

the Tea Party or the general questions of disobedience to law, loyalty to government, rights and obligations.

Paine's pamphlet appealed to a wide range of colonial opinion angered by England. But it caused some tremors in aristocrats like John Adams, who were with the patriot cause but wanted to make sure it didn't go too far in the direction of democracy. Paine had denounced the so-called balanced government of Lords and Commons as a deception, and called for single-chamber representative bodies where the people could be represented. Adams denounced Paine's plan as "so democratical, without any restraint or even an attempt at any equilibrium or counter-poise, that it must produce confusion and every evil work." Popular assemblies needed to be checked, Adams thought, because they were "productive of hasty results and absurd judgements."

Paine himself came out of "the lower orders" of England—a stay-maker, tax official, teacher, poor emigrant to America. He arrived in Philadelphia in 1774, when agitation against England was already strong in the colonies. The artisan mechanics of Philadelphia, along with journeymen, apprentices, and ordinary laborers, were forming into a politically conscious militia, "in general damn'd riff-raff—dirty, mutinous, and disaffected," as local aristocrats described them. By speaking plainly and strongly, he could represent those politically conscious lower-class people (he opposed property qualifications for voting in Pennsylvania). But his great concern seems to have been to speak for a middle group. "There is an extent of riches, as well as an extreme of poverty, which, by harrowing the circles of a man's acquaintance, lessens his opportunities of general knowledge."

Once the Revolution was under way, Paine more and more made it clear that he was not for the crowd action of lower-class people—like those militia who in 1779 attacked the house of James Wilson. Wilson was a Revolutionary leader who opposed price controls and wanted a more conservative government than was given by the Pennsylvania Constitution of 1776. Paine became an associate of one of the wealthiest men in Pennsylvania, Robert Morris, and a supporter of Morris's creation, the Bank of North America.

Later, during the controversy over adopting the Constitution, Paine would once again represent urban artisans, who favored a strong central government. He seemed to believe that such a government could represent some great common interest. In this sense, he lent himself perfectly to the myth of the Revolution—that it was on behalf of a united people.

The Declaration of Independence brought that myth to its peak of eloquence. Each harsher measure of British control—the Proclamation

of 1763 not allowing colonists to settle beyond the Appalachians, the Stamp Tax, the Townshend taxes, including the one on tea, the stationing of troops and the Boston Massacre, the closing of the port of Boston and the dissolution of the Massachusetts legislature—escalated colonial rebellion to the point of revolution. The colonists had responded with the Stamp Act Congress, the Sons of Liberty, the Committees of Correspondence, the Boston Tea Party, and finally, in 1774, the setting up of a Continental Congress—an illegal body, forerunner of a future independent government. It was after the military clash at Lexington and Concord in April 1775, between colonial Minutemen and British troops, that the Continental Congress decided on separation. They organized a small committee to draw up the Declaration of Independence, which Thomas Jefferson wrote. It was adopted by the Congress on July 2, and officially proclaimed July 4, 1776.

By this time there was already a powerful sentiment for independence. Resolutions adopted in North Carolina in May of 1776, and sent to the Continental Congress, declared independence of England, asserted that all British law was null and void, and urged military preparations. About the same time, the town of Malden, Massachusetts, responding to a request from the Massachusetts House of Representatives that all towns in the state declare their views on independence, had met in town meeting and unanimously called for independence: "... we therefore renounce with disdain our connexion with a kingdom of slaves; we bid a final adieu to Britain."

"When in the Course of human events, it becomes necessary for one people to dissolve the political bands ... they should declare the causes. . . ." This was the opening of the Declaration of Independence. Then, in its second paragraph, came the powerful philosophical statement:

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness. That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed, that whenever any Form of Government becomes destructive of these ends, it is the Right of the People to alter or to abolish it, and to institute new Government. . . .

It then went on to list grievances against the king, "a history of repeated injuries and usurpations, all having in direct object the establishment of an absolute Tyranny over these States." The list accused the

king of dissolving colonial governments, controlling judges, sending "swarms of Officers to harass our people," sending in armies of occupation, cutting off colonial trade with other parts of the world, taxing the colonists without their consent, and waging war against them, "transporting large Armies of foreign Mercenaries to compleat the works of death, desolation and tyranny."

All this, the language of popular control over governments, the right of rebellion and revolution, indignation at political tyranny, economic burdens, and military attacks, was language well suited to unite large numbers of colonists, and persuade even those who had grievances against one another to turn against England.

Some Americans were clearly omitted from this circle of united interest drawn by the Declaration of Independence: Indians, black slaves, women. Indeed, one paragraph of the Declaration charged the King with inciting slave rebellions and Indian attacks:

He has excited domestic insurrections amongst us, and has endeavoured to bring on the inhabitants of our frontiers, the merciless Indian Savages, whose known rule of warfare is an undistinguished destruction of all ages, sexes and conditions.

Twenty years before the Declaration, a proclamation of the legislature of Massachusetts of November 3, 1755, declared the Penobscot Indians "rebels, enemies and traitors" and provided a bounty: "For every scalp of a male Indian brought in . . . forty pounds. For every scalp of such female Indian or male Indian under the age of twelve years that shall be killed . . . twenty pounds. . . ."

Thomas Jefferson had written a paragraph of the Declaration accusing the King of transporting slaves from Africa to the colonies and "suppressing every legislative attempt to prohibit or to restrain this execrable commerce." This seemed to express moral indignation against slavery and the slave trade (Jefferson's personal distaste for slavery must be put alongside the fact that he owned hundreds of slaves to the day he died). Behind it was the growing fear among Virginians and some other southerners about the growing number of black slaves in the colonies (20 percent of the total population) and the threat of slave revolts as the number of slaves increased. Jefferson's paragraph was removed by the Continental Congress, because slaveholders themselves disagreed about the desirability of ending the slave trade. So even that gesture toward the black slave was omitted in the great manifesto of freedom of the American Revolution.

The use of the phrase "all men are created equal" was probably not a deliberate attempt to make a statement about women. It was just that women were beyond consideration as worthy of inclusion. They were politically invisible. Though practical needs gave women a certain authority in the home, on the farm, or in occupations like midwifery, they were simply overlooked in any consideration of political rights, any notions of civic equality.

To say that the Declaration of Independence, even by its own language, was limited to life, liberty, and happiness for white males is not to denounce the makers and signers of the Declaration for holding the ideas expected of privileged males of the eighteenth century. Reformers and radicals, looking discontentedly at history, are often accused of expecting too much from a past political epoch—and sometimes they do. But the point of noting those outside the arc of human rights in the Declaration is not, centuries late and pointlessly, to lay impossible moral burdens on that time. It is to try to understand the way in which the Declaration functioned to mobilize certain groups of Americans, ignoring others. Surely, inspirational language to create a secure consensus is still used, in our time, to cover up serious conflicts of interest in that consensus, and to cover up, also, the omission of large parts of the human race.

The philosophy of the Declaration, that government is set up by the people to secure their life, liberty, and happiness, and is to be overthrown when it no longer does that, is often traced to the ideas of John Locke, in his *Second Treatise on Government*. That was published in England in 1689, when the English were rebelling against tyrannical kings and setting up parliamentary government. The Declaration, like Locke's *Second Treatise*, talked about government and political rights, but ignored the existing inequalities in property. And how could people truly have equal rights, with stark differences in wealth?

Locke himself was a wealthy man, with investments in the silk trade and slave trade, income from loans and mortgages. He invested heavily in the first issue of the stock of the Bank of England, just a few years after he had written his *Second Treatise* as the classic statement of liberal democracy. As adviser to the Carolinas, he had suggested a government of slaveowners run by wealthy land barons.

Locke's statement of people's government was in support of a revolution in England for the free development of mercantile capitalism at home and abroad. Locke himself regretted that the labor of poor children "is generally lost to the public till they are twelve or fourteen years old" and suggested that all children over three, of families on

relief, should attend "working schools" so they would be "from infancy . . . inured to work."

The English revolutions of the seventeenth century brought representative government and opened up discussions of democracy. But, as the English historian Christopher Hill wrote in *The Puritan Revolution*: "The establishment of parliamentary supremacy, of the rule of law, no doubt mainly benefited the men of property." The kind of arbitrary taxation that threatened the security of property was overthrown, monopolies were ended to give more free reign to business, and sea power began to be used for an imperial policy abroad, including the conquest of Ireland. The Levellers and the Diggers, two political movements which wanted to carry equality into the economic sphere, were put down by the Revolution.

One can see the reality of Locke's nice phrases about representative government in the class divisions and conflicts in England that followed the Revolution that Locke supported. At the very time the American scene was becoming tense, in 1768, England was racked by riots and strikes—of coal heavers, saw mill workers, hatters, weavers, sailors—because of the high price of bread and the miserable wages. The *Annual Register* reviewed the events of the spring and summer of 1768:

A general dissatisfaction unhappily prevailed among several of the lower orders of the people. This ill temper, which was partly occasioned by the high price of provisions, and partly proceeded from other causes, too frequently manifested itself in acts of tumult and riot, which were productive of the most melancholy consequences.

"The people" who were, supposedly, at the heart of Locke's theory of people's sovereignty were defined by a British member of Parliament: "I don't mean the mob. . . . I mean the middling people of England, the manufacturer, the yeoman, the merchant, the country gentleman. . . ."

In America, too, the reality behind the words of the Declaration of Independence (issued in the same year as Adam Smith's capitalist manifesto, *The Wealth of Nations*) was that a rising class of important people needed to enlist on their side enough Americans to defeat England, without disturbing too much the relations of wealth and power that had developed over 150 years of colonial history. Indeed, 69 percent of the signers of the Declaration of Independence had held colonial office under England.

When the Declaration of Independence was read, with all its flaming radical language, from the town hall balcony in Boston, it was read by

Thomas Crafts, a member of the Loyal Nine group, conservatives who had opposed militant action against the British. Four days after the reading, the Boston Committee of Correspondence ordered the townsmen to show up on the Common for a military draft. The rich, it turned out, could avoid the draft by paying for substitutes; the poor had to serve. This led to rioting, and shouting: "Tyranny is Tyranny let it come from whom it may."