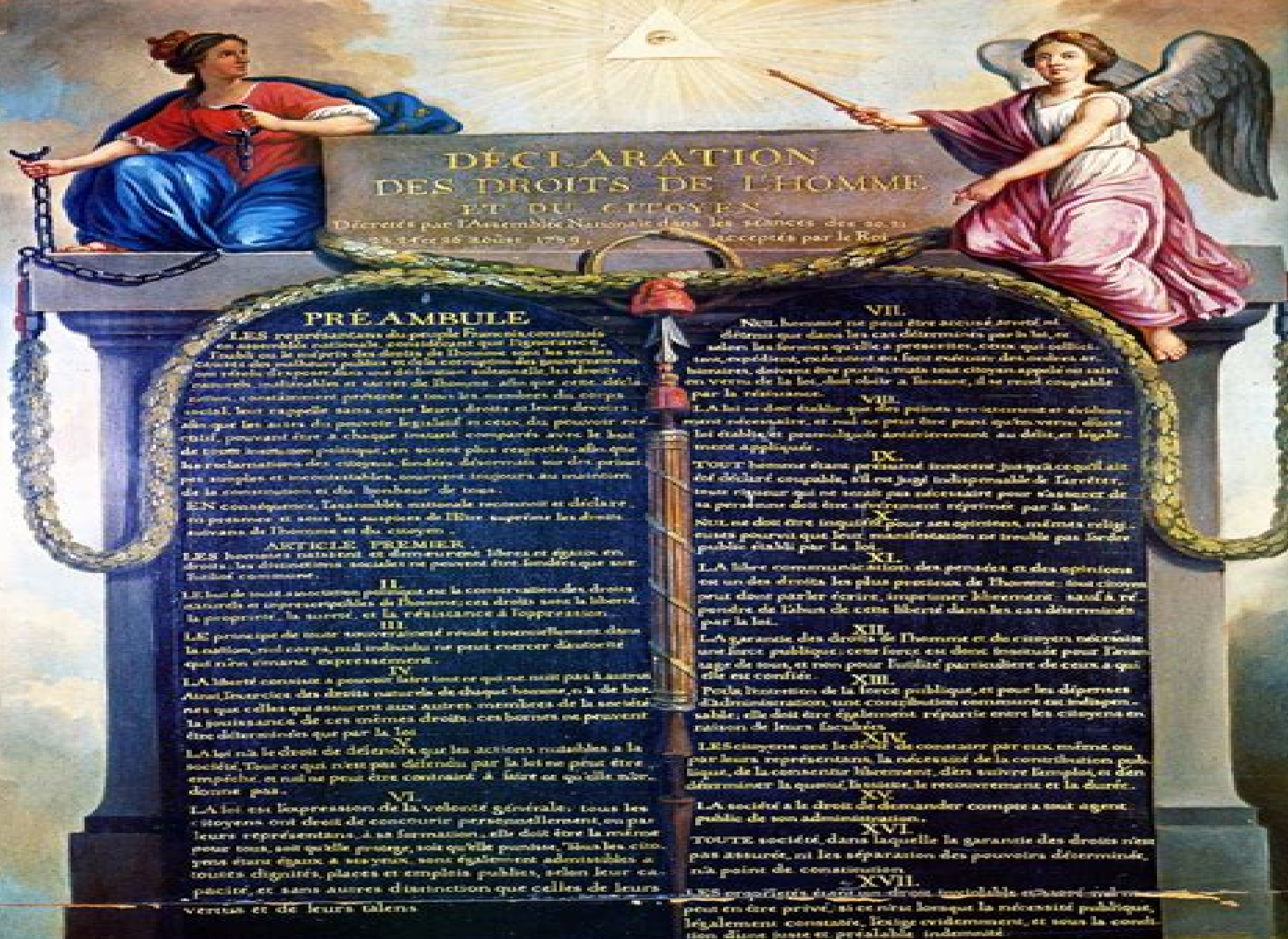




DÉCLARATION DES DROITS DE L'HOMME ET DU CITOYEN

D'abord décrétée par l'Assemblée Nationale dans les séances des 20 et 26 Août 1789, et acceptée par le Roi

PRÉAMBULE

LES représentants du peuple Français, constitués en assemblée nationale, considérant que l'ignorance, l'oubli ou le mépris des droits de l'homme ont été la source de tous les maux publics et de la corruption des gouvernements, ont résolu d'exposer dans une déclaration solennelle les droits naturels, inaliénables et sacrés de l'homme, afin que cette déclaration, constamment présente à tous les membres du corps social, leur rappelle sans cesse leurs droits et leurs devoirs ; afin que les actes du pouvoir législatif et ceux du pouvoir exécutif, pouvant être à chaque instant comparés avec le but de tout gouvernement politique, en soient plus respectés, afin que les réclamations des citoyens, fondées désormais sur des principes simples et incontestables, tournent toujours au maintien de la constitution et du bonheur de tous.

EN conséquence, l'Assemblée nationale reconnaît et déclare, en présence et sous les auspices de l'Être suprême les droits suivants de l'homme et du citoyen :

ARTICLE PREMIER

LES hommes naissent et demeurent libres et égaux en droits ; les distinctions sociales ne peuvent être fondées que sur l'utilité commune.

II.

Le but de toute association politique est la conservation des droits naturels et imprescriptibles de l'homme ; ces droits sont la liberté, la propriété, la sûreté, et la résistance à l'oppression.

III.

Le principe de tout souverainement réside essentiellement dans la nation, nul corps, nul individu ne peut exercer d'autorité qui n'en émane expressément.

IV.

La liberté consiste à pouvoir faire tout ce qui ne nuit pas à autrui. Ainsi l'exercice des droits naturels de chaque homme n'a de bornes que celles qui assurent aux autres membres de la société la jouissance de ces mêmes droits ; ces bornes ne peuvent être déterminées que par la loi.

V.

La loi n'a le droit de défendre que les actions nuisibles à la société. Tout ce qui n'est pas défendu par la loi ne peut être empêché, et nul ne peut être contraint à faire ce qu'elle n'ordonne pas.

VI.

La loi est l'expression de la volonté générale ; tous les citoyens ont droit de concourir personnellement, ou par leurs représentants, à sa formation ; elle doit être la même pour tous, soit qu'elle punisse, soit qu'elle punisse. Tous les citoyens étant égaux à ses yeux, sont également admissibles à toutes dignités, places et emplois publics, selon leur capacité, et sans autres distinctions que celles de leurs

vertus et de leurs talents

VII.

Nul homme ne peut être accusé, arrêté ni détenu que dans les cas déterminés par la loi, et selon les formes qu'elle a prescrites ; ceux qui sollicitent, reçoivent, retiennent ou font retenir des arbitres arbitraires, doivent être punis comme tout citoyen appelé ou saisi en vertu de la loi doit obéir à l'autorité, il se rend coupable par la résistance.

VIII.

La loi ne doit établir que des peines strictement et évidemment nécessaires, et nul ne peut être puni qu'en vertu d'une loi établie et promulguée antérieurement au délit, et légalement appliquée.

IX.

Tout l'homme étant présumé innocent jusqu'à ce qu'il ait été déclaré coupable, s'il est jugé indispensable de l'arrêter, toute rigueur qui ne serait pas nécessaire pour s'assurer de sa personne doit être sévèrement réprimée par la loi.

X.

Nul ne doit être inquiété pour ses opinions, mêmes religieuses, pourvu que leur manifestation ne trouble pas l'ordre public établi par la loi.

XI.

La libre communication des pensées et des opinions est un des droits les plus précieux de l'homme ; tout citoyen peut donc parler, écrire, imprimer librement, sauf à répondre de l'abus de cette liberté dans les cas déterminés par la loi.

XII.

La garantie des droits de l'homme et du citoyen nécessite une force publique ; cette force est donc instituée pour l'usage de tous, et non pour l'utilité particulière de ceux à qui elle est confiée.

XIII.

Pour l'entretien de la force publique, et pour les dépenses d'administration, une contribution commune est indispensable ; elle doit être également répartie entre les citoyens en raison de leurs facultés.

XIV.

LES citoyens ont le droit de constater par eux-mêmes ou par leurs représentants, la nécessité de la contribution publique, de la consentir librement, d'en suivre l'emploi, et d'en déterminer la quotité, l'assiette, le recouvrement et la durée.

XV.

La société a le droit de demander compte à tout agent public de son administration.

XVI.

TOUTE société, dans laquelle la garantie des droits n'est pas assurée, ni la séparation des pouvoirs déterminée, n'a point de constitution.

XVII.

LES propriétés étant un droit inviolable et sacré, nul ne peut en être privé ; si ce n'est lorsque la nécessité publique, légalement constatée, l'exige évidemment, et sous la condition d'une juste et préalable indemnité.

Rights Of Man

Thomas Paine



Rights Of Man:

The rights of man by Thomas Paine Thomas Paine,1951 **The Rights of Man** Thomas Paine,2013-02-04 In *The Rights of Man* Thomas Paine defends the representational form of government He posits that all men are born with God given rights that cannot be taken from them by any government Paine s position on inalienable rights played a major role in the Bill of Rights being included in the Constitution This seminal work is as pertinent today as when it was first written [Rights of Man](#) Thomas Paine,2008-01-01 Great part of that order which reigns among mankind is not the effect of government It has its origin in the principles of society and the natural constitution of man It existed prior to government and would exist if the formality of government was abolished The mutual dependence and reciprocal interest which man has upon man and all the parts of civilised community upon each other create that great chain of connection which holds it together The landholder the farmer the manufacturer the merchant the tradesman and every occupation prospers by the aid which each receives from the other and from the whole Common interest regulates their concerns and forms their law and the laws which common usage ordains have a greater influence than the laws of government In fine society performs for itself almost everything which is ascribed to government from Chapter I Of Society and Civilisation He was the premiere political blogger of his day a man Thomas Edison called one of the greatest of all Americans and one todays liberals and progressives still claim as their intellectual forefather An idealist a radical and a master rhetorician Thomas Paine wrote and lived with a keen sense of urgency and excitement In this 1791 defense of revolution he championed the right of an oppressed people and in particular the right of the French people to rise up to claim their own natural rights from those who would take them away A spirited denunciation of the aristocracy and of hereditary government *The Rights of Man* caused outrage in Great Britain with its call for democratic reforms of the English system and Paine was convicted in absentia for seditious libel against the Crown He was alas not available to be hanged Everyone who values freedom of speech or thought or governance and the ongoing fight required to maintain it must read and appreciate this essential work Anglo American political theorist and writer THOMAS PAINE 1737-1809 was born in England and emigrated to America in 1774 bearing letters of introduction from Benjamin Franklin He also wrote *Common Sense* 1776 and *The American Crisis* 1776-1783 *The Rights of Man* Paine,2017-01-23 Thomas Paine s *The Rights of Man* *Rights of Man* 1791 a book by Thomas Paine including 31 articles posits that popular political revolution is permissible when a government does not safeguard the natural rights of its people Using these points as a base it defends the French Revolution against Edmund Burke s attack in *Reflections on the Revolution in France* 1790 It was published in two parts in March 1791 and February 1792 From the part Mr Burke took in the American Revolution it was natural that I should consider him a friend to mankind and as our acquaintance commenced on that ground it would have been more agreeable to me to have had cause to continue in that opinion than to change it At the time Mr Burke made his violent speech last winter in the English Parliament against the French Revolution and the National Assembly I was in Paris

and had written to him but a short time before to inform him how prosperously matters were going on Soon after this I saw his advertisement of the Pamphlet he intended to publish As the attack was to be made in a language but little studied and less understood in France and as everything suffers by translation I promised some of the friends of the Revolution in that country that whenever Mr Burke s Pamphlet came forth I would answer it This appeared to me the more necessary to be done when I saw the flagrant misrepresentations which Mr Burke s Pamphlet contains and that while it is an outrageous abuse on the French Revolution and the principles of Liberty it is an imposition on the rest of the world Rights of Man Annotated Thomas Paine,2021-03-26 Rights of Man 1791 a book by Thomas Paine including 31 articles posits that popular political revolution is permissible when a government does not safeguard the natural rights of its people Using these points as a base it defends the French Revolution against Edmund Burke s attack in Reflections on the Revolution in France 1790 It was published in two parts in March 1791 and February 1792 Rights of Man (□□□) Thomas Paine,2011-03-15 Advocating equality meritocracy and social responsibility in plain language Thomas Paine galvanized tens of thousands of readers and changed the framework of political discourse with this text He was tried and convicted for sedition by the British government for publishing Rights of Man Part Two but his direct style and provocative ideas were hugely influential This edition situates Rights of Man within the discussion of the French Revolution in Britain and enables readers to understand the broader political debates of the 1790s Appendices include responses to the French Revolution Paine s response to the Proclamation that declared his writing seditious contemporary political philosophy by Richard Price and Edmund Burke and cartoons satirizing Paine and his views **Rights of Man By Thomas Paine (Fully Annotated Edition)** Thomas Paine,2021-05-11 Rights of Man 1791 a book by Thomas Paine including 31 articles posits that popular political revolution is permissible when a government does not safeguard the natural rights of its people Using these points as a base it defends the French Revolution against Edmund Burke s attack in Reflections on the Revolution in France 1790 It was published in two parts in March 1791 and February 1792 *Rights of Man Annotated* Najam Saqib,Thomas Paine,2021-06-15 Rights of Man 1791 a book by Thomas Paine including 31 articles posits that popular political revolution is permissible when a government does not safeguard the natural rights of its people Using these points as a base it defends the French Revolution against Edmund Burke s attack in Reflections on the Revolution in France 1790 It was published in two parts in March 1791 and February 1792 **Rights of Man (Chump Change Edition)** Thomas Paine,1791-03-16 Unabridged text of Rights of Man by Thomas Paine offered here for chump change Paine argues in this political pamphlet for a society ruled by the people and adds extra weight to his opinions through his footnotes and tables Paine was outlawed in Britain and escaped execution in France due to the power of his pen challenging authority in the plain language of the people A glimpse into early American life read Paine s full text here in this slim volume provided at an affordable price Table of Contents PREFACE TO THE ENGLISH EDITION 3 RIGHTS OF MAN 4 Part The First Being An Answer To Mr Burke s Attack On The French Revolution 4 Declaration Of The

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