of early machines are reproduced from rare books. At the end of the book, “Selections for Further Reading,” arranged by category, give the interested reader ideas for further sources to explore.

Pittsburgh

Ruth Salisbury


Americans who know little about Thomas Paine should read David Freeman Hawke’s prize-winning biography, Paine, during 1976 as part of their bicentennial observance; Paine was a catalyst of the American Revolution.

First, we should explore the thirty-seven struggling background years of his life in England. Paine’s Quaker father and Church of England mother impoverished themselves to prepare their only child for a profession, but since he would not master Latin, they withdrew him from school at thirteen to learn his father’s trade, that of stay-maker — he hated it. Twice his father retrieved him from on board ships. Next, he became an exciseman. In their London strike, Paine had his first taste of leadership. However, he was dismissed from the excise service for neglecting his work—“stamping his rounds” without inventory. For awhile, he eked out a living by teaching school and tutoring. Paine’s first thirty-seven years must have been bitter ones.

Through a philosophical society to which he belonged, he met Benjamin Franklin, then colonial agent for Pennsylvania; when Paine told him of his desire to emigrate to the colonies, Franklin gave him letters of introduction to his son-in-law, Richard Bache in Philadelphia, and to his son William, royal governor of Virginia. Furthermore, Paine’s estranged wife gave him thirty-five pounds. As Hawke commented, “Franklin had turned on his relatives a man who had been a born loser.”

Paine contracted typhus on board ship. He would have died if the ship’s physician had not read Franklin’s letter of introduction and had not taken Paine ashore for care in Philadelphia.

Recovering from typhus, Paine took a room next door to Robert Aitken’s Quality Print Shop, and began to write for Aitken’s magazine. He watched for a chance to open his case against England. In the meantime, he probably frequented taverns, where men talked about their problems and their discontentment, and joined in the conversations, his arguments becoming more brilliant as his drinking increased.
After the Boston Tea Party and the first meeting of the Continental Congress, Paine's writings became bolder. He was now editor, writing over half of the articles. The magazine was now the most popular in America.

His magazine articles had tremendous influence, but far more successful was his pamphlet, *Common Sense*, read through all thirteen colonies, then reprinted by local printers. The change was remarkable. In 1775, only extreme radicals talked much about separation from England; in six months, only a few held out, and the colonies took a stance for war. "The rebellion was not a revolution," Paine wrote, "it was a crusade. The cause of America was the cause of all mankind."

Paine, an atheist, quoted scripture in *Common Sense*, as he did in his later writings, this time against monarchy. Over 150,000 copies were sold in one year. With his share of the profit, he bought mittens for soldiers in the Quebec expedition and for additional printed copies of the pamphlet. By midsummer, *Common Sense* had been translated into French, omitting the section on monarchy. Paine had become a family name, with a secure place as a propagandist for freedom; between 1776 and 1783 he wrote the *Crisis Papers*, which rallied inexperienced, poorly equipped and poorly fed soldiers. *Crisis No. 1* was requested by General Washington, portions to be read to his troops before printing. It was tremendously successful. Some phrases became slogans for victory.

Others sketched in the potential of America after the war. In *Crisis No. 15*, the last of the series, Paine evaluated his part in the founding of the Republic. His writing "was directed to conciliate the affections, unite the interests, and draw and keep the mind of the country together."

After the *Crisis Papers*, Paine still produced pamphlets but shifted his emphasis to books that would also influence England and Europe. The first book, called *The Rights of Man*, was read everywhere, but especially in the British Isles. Sales were astounding. The book sent into eclipse Edmund Burke's counterattempt to destroy revolution. The British government finally clamped down on the book, for men were banding together in alarming numbers for meetings and debate. Paine was barely able to make his passage to France, escaping arrest.

His next writing was an attack on the Bible and religion in general, called *The Age of Reason*, which aroused great anger in America and the British Isles.
Paine did much more than write pamphlets and books to help the American Revolution and to awaken the colonies and Europe to their rights. First, like many Americans interested in science, he experimented with saltpeter to make gunpowder. At the start of the Revolution, he became observer for Roberdeau's "Flying Camp" expedition to Perth Amboy, then was made field correspondent to Fort Lee for the Philadelphia press.

One of Paine's last official assignments was to accompany Henry Laurens to France to seek a loan for the colonies. Laurens was successful, the two men bringing back to Boston 2,500,000 livres, and proceeding under armed guard to Philadelphia. Somewhere along the way, they were informed of the victory at Yorktown; with the French money, the Bank of North America was founded.

After the war, Paine was almost penniless. Pennsylvania gave him 500 pounds; New York, a house and farm near New Rochelle; Congress contributed $3,000.

In a summation of Paine's war experiences, one must not forget his service as secretary to the Committee on Foreign Affairs. It was during this time that the Silas Deane scandal broke, with its gross mismanagement of a huge consignment of French military supplies for the Continental army and the private pocketing of much money. Congress was bitterly pro-Deane and anti-Deane and the pro-Deanes won. But Paine refused to believe in Deane's innocence — he had evidence of guilt. For his firm stand, Paine was subject to much public indignation. Paine became a recluse for two months; he devoted his time to writing an exposition of Deane's guilt based upon his memory of official papers.

Deane was found guilty; he went to England, then traveled on the continent, never to return to the colonies. British officers in New York City further substantiated Paine's exposition by printing in a newspaper some of Deane's letters, exposing him as a double agent. One hundred fifty years later, Deane's letters and reports were found in England.

Paine's relaxation seemed to be found in his workshop among his tools and experiments. His greatest experiment was the concept of a new kind of bridge, to be offered first to America. The completed model was a single arch, combining thirteen sections, with no piers. The colonies' prominent men and inventors visited Paine's workshop, and he received congratulations, but no one helped to find funds to build a bridge.
Paine's next step was to take the bridge model to England to receive the endorsement both of the Academy of Science, and of the Royal Academy. However, he obtained approval only from the Academy of Science.

Paine wanted to visit the Wilkinson Iron Works. He received a patent for the bridge only in September and Walker and Company agreed to construct a bridge span in Yorkshire.

While Paine was making headway with the bridge, he was making contacts with societies interested in the study and discussion of *The Rights of Man*. The government, alarmed, arrested printers and forbade owners to rent halls for meetings. Paine was tried for sedition, and barely escaped to France with the bridge model.

In 1792, he was made a French citizen and elected to the Assembly. Paine was repelled by the bloodiness of the revolution. His bluntness gained him enemies, his open dislike for Robespierre and Marat led to jail, where he lost his French citizenship and his parliamentary immunity. In 1802, he returned to America at the intervention of James Monroe.

When Paine landed, he found great changes. He had lost many friends through his *The Age of Reason*; now men were interested in peaceful pursuits, to make up for the war years. There was mutual dislike between Paine and almost all of the prominent Federalists.

Characteristically, Paine struck back through an open letter, in which he blasted the Federalists. Of John Adams he wrote, "Some thought of impeaching Adams, he of making fun of him." In a later letter, he attacked George Washington.

In his later years, Paine lived in three places: New Rochelle, New York; New York City, where he was popular with immigrant British workmen who oversupplied him with liquor; and also in Bordentown, New Jersey, where he was near his old-time friends, the Kirkbrides. Except for his Bordentown tavern friends and a few others, he was shunned. He was an alcoholic, dirty and powdered with snuff. He wrote constantly — nothing of real distinction. Many letters filled with suggestions were addressed to President Jefferson. Finally, he had a stroke, lingered in intense suffering, and died.

His contemporaries sometimes disparaged him, but "when the time came for a dispassionate statement on an issue others dared not touch, he rose to the occasion."

Paine also could take a long view on something and perceive the advantage for the future of the colonies. Once, he wanted to go to
Washington to persuade President Jefferson that the United States should serve as mediator between France and the black revolutionists on the island of Santo Domingo, who had proclaimed the Republic of Haiti; "Since the United States was their parent, she is now of the Western World." In this was a glimmer of the Monroe Doctrine.

Hawke points out that Paine saw more clearly than anyone else the uniqueness of American citizenship—that the state, by not supporting the national government, loses. "By his rank in the one, he is made secure in his neighbors, by the other, with the world. The one protects domestic safety and property from internal robberies, the other from privacy and invasion, and puts him on a rank with other nations."

Paine never realized his ambition of leaving Europe democratized, and must have been especially disappointed with the British Isles. As he at one time exclaimed, "A share in two revolutions is living to some purpose."

David Freeman Hawke lets Paine speak mainly through his writings; he agrees with Joel Barlow that Paine's "writings are his best life." In his approach to his subject, Hawke is sympathetic yet objectively balanced, at no time making Paine a plaster saint. His research is thorough, his book is absorbing.

Pittsburgh

FLORENCE C. McLAUGHLIN


That each generation is bound to rewrite history is a commonplace among historians. It is, however, rather unusual that one man should rewrite that history for several generations. Such has been the case with the history of United Methodism in Western Pennsylvania. Since his publication of Homestead Methodism in 1933, Wallace Guy Smeltzer has written and rewritten the church's regional history as changes within his own lifetime demanded reconceptions of the past. Born in 1900, Smeltzer is a graduate of Indiana State Normal School, Grove City College, and Western Theological Seminary. He was pastor to ten different Methodist congregations in the region during his active ministry from 1925 through 1965, and in World War II he served a tour of duty as a navy chaplain. In addition to Homestead Methodism, Smeltzer has published The Story of Methodism in the