



{ THE BEACON }



"There is a general and striking difference between the genuine effects of truth itself, and the effects of falsehood believed to be truth. Truth is naturally benign, but falsehood believed to be truth is always furious. The former delights in serenity, is mild and persuasive, and seeks not the auxiliary aid of invention. The latter sticks at nothing."

Thomas Paine

TPaine

THOMAS PAINE NATIONAL HISTORICAL ASSOCIATION

thomaspaine.org

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Paine and Truth: The above quote, which we renew in each issue, is selected to demonstrate the urgent importance of Thomas Paine. Our Association works not to promote arcane or archaic historical trivia, but to promote the immediate relevance of a true founder, the founder of the democratic trend in history. Paine's ideology is plain common sense, based on a grasp of the real world, our social nature, and our inherent equality. So we post relevant nuggets of Paine philosophy. A philosophy that has impacted so much of world history; either we take notice or succumb to the dumbed-down history handed to us without questioning it. The impact that Paine made on some of the great people in our history has changed the world: Lincoln, Ingersoll, Whitman, Melville, Fanny Wright, D.M. Bennett, DuBois, Edison, Wollstonecraft, Barlow, Wolfe Tone, Bolivar, etc. And thousands more.

America had another choice at its founding, another path was laid down by Paine, with slavery the best example. The people didn't seek to perpetuate slavery; instead, it was the men who sat in Philadelphia in 1787, or the ones gaining power to defend the status quo, rejected it, and set us on a path of catastrophic oppression, genocide, elitism, and brutality.

The assault on truth in order to maintain power is not new. The massive disinformation campaigns against Paine, on his "atheism" or "drunkenness", were nonstop. Much of it is still infecting people's views, as historians just regurgitate the same false narratives without serious investigation. We do, and are doing, that serious investigation. The first incidence of false narratives and alternative facts, and big lies, started in this country against Paine, and have lately multiplied into its own industry in every facet of our lives.

This quote, above, was written by Paine in response to such an onslaught against him in the Federalist press. It sums up our present circumstances.

A Thomas Paine Statue in Washington is a real possibility

H.R. 6720 was introduced to the House of Representatives on February 11, 2022 by Rep. Jamie Raskin of Maryland. The Bill's purpose is to "authorize the Thomas Paine Memorial Association to establish a commemorative work in the District of Columbia and its environs, and for other purposes." The TPMA has selected a sculptor, Zenos Frudakis, to present versions of a statue to the TPMA – the sculptor has said he is thinking "large". Samples of his work can be seen here: www.zenosfrudakis.com.

Our Association was involved in a similar project in the 1990s, but it went nowhere. Our name is still on land set aside for the project, next to the World War II Memorial. That attempt was sabotaged from lack of funds, but mainly because the original sponsor was a Senator from Idaho, and we think he must have read Paine and then turned and ran.

This time there is broader support, and an initial funding for the project was very successful due to the support generated by the online Paine Birthday event on January 29th. Paine is the embodiment of DEMOCRACY: he introduced it to the masses of people around the world. Democracy from Paine's time to now has always been fighting to survive – it is again today. A Paine statue may just help heal some rifts in the country.

www.thomaspainememorial.org

From the Eckler 1892 edition of William James Linton's *Life of Paine* (original publication in 1842):



"THE view of the Old Paine Homestead, herewith presented, has been engraved by Walknarf, the well-known wood engraver, from a photograph by Mr. C. Lovell. It faithfully represents the buildings as they now appear [1892]; and they are substantially the same as they were when owned and occupied by Mr. Paine. **[No, they're not.]** Necessary repairs have been made from time to time as required. The one-story addition to the right has been added recently. **[Editor: The original building we know from Paine's letters consisted of the center portion in the picture; the larger section on the left was built after Paine, probably 1840s.]** The shingles seen on the front of the larger building show wear, but are still in a good state of preservation. The house is on high ground, pleasantly situated, and affords a good view of the surrounding country. The land is in a fine state of cultivation, and from its proximity to the thriving town of New Rochelle, has become valuable for building purposes.

The present proprietor, Mr. William See, an affable and courteous gentleman, stated that the larger tree, shown in the foreground to the right of the engraving, is the celebrated mulberry tree planted by Mr. Paine, and that it yearly bears a large crop of excellent fruit. I remember that this tree, or one similar in appearance, was in full bearing and loaded with luscious berries when I visited this farm in company with Mr. Gilbert Vale (author of Vale's *Life of Paine*) over forty years ago.

The window through which an assassin fired a bullet at Mr. Paine, is on the opposite side of the house from that here shown.

The Paine Monument is situated at the side of the public road about one mile north from the town of New Rochelle. It is a plain and substantial granite shaft of suitable proportions, and of good workmanship, and is quite in harmony with the character of Thomas Paine. It is placed about thirty feet north from the spot where Paine was originally buried, and this spot can be easily identified by the interested visitor, from the presence of a solitary tree - a young and thrifty hickory, about six inches in diameter, - planted directly over Paine's former grave by the bounteous hand of Nature. **[A piece of**

that tree is in the TPNHA Collection. - ed.]

The Monument is enclosed by a substantial stone wall in excellent repair; and at the entrance is an iron gate, which is also in good order. Four trees are planted in the plot, two weeping willows, one maple, and one hickory. It is a quiet and pleasant location, easily accessible, and should be visited, if possible, by every friend and admirer of the Author-Hero of the Revolution." - Peter Eckler.

This comes from a section from the Eckler 1892 edition of the William James Linton's *Life of Paine*. We have loaded most of this edition on our website (in Resources/Bios/*Life of Paine* by Linton), editing out most of Eckler's additions, except for this beginning section on the Monument and the one below. We **HIGHLY RECOMMEND** reading it: it is one of the most forceful and illuminating bios of Paine, written by a journalist in the 1840s, who had little knowledge or opinion of Paine, and who interviewed everyone who had known Paine that were still alive. He thoroughly refutes all the clergy-federalist propaganda against Paine with facts and eye-witnesses. [If you require complete footnotes and sources from the book, you can find them at Hathi Trust Digital website which has the whole book digitized.] The other section taken from Eckler's edition of the Linton biography of Paine is this excerpt on Clio Rickman:



"THE preceding portrait of Rickman was painted by Hazlitt, engraved by Jas. Holmes, and published in February, 1800, "as the Act directs," at Upper Mary-le-Bone Street, London. Rickman was a Bookseller, Stationer, and Printer, and his intelligent, resolute, honest, and kind expression of countenance distinguishes him as a typical

Englishman of the Old School. He was the life-long friend and biographer of Thomas Paine, and we are indebted to him for the best description we have of the social life of Paine. "Mr. Paine's life in London," he tells us, "was a quiet round of philosophical leisure and enjoyment. It was occupied in writing, in walking about with me to visit different friends, or being visited by a select few. Lord Edward Fitzgerald, the French and American ambassadors, Mr. Sharp, the engraver, Romney, the painter, Mrs. Wollstonecraft, Joel Barlow, Mr. Hull, Mr. Christie, Dr. Priestley, Dr. Towers, the walking Stewart, Colonel Oswald, Captain Sampson Perry, Mr. Tuffin, Mr. William Choppin, Captain De Stark, Mr. Horne Tooke, &c., &c., were among the number of his friends and acquaintance; and of course as he was my inmate, the most of my associates were frequently his." If there be any truth in the old proverb, that "A man may be known by the company he keeps," then Mr. Paine must have possessed many sterling and estimable qualities to have won the esteem and friendship of all these people. He must have been, at least in the scriptural sense of the term, (Eccles. x. 7,) a prince among men, and a man among princes. – Peter Eckler."

Thomas Paine named the United States of America

On July 5, 1998, William Safire, a columnist for the New York Times, wrote an article on naming the country. He listed several sources, many of which were during the drafting of the Declaration of Independence in mid-June 1776. He referred to notes written then, and kept repeating that the phrase "united States of America" was used then. But it was a small "u". That is the way it was referred to. If you look at any original printing of the Declaration you will see it that way. So the



name was not declared in it.

Safire also lists two other early sources: one in a private letter some months before and not circulated, and we are unaware if the "u" in united was capitalized, which Safire repeatedly ignores. The other is an article at the end of June printed in the main newspaper of Philadelphia. That article definitively names the country, and not only that – the author also has knowledge of being able to

use that name.

Enter Thomas Paine. As you know, if you have read the essay on our website on the Sherman Copy of the Declaration, that Paine was in a position of authority for the Committee of Five, which drafted the Declaration, having intimate knowledge of the goings-on in creating it. He was in such a position of knowledge.

The author of the article in the newspapers at the end of June in 1776 was Thomas Paine, making him the one that publicly coined the name. He used it again in January, 1777 in Crisis II, and this widely circulated Crisis popularized the name.

The Collected Works of Thomas Paine Project has confirmed the authorship of that article from June, 1776: *it is definitely Paine*. We know this from computer text analysis of the article. While we can't reprint the whole article until the Works are published, we can share a paragraph:

"EVERY moment that I reflect on our affairs, the more am I convinced of the necessity of a formal Declaration of Independance. Reconciliation is thought of now by none but knaves, fools and madmen; and as we cannot offer terms of peace to Great-Britain, until, as other nations have done before us, we agree to call ourselves by some name, I shall rejoice to hear the title of the UNITED STATES OF AMERICA, in order that we may be on a proper footing to negotiate a peace."

Another debt that America owes Thomas Paine.

**From the Aurora, Philadelphia,
November 2, 1802**

Upon the return of Paine to America

The united testimony of those who opposed and those who supported the political writings of Thomas Paine, particularly his *Common Sense* and *Rights of Man*, have agreed in placing them in the first rank for their influence, force and effect. — But it has become fashionable to revile Paine and the principles of these works. It may be worthy of consideration. Why? The ostensible reason is, because he wrote another work that has nothing to do with those or with the principles which they contain. But it is said this work is repugnant to their religious opinions. The same objection was made to the opinions of Luther, when the right of issuing indulgences was transferred from the monastic order of

which he was a member, to the Dominicans. But after all, do those who condemn *Paine's* COMMON SENSE because he wrote the Age of Reason, take a real Christian interest in this heinous affair. Let us for a moment examine whether the right of expressing an opinion is *free or not free*. We take it for granted it is free, until it is shewn that there is an inquisition in the country. So far as it concerns the civil right, we conclude it is not to be disturbed. It only remains then to consider it, as it concerns the *religion, the community* and the *individual*.

1. The religion of Christ we are taught is invulnerable, the gates of hell cannot prevail against it, and consequently, as it relates to the inspired author, is above human control; to oppose it can therefore be considered as temerity.
2. With regard to the community, there is no obligation to believe in the opinions it contains; no force, no necessity: it remains not only open to the objections and refutation of the pious and learned, and with all the sanctity of revelation, and the weight of the hierarchies who are bound to defend the faith against it—but those who read it may totally disbelieve it.
3. With regard to the individual—What is the spirit displayed? Is it the spirit of Christian toleration, or the un-christian spirit of Mahomed or St. Dominic. As a matter of faith we have nothing to do with the rights of conscience. If it involves punishment hereafter, that surely will be punishment enough? and it appears not perfectly consonant with christianity to persecute a man in this world, who is considered as already damned (for his opinion) in the next life.

The real truth, the sole cause of this pious hatred of Paine, is totally distinct from religion. It is political altogether.

Paine's Common Sense shook the Tories of America like an ague; It overwhelmed them, and contributed to dis sever America from British oppression; it cherished liberty and spirited up resistance — it enlightened the understanding, and consoled the people of this continent in the stupendous struggle for independence.— Upon these writings alone, are predicated the hatred of Paine. His religious writings we have read without being influenced in our opinions. From his political writings we have received a flood of knowledge. Upon the merit of these writings only we shall ever admire, and boast of our admiration of Paine, let hypocrites and bigots call for the faggot or the rack—the persecution of man for the cause of God! The same abuse and persecution that was lavished on Luther, and on Calvin, or Servetus and Jerome of Prague—the fanaticism of the Mahometan sects of Omar and of Ali—the auto da se at Lisbon, or at Lima Goa or at Madrid—the roastings in Smithfield and the impaling and assassinations in Holland and Germany: tell us what acts abhorrent of heaven can be perpetrated under the fury of fanaticism. Religion has been gradually ameliorating for nearly two centuries —

because it was never more discussed or so well understood—its blessings are felt most when it is a subject of individual concern—least when it is made a worldly concern.,

The story about Thomas Paine is now contradicted by the tories, but they have founded another upon it—that he is coming to America to publish the third part of the Age of Reason! — and what then? Has the christian religion been overturned, diminished or shaken by the first or second part? There have been about fifty answers written to his former works, and the people go on without, recollecting that such books ever existed, much less what they contained. If he writes, let him be answered. If he is wrong of course, he must be damned — and that surely is enough for the most pious and tender conscience. It is not easy to shake religion as fools and, knaves believe or pretend to believe. There are many writings much more violent against religion than Paine's books, and the majority of mankind appear never to have heard of them.

John Adams, and Alexander Hamilton, Richard Basset, and James Bayard, are no longer *honorable gentlemen* — it is rather a reflection on republican government, that on ceasing to be *honorable* they become *simple citizens*.

One of our young *tories* has given up federalism—he very plainly declares that when such men as Mr. Bayard are turned out by the people, a monarchy is desirable—this appears to be predicated upon a kind of paradoxical toast,

“May every honest man turn out a rascal.” *Aurora*

Commemorate the Roots of Democracy

June 16 – 18, 2022
New Rochelle, NY

Inaugural Festival of the
Thomas Paine New Rochelle Center

www.painecenter.org

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