



# Before You Read

## from Resistance to Civil Government

### Points of View

In July 1846, Thoreau's stay at Walden Pond was interrupted by a night in jail. Thoreau was arrested because he refused on principle to pay a tax to the state. He refused to pay the tax because he was opposed to the U.S. war with Mexico, which he believed was an excuse to expand America's slave-holding territory. The police in Concord offered to pay the tax for Thoreau, but he refused that also. He was forced, therefore, to spend the night in jail. Thoreau might have spent more time there, except that someone, probably his aunt, paid the tax for him. This night in jail was the inspiration for the essay known as "Resistance to Civil Government" or "Civil Disobedience." Some people have suggested that the essay shows that Thoreau merely wanted to withdraw from life and all its hard questions. Others see Thoreau's action as the logical outcome of his beliefs. You will have to decide for yourself if Thoreau's position is admirable or not.

#### SKILLS FOCUS

#### Literary Skills

Analyze points of view on a topic.  
Understand paradox.



#### INTERNET

Vocabulary Practice

• More About Henry David Thoreau

Keyword: LE7 11-2

### Literary Focus

#### Paradox

A **paradox** is a statement that expresses the complexity of life by showing how opposing ideas can be both contradictory and true at the same time. When the poet Emily Dickinson wrote the line "Much Madness is divinest Sense" (page 404), she was expressing a paradox. William Shakespeare is expressing another paradox when he has one of his young lovers say, "Parting is such sweet sorrow." Paradox was one of Thoreau's favorite literary devices; look for it as you read his essay.

A **paradox** is a statement that appears to be self-contradictory but that actually reveals a kind of truth.

For more on *Paradox*, see the *Handbook of Literary and Historical Terms*.

### Vocabulary Development

**expedient** (ek·spē'dē·ənt) *n.*: convenience; means to an end.

**perverted** (pər·vɜrt'id) *v.*: misdirected; corrupted.

**posterity** (päs·ter'ə·tē) *n.*: generations to come.

**alacrity** (ə·lak'rə·tē) *n.*: promptness in responding; eagerness.

**inherent** (in·hir'ənt) *adj.*: inborn; built-in.

**eradication** (ē·rad'i·kā'shən) *n.*: utter destruction; obliteration.

**insurrection** (in'sə·rek'shən) *n.*: rebellion; revolt.

**penitent** (pen'i·tənt) *adj.*: sorry for doing wrong.

**effectual** (e·fek'chōō·əl) *adj.*: productive; efficient.

**impetuous** (im·pech'ōō·əs) *adj.*: impulsive.



I heartily accept the motto—"That government is best which governs least";<sup>1</sup> and I should like to see it acted up to more rapidly and systematically. Carried out, it finally amounts to this, which also I believe—"That government is best which governs not at all"; and

when men are prepared for it, that will be the kind of government which they will have. ❶ Government is at best but an expedient; but most governments are usually, and all governments are sometimes, inexpedient.

The objections which have been brought against a standing army, and they are many and weighty, and deserve to prevail, may also at last be brought against a standing government. The standing army is only an arm of the standing government. The government itself, which is only the mode which the people have chosen to execute their will, is equally liable to be abused and perverted before the people can act through it. Witness the present Mexican war, the work of comparatively a few individuals using the standing government as their tool; for, in the outset, the people would not have consented to this measure.<sup>2</sup> ❷

This American government—what is it but a tradition, though a recent one,

❶ Thoreau opens his essay with a radical **paradox**: "That government is best which governs not at all!"

❷ What does Thoreau mean?

❷ Thoreau uses **logic** in providing an example of the problems with government.

❸ What is the example?

endeavoring to transmit itself unimpaired to posterity, but each instant losing some of its integrity? It has not the vitality and force of a single living man; for a single man can bend it to his will. It is a sort of wooden gun to the people themselves; and, if ever they should use it in earnest as a real one against each other, it will surely split. But it is not the less necessary for this; for the people must have some complicated machinery or other, and hear its din, to satisfy that idea of government which they have. Governments show thus how successfully men can be imposed on, even impose on themselves, for their own advantage. It is excellent, we must all allow; yet this government never of itself furthered any enterprise, but by the alacrity with which it got out of its way. *It* does not keep the country free. *It* does not settle the West. *It* does not educate. ❸ The character inherent in the American people has done all that has been accomplished; and it would have done somewhat more, if the government had not sometimes got in its way. For government is an expedient by which men would fain<sup>3</sup> succeed in letting one another alone; and, as has been said, when it is most expedient, the governed are most let alone by it. Trade and commerce, if they were not made of India rubber, would never manage to bounce over the obstacles which legislators are continually putting in their way; and, if one

❸ Thoreau uses an **emotional appeal** in citing what the government does not do.

❹ What does government not do?

1. **That . . . least**: This statement, attributed to Thomas Jefferson, was the motto of the New York *Democratic Review*, which had published two of Thoreau's essays.

2. **this measure**: On May 9, 1846, President James K. Polk received word that Mexico had attacked U.S. troops. He then asked Congress to declare war, which it did on May 13. Some Americans, including Thoreau, thought the war was unjustified. Because Thoreau would not pay taxes to support the war, he went to jail.

3. **fain** *adv.*: archaic for "gladly; willingly."

### Vocabulary

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were to judge these men wholly by the effects of their actions, and not partly by their intentions, they would deserve to be classed and punished with those mischievous persons who put obstructions on the railroads.

But, to speak practically and as a citizen, unlike those who call themselves no-government men, I ask for, not at once no government, but *at once* a better government. Let every man make known what kind of government would command his respect, and that will be one step toward obtaining it.

After all, the practical reason why, when the power is once in the hands of the people, a majority are permitted, and for a long period continue, to rule, is not because they are most likely to be in the right, nor because this seems fairest to the minority, but because they are physically the strongest. But a government in which the majority rule in all cases cannot be based on justice, even as far as men understand it. Can there not be a government in which majorities do not virtually decide right and wrong, but conscience?—in which majorities decide only those questions to which the rule of expediency is applicable? Must the citizen ever for a moment, or in the least degree, resign his conscience to the legislator? Why has every man a conscience, then? I think that we should be men first, and subjects afterward. It is not desirable to cultivate a respect for the law, so much as for the right. The only obligation which I have a right to assume, is to do at any time what I think right. . . . ④

It is not a man's duty, as a matter of course, to devote himself to the eradication of any, even the most enormous wrong; he may still properly have other concerns to engage him; but it is his duty, at least, to wash his hands of it, and, if he gives it no thought longer, not to give it practically his support. If I devote myself to other pursuits and contemplations, I must first see, at least, that I

④ What conflict does Thoreau see between majority rule and individual conscience?

do not pursue them sitting upon another man's shoulders. I must get off him first, that he may pursue his contemplations too. See what gross inconsistency is tolerated. I have heard some of my townsmen say, "I should like to have them order me out to help put down an insurrection of the slaves, or to march to Mexico—see if I would go"; and yet these very men have each, directly by their allegiance, and so indirectly, at least, by their money, furnished a substitute. The soldier is applauded who refuses to serve in an unjust war by those who do not refuse to sustain the unjust government which makes the war; is applauded by those whose own act and authority he disregards and sets at naught; as if the State were penitent to that degree that it hired one to scourge it while it sinned, but not to that degree that it left off sinning for a moment. Thus, under the name of order and civil government, we are all made at last to pay homage to and support our own meanness. After the first blush of sin, comes its indifference and from immoral it becomes, as it were, *unmoral*, and not quite unnecessary to that life which we have made. . . . ⑤

I meet this American government, or its representative the State government, directly, and face to face, once a year, no more, in the person of its tax gatherer; this is the only mode in which a man situated as I am necessarily meets it; and it then says distinctly, Recognize me; and the simplest, the most effectual, and, in the present posture of affairs, the indispensablest mode of treating with it on this head, of expressing your

⑤ What ethical appeals does Thoreau make in this paragraph?

### Vocabulary

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little satisfaction with and love for it, is to deny it then. My civil neighbor, the tax gatherer, is the very man I have to deal with—for it is, after all, with men and not with parchment that I quarrel—and he has voluntarily chosen to be an agent of the government. How shall he ever know well what he is and does as an officer of the government, or as a man, until he is obliged to consider whether he shall treat me, his neighbor, for whom he has respect, as a neighbor and well-disposed man, or as a maniac and disturber of the peace, and see if he can get over this obstruction to his neighborliness without a ruder and more impetuous thought or speech corresponding with his action? I know this well, that if one thousand, if one hundred, if ten men whom I could name—if ten *honest* men only—aye, if *one* HONEST man, in this State of Massachusetts, *ceasing to hold slaves*, were actually to withdraw from this copartnership, and be locked up in the county jail therefor, it would be the abolition of slavery in America. For it matters not how small the beginning may seem to be: What is once well done is done forever. . . . ⑥

I have paid no poll tax<sup>4</sup> for six years. I was put into a jail once on this account, for one night; and, as I stood considering the walls of solid stone, two or three feet thick, the door of wood and iron, a foot thick, and the iron grating which strained the light, I could not help being struck with the foolishness of that institution which treated me as if I were mere flesh and blood and bones, to be locked up. I wondered that it should have concluded at length that this was the best use it could put me to, and had never thought to avail itself of my

4. **poll tax:** fee some states and localities required from each citizen as a qualification for voting. It is now considered unconstitutional in the United States to charge such a tax.

⑥ **What emotional appeal** does Thoreau make in this paragraph? Do you think he is correct about one person being able to change the system?

services in some way. I saw that, if there was a wall of stone between me and my townsmen, there was a still more difficult one to climb or break through, before they could get to be as free as I was. I did not for a moment feel confined, and the walls seemed a great waste of stone and mortar. I felt as if I alone of all my townsmen had paid my tax. They plainly did not know how to treat me, but behaved like persons who are underbred. In every threat and in every compliment there was a blunder; for they thought that my chief desire was to stand the other side of that stone wall. I could not but smile to see how industriously they locked the door on my meditations, which followed them out again without let or hindrance, and *they* were really all that was dangerous. As they could not reach me, they had resolved to punish my body; just as boys, if they cannot come at some person against whom they have a spite, will abuse his dog. I saw that the State was half-witted, that it was timid as a lone woman with her silver spoons, and that it did not know its friends from its foes, and I lost all my remaining respect for it, and pitied it. . . . ⑦

The night in prison was novel and interesting enough. The prisoners in their shirt sleeves were enjoying a chat and the evening air in the doorway, when I entered. But the jailer said, "Come, boys, it is time to lock up"; and so they dispersed, and I heard the sound of their steps returning into the hollow apartments. My roommate was introduced to me by the jailer, as "a first-rate fellow and a clever man." When the door was locked, he showed me where to hang my hat, and how he managed matters there. The rooms were white-

⑦ **Why might** Thoreau include this **anecdote** about the boys and the dog? What is the purpose of the comparison of the state to a woman with her silver spoons?

### Vocabulary

**impetuous** (im·pech'ōō·əs) *adj.*: impulsive.

washed once a month; and this one, at least, was the whitest, most simply furnished, and probably the neatest apartment in the town. He naturally wanted to know where I came from, and what brought me there; and, when I had told him, I asked him in my turn how he came there, presuming him to be an honest man, of course; and, as the world goes, I believe he was. "Why," said he, "they accuse me of burning a barn; but I never did it." As near as I could discover, he had probably gone to bed in a barn when drunk, and smoked his pipe there; and so a barn was burnt. He had the reputation of being a clever man, had been there some three months waiting for his trial to come on, and would have to wait as much longer; but he was quite domesticated and contented, since he got his board for nothing, and thought that he was well treated.

He occupied one window, and I the other; and I saw, that, if one stayed there long, his principal business would be to look out the window. I had soon read all the tracts that were left there, and examined where former prisoners had broken out, and where a grate had been sawed off, and heard the history of the various occupants of that room; for I found that even here there was a history and a gossip which never circulated beyond the walls of the jail. Probably this is the only house in the town where verses are composed, which are afterward printed in a circular form, but not published. I was shown quite a long list of verses which were composed by some young men who had been detected in an attempt to escape, who avenged themselves by singing them.



I pumped my fellow prisoner as dry as I could, for fear I should never see him again; but at length he showed me which was my bed, and left me to blow out the lamp.

It was like traveling into a far country, such as I had never expected to behold, to lie there for one night. It seemed to me that I never had heard the town clock strike before, nor the evening sounds of the village; for we slept with the windows open, which were inside the grat-

ing. It was to see my native village in the light of the middle ages, and our Concord was turned into a Rhine stream, and visions of knights and castles passed before me. They were the voices of old burghers that I heard in the streets. I was an involuntary spectator and auditor of whatever was done and said in the kitchen of the adjacent village inn—a wholly new and rare experience to me. It was a closer view of my native town. I was fairly inside of it. I never had seen its institutions before. This is one of its peculiar institutions; for it is a shire town.<sup>5</sup> I began to comprehend what its inhabitants were about. <sup>8</sup>

In the morning, our breakfasts were put through the hole in the door, in small oblong square tin pans, made to fit, and holding a pint of chocolate, with brown bread, and an iron spoon. When they called for the vessels again, I was green enough to return what bread I had left; but my comrade seized it, and said that I should lay that up for lunch or dinner. Soon after, he was let out to work at haying in a neighboring field, whither he went every day, and would not be back till noon; so he bade me good day, saying that he doubted if he should see me again.

When I came out of prison—for someone interfered, and paid the tax—I did not perceive that great changes had taken place on the common, such as he observed who went in a youth, and emerged a tottering and gray-headed man; and yet a change had to my eyes come over the scene—the town, and State, and country—greater than any that mere time could effect. I saw yet more distinctly the State in which I lived. I saw to what extent the people among whom I lived could be trusted as good neighbors and friends; that their friendship was for summer

  
<sup>8</sup>  
 To what does  
Thoreau compare  
his night in jail? How  
does he explain his  
unusual comparison?

5. shire town: town where a court sits, like a county seat.



weather only; that they did not greatly purpose to do right; that they were a distinct race from me by their prejudices and superstitions, as the Chinamen and Malays are; that, in their sacrifices to humanity, they ran no risks, not even to their property; that, after all, they were not so noble but they treated the thief as he had treated them, and hoped, by a certain outward observance and a few prayers, and by walking in a particular straight though useless path from time to time, to save their souls. This may be to judge my neighbors harshly; for I believe that most of them are not aware that they have such an institution as the jail in their village. ⑨

⑨ Why does Thoreau criticize his neighbors so harshly?

It was formerly the custom in our village, when a poor debtor came out of jail, for his acquaintances to salute him, looking through their fingers, which were crossed to represent the grating of a jail window, "How do ye do?" My neighbors did not thus salute me, but first looked at me, and then at one another, as if I had returned from a long journey. I was put into jail as I was going to the shoemaker's to get a shoe which was mended. When I was let out the next morning, I proceeded to finish my errand, and, having put on my mended shoe, joined a huckleberry party, who were impatient to put themselves under my conduct; and in half an hour—for the horse was soon tackled<sup>6</sup>—was in the midst of a huckleberry field, on one of our highest hills, two miles off; and then the State was nowhere to be seen.

6. tackled v.: harnessed.

This is the whole history of "My Prisons." . . . The authority of government, even such as I am willing to submit to—for I will cheerfully obey those who know and can do better than I, and in many things even those who neither know nor can do so well—is still an impure one: To be strictly just, it must have the sanction and consent of the governed. It can have no pure right over my person and property but what I concede to it. The progress from an absolute to a limited monarchy, from a limited monarchy to a democracy, is a progress toward a true respect for the individual. Is a democracy, such as we know it, the last improvement possible in government? Is it not possible to take a step further toward recognizing and organizing the rights of man? There will never be a really free and enlightened State, until the State comes to recognize the individual as a higher and independent power, from which all its own power and authority are derived, and treats him accordingly. I please myself with imagining a State at last which can afford to be just to all men, and to treat the individual with respect as a neighbor; which even would not think it inconsistent with its own repose, if a few were to live aloof from it, not meddling with it, nor embraced by it, who fulfilled all the duties of neighbors and fellow men. A State which bore this kind of fruit, and suffered it to drop off as fast as it ripened, would prepare the way for a still more perfect and glorious State, which also I have imagined, but not yet anywhere seen. ⑩ ■

⑩ Thoreau sums up his political ideas about ideal government. What does he envision as a truly just government?





SPEECH



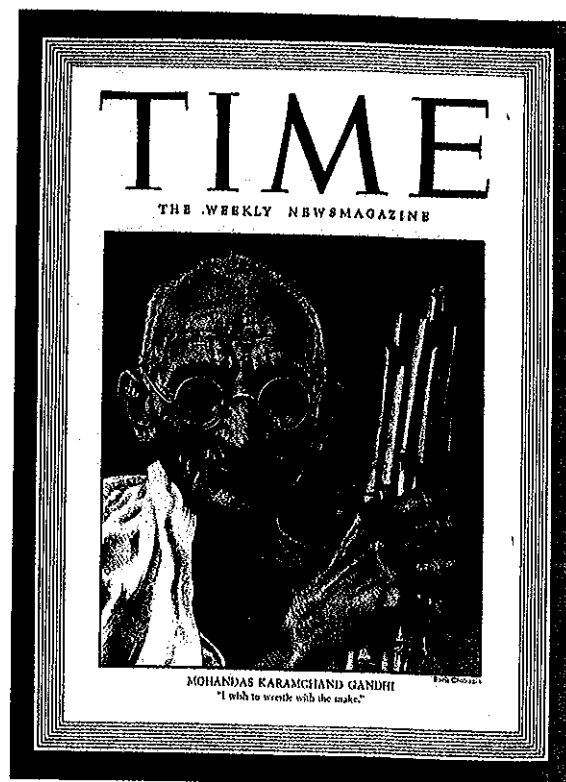
## from On Nonviolent Resistance

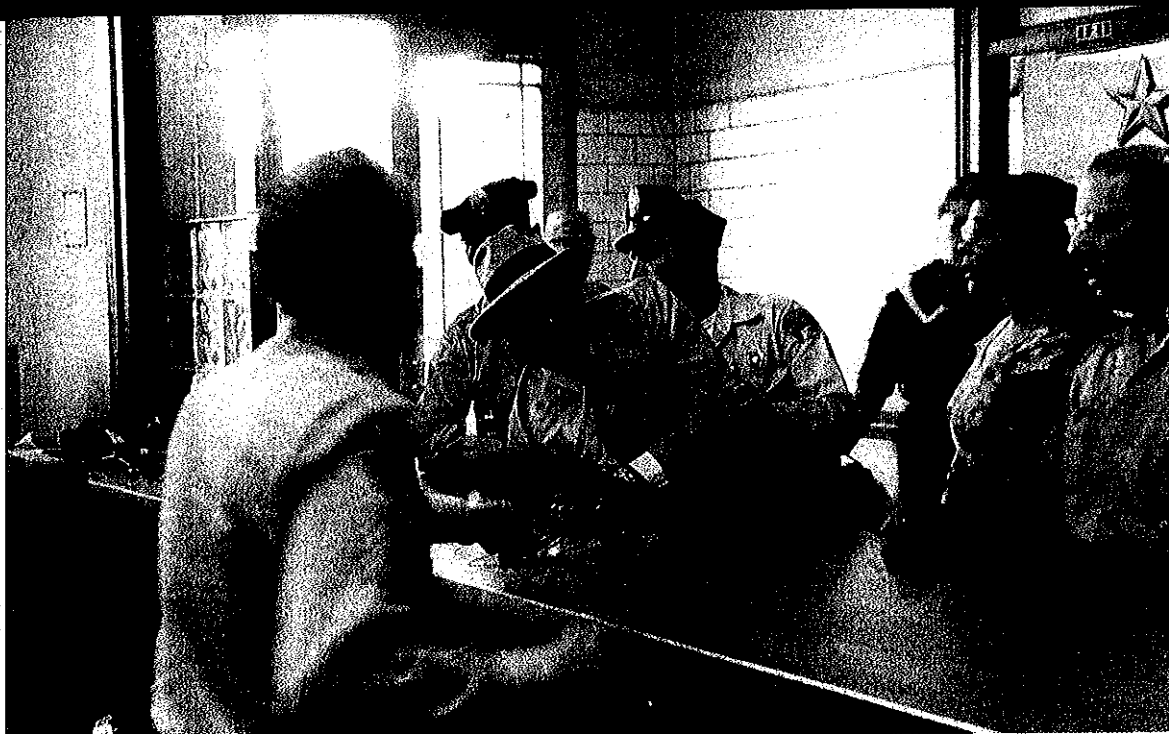
Mohandas K. Gandhi

There are two ways of countering injustice. One way is to smash the head of the man who perpetrates injustice and to get your own head smashed in the process. All strong people in the world adopt this course. Everywhere wars are fought and millions of people are killed. The consequence is not the progress of a nation but its decline. . . . Pride makes a victorious nation bad-tempered. It falls into luxurious ways of living. Then for a time, it may be conceded, peace prevails. But after a short while, it comes more and more to be realized that the seeds of war have not been destroyed but have become a thousand times more nourished and mighty. No country has ever become, or will ever become, happy through victory in war. A nation does not rise that way; it only falls further. In fact, what comes to it is defeat, not victory. And if, perchance, either our act or our purpose was ill-conceived, it brings disaster to both belligerents.

But through the other method of combating injustice, we alone suffer the consequences of our mistakes, and the other side is wholly spared. This other method is *satyagraha*. One who resorts to it does not have to break another's head; he may merely have his own head broken. He has to be prepared to die himself suffering all the pain. In opposing the atrocious laws of the Government of South Africa, it was this method that we adopted. We made it clear to the said Government that we would never bow to its outrageous laws. No clapping is possible without two hands to do it, and no quarrel without two persons to make it. Similarly, no State is possible without two entities, the rulers and the ruled. You are our sovereign, our Gov-

ernment, only so long as we consider ourselves your subjects. When we are not subjects, you are not the sovereign either. So long as it is your endeavor to control us with justice and love, we will let you to do so. But if you wish to strike at us from behind, we cannot permit it. Whatever you do in other matters, you will have to ask our opinion about the laws that concern us. If you make laws to keep us suppressed in a wrongful manner and without taking us into confidence, these laws will merely adorn the statute books. We will never obey them. Award us for it what punishment you like; we will put up with it. Send us to prison and we will live there as in a paradise. Ask us to mount the scaffold and we will do so laughing. Shower what sufferings you like upon us; we will calmly endure all and not hurt a hair of your body. We will gladly die and will not so much as touch you. But so long as there is yet life in these our bones, we will never comply with your arbitrary laws.





Martin Luther King, Jr., being booked for loitering as his stunned wife, Coretta, looks on (1958).

## Points of View

### Before You Read

Martin Luther King, Jr., the brilliant and eloquent leader of the U.S. civil rights movement in the 1960s, was inspired by the ideas of both Thoreau and Gandhi. King's courageous commitment to nonviolence and passive resistance captured the attention and respect of the nation. In April 1963, he led a campaign in Birmingham, Alabama, to end racial segregation at lunch counters and

discrimination in hiring. While King and his supporters were on a peaceful march toward city hall, the police turned fire hoses on them and then arrested them. On April 16, 1963, while serving his sentence for marching without a permit, King wrote this open letter explaining his philosophy of nonviolent resistance.

### OPEN LETTER

## from Letter from Birmingham City Jail

Martin Luther King, Jr.

**Y**ou express a great deal of anxiety over our willingness to break laws. This is certainly a legitimate concern. Since we so diligently urge people to obey the Supreme Court's decision of 1954 outlawing segregation in the public

schools, it is rather strange and paradoxical to find us consciously breaking laws. One may well ask, "How can you advocate breaking some laws and obeying others?" The answer is found in the fact that there are two types of laws: there are







just and there are unjust laws. I would agree with Saint Augustine that "An unjust law is no law at all."

Now what is the difference between the two? How does one determine when a law is just or unjust? A just law is a man-made code that squares with the moral law or the law of God. An unjust law is a code that is out of harmony with the moral law. . . .

An unjust law is a code inflicted upon a minority which that minority had no part in enacting or creating because they did not have the unhampered right to vote. Who can say that the legislature of Alabama which set up the segregation laws was democratically elected? Throughout the state of Alabama all types of conniving methods are used to prevent Negroes from becoming registered voters and there are some counties without a single Negro registered to vote despite the fact that the Negro constitutes a majority of the population. Can any law set up in such a state be considered democratically structured?

These are just a few examples of unjust and just laws. There are some instances when a law is just on its face and unjust in its application. For instance, I was arrested Friday on a charge of parading without a permit. Now there is nothing wrong with an ordinance which requires a permit for a parade, but when the ordinance is used to preserve segregation and to deny citizens the First Amendment privilege of peaceful assembly and peaceful protest, then it becomes unjust.

I hope you can see the distinction I am trying



Martin Luther King, Jr., in Birmingham City Jail, November 3, 1963.

to point out. In no sense do I advocate evading or defying the law as the rabid segregationist would do. This would lead to anarchy. One who breaks an unjust law must do it *openly, lovingly* (not hatefully as the white mothers did in New Orleans when they were seen on television screaming, "nigger, nigger, nigger"), and with a willingness to accept the penalty. I submit that an individual who breaks a law that conscience tells him is unjust, and willingly accepts the penalty by staying in jail to arouse the conscience of the community over its injustice, is in reality expressing the very highest respect for law.