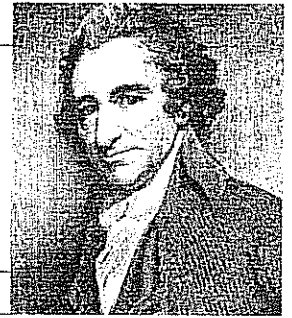


BULLETIN

OF THOMAS PAINE FRIENDS



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VOLUME 15 NUMBER 3

FALL 2014

OF THE OLD AND NEW TESTAMENT

During 1804, Paine sent at least 16 articles, on religious topics, to *The Prospect*, a New York monthly edited by Elihu Palmer. The following piece is one of those short articles. Paine and Palmer founded the Theistic Society in that year. Palmer wrote that Paine was "probably the most useful man that ever existed on the face of the earth". Palmer died suddenly in 1804 and Paine, in his characteristic generous, humanitarian way, gave assistance to the widow from his dwindling funds.

ARCHBISHOP TILLOTSON says: "The difference between the style of the Old and New Testament is so remarkable, that one of the greatest sects in the primitive times, did, upon this very ground, found their heresy of two Gods, the one evil, fierce and cruel, whom they called the God of the Old Testament; the other good, kind and merciful, whom they called the God of the New Testament; so great a difference is there between the representations that are given of God in the books of the Jewish and Christian religion, as to give, at least, some color and pretense to an imagination of two Gods." Thus far Tillotson.

But the case was that as the Church had picked out several passages from the Old Testament, which she most absurdly and falsely calls prophecies of Jesus Christ (whereas there is no prophecy of any such person, as anyone may see by examining the passages and the cases to which they apply), she was under the necessity of keeping up the credit of the Old Testament, because if that fell the other would soon follow, and the Christian system of faith would soon be at an end.

As a book of morals, there are several parts of the New Testament that are good; but they are no other than what had been preached in the Eastern world several hundred years before Christ was born. Confucius, the Chinese philosopher, who lived five hundred years before the time of Christ, says, *Acknowledge thy benefits by the return of benefits, but never revenge injuries.*

The clergy in Popish countries were cunning enough to know that if the Old Testament was made public, the fallacy of the New, with respect to Christ, would be detected, and they prohibited the use of it, and always took it away wherever they found it.

The Deists, on the contrary, always encouraged the reading it, that people might see and judge for themselves, that a book so full of contradictions and wickedness could not be the Word of God, and that we dishonor God by ascribing it to Him. A TRUE DEIST.

--selection by Martha Spiegelman

SPECIAL EVENT - OCTOBER 5-11, 2014

VISITS TO PAINE HISTORIC SITES

IN PHILADELPHIA, NEW JERSEY, NEW YORK

JOIN WITH THOMAS PAINE FRIENDS FOR ALL OR ANY PART OF THIS TOUR

Final Guide Is Inside, Starting On Page 3

"FOLLOWING IN THE FOOTSTEPS OF THOMAS PAINE"

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Thomas Paine Friends, Inc., gratefully acknowledges recent dues and generous donations from Robert Bourgeois, Joyce Chumbley, Joe Hanania, Jerome Hurwitz, Russell V. Thompson, Mariam Touba



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 information of Paine-related news, for posting, to, edod08034@comcast.net.

religionpaine.org --Maurice Bisheff maintains this site of several essays and seminar pieces by him and James Tefser, 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, plus other subjects.

cooperativeindividualism.org --The School for Cooperative Individualism, Director, Ed 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, and certainly Thomas Paine, relating them to current political, social, educational, cultural conditions.

algerblog.blogspot.com --In his "notes from a burning house", blogger Algernon D'Amassa writes on a broad range of subjects, such as Paine's life, ideas, and his influence, plus Buddhism and Zen, politics, environment, arts, and more.

floridaveteransforcommonsense.org --In Sarasota FL, it sponsors an annual Paine birthday, as well as many human rights, peace and justice forums. TPF member Mike Burns is v-pres.

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

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--the website has the schedule.

iona.edu/library/libraries/paine/ --Iona College Library, New Rochelle NY, houses the Thomas Paine collection formerly held by the Thomas Paine National Historical Association.

tpnha.keybrick.net --Thomas Paine National Historical Association in New Rochelle NY.

commonsensesociety.com --This Society organizes many forums and workshops in Hungary and in the United States.

facebook.com/pages/Fort-Lee-Common-Sense-Society/199545953428717 --Fort Lee (NJ) Common Sense Society is raising funds for a Paine statue.

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

<http://www.thomas-paine-friends.org>

Website Manager, Edward J. Dodson

edod08034@comcast.net



Bulletin of Thomas Paine Friends

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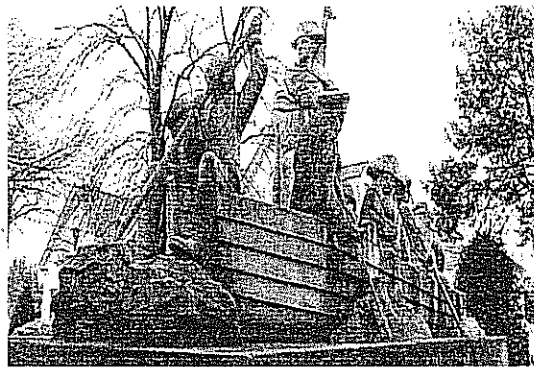
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FOLLOWING IN THE FOOTSTEPS OF THOMAS PAINE Thomas Paine Friends Tour



Bordentown



Washington Crossing State Park

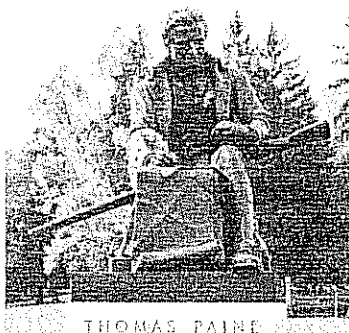


Morrystown & Morris Township Library

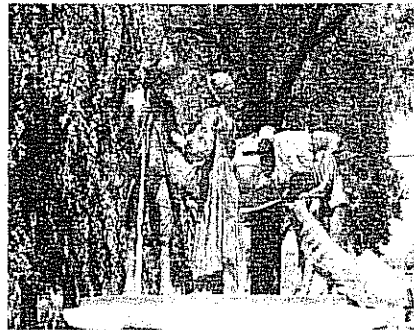
--1 pm, Washington Crossing State Park. At Titusville, 355 Washington Crossing State Park Road.

--3 pm, Morrystown. Meet at North Jersey Historical and Genealogy Center, in the Morrystown & Morris Township Library, 1 Miller Road, to view Thomas Paine letters and documents.

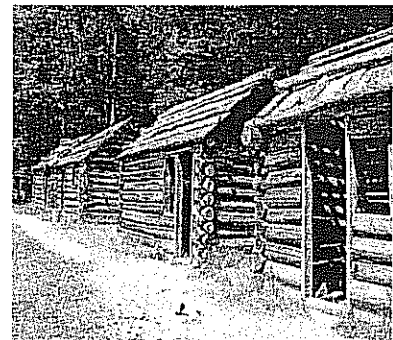
--5 pm, Morrystown. Meet at the Thomas Paine statue in Burnham Park, Burnham Parkway and East Lake Boulevard.



Morrystown



Morrystown Historical District



Jockey Hollow Encampment

October 8--Wednesday, 10 am, Morrystown. Walking tour of historical sites, meet at 6 Court St.

--11:30 am, Morrystown. National Historic Park and Jockey Hollow Encampment, 580 Tempe Wick Road.

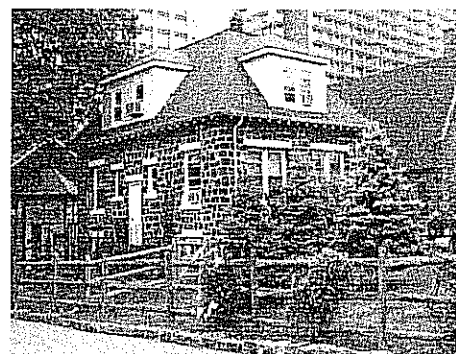
-- 2:30 pm, Fort Lee. Meet at Fort Lee Historic Park, Hudson Terrace, immediately south of George Washington Bridge

-- 4 pm, Fort Lee. Meet with members of the Common Sense Society and Historical and Cultural Commission, at Monument Park Museum, Palisade and Parker Avenues at Angioletti Place.



**Fort Lee
Historic Park**

**Fort Lee
Monument Park
Museum**



More, go to page 5

FOLLOWING IN THE FOOTSTEPS OF THOMAS PAINE

Thomas Paine Friends Tour

NEW ROCHELLE NY-- October 9

--Thursday, 10 am, Thomas Paine Cottage, and Monument and Gravesite.

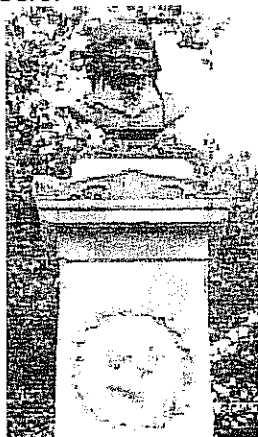
Meet at the Paine Cottage, 20 Sicard Avenue, at Paine Avenue and just east of North Avenue. Paine Monument and Gravesite marker are nearby.

--1:15 pm, Symposium. Meet at Ryan Library, Iona College, 715 North Avenue,

symposium with students and TPF members.



Paine Cottage



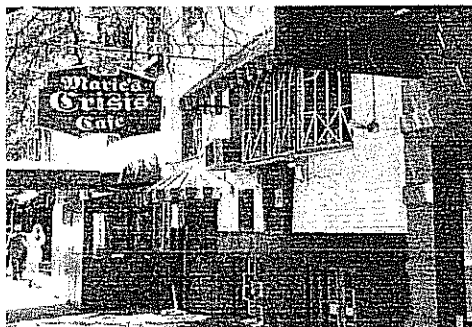
Paine Monument



Paine Portrait at Iona College

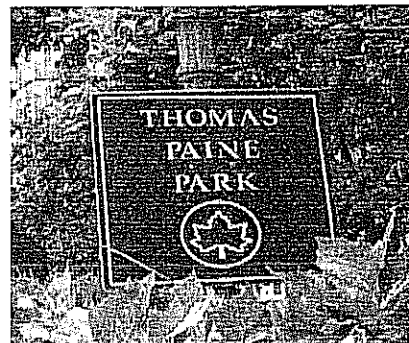
NEW YORK NY-- October 10 and 11

October 10--Friday, 3 pm, Walking Tour. Meet at Jefferson Market Library, Sixth Avenue at West 10th Street to start Paine in Greenwich Village walking tour.

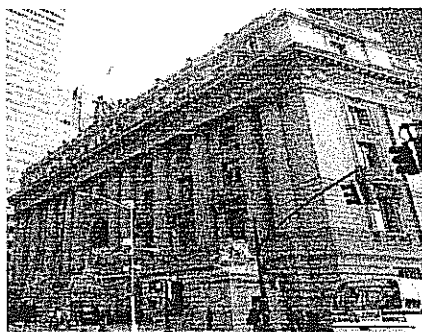


Paine died at a site near this café which was built later, around 1850

At Foley Square, opposite the courts in lower Manhattan



October 11--Saturday, 3 pm, Walking Tour. Meet on steps of National Museum of the American Indian, One Bowling Green, to start Revolutionary Period walking tour.



National Museum of the American Indian

The Long Room, where Washington bid farewell to the troops, Fraunces Tavern Museum



This guide to the Thomas Paine Friends Tour is adapted from a guide composed by Edward J. Dodson for the TPF website from materials supplied by the Tour Committee. www.thomas-paine-friends.org/2014-events.html

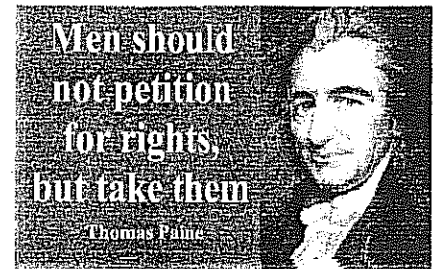
Yuval Levin, *The Great Debate: Edmund Burke, Thomas Paine, and the birth of the Right and Left*, Reviewed by Frances Chiu

OVER THE YEARS, if not centuries, much ink has been spilled on the conflicting philosophies of Edmund Burke and Thomas Paine in the French Revolution debate. Yuval Levin's *The Great Debate* is yet another contribution to the debate spurred by Burke's *Reflections on the Revolution in France* and Paine's *Rights of Man*, albeit aimed at a popular audience rather than cultural and literary historians. As Levin himself announces in the opening pages of his book, he seeks to "examine Burke's and Paine's disagreement and to learn from it about both their era's politics and ours" by "taking apart each man's views of history, nature, society, reason, political institutions, freedom, equality rights and other key subjects". In short, he sets out to compare their different political philosophies and their relevance to conservatives and progressives.

Given Levin's leanings to the Right as a contributing editor to *The National Review* and fellow at the conservative Ethics and Public Policy Center think-tank, however, it's not surprising that *The Great Debate* is biased in favor of Burke. To be sure, there are praiseworthy elements even for Paineites. Perhaps because the book began life as a doctoral dissertation at the University of Chicago, Levin manages to eschew those drastic misinterpretations of Paine that have dogged the Right. Unlike the recent cohort of so-called "common sense conservatives"—namely, the likes of Sarah Palin, Glenn Beck, and Herman Cain—Levin makes no effort to claim Paine as a conservative; nor does he take the opposite route of branding Paine a "socialist" or "communist."

But that's as far it goes. For all of Levin's efforts to maintain an even keel, *The Great Debate* winds up as a Burkean take on Paine and the French Revolution—granted, at a safe distance of over 200 years. Here, Burke is clearly set up as the more sophisticated thinker of the two. The elder statesman, according to Levin, demonstrated not only a prevailing sense of political justice in his writings on America, Ireland, and India, but also a savvy recognition of the sinews of power. Unlike Paine, as Levin reiterates throughout, Burke was keenly aware of "the complexity of social and political life" and "the role of mutual obligations inherited via centuries of inherited knowledge".

If Burke's views are supposedly more complex, however, the same cannot be said for Levin's analysis of Paine. Instead, it is uncannily redolent of Burke's shrill denunciations of Richard Price, whose *Discourse on the Love of our Country* spurred the writing of *Reflections*. For just as Burke pooh-poohed Price for his "metaphysics" and "abstractions", Levin describes Paine's ideas in much the same manner, variously referring to them as "abstract", "metaphysical" and "philosophical". We are informed, for instance, that Paine was prone to promulgating an "abstract freedom" and "a rather abstract and theoretical mode of expression" by making a "case for the revolution" that is "strikingly philosophical". He even accuses Paine of devoting "very little time on the suffering of the French lower classes under the old regime or the abuses and excesses of the French aristocracy"—while forgetting Paine's boots-on-the-ground account of the events leading up to the fall of the Bastille and the events of October 6, 1789; yet some pages later, Levin proceeds to acknowledge the same omission in Burke's *Reflections*. The problem with Paine's enlightened liberalism as a whole, Levin explains, is that it "emphasizes government by consent, individualism, and social equality, all of which are in tension with some rather glaring facts of the human condition"; too often, liberals conveniently forget that "we are born into a society that already exists, that we enter this society without



consenting to it, that we enter it with social connections and not as isolated individuals, and that these connections help define our place in society and therefore often raise barriers to equality". The overall implication, of course, is that Paine's liberal vision smacks of a Hobbesian "unconnected, individual selfish liberty as if every man was to regulate the whole of his conduct by his own will".

But is that so? It is here that Levin's right-wing biases—much like Burke's anti-revolutionary sentiments—derail his argument. Those aware of 1790s politics and our own, are surely cognizant of the false dichotomies involved. Let's not forget that, if anything, it was the likes of Paine and his fellow radicals who grasped the concrete realities of life that somehow eluded Burke and other conservatives. Curiously enough, even though Levin sees fit to quote from Paine's statements on poverty in *The Case of the Excise Officers* and in *Rights of Man*, he manages to overlook the ex-staymaker and former excise officer's acute grasp of the difficulties posed by taxes on daily necessities for the middle classes and poor—or punishment at the gibbet following a theft compelled by extreme hunger. Levin forgets too that Paine was no less cognizant of the effects of violent state punishments on the populace: a discovery that continues to be reinforced by 20th- and 21st-century sociologists.

More to the point, it is challenging to discern Levin's oft-quoted sense of "mutual obligations" amongst the aristocracy, squirearchy, their Tory defenders, not to mention our own apologists for the 1%. After all, Burke had willingly conceded in *Reflections* the less than compassionate attitudes of the aristocracy to their social inferiors; nor were they so generous to the poor as he pointed out indirectly in *Thoughts and Details on Scarcity*. The lord who rode roughshod over a farmer's crops in pursuit of a fox most likely felt few qualms, let alone any inklings of "mutual obligations". Ditto the French nobleman who clamored for even lower taxes while paying the peasants tilling his soil a mere pittance. Today, much the same can be said for oil and gas CEOs in their push for fracking, oblivious to environmental dangers faced by nearby communities. Or for McDonalds and Walmart CEOs adamantly insisting that \$8 an hour is an adequate wage. The fact is that this conservative trope of "mutual obligations" has long served as a convenient excuse to keep the 99% in order, to distract them from perceiving the imbalance of power and wealth. Is it any wonder that Paine and later generations of populist democrats, labor activists, abolitionists, suffragettes, and Occupy all came to demand a larger role for the government in overseeing the best interests of all citizens rather than those of a select few? Therein lie the true "mutual obligations".

Continued on Page 7, *The Great Debate*
thomas-paine-friends.org

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 800 words) for the *BULLETIN*.
- YES, I want to receive the *BULLETIN* ~ suggested donation of \$10, to cover costs of four issues per year.

NAME.....
MAILING ADDRESS (No., Street, Apt.).....
CITY/TOWN, STATE, ZIPCODE.....
TELEPHONE.....FAX.....
EMAIL.....WEBSITE.....

If you are paying dues or making a donation, make your check or money order to **Thomas Paine Friends, Inc.**, and mail to

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

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

The Great Debate, from page 6

Levin, nonetheless, leaves us some food for thought in his conclusion. It is ironic, he remarks, that liberals have defended public entitlement programs by means of Burkean appeals to tradition, while conservatives have sought to “transform some key governing institutions”. But perhaps it’s not altogether fortuitous when we recall that the elderly Paine himself appealed to the spirit of 1776 while Burke persisted doggedly in his attempts to impeach Warren Hastings for his misrule in India,

to the surprise of many, including Burke’s younger brother, Richard, who wondered why “he cared so much about brown people.” Ultimately, though, the fact of the matter is that “abstract” principles like reason, rights, and justice do matter a great deal. That’s why even the Right occasionally makes clumsy and unconvincing attempts to appeal to the ideals of diversity, equality, and liberty. So while Burke may have ostensibly won the battle when the French revolution degenerated into chaos, we can still agree that Paine won the war of ideas.

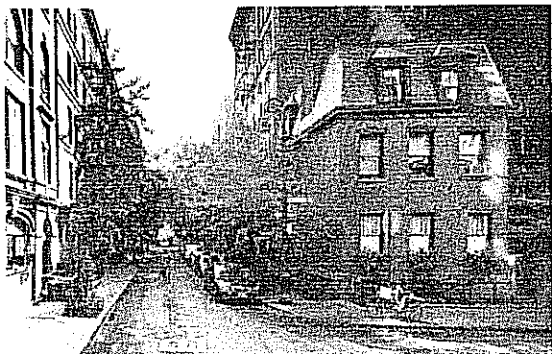
The Great Debate, Edmund Burke, Thomas Paine, and the Birth of the Right and Left, by Yuval Levin, 2013, New York: Basic Books
Frances Chiu, a faculty member at The New School, has taught an online course on Paine and the Enlightenment. She is now teaching a course on 19th century horror and writing a guide book on Rights of Man for Roulledge Publications. She contributes to literature and history professional journals. She is a TPF Board member who resides in Connecticut.

Petitioning the Mayor of New York, the City Council, and Trinity Church

Reclaim a Street Name for Thomas Paine//Petition by Dylan DePice, New York, NY

Sign petition at: <http://www.change.org/p/corey-johnson-reclaim-a-street-name-for-thomas-paine>
To: Bill de Blasio, Mayor, New York /Corey Johnson, City Council /The Rev. Dr. James H. Cooper, Trinity Church

There used to be a New York City street named in honor of Thomas Paine. And rightly so. Our country wouldn't exist without him. Thomas Paine is like the founding fathers' founding father. He's the one who made the convincing case for independence. And when it happened, New York City became the country's first capital. It's also the place where Paine chose to spend his final years, in Greenwich Village on the street now named Barrow Street. But his religious convictions didn't align with those of Trinity Church. So it lobbied--successfully--to change the street named in Paine's honor from Reason Street to Barrow Street, after a rich church-member.



Lets change it back.

When we show our leaders that we think it's important to honor the heroes of religious liberty, they'll push policies with the same principles, knowing they have our support (i.e., not letting agendas of religious establishments become institutionalized by law and, in effect, preside over people of different religious persuasions and orientations). When that happens, Reason Street will pay homage to Thomas Paine as well as to the petitioners and politicians who made it a priority. The man who did as much as anyone to spark the creation of a country founded on religious liberty deserves to be honored for it.

That's a good reason. That's common sense.

We're already at 99 signatures! [Sept 10, 2014] SHARE THIS WITH EVEN JUST ONE PERSON to push us into triple digits! We've gotten to this point with continued coverage in the press and on blogs, but, most important, thanks to signers who repost, reshare, reblog, and retweet the petition. If we can get it done, it will send a message that people are willing to work together to combat the powerful lobbies aiming to squash meaningful ideas and reasonable insights. Citizens must be the powerful! ---adapted from Dylan DePice's petition website

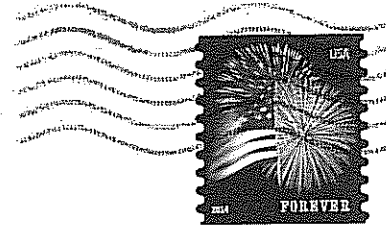
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*Independence Is My Happiness...
My Country Is The World,
My Religion Is To Do Good
Rights of Man, part 2, 1792*

HARTFORD CT 061

12 SEP 2014 PM 6 L



11-30-14
EDWARD J. DODSON
202 Horse Shoe Court
Cherry Hill NJ 08034-3151

BULLETIN

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

VOLUME 15 NUMBER 3

FALL 2014

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.

CALL FOR NOMINATIONS FOR BOARD OF DIRECTORS AND OFFICERS ANNUAL MEETING AND ELECTION WILL BE IN NOVEMBER

DATE TO BE DETERMINED---Thomas Paine Friends will hold its Annual Meeting in mid-November. Official notice of the A.M. will be sent to all members in October. As usual, attendance is *via* teleconference.

NOMINATIONS---The Ballot to elect a Board of Directors and Officers will be sent with the official notice. The Nominating Committee is now seeking nominees. Paid-up members are eligible to nominate and to serve as directors and officers. The Nominating Committee strongly urges self-nomination, as we are not always aware of the interests and skills of many of our members. The Nominating Committee: Carol Moskowitz, cdmosk@comcast.net, and Martha Spiegelman, spiegelman22@netzero.net, or use USPS, to 185 Middle St., Amherst MA 01002-3011. **Please contact us as soon as you can if you wish to be a nominee this year. We need replies by OCTOBER 11.**

NOMINEES SHOULD EXPECT TO CONTRIBUTE TO THE WORK OF THE ORGANIZATION---Besides administration of the organization and decisions about actions to take, directors and officers typically are active on behalf of TPF in some of



- the following ways:
- * obtain a resolution for *Thomas Paine Day* in a state;
 - * write articles and help assemble the newsletter;
 - * contribute postings to the website;
 - * contact organizations with related interests;
 - * prepare materials for library exhibits;
 - * bring civic education to school and community;
 - * hold Thomas Paine Day events in your locality;
 - * write letters to the media about Paine;
 - * promote Paine memorials;
 - * speak to organizations about Paine and his principles of government;
 - * and, certainly, initiate a new Paine project;

Officers should be able to perform such additional tasks as are normally part of the office. TPF has had a core of a few members who have taken these positions. We recommend that others now step up to be directors and officers. Meetings and decisions are usually conducted *via* emails and teleconference and are not unduly burdensome.

Current Board: Maurice Bisheff (President), Frances Chiu, Algernon D'Ammassa (Secretary), Edward Dodson, Victor Madeson (Vice President), Christiane Munkholm, Timothy Nelms, John Skibiski, Irwin Spiegelman (Treasurer), Martha Spiegelman, Merrylees Turner

A Citizen Action for Thomas Paine

See page 7 about an online petition to New York City government to "Reclaim a Street Name for Thomas Paine," that is, to return Barrow Street to the name Reason Street, which it bore in the early 1800s.

Paine lived on the street in Greenwich Village---not called Barrow Street then.

This exciting grass-roots effort aims to restore the name of Reason Street, in honor of Paine.