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Revolutionary Era: Thomas Paine and Jonathan Boucher writings about the public debate in the colonies for and against leaving Great Britain

The American press not only widely covered all major speeches against the mother country, shaped public opinion, but also played an important role in the process of formation of the American nation. During these years, such talented publicists as James Otis, John Dickinson, Thomas Payne, Thomas Jefferson, Alexander Hamilton, Johan Boucher etc. came to American journalism.

No less important for characterizing the era of the work of another prominent figure in the American Revolution, Thomas Payne(Thomas Paine, 1737 - 1809). A native Englishman, Payne came to America at the age of 37 at the invitation of Franklin and there he actively joined the anti-colonial struggle. The pamphlets written by Payne during the War of Independence, “Common Sense” (1776) was very popular. They were addressed to a wide audience. Payne interpreted in detail the meaning of such abstract concepts as state, law, democracy, etc. He connected all general arguments with American reality, with specific events. Analyzing the political situation, Payne affirmed his point of view emotionally and sharply. His attacks on England were furious, sometimes even rude, and the glorification of America knew no bounds. At the same time, his works are logical, simple and intelligible in style. All this provided them with fame.

In 1787, Payne left for Europe, first to England, and in 1792 to revolutionary France. His works of this time “Human Rights” (1791 - 1792) and “The Age of Reason” (1794 - 1795) are distinguished by a truly revolutionary spirit. The pamphlet Human Rights was written in response to The Reflections on the French Revolution by the English philosopher Edmund Burke, who did not accept events in France. Refuting the arguments of Burke, Payne consistently defends the principles and principles of the revolution, reveals its causes.

The Age of Reason pamphlet is a well-reasoned and consistent criticism of orthodox religion. Payne proves the absurdity of many biblical texts, reveals their legendary character. Rationalistic scientific thinking leads the American enlightener to the conclusion that all "national church institutions" are "a human invention, designed to intimidate and enslave humanity, monopolize power and income." (203 ). The radicalism of Thomas Payne's views provoked the outrage of moderate Enlightenment figures in Europe and America. Returning to the United States in 1802, he found himself alone and died in poverty and obscurity.

Jonathan Boucher published his sermons he had addressed in America titled as, “A View of the Causes and Consequences of the American Revolution”.(203) This sermon is like a reason of revolution in his point of view and it s only base on Religious point of view. It is not wrong to say that he joined the American revolution with teachings of God or Christianity. He not only explained his point of view but also attached freedom with religion and God.

The development of fiction in America was constrained by the indifferent attitude of enlighteners towards it. Nevertheless, the revolutionary events and the formation of an independent state gave such a powerful impetus to the growth of national self-consciousness that at the end of the 18th century. begins the gradual formation of artistic tradition. Jonathan Boucher also had an expansionary view of the prevalence of classical antiquity in America.

At the other political figure of Jonathan Boucher, who lived in Virginia and Maryland which during own loyalist sermons come-moose keep ready a pair of charged pistols20 years . He openly called on delegates from south colonies in Congress to refuse to participate in the creation of a “wild republic of crazy Indian pendants ”, because this is a project in which only New England hostile vans southerners because of their religious affiliation.

Boucher's comments may be measured as impartially archetypal of the conformist Loyalist site in the direction of revolution and authority in the USA during 1775. They can also be measured illustrative of the opinions of statists on legitimate matters in any period. “Obedience to government is every man's duty, because it is every man's interest”.(202)

Jonathan Boucher directly address to Christians by saying that if they disobey to law it means they are disobeying to God. For him it is a great thing when governing powers are good , so people need to obey them and become happy because it is God ,who allow human freedom and peace. “God has been pleased to place us be mild and free”(202). Though embarrassing such consent may look to human of sincere and keen minds, the knowledge of God in having complete it our responsibility is obvious. But when there is change in human thoughts and behavior then what God told us or he is following disobedience.

Factual liberty, then, is a freedom to do all that is correct, and without any limitations from doing whatever that is erroneous. Thus far , we can say that any thing that makes one please comes under freedom, however freedom it itself restricted and limited a well. And then he explained it that freedom is constrained by law and these laws perform dual function. On one hand they provide ground and on another they support. So he supported religious point of view with the consequences of American revolution and give all credit to those who obey God and laws created by Good . For him the true means of freedom and happiness lies in following those rules.

Work cited

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