those instances we see nothing of a constitution, but only of restrictions on assumed power.

130

After this, another William, descended from the same stock, and claiming from the same origin, gained possession; and of the two evils, James and William, the nation preferred what it thought the least; since, from circumstances, it must take one. The act, called the Bill of Rights, comes here into view. What is it, but a bargain, which the parts of the government made with each other to divide powers, profits, and privileges? You shall have so much, and I will have the rest; and with respect to the nation, it said, for your share, You shall have the right of petitioning. This being the case, the bill of rights is more properly a bill of wrongs, and of insult. As to what is called the convention parliament, it was a thing that made itself, and then made the authority by which it acted. A few persons got together, and called themselves

135

285 With respect to the organization of the legislative power, different modes have been adopted in different countries. In America it is generally composed of two houses. In France it consists but of one, but in both countries, it is wholly by representation.

The case is, that mankind (from the long tyranny of assumed power) have had so few opportunities of making the necessary trials on modes and principles of government, in order  
290 to discover the best, that government is but now beginning to be known, and experience is yet wanting to determine many particulars.

The objections against two houses are, first, that there is an inconsistency in any part of a whole legislature, coming to a final determination by vote on any matter, whilst that matter, with respect to that whole, is yet only in a train of deliberation, and consequently  
295 open to new illustrations.

Secondly, That by taking the vote on each, as a separate body, it always admits of the possibility, and is often the case in practice, that the minority governs the majority, and that, in some instances, to a degree of great inconsistency.

300 Thirdly, That two houses arbitrarily checking or controlling each other is inconsistent; because it cannot be proved on the principles of just representation, that either should be wiser or better than the other. They may check in the wrong as well as in the right therefore to give the power where we cannot give the wisdom to use it, nor be assured of its being rightly used, renders the hazard at least equal to the precaution.<sup>1</sup>

305 The objection against a single house is, that it is always in a condition of committing itself too soon.—But it should at the same time be remembered, that when there is a constitution which defines the power, and establishes the principles within which a legislature shall act, there is already a more effectual check provided, and more powerfully operating, than any other check can be. For example,



It is inhuman to talk of a million sterling a year, paid out of the public taxes of any country, for the support of any individual, whilst thousands who are forced to contribute thereto, are pining with want, and struggling with misery. Government does not consist in a contrast between prisons and palaces, between poverty and pomp; it is not instituted to rob the needy of his mite, and increase the wretchedness of the wretched.—But on this part of the subject I shall speak hereafter, and confine myself at present to political observations.

When extraordinary power and extraordinary pay are allotted to any individual in a government, he becomes the center, round which every kind of corruption generates and forms. Give to any man a million a year, and add thereto the power of creating and disposing of places, at the expense of a country, and the liberties of that country are no longer secure. What is called the splendour of a throne is no other than the corruption of the state. It is made up of a band of parasites, living in luxurious indolence, out of the public taxes.

When once such a vicious system is established it becomes the guard and protection of all inferior abuses. The man who is in the receipt of a million a year is the last person to promote a spirit of reform, lest, in the event, it should reach to himself. It is always his interest to defend inferior abuses, as so many outworks to protect the citadel; and on this species of political fortification, all the parts have such a common dependence that it is never to be expected they will attack each other.

Monarchy would not have continued so many ages in the world, had it not been for the abuses it protects. It is 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.

As the principle on which constitutions are now formed rejects all hereditary pretensions to government, it also rejects all that catalogue of assumptions known by the name of prerogatives.



To conclude this part of the subject:—One of the greatest improvements that have been made for the perpetual security and progress of constitutional liberty, is the provision which the new constitutions make for occasionally revising, altering, and amending them.

460 The principle upon which Mr. Burke formed his political creed, that of "binding and controlling posterity to the end of time, and of renouncing and abdicating the rights of all posterity, for ever," is now become too detestable to be made a subject of debate; and therefore, I pass it over with no other notice than exposing it.

465 Government is but now beginning to be known. Hitherto it has been the mere exercise of power, which forbade all effectual enquiry into rights, and grounded itself wholly on possession. While the enemy of liberty was its judge, the progress of its principles must have been small indeed. The constitutions of America, and also that of France, have either affixed a period for their revision, or laid down the mode by which improvement shall be made. It is perhaps impossible to establish anything that combines principles with opinions and practice, 470 which the progress of circumstances, through a length of years, will not in some measure derange, or render inconsistent; and, therefore, to prevent inconveniences accumulating, till they discourage reformation or provoke revolutions, it is best to provide the means of regulating them as they occur. The Rights of Man are the rights of all generations of men, and cannot be monopolised by any. That which is worth following, will be followed for the sake of 475 its worth, and it is in this that its security lies, and not in any conditions with which it may be encumbered. When a man leaves property to his heirs, he does not connect it with an obligation that they shall accept it. Why, then, should we do otherwise with respect to constitutions?



- 
- Mccauley