standardizes the letters of the alphabet, making them more accessible. Calligraphy implies a single author, and the product of the calligrapher is a singular document. Typography easily accommodates and assumes multiple authorship by merging many collaborators and edits into a seamless whole; type exists to produce multiple documents. Calligraphy is exclusive, elite, and vulnerable to loss or destruction; the calligraphic Declaration is now so faded that it is completely unreadable, more an image than a text. Typography is inherently plural and democratic. And because they are multiples, typeset texts are difficult to lose or destroy.

Collectivity is the essence of democracy. The Declaration was collective in audience, and content. Its authors worked collaboratively and as representatives of others. Its audience comprised inhabitants of 13 distinct colonies distributed over a wide area. Its content fused readers into a union of equals. Its form of identical typographic prints perfectly reflected this. To underscore the role of typographic publication, Congress included it among its alterations to the Declaration: "We therefore . . . solemnly *publish* and declare. . ."

This July 4, as in 1776, all Americans are in, equality with the Declaration. None of us will have access to the icon. But we all have equal access to the text. Through typography it remains it ubiquitous, readily available to every American. We can find it in our homes in encyclopedias and almanacs. It is in libraries and bookstores. And, of course, it can be printed endlessly from the Web.

In January 1776, an ordinary citizen published a pamphlet that turned the tide of public sentiment in favor of independence. Thomas Paine's "Common Sense," which sold 100,000, copies that year alone—the equivalent of 9 million copies in contemporary America—paved the way for Congress to act that summer. Today, with technology on our desks that would be the envy of John Dunlap, we can all join in the collective debate that is democracy. We are all typographers and printers.

— By Thomas Starr, appearing in the Boston *Globe*, June 29, 2003.

☆

HAVE YOU ever wondered what happened to the 56 men who signed the Declaration of Independence?

Five signers were captured by the British as traitors, and tortured before they died. Twelve had their homes ransacked and burned. Two lost their sons serving in the Revolutionary Army; another had two sons captured. Nine of the 56 fought and died from wounds or hardships of the Revolutionary War.

They signed and they pledged their lives, their fortunes, and their sacred honor. What kind of men were they?

Twenty-four were lawyers and jurists. Eleven were merchants, nine were farmers and large plantation owners; men of means, well educated. But they signed the Declaration of Independence knowing full well that the penalty would be death if they were captured.

Carter Braxton of Virginia, a wealthy planter and trader, saw his ships swept from the seas by the British Navy. He sold his home and properties to pay his debts, and died in rags.

Thomas McKeam was so hounded by the British that he was forced to move his family almost constantly. He served in the Congress without pay, and his family was kept in hiding. His possessions were taken from him, and poverty was his reward.

Vandals or soldiers looted the properties of **Dillery**, **Hall**, **Clymer**, **Walton**, **Gwinnett**, **Heyward**, **Ruttledge**, and **Middleton**.

At the battle of Yorktown, **Thomas Nelson, Jr.**, noted that the British General Cornwallis had taken over the Nelson home for his headquarters. He quietly urged General George Washington to open fire. The home was destroyed, and Nelson died bankrupt.

Francis Lewis had his home and properties destroyed. The enemy jailed his wife, and she died within a few months.

John Hart was driven from his wife's bedside as she was dying. Their 13 children fled for their lives. His fields and his gristmill were laid to waste. For more than a year he lived in forests and caves, returning home to find his wife dead and his children vanished. A few weeks later he died from exhaustion and a broken heart.

Norris and **Livingston** suffered similar fates. Such were the stories and sacrifices of the American Revolution. These were not wild-eyed, rabble-rousing ruffians. They were soft-spoken men of means and education. They had security, but they valued liberty more. Standing tall, straight, and unwavering, they pledged: "For the support of this declaration, with firm reliance on the protection of the divine providence, we mutually pledge to each other, our lives, our fortunes, and our sacred honor."

They gave you and me a free and independent America. The history books never told you a lot about what happened in the Revolutionary War. We didn't fight just the British. We were British subjects at that time and we fought our own government!

Some of us takes these liberties so much for granted, but we shouldn't. So, take a few minutes while enjoying your 4th of July holiday and silently thank these patriots. It's not much to ask for the price they paid. Remember: freedom is never free!

—Mark Bathum

THE REAL DECLARATION

Typography, not calligraphy, created America's founding document.

THIS WEEK, AS WE celebrate our country's independence, the Declaration of Independence itself is notably absent from the festivities. The National Archives is closed while the document's display is being renovated. Does it matter that we are unable to see it?
At a time when the United States is attempting to spread democracy abroad, the Declaration's promise of "life, liberty, and the pursuit of happiness" seems more important than ever. We uphold the iconic calligraphy on parchment as the very document that expresses the principles on which our country is based. But In fact, that document expresses something quite different.

In early June 1776, Thomas Jefferson, Benjamin Franklin, John Adams, Robert R. Livingston, and Robert Sherman were appointed by the Continental Congress to collectively prepare a declaration on independence. Jefferson composed the text. It was revised by committee members before being presented to Congress on June 28. Although the vote for independence took place on July 2nd the entire Congress then spent two days deleting a third of the text and making 39 additions and alterations. The text, completed on July 4, like the government of the country it founded, was a collective effort.

The manuscript, which must have been so heavily edited as to be almost indecipherable, was sent that day to a typographer, not a calligrapher. John Dunlap, printer to Congress, took on what was surely the most important overnight printing job in history. The "Dunlap prints" were sent to the colonies, where they were often reset in type and republished locally. No holiday is more specific about its date than "the Fourth." What we commemorate that day is the first complete assembly of the Declaration's words, in type.

The work of declaring independence throughout the 13 colonies was the work of either a Dunlap print or one of its typographic descendants. Within two weeks the typographic text had already been republished in 24 newspapers, including two in Boston on July 18. That same day at 1 p.m., the Declaration was proclaimed from the balcony of what is now the Old State House, an event reenacted each July 4th at 10 a.m.

The calligraphic document was created only afterward; it was ordered on July 19 and not completed and signed until August 2. In 1776, Congress used calligraphy as a formalizing medium to add legitimacy to its most important papers, a tradition left over from monarchy. Publishing in type, however, was the medium of democracy. It is contradictory, then, that symbol of our independence is the regal calligraphic document, rather than the humble, pluralistic Dunlap prints.

Calligraphy reveres the hand of the author idealizing handwriting, which is not uniformly legible to readers. Typography idealizes and