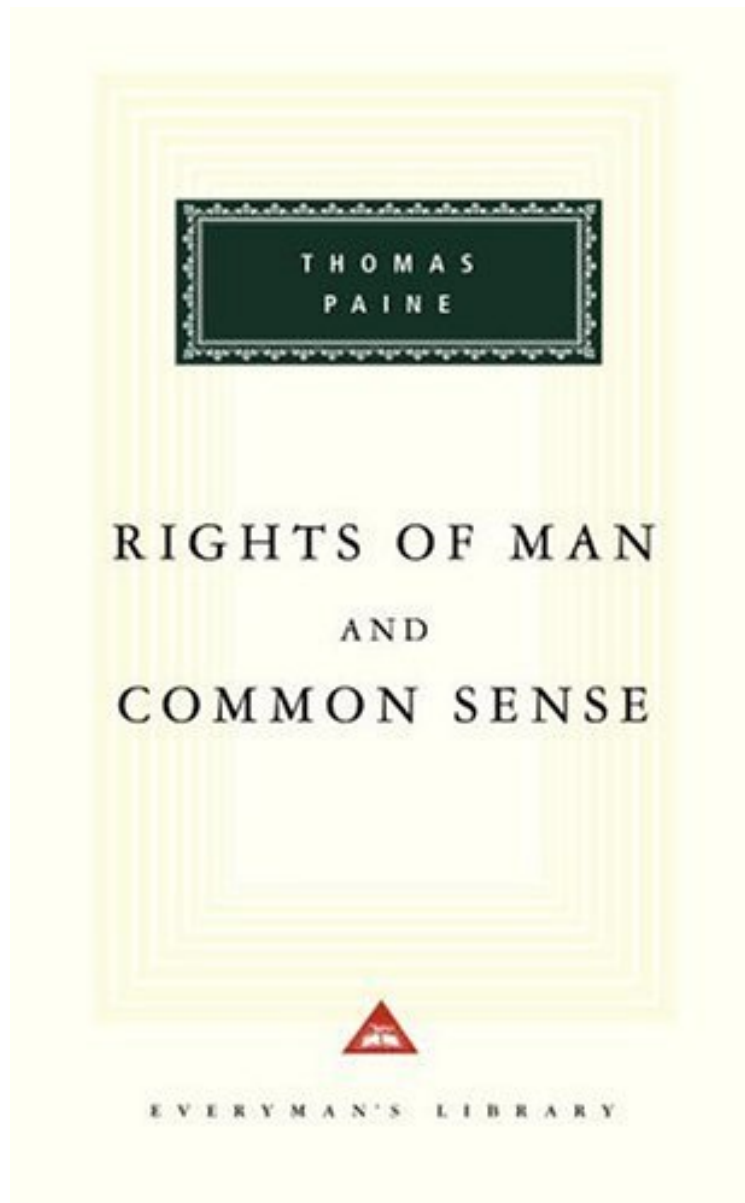


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Rights of Man and Common Sense (Everyman's Library)

Thomas Paine

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Thomas Paine : Rights of Man and Common Sense (Everyman's Library) before purchasing it in order to gage whether or not it would be worth my time, and all praised Rights of Man and Common Sense (Everyman's Library):

8 of 8 people found the following review helpful. A Wildfire of Radical Liberal Ideas By RenaissanceMan When I write Liberal I mean it in the traditional sense -- We're all liberals (free men/women) in America. Before Common

Sense, the American revolution was something that the elites talked about and academics thought about but after the publishing of Common Sense, every American of his time found himself with a deep fire in his heart and a profound love and understanding for inalienable human rights and how it utterly made zero sense for there to be Kings and Queens on earth and how utterly dispicable it was to be ruled under such terms. It made us want to be free! Common Sense set the American landscape on Rhetorical Fire. Deep concepts from such people as Locke and Brewster and all of these obscure thinkers bubbled up and were made utterly REAL by the firey words of Thomas Paine's pamphlet. As relevant as back then, Common Sense is a must read book for every American today. If you wonder what it means to be an American, what it truly means to be an American regardless of race, color, creed, or anything -- read Thomas Paine's Common Sense - you will understand how the divine right of kings is flawed and how we must care for and govern ourselves on earth by rule of law and rule of human and how we must cherish, protect, and be ready to even fight and die for that idea and how living in any other state is not living at all. Its a fascinating read. The second book Rights of Man is also very interesting but was targetted more at the French Revolution than at the American Public. Definitely worth reading but it's Common Sense that makes every member of government who has ever overextended his power or felt that government and the State as superior to the people -- Common Sense makes all of those people quiver in fear. Read it, and know what it means to be an American, the idea of America. It's that profound and thankfully, its a short read. I like this binding because its priced right and very sturdy. It's not pretentious, everyone can afford it - like Thomas Paine would have wanted it. Its a regular sized book when you combine Common Sense with Rights of Man it forms a nice book about 1.5 inches thick....and if Thomas Paine had lived today I am 100% certain that he would have titled it "Rights of People." This book looks great in a library. Comes with a dust jacket but the book is hardbound woven cloth - nice. If you're contemplating Thomas Paine, you probably already know what I'm talking about - if you don't, take a read. 0 of 0 people found the following review helpful. Everyone should read it learn the truth about our nation's foundation By Steven J. Hooks The truth is the truth, and history can not be changed to fit one piticular political parties' advantage. The concept of Mr. Paine's message is so simple in nature, that it is almost sad that a group of people could not be able to understand it/or want to understand it. It's a great read! 1 of 1 people found the following review helpful. Limited in content By J. Janssen Thomas Paine's contribution to the American Revolution, and to liberal political thought in general, cannot be denied. While I generally favor Everyman's Library editions, in this one case I would suggest you look at the Library of America's "Thomas Paine: Collected Writings" which is available for approximately the same amount of money, has comparable book binding qualities, and includes more of Paine's written output than does this edition (the only reason for my 4 star rating). Paine was the original firebrand revolutionary, and a particular hero for those that feel American democracy has veered off track. Unlike, socialism's Marx/Engels, capitalism's Adam Smith, or the purist philosophers of the Enlightenment, Paine spoke in the voice of the common man rather than the didactic of class struggle or Darwinian economics. His populist publications roused the citizenry and emboldened more established political figures into taking separatist positions leading up to the war. However, those who try and conflate 18th century passions with contemporary political debate are treading in deep and treacherous waters. Much to the chagrin of those that would like to believe otherwise, the founding fathers cannot be easily pigeonholed into contemporary R vs. D political identities. It's very much an "up is down and down is up" reality. Paine, for example, spent most of the 1790's in France championing the French Revolution and famously became the arch foe of conservatism's founding father, British MoP Edmund Burke. Likewise, he infamously rejected Christianity in favor of Deism ("The Age of Reason"), questioned the inherent right to "private property" ("Agrarian Justice"), and wrote the first tract promoting an old age pension system the SSA credits with forming the basis for our modern Social Security ("Agrarian Justice"). Yet, he often adopted positions siding with the likes of Hamilton against Jeffersonian interests when the notion suited him. Many of his positions are at one time libertarian AND liberal, an unthinkable pairing today, but not at all unreasonable in the late 1700's. Unlike our current crop of politicians, the founding fathers took issues as they found them rather than manufacture specific ones to suit a coordinated ideological platform. Very simply, Paine believed all men were born with natural rights which included freedom of (and from) religion, freedom of speech, and freedom to assemble and elect those to represent them in the affairs of government; the operative word being "represent". He didn't trust authority, but saw the value of what government could do for it's citizenry. Pretty simple stuff, yet curiously contentious in our current political climate.

The authorities in power in England during Thomas Paine's lifetime saw him as an agent provocateur who used his seditious eloquence to support the emancipation of slaves and women, the demands of working people, and the rebels of the French and American Revolutions. History, on the other hand, has come to regard him as the figure who gave political cogency to the liberating ideas of the Enlightenment. His great pamphlets, Rights of Man and Common Sense, are now recognized for what they are classic arguments in defense of the individuals right to assert his or her freedom in the face of tyranny. (Book Jacket Status: Jacketed)

[Thomas Paine] accepted [no] definitions or frontiers, claiming to be the first of a new breed necessary to save mankind and womankind: a citizen of the world . . . Well beyond his own lifetime it was the power of his pen that

restored his vision of the world as it might be . . . America made Thomas Paine and he helped to make America. from the Introduction by Michael Foot From the Inside Flap Two works in one volume. About the Author Thomas Paine was born in Thetford, England, in 1737, the son of a staymaker. He had little schooling and worked at a number of jobs, including tax collector, a position he lost for agitating for an increase in excise men's pay. Persuaded by Benjamin Franklin, he emigrated to America in 1774. In 1776 he began his American Crisis series of thirteen pamphlets, and also published the incalculably influential Common Sense, which established Paine not only as a truly revolutionary thinker, but as the American Revolution's fiercest political theorist. In 1787 Paine returned to Europe, where he became involved in revolutionary politics. In England his books were burned by the public hangman. Escaping to France, Paine took part in drafting the French constitution and voted against the king's execution. He was imprisoned for a year and narrowly missed execution himself. In 1802 he returned to America and lived in New York State, poor, ill and largely despised for his extremism and so-called atheism (he was in fact a deist). Thomas Paine died in 1809. His body was exhumed by William Cobbett, and the remains were taken to England for a memorial burial. Unfortunately, the remains were subsequently lost.