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Thomas paine common sense 1776 worksheet answers

Advisor: Robert A. Ferguson, George Edward Woodberry Professor of Law, Literature and Critic, Columbia University, National Humanities Center Fellow. Copyright National Humanities Center, 2014 Lesson Contents In January 1776, the American colonies were in open rebellion against Britain. Their soldiers had seized Fort Ticonderoga, besieged Boston, fortified New York and invaded Canada. Yet few dared to express what most knew to be true — they no longer fought for their rights as British subjects. They were not fighting for self-defence, for the protection of their property, or for forcing Britain to the negotiating table. They were fighting for independence. It took a difficult jolt to move the Americans from professed loyalty to declared rebellion, and it came largely from Thomas Paine's Good Sense. Not a dumb rant for the masses, as often described, Common Sense is a masterful piece of argumentation and rhetoric that has proven the power of words. Thomas Paine, Good Sense, 1776 [Finding other common sense primary sources in Making the Revolution at the National Humanities Center.] Type of text Literary Nonfiction; convincing try. In the Text Analysis section, level 2 vocabulary words are defined in pop-ups, and level 3 words are explained in parentheses. Complexity band of the complexity of the text from grades 9 to 10. For more information on the complexity of the text, check out these resources achievethecore.org. Click here for the standards and skills for this lesson. Teacher's Note This lesson focuses on the sections at the heart of Paine's argument in Common Sense — Section III and appendix to the third edition, published a month after the first edition. We do not recommend assigning the full text (sections I, II and IV require advanced training in British history that Paine readers would have known well). However, students should be guided by an overview of the essay to understand how Paine constructed his arguments to an obvious conclusion (see context: Message, below.) We recommend the first interactive exercise, From Resistance to Revolution, to bring students into the revolutionary mindset of 1776. Comparing Paine's radical call for independence with a patriot's moderate call for resistance in 1768 sheds light on the dramatic transition that occurred in the eight years prior to the Declaration of Independence. Lead students through a first look at the essay (see Background). To begin with, they could skim the full text and read the pull-quotes (separate quotes in large bold text). What common sense quotes do they give? What questions do they ask? Then guide students by reading (perhaps aloud) Section III of Common Sense and Appendix to the third edition (pp. 10-19 and 25-29 in the full text provided with this lesson). Carefully read three excerpts from the text analysis below. (Note that part of the #3 is an exemplary text from Common Core.) This lesson is divided into two parts, both of which can be accessed below. The teacher's guide includes a briefing note, text analysis with answers to close-reading questions, access to interactive exercises and a follow-up assignment. The student's version, an interactive worksheet that can be emailed, contains all of the above, except for the answers to close-reading questions. Teacher's Guide (continues below) Information Note Text analysis and close-reading questions with key response Interactive Exercises Tracking assignment Student version (click to open) Interactive text analysis of the background note PDF and close reading questions Interactive reading Context The right-hand man doesn't look angry. For us, he projects the typical figure of a Founding Father — composed, elite and empowered. And for us, his famous essays are flooded with prose powdered wig. But portraiture and prose be dement reality. Thomas Paine was a mark of fire, and his most influential essay — Common Sense — was a fever-free call to independence. He is credited with turning the course of public opinion at a crucial time, convincing many Americans that the war for independence was the only option to take, and they had to take it now, or else. Common Sense appeared as a pamphlet for sale in Philadelphia on January 10, 1776, and, as we say today, it went viral. The first print sold out in two weeks and more than 150,000 copies were sold in America and Europe. It is estimated that one-fifth of Americans read the brochure or heard it read aloud in public. General Washington ordered that it be read to his troops. Within weeks, it seemed, reconciliation with Britain had gone from an honourable goal to a cowardly betrayal, while independence became the rallying cry of the United Patriots. How did Paine get there? 1. Timing. More than a year passed between the outbreak of armed conflict and the Declaration of Independence. During these fifteen months, many lamented the reluctance of the Americans to renounce their ties with Great Britain despite the escalation of the war around them. When we are no longer fascinated by the idea of rapid reconciliation, Benjamin Franklin wrote in the middle of 1775, we will practice for a certain purpose. Until then, things will be done by Halves. 1 Moreover, there was still much discord between the colonies over their common future. Some shy spirits are terrified of the word independence, Elbridge Gerry wrote in March 1776, referring to the assemblies Colonial. America has made such efforts that it cannot back down, and I am convinced that a few weeks or months later will convince it of the fact, but the fruit must have time to ripen in some of the other colonies. 2 In this environment, Common Sense appeared as a meteor, wrote John Adams, and propelled many to Many noted it at the time with amazement. Beyond the idea [of independence], it would have struck me with horror. I now see no alternative;... Can a virtuous and courageous American hesitate for a moment in the choice? The Pennsylvania Evening Post, February 13, 1776 We were blind, but when we read these illuminating works, the scales fell out of our eyes... The doctrine of independence has in the past been greatly disgusting; we hate principle. It has now become our delicious theme and commands our purest affections. We venerate the author and much appreciated and admire his works. The New-London [Connecticut] Gazette, March 22, 1776 2. Message. What made Good Sense so esteemed and enlightening? Some argue that Common Sense has said nothing new, that it has simply put the call to war in a fiery street language that has rallied the people. But it trivializes Paine's accomplishment. He had a new message in Good Sense — an ultimatum. Abandon reconciliation now, or lose the chance of independence forever. If we do not act, we self-deceive towards condemning our children to tyranny and deceiving the world as a beacon of freedom. This is our call to model the self-updated nation for the world. America's cause is to a great extent the cause of all humanity. Paine divided Common Sense into four sections with falsely banal titles, imitating the scholarly political pamphlets of the time. But his essay does not offer the same ancient treaty on British heritage and American rights. Here's what he says in Common Sense: Introduction: The ideas I present here are so new that many people will reject them. Readers must clear their minds of long-term notions, apply common sense, and embrace America's cause as the cause of all humanity. How we respond to tyranny today will be important for all times. First section: The English government you love? It's a sham. Man may need a government to protect him from his imperfect nature, but that does not mean that he must suffocate under brute tyranny. Just as you would cut ties with abusive parents, you must break with Britain. Section Two: The monarchy you worship? He is not our protector; He's our enemy. He doesn't care about us; he cares about Britain's wealth. He brought misery to people all over the world. And the very idea of monarchy is absurd. Why should someone rule over us simply because he or she is someone's child? Evil is therefore the monarchy by its very nature that God condemns it in the Bible. Third section: Our Today? It is folly to think that we should maintain loyalty to a distant tyrant. It is self-sabotage to pursue reconciliation. For us here, right now, reconciliation is ruin. America must separate from Britain. We cannot go back to the comfortable days before the Stamps Act. You know that's true; it is time to admit it. For Sake, we're already at war! Section 4: Can we win this war? Absolutely! Ignore opponents who tremble at the thought of British power. Let's build a continental navy like we built our continental army. Let's declare independence. If we delay, it will be even more difficult to win. I know the prospect is daunting, but the prospect of inaction is terrifying. A month later, in his appendix to the third edition, Paine intensified his call for a utopian fervor. We have the power to start the world again, he insisted. The anniversary of a new world is at your fingertips. 3. Rhetoric. You have to be bold, Paine wrote years later about his rhetorical power. Some people may be reasoned in the sense, and others must be shocked in it. Say a bold thing that will shift them, and they'll start thinking. 4 Keep this idea in the foreground while you study common sense. As an experienced essayist and recent English immigrant with his own deep resentments against Britain, Paine was the man he had at the right time to galvanize public opinion. He understood better than anyone else in America, says literary scholar Robert Ferguson, that style and thinking could dictate the difficult transition from loyalty to rebellion. 5 Before Paine, the language of political essays had been moderated. Educated men wrote

civily for publication and kept their fury for private letters and diaries. Then came Paine, cursing Britain as an open enemy, denouncing George III as the Royal Brute of England and damning reconciliation as really ridiculous and a fallacious dream. To think otherwise, he accused, was absurd, infamy and disgusting to reason. As virginian Landon Carter wrote with dismay, Paine suggested that anyone who disagreed with him is nothing less than a coward and a sycophant [stooge/aquais], who, in the ordinary sense, must be a damned rascal. 6 Pain knew what he was doing: the pen was his weapon, and words his ammunition. He argued with ideas while convincing with raw emotion. The point to remember, Ferguson writes, is that Paine's natural and intended audience is the American media... He uses the anger, the natural emotion of the crowd, to let the most active groups find themselves in the general will of a republican citizenship. 7 What if Paine had written the Declaration of Independence with the same harsh rhetoric? AS JEFFERSON wrote: We take these truths for granted, that all men are created equal, that they are endowed by their Creator with certain inalienable, that among these are Life, Liberty and the pursuit of Happiness. — That in order to guarantee these rights, governments are instituted among men, drawing their just powers from the consent of the governed, — That every time a form of government becomes destructive of those ends, it is of the people to modify or abolish it, and to establish a new government, laying the foundations of these principles and organizing their powers in such a form, that they seem most likely to carry out their security and happiness. IF PAINE THE WROTE HAD: NO man can deny, without abandoning his God-given ability to reason, that all men enter existence on an equal footing. No matter how modest or majestic their origins are, they enter life with three God-given rights — the right to live, the right to live freely and the right to live happily (or at least to pursue Happiness on earth). Who would choose existence under other conditions? These rights are so precious that man has created a government to protect them. They are so precious that man has a duty to destroy any government that crushes them — and to start again as men worthy of the title of FREE MEN. It is the pure and simple truth, impossible to refute. Excerpt from the analysis #1 You imagine sitting down to read Good Sense in January 1776. How does Paine present his reasoning to you? He announces that his logic will be direct and down to earth, using only simple facts and simple arguments to explain his position, contrary (he implies it) to the complex political pamphlets addressed to the educated elite. His audience would understand common sense to suggest the moral sense of the Yeoman farmer, whose independence and lucidity have made him a more reliable guardian of national virtue (similar to Jefferson's agrarian ideal). Why does he write I offer nothing more instead of I offer you many reasons or I offer a detailed argument? Nothing more implies that common sense will be easy to follow, presenting only what is necessary to make its case. (Paine considered titillating his essay Plain Truth.) How does Paine ask you to prepare for his common sense arguments? Be prepared to put aside preconceived notions, he says, and judge his arguments on their own merits. What does it imply in saying that a fair reader will, or rather not put off, the true character of a man? He suggests that any reader who refuses to consider his or her arguments is narrow-minded. With the on-off contrast, he suggests that you, the individual reader, are open-minded and therefore another man of honor ready to consider a new point of view. In the following pages, I offer nothing more than simple facts, simple arguments and common sense: and I have no other foreplay to settle with the reader than to divest himself [of] getting rid of prejudice and prepossession, and to suffer [allow] his reason and his feelings to determine for themselves: what he will put, or that he will not put off, the true character of a man, and generously expand his views beyond the present. PARAGRAPH 55 This paragraph begins with one of the most famous hyperboles Written. Hyperbole is an exaggeration or exaggeration to emphasize a point. What are the two examples of hyperbole in this paragraph? 1. The sun has never shone on a cause of greater value 2. Posterity... will be more or less affected, even at the end of time With hyperbole, how does Paine lead you to see the cause of American independence? See it, he says, from a global perspective, not the narrow perspective of American settlers in the late 1700s. Hyperboles are the ultimate — the most worthy of worthy causes, affecting the future now and forever. The American cause can lead humanity towards enlightened self-determination, advancing in the progress of civilization. Paine says it directly in his introduction: America's cause is to a great extent the cause of all humanity. We are not just talking about taxes and representation, people. What tone does Paine add with the phrases The sun never shone and even until the end of time? A biblical and prophetic tone. The sun shining on human efforts suggests divine approval of the American cause - a cause that will bring light and freedom (salvation) to the world. Resisting the cause, bread implies, would resist the divine will. Let's think of Paine as a blacksmith. How does he use repetition to add an impact to the first part of the paragraph? It includes two repetitive sets: 1. 'Tis not to begin sentences 2 and 3 [anaphora] 2. the terms a city, a country, a province or a kingdom and a day, a year or an age [prepositions with multiple objects]. Read the section aloud to hear the insistent rhythm that elevates Paine's prose to a vibrant call to action (his purpose in writing Bon Sens). Paine ends this paragraph with an analogy: what we do now is like carving initials in the bark of a young oak tree. What does he mean by analogy? A. It's time to create a new nation. Our smallest efforts now will lead to enormous benefits in the future. B. It is time to unite for independence. Discord between us will now degenerate into future crises that could ruin the young nation. Answer: B. The sun has never shone on a cause of greater value. It is not a city, a country, a province or a kingdom, but a continent — at least an eighth part of the habitable world. This is not the concern of a day, a year or an age; posterity is practically involved in the contest and will be more or less affected, even until the end of time, by the procedure now. Now is the time for the seeds of the continental union [colonies], the and honor. The slightest fracture will now be like a name engraved with the point of a pin on the tender crust of a young oak tree; the wound will grow with the tree, and posterity will read it in adult characters. PARAGRAPH 58 Pain includes several repetitions in this What word do you repeat? The adjective new in a new zone and a new method. [anaphora] What sound rehearsals do you find? Alliteration: argument/arms/area/risen plans/proposals/prior/April Consonance: politics/struckmethod/thinking/hathmatter/argument/arms Read the sentences aloud. What impact does repetition add to Paine's delivery? A moving oratory rhythm is reached, such as that of a solemn speech or a sermon intended to convey the truth and gravity of an argument. Paine compares attempts at reconciliation with Britain after the Battle of Lexington and Concord to an old almanac. What does he mean? It means that the idea of reconciliation is now absurd and that no rational person could support it. No one would use last year's almanac to make plans for the current year! Moreover, as an almanac ceases to be useful at a specific time (midnight of 31 December), Paine implies that reconciliation ceased to be a valid objective at the time of the first shot, on 19 April 1775. (Paine often alludes to aspects of colonial life, such as almanacs, that would resonate with all readers. They include references to agriculture, tree cutting, hunting, land ownership, slavery, biblical scriptures, family and neighbouring ties, maturation and parent-child relationship; see The Metaphor of Youth below.) By referring the issue of argument to arms, a new area of politics is struck; a new method of thinking has arisen. All plans, proposals, etc., before april 19th, that is to say until the beginning of hostilities [Lexington and Concord], are like last year's almanacs which, although accurate at the time, are replaced and useless now. Everything that has been put forward by the defenders on both sides of the issue has come to an end in one point, namely [that is], a union with Great Britain. The only difference between the parties was the method of carrying it out — the one that proposed strength, the other the friendship; but it has happened so far that the former has failed and the latter has withdrawn its influence. PARAGRAPH 59 Paine compares the goal of reconciliation to a pleasant dream [that] passed away and left us as we were. Why is he not aiming for harsher criticism here in order to reconcile with Britain? With this paragraph, Paine begins his argument against reconciliation and does not want to insult or alienate his readers from the start. Everyone can hope, he suggests: there is nothing wrong with that, but we must move forward if hope proves fruitless. With this in mind, what tone does it lead the reader to : cynical, impatient, hopeful, reasonable, passionate, angry? Reasonable. Both sentences resemble the opening of a legal argument that promises a balanced assessment of two options on the basis of known evidence (principles of nature) and honest ordinary reasoning (How does his tone prepare the resistant reader? Paine means diverting the challenges of bias or extremism by inviting readers to give it an audience. If I'm right in my writing, you can try to be fair in your listening. While Paine promises a fair assessment, look how he describes both options in the last sentence. Option 1: so separate from Britain Option 2: so dependent on Britain Why didn't he use the usual terms for both options - independence and reconciliation? First, INDEPENDENCE and RECONCILIATION seem to be equally plausible options, but Paine wants to convince you that independence is the only acceptable option. If so, then why did he choose THE SEPARATION instead of THE INDEPENDANCE? In January 1776, INDEPENDENCE carried the radical connotations of war and betrayal. It was an irrevocable decision with unknown consequences. Separation, on the other hand, seems less drastic, and even positive. In human development, the separation of one's parents is the natural and long sought-after step towards full adulthood. This is the self-image that Paine wants to promote among his readers. Are we adults or children? [See the activity below, The Metaphor of Youth.] In this vein, Paine chose THE DEPENDENCY rather than THE RECONCILIATION for Option 2 (stay with Great Britain). RECONCILIATION suggests the calm and rational agreement of two adults, but Paine wants you to see reconciliation as the defeatist choice of thornless subjects who could never take care of themselves. In other words, THE DEPENDENCY. [Note: Paine calls the two options independence and reconciliation elsewhere in The Good Sense, but he wanted to avoid them here.] As much as we have been told of the benefits of reconciliation, which, as a pleasant dream, has passed away and left us as we were, it is right that we should look at the opposite side of the argument and investigate some of the many material wounds that these colonies support, and will always support, by being connected and dependent on Britain. Examine this relationship and dependence, on the principles of nature and common sense, to see what we need to trust to [expect] if they are separated, and what we should expect if we are dependent. PARAGRAPH 60 Here Paine refutes the first argument in favour of reconciliation — that America prospered as a British colony and would fail on its own. How does he reject this argument? He slams it hard. NOTHING can be more FALLACIOUS, he yells. The argument goes beyond erroneous or short-sighted directives, he insists; it's a fatal mistake in the So much for a calm and reasoned debate. But Paine doesn't have a tantrum in print. His technique was to discuss ideas while convincing with emotion. Paine follows his total rejection of the argument with an analogy. Complete the analogy: America staying with Britain would be like a child It's not going to be a case. staying with Britain would be like a child who remains dependent on his parents forever and never grows up. And who would want that, Paine suggests? In writing the first twenty years of our lives instead of, say, the first five years, Paine alludes to the general consensus that a twenty-year-old is an adult. Paine goes further in the last sentence. What does it say about America's childhood as a British colony? He responded roundly (with conviction) that the growth of the colonies was hampered by being part of a European empire. They would have been healthier and more prosperous adults, he insists, had they not been the children of the British Empire. It was a radical premise in 1776, but which supported Paine's argument for independence. I have heard him say by some that, as America prospered under its former connection with Great Britain, that the same bond is necessary towards its future happiness, and will always have the same effect. Nothing can be more misleading than this kind of argument. Suffice to say that because a child has prospered with milk, that he must never have meat, or that the first twenty years of our lives must become a precedent for the next twenty years. But even this admits more than what is true, for I answer quite that America would have prospered so much, and probably much more, had no European power had nothing to do with it. PARAGRAPH 61 Excerpt #2 Paine challenges his opponents to bring reconciliation to the touchstone of nature. What does he mean? (A touchstone is a test of the quality or authenticity of something. Since ancient times, the purity of gold or silver has been tested with a basalt stone touchstone.) Test the chances of reconciliation with what you know about people's reactions to similar crises throughout history, not against your own hopes and fears during this particular crisis. In other words, make common sense. At the beginning of this paragraph, Paine mildly criticizes the proponents of reconciliation for being unrealistic optimists who always hope for the best. At the end of the paragraph, however, they are towards ready to shake hands with murderers. How did he construct the paragraph to accomplish this transition? It poses two challenges for proponents of reconciliation. If they can honestly meet every challenge, he says, and always support reconciliation, then they are selfish cowards who are ruining America. Paraphrase the first challenge (phrases 2-5). Ask yourself if you can remain faithful to a nation that has brought you war and suffering. If say you can, you are wrong and condemn us to a worse life under Britain than we are now suffering. Paraphrase the second challenge (phrases 6-11). Have you been a victim of British violence? If you haven't, then you're compassion to those who have done so. And if you have, while supporting reconciliation, then you have abandoned your consciousness. With what phrase does Paine condemn those who still hope for reconciliation even if they are victims of British violence? They are men who can still shake hands with murderers, that is, men who have betrayed their fellow Americans and thus become as bad as the British invaders. There is no nuance in this condemnation, and therefore no way for the reader to avoid its implications. Note how Paine weaves passionate questions through the paragraph: Are you just wrong? Have you lost a parent or child by their hands? How do these issues intensify its challenges? Addressed directly to you and not to a faceless him or them, the questions offer a face-to-face challenge that allows no escape. Here's my question to you: Answer it! or your silence will reveal your cowardice. Rewrite the #4 and #11 to change the second person you to the third person he/she/they. How does this change weaken Paine's challenges? The reader is out of the shot. Since challenges are deviated from you, the reader, in the third person other, no immediate personal response is required. The reader can blithely read the rest and avoid the purpose of Paine's questions. Worksheet: The question as a rhetorical apparatus Use this worksheet to examine Paine's use of questions as persuasive devices in all the right sense, especially the rhetorical question and the hypophore (questions with implicit or declared answers, used for rhetorical impact). Men of passive temperament [emperaments] look a little lightly at britain's offenses and, always hoping for the best, are likely to call: Come, come, we will be friends again for all this. But examine the passions and feelings of humanity. Bring the doctrine of reconciliation to the touchstone of nature and tell me if you can then love, honor and faithfully serve the power that carried fire and sword in your country? If you can't do all this, then don't you get it wrong and by your delay in ruining posterity? Your future bond with Britain, which you cannot love or honour, will be forced and unnatural, and formed only in terms of present convenience, will fall in a little while into a relapse more miserable than the first. But if you say you can always pass the violations on [ignore or under-er], then I ask, Hath your house has been burned? Your property was destroyed before your face? Your and are your children deprived of [without] a bed on which to lie or bread to live on? Have you lost a parent or child by their hands and you the ruined and miserable survivor? If you have not, then are you not a judge of those who did. But if you have, and can still shake hands with with murderers, then are you unworthy of the name of the husband, father, friend or lover, and, whatever your rank or title in life, you have the heart of a coward and the spirit of a sycophant. PARAGRAPH 77 Excerpt #3 at this point, Paine begs his readers to write the constitution for their independent nation without delay. What danger do they face, he warns, if they leave this crucial task a day later? A colonial ruler could seize dictatorial power by taking advantage of the resulting post-war disorder if the colonies do not have a constitution ready to be implemented. Even if Britain tried to regain control of the colonies, it might be too late to wrest control of a powerful dictator. You open the door to eternal tyranny, Paine warns, keeping the seat of government vacant. What historical evidence does Paine offer to illustrate the danger? He asserts that a certain Massanello may emerge later and seize power, alluding to the short-lived popular revolt led by the communer Thomas Aniello (Masaniello) in 1647 against Spanish control of Naples (Italy). The Spanish ruler granted some rights, but Masaniello was soon assassinated, ending the uprising and its ephemeral gains for the people. As his advocacy increases in intensity, Paine exclaims, You who oppose independence now, you don't know what you're doing. At what climate time does the New Testament allude? While suffering on the cross before his death, Jesus calls: Father, forgive them; for they do not know what they are doing (Luke 23:34); that is, his crucifiers do not know that they are killing the Son of God. With this persuasive allusion (which most readers would instantly recognize), Paine warns that opposition to independence is as calamitous a decision for Americans as killing Jesus was for his tormentors and for humanity. Paine accentuates his apocalyptic tone by calling upon you who love humanity to accept a mission of salvation (referring to Christ's mission of salvation). What do lovers of humanity have to do to save humanity? They must establish the free and independent states of America as the only reserve of human freedom in the world. A desperate fugitive, freedom has been hunted and deported around the world, and it is America's mission to protect and feed it. America's victory will be the victory of humanity, not just the feat of thirteen small colonies in a far corner of the world. NOTE: A government of ours is our natural right, Paine says at the beginning of this excerpt. Six months later, Thomas Jefferson claimed the same right opening of the Declaration of Independence. This Enlightenment ideal has anchored revolutionary initiatives in America and Europe for decades. A government of ours is our natural right, and when a man seriously reflects on the precariousness of man man he will become convinced that it is infinitely wiser and safer to form our own constitution in a cold and deliberate way, when we have it in our power, than to trust an event as interesting to time and chance. If we omomate it now, some Massanellos may rise up afterwards who, getting their hands on the popular concerns [grieffs], can bring together the desperate and the disgruntled, and assuming to themselves the powers of the government, finally sweeping away the freedoms of the continent like a flood. If the government of America would return to Britain's hands, the faltering situation of things will be a temptation for a desperate adventurer to try his fortune; and in such a case, what relief can Britain grant? Ere [before] she could hear the news, the fatal affairs could be done, and we ourselves suffered like the British Miserables under the oppression of the Conqueror [William the Conqueror in 1066]. You who oppose independence now, you do not know what you are doing. You open a door to eternal tyranny by keeping vacant the seat of government.... O you who love humanity! You who dare to oppose not only tyranny, but also the tyrant, defend yourself! Every place in the old world is invaded by oppression. Freedom has been driven all over the world. Asia and Africa have long expelled it. O! receive the fugitive, and prepare in time an asylum for humanity. Thomas Anello, if not Massanello, a fisherman from Naples, who, after having feisted his compatriots on the public market against the oppression of the Spaniards, to whom the place was then subject, incited them to revolt, and in the space of a day become king. [footnote in Paine] PARAGRAPHES 104, 107 Tracking assignment Write a practical essay on persuasive writing using common sense as a focus text and this statement from Thomas Paine as the basic idea: Some people may be reasoned in the sense, and others must be shocked in it. Say a bold thing that will shift them, and they'll start thinking. -Letter to Elihu Palmer, February 21, 1802. Write an essay to summarize and evaluate Common Sense using one of the quotes below as an organizational concept. Use the metaphor in the quote as a rhetorical device throughout the essay. (The paragraph numbers refer to the full text of Good Sense with this lesson.) Quote Para. Metaphor The sun has never shone on a cause of greater value. 58 light, novelty, glory The blood of the killed, the crying voice of nature cries'TIS TIME TO PART. 73massacre, suffering Reconciliation is now a fallacious dream, vain hope It is now in America's interest to support itself. 144adulthood, autonomy Independence is the only link that can bind us and keep us together. Cordon 163tying, unit for survival See settlers and newspapers to Common Sense in the primary source collection Making the Revolution (Section: Common Sense?) to examine how Paine transformed public opinion in 1776. Note the critical pieces of John Adams, Hannah Griffiths, and others. What can we learn about Paine's effectiveness by studying his critics? Vocabulary Pop-ups [including the connotations of the eighteenth century] posterity: all future generations of humanity have replaced: replaced something old or no longer useful: an action or policy that serves as an example or rule for the future touchstone: as a metaphor, a test of the quality or authenticity of something. (In the past, the purity of gold or silver has been tested with a basalt stone hard stone. relapse: a return to a previous worst condition after a period of sycophant improvement: someone who acts subject to another in power in order to gain an advantage; yes-man, flattering, bootlicker precariousness: uncertainty, instability; dependence on fortuitic circumstances or the deluge of unknown conditions: cataclysmic flooding 1. Benjamin Franklin, letter to Silas Deane, August 27, 1775. Full text in Founders Online (National Archives).↵ 2. Elbridge Gerry, letter to James Warren, March 26, 1776.↵ 3. John Adams, autobiography, Part 1, John Adams, until 1776, sheet 23 of 53 [electronic edition]. Adams Family Papers: An Electronic Archive. Massachusetts Historical Society. www.masshist.org/digitaladams/↵ 4. Thomas Paine, letter to Elihu Palmer, February 21, 1802; quoted in Henry Hayden Clark, Thomas Paine's Theories of Rhetoric, Wisconsin Academy of Sciences, Arts, and Letters, 28 (1933), 317.↵ 5. Robert A. Ferguson, The Commonalities of Common Sense, William and Mary Quarterly, 3d. Series, 57:3 (July 2000), 483.↵ 6. Landon Carter, newspaper entry, February 20, 1776, recounting the contents of the letter written that day to George Washington. Full entry into Founders Online (National Archives).↵ 7. Robert A. Ferguson, The American Enlightenment, 1750-1820 (Harvard University Press, 1994; Article ed., 1997), 113.↵ ↵ For a useful discussion of Paine's response to the horrible cruelties of the British in India, see J.M. Opal, Common Sense and Imperial Atrocity: How Thomas Paine Saw South Asia in North America, Common-Place, July 2009. Images courtesy of the New York Digital Library. Portrait of Thomas Paine by John Henry Bufford (1810-1870), engraving of Bufford's Lithography, circa 1850. Id record 268504. Title page (cover) of Bon Sens, 1776. Record ID 2052092. 2052092.

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