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THE POLITICS OF CIVIL DISOBEDIENCE

"O! ye that love mankind!
Ye that dare oppose,
not only the tyranny but the tyrant,
stand forth!"

- Thomas Paine, *Common Sense*

I. PROEM

Supported by the Democrat Party and the news media in the United States of America and worldwide, which is more aptly referred to as the *lamestream media*, the summer of 2020 was a *Summer of Love* with so-called lamestream media accolades of peaceful protests and lawful civil disobedience. The main participants were/are the Black Lives Matter Movement and the Antifa (Anti-fascist) organization. Black Lives Matter is a Marxist organization, and Antifa is a group supporting Communism. Therefore, there is no difference between the two groupings of anti-American dissidents. Both are nothing more than organized, domestic terrorist organizations financed by the multi-billionaire George Soros and his mafooch, Gara LaMarche, a Columbia University graduate who allocates the millions going to anti-American and anti-Trump terrorist organizations.¹ Their goal is the destruction of the United States of America. The activists they are supporting are continually demonstrating *peacefully* by

¹ Read *George Soros, 89, is still on a quest to destroy America* and the links therein at <https://www.washingtontimes.com/news/2020/jan/25/george-soros-89-still-quest-destroy-america/>, accessed on 12 September 2020.

There is no doubt that George Soros is financing the Black Lives Matter Movement and Antifa. Consult http://thecompleteobamatimeline.com/uploads/3/4/8/7/34872825/hate_matters2.pdf. See also <https://www.lifesitenews.com/news/are-riots-that-are-tearing-us-cities-to-pieces-part-of-soros-masterplan-to-take-down-trump>, <https://stateofthenation.co/?p=24282>, <https://democracyalliance.org/from-the-president/white-supremacist-killings-must-stop-we-all-must-do-more/>, <https://www.libertynation.com/who-is-financing-the-traveling-rioters/>; and <https://nationalsecurity.news/2020-08-05-fbi-opened-investigations-on-antifa-domestic-terrorism.html>.

- setting fire to private and public buildings,
- firing and destroying parked cars,
- tearing down and destroying monuments and memorials,
- destroying American heritage and cultural symbols,
- committing murder (even of children and babies²),
- destroying private businesses, regardless of whether or not the owner is White or Black or Hispanic,
- blinding people with laser beams,
- raping women who get in the way of their peaceful protests,
- degrading sports in every manner possible.

Is it not a solace to know that Communists always get away with such activities because their propaganda machine is tuned to the dumbed-downed believers and contends that Communism's goal is the betterment of society? And the lamestream media supports them!

In light of the claim that the Summer of Love 2020³ is concerned with civil disobedience, the fact is that civil disobedience is something more than pure terror and destruction. Every activist-mob-member snowflake, every activist mob-member-grown-up-mother's-child sympathizer of demonstrating, and every member of the Democrat Party MOB of the *Summer of Love*, including Sleepy Joe Biden and Kamala Lady-of-Anytime-Anywhere-with-Anyone Harris,⁴ can store the contents of the present

All links were accessed on 11 September 2020. Gara LaMarche is a mafooch, a henchman, who, like George Soros, has little regard for ethics and morals.

² <https://thefederalist.com/2020/07/06/grieving-families-of-killed-children-call-on-black-lives-matter-to-address-community-violence/>, accessed on 10 September 2020.

³ <https://nypost.com/2020/06/12/trump-rips-seattle-mayor-for-summer-of-love-protest-zone/>, accessed on 10 September 2020.

⁴ The felony committed by Barack Hussein Obama with the support of the Democrat Party and the lamestream media when he became a non-natural-born-citizen candidate for the Presidency of the United States of America is being committed again by Kamala Harris and the Democrat Party because she is not a natural born citizen according to Article 2, Section 1 of the *Constitution for the United States of America*. Such an action by Kamala Harris that is supported by Joe Biden and the Democrat Party, as well as the lamestream media once more, is proof that none of them have an allegiance to the highest law of the land. They are committing a crime against the American *Constitution* and the American electorate. Consult <http://stateofthenation.co/?p=24312> and <http://stateofthenation.co/?p=24303>, accessed on 11 September 2020.

essay in the void between their ears. There is plenty of space! Perhaps they will learn something, although it will take a brain with active gray cells to comprehend the logic of what appears below.

THE SUBSTANCE

The substance of this essay titled THE POLITICS OF CIVIL DISOBEDIENCE is the relationship of the individual to the power of the State in *Resistance to Civil Government (On the duty of) Civil Disobedience* by Henry David Thoreau (1817-1862). It is divided into five parts. Part I is the above proem. Part II of the substance presents a capsuled explanation of the doctrine of civil disobedience and provides an overview of relevant background information. Part III of the substance deals with civil disobedience in terms of the relationship the individual citizen has to the power of government. Part IV of the essay is a concluding assessment of the lessons which the doctrine teaches. Part V, an epilogue, brings the first four parts into the present.

The exposition is underscored by appropriate quotations from a myriad of Thoreau's works. This study maintains that the lessons learned from civil disobedience are as pertinent to today's political landscape as they were to the political life in the United States of America when Thoreau formulated them one hundred and seventy-two years ago.

II. THE DOCTRINE OF CIVIL DISOBEDIENCE

Civil disobedience⁵ is essentially a personal action against a law and an acceptance of punishment by the legal authorities if the civil disobedient believes that the law he is disobeying is ethically and morally unjust. Civil disobedience was non-existent in ancient times. Any similar values showed themselves as only anti-war movements and were conducted by intellectuals out of a concern for humanity. In

⁵ For a very thorough presentation of the concept of civil disobedience with all of its ramifications the reader is referred to Professor Wilhelm Emil Mfhlmann's *Pacifism and Nonviolent Movements* in the *Encyclopaedia Britannica*, Chicago: University of Chicago Press and Encyclopaedia Britannica, 1976, Vol., 13, pp. 845-853; and to Professor John Rawls' *A Theory of Justice*, Cambridge, Massachusetts: The Belknap Press of Harvard University Press, 1971, particularly chapter VI, *Duty and Obligation*.

classical antiquity, the political situation in which civil disobedience (at that time understood within the connotations of the word *revolution*) might occur was described by Aristotle (384-322 BC) as such:

"Democracy, for example, arises out of the notion that those who are equal in any respect are equal in all respects; because men are equally free, they claim to be absolutely equal... (and therefore revolution results) ... whenever their share in government does not accord with their preconceived ideas"6

In the political diction of today's world, we usually refer to the action by using the expression *passive resistance*. The meaning of this term was best expressed by Jesus Christ when he said:

"But I say unto you, That ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compell thee to go a mile, go with him twain."7

Inherent in the act of civil disobedience are six essential points that deserve emphasis. They are:

1. The act of civil disobedience is a crime.
2. The person who commits the act considers himself obligated by a higher morality, a supra-legal principle, to break the existing law.
3. By breaking a specific law the civil disobedient does not imply that there is necessarily a rejection of the government system as a whole.
4. By submitting to punishment under the law, the civil disobedient hopes to set a moral example for his fellow man, but does not necessarily desire to be considered a martyr for the cause.

⁶ See Aristotle, *Politics*, Book V, in *Great Books of the Western World*, Chicago: University of Chicago Press and Encyclopaedia Britannica, 1975, Vol., 9, p. 502.

⁷ *The Holy Bible*, The King James Version, Philadelphia, Penn.: The National Bible Press, Gideon Edition, no year, St. Matthew, 5: 39-41.

5. The act is non-violent in nature.

6. The act is designed to test the legality of the law; i.e., in the United States of America, it is usually thought of as being designed to test the constitutionality of the law.

In the United States of America, there is some constitutional uncertainty of civil disobedience being a duty, let alone a right, even though it received some legal sanction in a United States Supreme Court decision in 1945. In its ruling the Court stated:

"The victory for freedom of thought recorded in our *Bill of Rights* recognizes that in the domain of conscience, there is a moral power higher than the State. Throughout the ages, men have suffered death rather than subordinate their allegiance to God to the authority of the State."⁸

With this adjudication, however, civil disobedience was not given *carte blanche* status. Each case must be tried on its own merits. Even this does not guarantee that the United States Supreme Court will assent to hearing the case once it has gone through the maze of the judicial system. The achievement of moral justice is a long and uncomfortable journey, indeed.

Those who altercate for civil disobedience argue that since the *Declaration of Independence* is the theoretical starting point of the *Constitution for the United States of America*, civil disobedience is implicitly and interpretatively guaranteed by the *Constitution*.⁹ This, of course, is totally in line with the political philosophy of Thomas Jefferson (1743-1826, President 1801-1809), who carried the doctrine to its political extreme by saying that men are born with certain unalienable rights, and

⁸ Quoted in Robert B. Downs, *Books that Changed America*, New York: The Macmillan Company, 1970, p. 88.

⁹ The correct title is *Constitution for the United States of America* and not *Constitution of the United States of America*. There is a universe of difference in the two meanings. Consult <http://thecompleteobamatimeline.com/uploads/3/4/8/7/34872825/theconstitutionfortheunitedstatesofamerica.pdf>, accessed on 12 September 2020.

"Whenever any Form of Government becomes destructive of these ends it is the Right of the People to alter or abolish it, and to institute a new Government" ¹⁰

And in a letter to Abigail Adams, dated February 22, 1787, Jefferson explicitly stated his wish that, in definite instances, resistance to the government should never die.

"The Spirit of Resistance to Government is so valuable on certain occasions that I wish it to be always kept alive." ¹¹

It should be noted that Jefferson received his ideas concerning resistance from the English political philosopher John Locke (1632-1704), who in his treatise *Concerning Civil Government* (1689/1690) had written that

"... there still remains in the people a supreme power to remove or alter the legislature, when they find the legislative act contrary to the trust imposed in them." ¹²

Therefore,

"when the body of the people, or any single man, are deprived of their rights, or are under the exercise of a power without right, having no equal on earth, they have a liberty to appeal to Heaven whenever they judge the cause to be of sufficient moment." ¹³

Furthermore, he stated that it is a fundamental, natural right. It is in man's nature and sanctioned by God,

¹⁰ Thomas Jefferson, *The Declaration of Independence*, in *Great Books of the Western World*, Vol., 43, p. 1. I have kept the capitalization of nouns as it appears in the original text.

¹¹ Thomas Jefferson, *Letter to Abigail Adams*, 22 February 1787 in Paul Leicester Ford, editor, *The Writings of Thomas Jefferson*, New York: G.P. Putnam's Sons, 1904, Federal Edition, Vol., V, p. 263.

¹² John Locke, *Concerning Civil Government*, *Great Books of the Western World*, Vol., 35, p. 54. The original title is *An Essay Concerning the True Original, Extent and End of Civil Government*.

¹³ *Ibid.*, p. 64. The reader's attention is brought to the fact that the "appeal to Heaven" is a euphemism for civil disobedience, indeed, for revolution, since Locke's theory struck at the foundation of the power structure of the time – the Divine Right of Kings.

"... God and Nature never allowing a man so to abandon himself as to neglect his own preservation."¹⁴

The argument contra civil disobedience is somewhat weaker, but no less important, and says essentially that the *Constitution for the United States of America*, not the *Declaration of Independence*, is the supreme law of the land. Truly enough, the *Constitution* does receive its initiative from the *Declaration of Independence*. Still, the Founding Fathers, the argument continues, did not intend that the government which they were establishing should constantly receive disobedience and resistance from its citizens when issues of politics did not coincide with their conception of the world as it is and as it should be.

The Founding Fathers considered that the masses of people were just too ignorant to decide matters of national policy. Hence the United States of America is not a democracy but a republic form of government by representation. Therefore, any action not guaranteed by the *Constitution* that goes against national policy and breaks the law of the *Constitution* is considered as anti- or un-American, and an offense punishable by law. These are the two lines of reasoning on the legality of civil disobedience presently in existence in America.

It is an interesting historical fact that even the clauses of the *Constitution* guaranteeing freedom of speech and freedom of the press were not enough to stop American Information Service Libraries and many other public libraries in the United States, particularly those supported by government funds, from removing some of Henry David Thoreau's writings, particularly *Civil Disobedience* from their shelves, reading lists, and card catalogues in the 1950s. This was a result of a congressional inquiry into communist activities in the United States. Blacklisted by Senator Joseph McCarthy (1908-1957), the treatise was considered seditious towards the government of the United States.

In the first half-century after American independence, the metaphysic concept of Jeremy Bentham (1747-1832), the English utilitarian philosopher, was widely known, and to a certain extent, accepted in the English speaking world. His position expresses the pre-Thoreau concept of civil disobedience clearly. Bentham contended that a

¹⁴ Ibid.

government exists to provide the greatest good to the greatest number of citizens. It does this by enacting or not enacting legislation. He stated that just as the government could not be indifferent about its immediate future, men could not be indifferent about their happiness. And so when government did not carry out what it was intended to do, it was morally

"allowable to, if not incumbent upon, every man, as well as on the score of duty as of interest, to enter into measures of resistance ... when ... the probable mischief of resistance (speaking with respect of the community in general) appear less to him than the probable mischief of obedience."¹⁵

Indeed, in the end, a revolt would probably be of less damage to the State than submitting to tyranny would be.

Bentham's philosophical successor in developing the theory is America's philosophical anarchist¹⁶ Henry David Thoreau. Although the idea of civil disobedience has its roots deep in western political antiquity, it is Thoreau to whom we owe our present understanding of the doctrine. It is him to whom we are grateful and to whom

¹⁵ Jeremy Bentham, *A Fragment on Government*, edited by Wilfried Harrison, Oxford: Basil Blackwell, 1960, p. 93.

¹⁶ See Walter Harding, *The Selected Works of Thoreau*, Boston: Houghton Mifflin, 1975, p. 774. Harding does not go into any detail concerning the definition of anarchy. By use of the term anarchist I mean one who advocates a condition which is, according to the Greek origin of the word, *without a ruler*, i.e., *an - (without) and arkhos - (ruler)*, *no one person stands in a position of power over another, a condition where no one prevails so as to put anyone under coercive control or authority*. This meaning of anarchist is much different from that ascribed to by conventional political thought and fits Thoreau's political mind well.

What is meant here is that social order and justice without the intervention of external authority can be maintained by individuals. It is based on the premise that joint, voluntary action will provide for social order and justice when certain vital conditions exist. This definition does not fall under the present-day meaning that anarchy is chaos and terror. On the contrary, it means that true liberty and freedom exists in self-government; it is from the soul, from the conscience; to be free to act as a just individual, not merely a willful one.

The word *anarchist* is of unknown origin before the forming of the Greek *an (without)* and *arkhos (ruler)*. A possible Indo-Germanic word root of the word *anarchy* is **areq-**, meaning *protection*, which with *an* would mean *without protection*. See Julius Porkorny, *Indogermanisches Etymologisches Wörterbuch*, Tübingen und Basel: A. Francke Verlag, 2005, p. 65. The term *anarchy* came into the English language ca. 1539 via the Medieval Latin *anarchia* from the Greek *anarchiā*. For a more detailed discussion of anarchy as a political philosophy consult Robert Paul Wolff, *In Defense of Anarchism*, New York: Harper Torchbooks, Harper and Row, 1970.

we turn for our inspiration, for no other modern philosopher has presented civil disobedience as eloquently and succinctly as he has.

Thoreau was not recognized as a political writer, although he always spoke out for the rights of the individual and acrimoniously at that. He was, for the most part, ignored by his contemporaries. There was little public regard for his writings about Nature and no acclaim whatsoever for his political essays. One will find no mention of them, pro or con, by any of Thoreau's contemporary critics. Indeed, his recognition has only come about in the twentieth century.

The value of his political work was first discovered by the great Russian author Lev Nikolaevich Tolstoy (1828-1910) at the turn of the 19th to the 20th century. Upon reading the essay *Civil Disobedience*, he concluded that the principles contained therein would be very effective in helping the Russian serfs overthrow the Czarist yoke of oppression.¹⁷

In the opening decades of the nineteen hundreds, we also find Thoreau's ideas being used by Mohandas K. Gandhi (1869-1948), who integrated them in his struggle for equal rights in South Africa and liberation from British rule in India.¹⁸

In this century, *Civil Disobedience* has become as influential a political tract as has *The Communist Manifesto* by Karl Marx (1818-1883) and Friedrich Engels (1820-1895). And it is surely a strange historical coincidence that both of these revolutionary documents were written on the opposite sides of the Atlantic Ocean in the same year,

¹⁷ In 1901, Tolstoy, in *A Message to the American People* stated: "If I had to address the American people, I should like to thank them for the great help I have received from their writers who flourished about the fifties. I would mention Garrison, Parker, Emerson, Ballou, and Thoreau, not as the greatest, but as those who, I think, specially influenced me And I should like to ask the American people why they do not pay more attention to these voices (hardly to be replaced by those of financial and industrial millionaires, or successful generals and admirals), and continue the good work in which they made such hopeful progress." Quoted by Walter Harding, *Thoreau's Fame Abroad* in Wendell Glick, editor, *The Recognition of Henry David Thoreau*, Ann Arbor: University of Michigan Press, 1969, p. 322. For a good summary of Tolstoy's ideas concerning man and society consult the *Second Epilogue* to his work *War and Peace*, explicitly, chapter VIII. Leo Tolstoy, *War and Peace*, *Great Books of the Western World*, Vol., 51, pp. 688-690.

¹⁸ Gandhi said that Thoreau influenced him greatly. According to Professor Harding, Gandhi stated: "I adopted some of them (Thoreau's ideas) and recommended the study of Thoreau to all my friends who were helping me in the cause of Indian independence. Why, I actually took the name of my movement from Thoreau's essay, 'On the Duty of Civil Disobedience'. ... Until I read the essay I never found a suitable English translation for my Indian word *Satyagraha*. ... There is no doubt that Thoreau's ideas greatly influenced my movement in India. See Walter Harding, *Thoreau's Fame Abroad* in Wendell Glick, editor, *The Recognition of Henry David Thoreau*, op. cit., p. 323.

1848. In political philosophy, they have rivaled each other ever since; Thoreau desiring that we should work within the system and Marx and Engels proclaiming that government must be defeated from without. *Civil Disobedience* advocates passive resistance towards the government, and *The Communist Manifesto* advocates active resistance, a veritably armed revolution against the established government.

When Henry David Thoreau presented a lecture entitled *On the Relation of the Individual to the State* to the Concord Lyceum on January 28, 1848, he provided the world with a vindication of himself for not having paid his Massachusetts state taxes between the years 1842 and 1846.¹⁹ In this very eloquent vindication, he protests against the system of slavery in the United States, the Mexican War of 1846-1848, and the political intrigues of the American free-state and slave state-politicians.

We now turn our attention to Thoreau's essay. Keeping in mind the question *What should be the position of the individual vis-à-vis the State?* let us examine the proclamations behind Thoreau's original title.

III. THE CITIZEN AND THE POWER OF GOVERNMENT

The central theme that runs through Thoreau's essay is the contempt for the existing unethical and immoral aspects of the Government of the United States and the supreme importance of the individual's worth and moral values. Therefore, according to Thoreau, the highest ethical-moral law, which is interpreted by the individual's conscience, must prevail against the unjust laws of the government. This is the position taken by Plato in the *Crito* when he states that civil disobedience is justifiable if that by doing so, one obeys a higher moral law, a higher justice.

"Think not of life and children first, and of justice afterwards, but of justice first, that you may be justified before the princes of the world below."²⁰

¹⁹ Thoreau's taxes were paid by his aunt, Maria Thoreau.

²⁰ Plato, *Crito*, in *Great Books of the Western World*, Vol., 7, p. 219.

In *The Seventh Letter* (360 BC), the ancient Greek philosopher Plato (428/427-348/347 BC) adds that if one's country

"should appear to... be following a policy which is not a good one, (the wise man) should say so, provided that his words are not likely to fall on deaf ears."²¹

Thoreau's contention that the individual is bound to obey a higher moral law is also the same contention that appears in the famous work *Summa Theologica* (1265/1266-1273) by Thomas Aquinas (1225-1274) where he states that

"Human law cannot impose its precept in Divine Court, such as the court of conscience. ... Therefore human laws do not bind man in conscience. ... (Human) laws that are contrary to the commandments of God, which is beyond the scope of (human) power, ... should not be obeyed."²²

In classical philosophy then, the position of the individual in relation to the State condoning injustice is one of a moral adversary. This is the umbrella under which Thoreau expounds.

In pitting the individual against the State as a moral antagonist, Thoreau begins by saying that he agrees with the motto *That government is best which governs least*,²³

²¹ Plato, *The Seventh Letter*, in *Great Books of the Western World*, Vol., 7, p. 804.

²² Thomas Aquinas, *Summa Theologica*, in *Great Books of the Western World*, Vol., 20, p. 233.

²³ The motto has been attributed to both John Locke and Thomas Jefferson. It is unlikely that is Lockean due to the fact that Locke did not lean toward the idea of *less government*. A search of numerous reference works showed that it was credited to Jefferson, however no source could be given by these works. I could not find it in his collected writings, that is, those edited by Ford, *The Writings of Thomas Jefferson*, op. cit. On the other hand, it does reflect explicit thoughts which Jefferson expounded in his First Inaugural Address on 4 March 1801. See Thomas Jefferson, *First Inaugural Address, 4 March 1801* in *The Annals of America*, Chicago: The University of Chicago Press and the Encyclopaedia Britannica, 1976, Vol., 4, pp. 143-146. "The best government is that which governs least." is how it appears in the first issue of *The United States Magazine and Democratic Review* in an article by John L(ouis). O'Sullivan (1813-1895), entitled *The Democratic Principle*. See *The Annals of America*, Vol., 6, p. 33?. O'Sullivan is also given credit for coining the term *manifest destiny*. See his articles *The Course of Civilization and The Great Nation of Futurity* in *The Annals of America*, Vol., 6, pp. 502-511. The motto has also been ascribed to Ralph Waldo Emerson, since he used a close version of it in his essay on *Politics*. See Emerson's essay in Brooks Atkinson, editor, *The Complete Essays and Other Writings of Ralph Waldo Emerson*, New York: Random House, 1940, p. 431, where he writes: "The less government we have the better— the fewer laws, and the less confided power. Also in his essay *New England Reformers* he says that he heartily believes in the motto of the Boston Globe newspaper: *The world is governed too much*. See the above mentioned collection by Brooks Atkinson, p. 451. Whatever its origin (I personally accept O'Sullivan, unless it is proven to be in Jefferson's writings), it certainly captured a

which, when carried out to its fullest extreme, means that the most perfect government is one which does not govern at all, i.e., it does not exist.²⁴ He explains that "government is an expedient by which men would fain succeed in letting one another alone; and, as has been said, when it is most expedient, the governed are most let alone by it."²⁵ At the same time however, Thoreau realizes that such a government can exist only "when men are prepared for it,"²⁶ for the existence of no government is not practical,²⁷ and the case being such, he adds, "unlike those who call themselves no-government men, I ask for, not at once no government, but at once a better government."²⁸

To him, as with the majority of the Transcendentalists of his time, there exists a right of conscience. This right supersedes, when the situation is urgent enough, the rights of law and government.

"Can there not be a government in which majorities do not
virtually decide right or wrong, but conscience? – in which

feeling which runs through Jeffersonian and later Jacksonian democracy and which was present in the United States of America from its independence up till the Civil War.

²⁴ *Walden and Civil Disobedience* 385. From this footnote on, I have utilized running page notes when quoting from *Walden and Civil Disobedience*, and they correspond to Henry David Thoreau's *Walden and Civil Disobedience*, (New York: The Penguin American Library edition, 1983), with an introduction by Michael Meyer. Quotes taken from Thoreau's *A Plea for Captain John Brown* are referred to as *Plea* with the appropriate page number where it can be located in Walter Harding, editor, *The Selected Works of Thoreau*, op.cit.

[https://en.wikisource.org/wiki/Yankee_in_Canada_\(1866\)/A_Plea_for_Captain_John_Brown](https://en.wikisource.org/wiki/Yankee_in_Canada_(1866)/A_Plea_for_Captain_John_Brown) is an Internet source for people who do not possess the book.

²⁵ *Walden and Civil Disobedience* 386.

²⁶ *Walden and Civil Disobedience* 385.

²⁷ *Walden and Civil Disobedience* 386.

²⁸ We should not let ourselves be confused. we should not be led into thinking that Thoreau does not know what he wants. "No government at all" and "at once a better government" are diametrically opposed statements. Of more importance is that we must understand that Thoreau's narrative tool is hyperbole. By overstating his case he desires to get the reader's attention and stir the individual into thought. *Walden and Civil Disobedience* 386.

The philosophical movement transcendentalism developed in the late 1820s and 1830s in New England. A transcendentalist believes that people and Nature are inherently good and people are the best of character when they are self-reliant and independent. Society and government institutions corrupt the individual.

majorities decide the question to which the rule of expediency is applicable?"²⁹

"Is it not possible that an individual may be right and a government wrong?"³⁰ Here Thoreau is pleading for a wise minority.³¹ He sees the need for minority rights and the fallacies of majority rule. He argues that a majority rules

"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. (we might also add electorally and monetarily the strongest.) But a government in which the majority rules in all cases cannot be based on justice, even as far as men intended it."³²

Under this type of rule, the position of the individual should be such that he should "not resign his conscience to the legislator."³³ The individual should be a man first and a subject to the government second.³⁴ The desirable attitude for the individual to take is to cultivate a respect for that which is right, not for that which is the law, for under the majority rule, law, by definition, cannot always be that which is morally right.³⁵

Thoreau holds that when the individual identifies with the class of politicians, he loses his esteem, "... as most legislators, politicians, lawyers, ministers, and

²⁹ *Walden and Civil Disobedience* 387.

³⁰ *Plea* 884.

³¹ cf. Plato, *The Seventh Letter*.

³² *Walden and Civil Disobedience* 387.

³³ *Walden and Civil Disobedience* 387.

³⁴ *Walden and Civil Disobedience* 387.

³⁵ It is of historical importance (and irony also) to note that these premises are the same which the American politician, political philosopher, Senator from South Carolina, Vice-President under John Quincy Adams and Andrew Jackson, and contemporary of Thoreau's, John C. Calhoun (1782-1850) used to formulate his theory of concurrent majority – more accurately, in a multi-group society, a system of concurrent minority rule. It was by means of this system that Calhoun attempted to make slavery a secure economic institution and way of life for the southern states, thereby making it possible for the South to remain in the Union honorably. Consult John C. Calhoun, *A Disquisition on Government*, in *The Annals of America*, Vol., 7, pp. 552-562. With its advocacy of the principle of compromise as a cornerstone of democracy, it is Calhoun's most enduring contribution to American political thought. For Calhoun slavery had its morality, too. He referred to it as the "positive good". See John C. Calhoun, *Speech in Senate on the Danger of Abolitionist Petitions*, in *The Annals of America*, Vol., 6, p. 349.

officeholders, serve the (S)tate chiefly with their heads;" he remarks, "and, as they rarely make any moral distinction, (they can't necessarily since because of their group identity they lose their moral objectivity), they are as likely to serve the Devil, without intending it, as God."³⁶ Those few who "serve the (S)tate with their consciences," the "heroes, patriots, martyrs, and reformers in the great sense, and men ... are commonly treated as enemies by it"³⁷ because they, in their moral conscience, resist its collective evils. It is the proper duty of the moral citizen, symbolized by Thoreau, to fight and protect against evil as practiced by the State. He should not only be prepared to face the country's foes but have "the courage to face his country herself when she (is) wrong."³⁸ He proclaims that he cannot "for an instant recognize that political organization as (his) government which is the slave's government also."³⁹ "The only government (the individual should) recognize – and it matters not how few are at the head of it, or how small its army – is that power that establishes justice in the land, never that which establishes injustice."⁴⁰

The private citizen has a duty to resist all of the evils of the State, even if such resistance will demand the disobedience, public or private, of its laws. The consequence is irrelevant.

"...when a sixth of the population of a nation which has undertaken to be the refuge of liberty are slaves ... I think it not too soon for honest men to rebel and revolutionize. ... This people must cease to hold slaves, and to make war on Mexico, though it cost them their existence as a people."⁴¹

In a deplorable condition, according to Thoreau, is the citizen who lets himself be duped by the government of politicians. The government gives them a false impression

³⁶ *Walden and Civil Disobedience* 388.

³⁷ *Walden and Civil Disobedience* 388.

³⁸ *Plea* 829.

³⁹ *Walden and Civil Disobedience* 389.

⁴⁰ *Plea* 340.

⁴¹ *Walden and Civil Disobedience* 389-390.

of participating, a feeling of being players.⁴² Here Thoreau is hitting at the heart of the American political and social psyche. If wisdom is the maturity of outlook, then whatever virtues Americans may have, wisdom is not one of them. They have, collectively, immature points of view; they have a typical youth's outlook on life. They are boys and girls playing games. They eat, work, sleep and even think in terms of game and sport, as could be seen by their attitude toward the American Indian of which Thoreau reminds us often enough in his other writings, notably the *Indian Notebooks*.⁴³ Thoreau feels that American business and politics are games, for to be a *success*, one has to follow the old dictum: *Play according to the rules of the game*, whether the rules are ethical or moral or not.⁴⁴

Thoreau implores the individual to exercise his character, and this cannot be done by voting. It must be done by being disobedient. He continues:

"All voting is a sort of gaming, like checkers or backgammon, with a slight moral tinge to it, a playing with right and wrong, with moral questions; and betting naturally accompanies it. The character of the voter is not staked. ... Even voting for the right is doing nothing for it. It is only expressing to men feebly your desire that

⁴² *Walden and Civil Disobedience* 391-393.

⁴³ Thoreau had intended to write a book about the great natives of America and had collected over 2,800 pages of material which he began work on before he died. Consult Albert Keiser, *Thoreau's Manuscripts on the Indians*, in the *Journal of English and Germanic Philology*, XXVII, 1928. The reader is also referred to *The Indians of Thoreau: Selections from the Indian Notebooks*, edited by Richard F. Fleck, Albuquerque, New Mexico: Hummingbird Press, 1974. In his *Journal* Thoreau cries out that "In California and Oregon, if not nearer home, it is common to treat men exactly like deer which are now hunted, and I read from time to time in Christian newspapers how many 'bucks', that is, Indian men, their sportsmen have killed." See *The Journal of Henry David Thoreau*, edited by Bradford Torrey and Francis H. Allen, New York: Dover Publications, 1906, pp. 416-417. That hunting is a deadly game for the hunted is obvious. And gaming is still present in America. President Reagan's Inauguration Day Ceremonies, 20 January 1985, which were to be broadcasted over the nationwide television networks, were postponed not because of bad weather (that came later), or because it was a Sunday, but because the ceremonies conflicted with the telecast of the Super Bowl, the national football championship. Americans preferred sports! The Super Bowl still draws more viewers than a presidential inauguration. The addiction people have with games for the personal computer, the cell phones, and iPhones is a continuation of this behavior.

⁴⁴ Even one hundred and fifteen years after Thoreau's death, American foreign policy was using a game, The Domino Theory, to justify its escalation of the Vietnam War. It was apperceived by a representative amount of Americans, mostly student protesters as merely a theory and merely a game played by American big business interests and the military-industrial complex. With the civil disobedience of many Americans, the war finally came to an end. The money game in life is also the subject of Thoreau's *Life Without Principle* which can be found in Walter Harding's *The Selected Works of Thoreau*, op. cit., pp. 808-825.

it should prevail. A wise man will not leave the right to the mercy of chance, nor wish it to prevail through the power of the majority. There is but little virtue in the action of the masses of men."⁴⁵

The legitimate attitude and action which the citizen should take against unjust laws must be seen in the light that the government opposes change. He poses the question of whether or not it is better to wait for the majority action to change the law or refuse to obey the law at once. The only right answer for Thoreau and the only hope for making a just change is to refuse to obey unjust laws. If the government "requires you to be the agent of injustice to another, then, I say, break the law."⁴⁶ This will at least stop the citizen from lending himself to the wrongs which he condones and will allow the individual's "life to be a counter-friction to stop the machine."⁴⁷

The *machine* is Thoreau's metaphor for the evil government, a monster with no feeling, and no morality. The metaphor is readily understood. Not being bounded by time, it is to his credit as a narrative genius that such an applicable metaphor is chosen. The private person can readily identify himself when his being is juxtaposed to a machine. The subtlety lies in the fact that by seeing yourself opposed to a machine, you will, at the same time see, that you have conscience and character which can clog and stop the machine. The love of freedom then, is only the hatred of the machine. By voicing his position this way, Thoreau is not setting any epochal limit to the situation of the individual in reference to government.

Government is the *de facto* majority. But this does not mean that rule by the majority is just. Injustice can occur. His position on injustice is that the citizen who opposes it "should at once effectively withdraw (his) support, both in person and in property, from the government ..., and not wait till (his position) constitutes a majority of one ... ,"⁴⁸ because any man who is in the minority, but who acts just and right vis-a-vis his fellow citizen changes his position from that of a minority to that of a majority.

⁴⁵ *Walden and Civil Disobedience* 391-392.

⁴⁶ *Walden and Civil Disobedience* 396.

⁴⁷ *Walden and Civil Disobedience* 396.

⁴⁸ *Walden and Civil Disobedience* 396, 397.

"Moreover, any man more right than his neighbors constitutes a majority of one already."⁴⁹ Furthermore, "When were the good and the brave ever in a majority?"⁵⁰

We know that Thoreau personally refused to pay his taxes. For him this is a symbol and method open to every citizen. He contends that if thousands show their disgust and disapproval of government policies in this way, by attacking the government's source of economic *raison d'être*, then undoubtedly reform will follow. Of course, such resistance will meet with punishment, but under "a government that pretends to be Christian and crucifies a million Christs every day"⁵¹ "Under a government which imprisons any unjustly, the true place for a just man is also a prison."⁵² And "If the alternative is to keep all just men in prison, or give up war and slavery, the State will not hesitate which to choose."⁵³ Besides, we are to understand that not only by paying taxes to an unjust government, but by being legally required to do so, the citizen condones wrongs which are committed by the State; wrongs which he, as a just, moral, conscious person would be repugnant to perpetrate, but which, when done in the name of *country* suddenly become *rights*. The question raised by Thoreau in this passage, indeed, in an undertone in the whole essay, is the question of patriotism and its relationship to nationalistic feeling. Thoreau is telling us that the moral code which applies to the individual is greatly relaxed (It may even become non-existent.) when the individual is a member of society. If anyone followed the dictum: *Myself, right or wrong*, he would be thoroughly rebuked and chastised.⁵⁴

On the other hand, he would probably be praised for doing so as a member of the community, i.e., *My country, right or wrong*. But he should be *Thoreauily* rebuked for this because it is definitely a double standard and it allows the individual citizen through the vehicle of group identity, a behaviour which would surely be denied him as

⁴⁹ *Walden and Civil Disobedience* 397.

⁵⁰ *Plea* 841.

⁵¹ *Plea* 841.

⁵² *Walden and Civil Disobedience* 398.

⁵³ *Walden and Civil Disobedience* 399.

⁵⁴ This is what Thoreau is doing when he says "The American has dwindled into an Odd Fellow," *Walden and Civil Disobedience* 393 which is a cut at The Independent Order of the Odd Fellows, a secret fraternity, which, according to Thoreau, lived off society.

an individual. By being able to set the State apart from one's self in a quasi-personalized form, the citizen can approve with a clear conscience national political actions, such as non-defensive war, against other Nation States or groups of people. These are actions which we would surely condemn and do condemn if performed by an individual. This is what Thoreau means when he says that the government is supported in the Mexican War by slavery and strong economic interests, and in turn, supports slavery and makes war out of economic purposes; the individual all the while being controlled by the State's economic interests and economic system.

Henry David Thoreau would totally agree with the words of Jean-Jacques Rousseau (1712-1778) when the latter writes this is how

"we should then see the multitude oppressed from within, in consequence of the very precautions it had taken to guard against foreign tyranny. We should see oppression continually gain ground without it being possible for the oppressed to know where it would stop, or what legitimate means was left them of checking its progress. We should see the rights of citizens, and the freedom of nations slowly extinguished, and the complaints, protests and appeals of the weak treated as seditious murmurings. We should see the honour of defending the common cause confined by statecraft to a mercenary part of the people. We should see taxes made necessary by such means, and the disheartened husbandman deserting his fields even in the midst of peace, and leaving the plough to gird on the sword. We should see fatal and capricious codes of honour established; and the champions of their country sooner or later becoming its enemies, and for ever holding their daggers to the breasts of their fellow-citizens."⁵⁵

⁵⁵ Jean-Jacques Rousseau, *Discourse on the Origin and Foundations of Inequality Among Men*, Book, II at <https://medium.com/lifeofthought/discourse-on-inequality-ecb675b45301>, accessed on 10 September, 2020.

This is how it comes to be that "the mass of men serve the State ... not as men mainly, but as machines, with their bodies."⁵⁶

Honest men and patriots are duped and bought in this manner. This is the game which they are forced to play. This is the game in which they may be forced to lose their lives. The only way out of this dead-end for the individual and the State lies in a transvaluation of values on both his and the State's part, "cost what it may."⁵⁷ This, in essence, will save the government from its destructive evils, for "when a government takes the life of a man without the consent of his conscience, it is an audacious government, and is taking a step towards its own destruction."⁵⁸

On a philosophical level we see that the long-range result of man's setting the State apart from one's self in the quasi-personalized form will eventually lead to man's alienating himself from himself; from his fellow man. He will have become the Machine serving the MACHINE within the mechanized system of government bureaucracy. Though we are not concerned with comparing and contrasting the philosophy of Thoreau's *Civil Disobedience* with the philosophy of *The Communist Manifesto* proposed by Marx and Engels, we must make emphasis of the fact that Thoreau's solution to the problem, i.e., becoming a civil disobedient, is much different from the willful revolution of the masses against government advocated by Marx and Engels.

Thoreau also realizes that being rich is a handicap for protesting because "Absolutely speaking, the more money, the less virtue; for money comes between a man and his objects, and obtains them for him...".⁵⁹ Nevertheless, the individual, when he thinks about it, can afford to resist because "It costs (him) less in every sense to incur the penalty of disobedience to the State, than it would to obey."⁶⁰

Thoreau adhered to these principles six years.⁶¹ He paid no poll tax and was ready to go to prison for doing so. It is the journey into the prison and the journey

⁵⁶ *Walden and Civil Disobedience* 388.

⁵⁷ *Walden and Civil Disobedience* 391.

⁵⁸ *Plea* 844.

⁵⁹ *Walden and Civil Disobedience* 399, 400.

⁶⁰ *Walden and Civil Disobedience* 401.

⁶¹ *Walden and Civil Disobedience* 402.

within the prison (It was like travelling into a far country,"62 short as it was, which leaves Thoreau unshaken in his conviction that civil disobedience will put the State back on the right moral track intended by the Jeffersonian concept of man – that people can be trusted to work out a decent life for themselves without great external controls. At the same time, Thoreau is indignant at the thought that someone would interfere and prohibit an individual from becoming a civil disobedient, regardless of the reason. To do so is to "interfere with the public good."⁶³

When he was released after testing the law for one night he "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 (he) lost all (his) remaining respect for it, and pitied it. The State never intentionally confronts a man's sense, intellectual or moral, but only his body, his senses. It is not armed with superior wit or honesty, but with superior physical strength."⁶⁴ He concludes that man is not born into to this world to be forced.⁶⁵ Yet, he realizes this does not mirror reality. Individuals in the body politic are forced into masses, yeilding mass personalities, mass morality and mass conscience. As he reminds us in *Walden* that "the mass of men lead lives of quiet desparation."⁶⁶, so too, does he see his mass neighbor in the State: "their friendship (is) for summer weather only;" the masses of men "(do) not greatly propose to do right" and they (run) "no risk in their sacrifices to humanity."⁶⁷

The collective mass is willing to let their lives be controlled by a morality injected into their pseudo-souls from without, not from within. They are without any understanding that the individual is free to control his moral justice within his soul consciousness.

⁶² *Walden and Civil Disobedience* 405 Consult also *Civil Disobedience* at <https://www.coursehero.com/file/p13c6j1/It-was-like-travelling-into-a-far-country-such-as-I-had-never-expected-to/>, accessed on 10 September 2020.

⁶³ *Walden and Civil Disobedience* 407.

⁶⁴ *Walden and Civil Disobedience* 403.

⁶⁵ *Walden and Civil Disobedience* 403.

⁶⁶ *Walden and Civil Disobedience* 50.

⁶⁷ *Walden and Civil Disobedience* 406.

When the citizen realizes that the attainment of moral justice within the soul consciousness is the aim of the civil disobedient, then he will see that government, although deep like Walden Pond, is not bottomless and all-pervading in his life. He will know that government is not omniscient and omnipresent, for "two miles off, and then the State (is) nowhere to be seen."⁶⁸

Thoreau reminds us that the individual should clearly make the important distinction between good and evil. We are to be good neighbors and pay taxes for things which are morally right (e.g., highway taxes and school taxes)⁶⁹ and we are to be bad subjects by refusing to pay for things that are evil, e.g., general taxes to support injustice (slavery) and war (against Mexico). It is here where Thoreau draws the bottom line.

Neither is there a desire for Thoreau to become a martyr for the cause, and he cautions the individual against martyrdom in his struggle versus the evils of the State. "I do not wish to quarrel with any man or nation. I do not wish to split hairs, to make fine distinctions, or set myself up as better than my neighbors."⁷⁰ Indeed, we are to be conscientious citizens and to look for reasons for conforming to the law, all the while making the distinction between evil and good. We are to search for a "pretext for conformity"⁷¹ , and if none can be found then we are to be disobedient.

Moreover, despite his punctilious stance on majority rule and his conclusion that legislators could not deal with unpretentious matters such as "taxation and finance, commerce and manufactures and agriculture"⁷², Thoreau does have some faith in the body politic because it is the people and not the politicians who have given America her place in the world.⁷³

⁶⁸ *Walden and Civil Disobedience* 407.

⁶⁹ *Walden and Civil Disobedience* 407.

⁷⁰ *Walden and Civil Disobedience* 409.

⁷¹ *Walden and Civil Disobedience* 409.

⁷² *Walden and Civil Disobedience* 412.

⁷³ *Walden and Civil Disobedience* 412.

Thoreau ends *Civil Disobedience* with a presentation of his concept of a perfect government⁷⁴ wherein the individual is recognized as the basis of the empire. It respects the individual as a neighbor, not as a subject. He sees it as something more than democracy. In it the individual is full of dignity and worth. The individual is the starting point for greater things, just as the *Constitution for the United States of America* is the starting point for a greater society. The success of that society which Thoreau had also thought of, but had nowhere seen, is dependent upon the morality of the individuals behind government, for as Ralph Waldo Emerson (1803-1882) said: "Governments have their origin in the moral identity of man."⁷⁵

Also, Thoreau maintains that "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."⁷⁶ But the progress does not and cannot stop with democracy.⁷⁷ It is not sacrosanct. It is not the last possible improvement in government. We must not "level downward to our dullest perceptions always, and praise that as common sense."⁷⁸ The most refined form of government is the "free and enlightened State"⁷⁹ whose political ends are moral, for only such a State will be able to "recognize the individual as a higher and independent power, from which all its power and authority are derived."⁸⁰ When this happens, the individual and veritably the society to which he belongs, will not only have advanced linearly into the future but will, at the same time, have taken a vertical step upward from the lower point of the *Constitution*.

Thoreau cautions the individual to realize that in addition to the exploration of the natural world, there is also one's deepest self to explore, too. This is civics in its most honorable and most noble sense. This self-exploration in the form of civil disobedience

⁷⁴ *Walden and Civil Disobedience* 412, 413.

⁷⁵ Ralph Waldo Emerson, *Essays*, Second Series, 1844, *Politics*, at <https://archive.vcu.edu/english/engweb/transcendentalism/authors/emerson/essays/politics.html>, accessed on 10 September 2020.

⁷⁶ *Walden and Civil Disobedience* 413.

⁷⁷ Politicians in Thoreau's day were slyly replacing the term *republic* with the word *democracy*.

⁷⁸ *Walden and Civil Disobedience* 373.

⁷⁹ *Walden and Civil Disobedience* 413.

⁸⁰ *Walden and Civil Disobedience* 413.

provides insight. It allows the individual to find the depths of himself. It is spiritual sustenance, providing a visionary dimension to the ordinary citizen's experiences, which will go on sustaining the citizen in the body politic. The result will be a rebirth of society from within. The Paradise to which it will lead us is at once both a linear and upward progression into the future. This process mirrors a basic teaching of transcendentalism: that the concepts of *within/without* and *above* are synonymous. Man *within* will have become the moral conscience and *without* will have advanced *above* his present political condition.

IV. A CONCLUDING ASSESSMENT OF THE LESSONS OF CIVIL DISOBEDIENCE

Henry David Thoreau was an individual who contained infinities within himself. He is considered significant not only because his scope and depth of life are multi-dimensional and multi-elevational, but because he was a great feeler who thought with his head and soul on a celestial level that most thinkers never achieve. His essay on civil disobedience is *Walden* and transcendentalism politicized. It is his legacy against injustice.

The essence of *Civil Disobedience* is that individuals do not exist for the State. The State, if necessary at all, exists for individuals. In its being, the State is an expedient⁸¹ to achieve the goals "by which men would fain succeed in letting one another alone."⁸² The expedient State's purpose is to guarantee individual freedom. When a government fails to do this, it is becoming inexpedient. Therefore, it is incumbent upon the individual to assert his freedom; protest, show resistance and put the government back on the right ethical, moral track. This is the responsibility of the individual citizen – the one who is thoughtful and aware – the one who has a right of conscience that supersedes the laws of the government. The right of conscience is a moral law and it is because of its existence that the individual has not only the right but the duty to challenge his government whenever he thinks it is unjust. The legitimate

⁸¹ *Resistance to Civil Government* by H.D. Thoreau (*Civil Disobedience*) at <https://sniggle.net/TPL/index5.php?entry=rtcg#p01>, accessed on 12 September 2020.

⁸² *Walden and Civil Disobedience* 386.

attitude of the citizen toward unjust laws is not to wait for the majority to change them, but to disobey them at once. The evils of the State must be resisted. The cancerous evils of society must be eradicated. In his resistance, the individual must recognize that "There is a higher law than the *Constitution*."⁸³ and his guideline should be an allegiance to that higher law as defined by his moral conscience. This will assure the existence of moral and just government.

There is nothing absolutely sacred in a (democratic) republic and in exercising civil disobedience. Thoreau concluded that a minority should not yield to a majority if moral principles are to be compromised in doing so. One's political vision can be duped by the government, and we should not cut our conscience to fit the mode of the times.

We must see beyond the surface of the pond. We must see more than the reflections. We must be observant of the depths of government. We must make the government see itself for the simple reason that "When a government puts forth its strength on the side of injustice, ... to maintain (injustice) and kill the liberators..., it reveals itself a merely brute force or worse, a demoniacal force."⁸⁴ To save the government from itself means being a good citizen, and being a good citizen requires an incredible amount of self-discipline. It demands a sort of scientific discipline to observe what is going on accurately, to record what is transpiring in society.

We can then transcend the depths of government and, at the same time, soar into the higher moral thought governing us. We can set out boldly to explore our political selves, which is essential to piecing together the experience of being a citizen. If we exercise our natural moral conscience, we will not become so preoccupied with

⁸³ William Henry Seward, *Higher Law Speech* at <http://eweb.furman.edu/~benson/docs/seward.htm>, p. 23, accessed on 12 September 2020. "In 1850 Seward made his 'Higher Law' speech where he stated: '[...] there is a Higher Law than the Constitution.'" This incendiary statement was introduced in Seward's successful argument that California should be admitted into the Union as a free state. Due to Seward's compelling argument California entered as a free state. Though Seward publicly supported the abolition movement he risked his political career behind closed doors by harboring fugitive slaves in his Auburn (New York) home. Seward and his wife, Frances, allowed their home to be used as a stop on the Underground Railroad (that was used by slaves to escape from their slave holders in the South). Seward even wrote in a letter on November 18, 1855 to Frances that "[t]he underground railroad works wonderfully. Two passengers came here last night." Consult <https://www.battlefields.org/learn/articles/william-h-seward-and-emancipation-proclamation>, accessed on 12 September 2020.

Specifically speaking, Seward argues that when there is a conflict with the law of the *Constitution*, the higher law that is moral must take precedence.

⁸⁴ *Plea* 839.

our lives that we shall end up destroying ourselves. Instead, we shall put ourselves on another level of experience. We shall have the illumination to go on achieving the reality of other higher moral spheres. Although our day defines the action of civil disobedience as passive resistance, it is not as passive as the term suggests, for it is designed to clog the machinery of government. It is, however, non-violent. And it is in this non-violent aspect that we can find its firmness and devotion to truth and justice. When Thoreau refuses to pay his taxes and passively goes to jail for doing so, he is Gandhi fasting; he is Martin Luther King and his followers sitting-in, demonstrating, and marching on Washington, D. C.; he is Billy Budd sailing for *The Rights of Man*.

Thoreau does not advocate that man return to the life of the noble savage. He only desires that we return to a simpler life of Nature so that man will not become worthless, neurotic, and diseased in society. He does not advocate the primitivism that is oft-times associated with Jean-Jacques Rousseau. But in this simpler life, we should not become the tools of machines. We should become their masters, just as we should not be mastered by the government in a democracy, but be its master in a republic. We should become Man-in-Government. Instead of emphasis being put on making great things, emphasis should be put on making great men. In other words, and Thoreau would surely agree, there should be less value placed on the craft and more importance placed in the craftsman. This will ensure that machines will not be considered ends in themselves, but rather be considered as means to ends. The same holds true for the machinery of government.

Just as Thoreau fought against slavery, we should fight against becoming slaves to the machine of government. We can do this by utilizing our conscientious morality. This will achieve a workable balance between society and the world of Nature. This morality, like *Walden*, is a condition of mind, and our Walden-in-Government is where the individual can find personal fulfillment by expressing his moral conscience. Thus, when the government in its representation is expressive of the moral conscience of its citizens, through the law-giving activity, legislation, the individual will readily obey government, for he will then be obeying the part of his moral self. If the individual devotes himself wholeheartedly to his effort, he will be able to create a Paradise here on earth.

The will to tyrannize is independent of morality and is latent in any form of government, particularly in mob democracy. It can be combatted with moral force only. In his essay *Paradise (to be) Regained*, Thoreau tells us that "... a moral *reform* must take place first, and then the necessity of the other (non-moral force) will be superseded, and we shall sail and plow by its force alone."⁸⁵ Man must show the power of morality and correct behavior. If the individual takes this standpoint in his struggle against the injustice of the State, then the result will be what Thoreau prophesied in the Conclusion to *Walden*:

"I learned this, at least, by my experiment; that if one advances confidently in the direction of his dreams, and endeavors to live the life which he has imagined, he will meet with a success unexpected in common hours. He will put some things behind, will pass an invisible boundary; new, universal, and more liberal laws will begin to establish themselves around and within him; or old laws be expanded, and interpreted in his favor in a more liberal sense, and he will live with the license of a higher order of beings."⁸⁶

V. EPILOGUE

Neither the a democracy nor a republic is intrinsically evil. Both can have evil policies only if evil politicians institute such policies by propagandizing the electorate and convincing them to accept laws and regulations that are unethical and immoral. A democracy is more apt to be controlled by unethical and immoral politicians and laws than is a republic. The actions of the present-day Black Lives Matter (BLM) and Antifa movements are not what Thoreau considered to be civil disobedience. Theirs are violent, destructive, organized riots supported by the Democrat Party and financed by the billionaire George Soros to destroy the culture and traditions of the United States of America and institute a Communist form of government. George Soros has created

⁸⁵ Henry David Thoreau, *Paradise to be) Regained* at <https://theanarchistlibrary.org/library/henry-david-thoreau-paradise-to-be-regained>, accessed on 12 September 2020.

⁸⁶ *Walden and Civil Disobedience* 372.

and is financing his machine to destroy the machine of the United States republic government under President Donald J. Trump.⁸⁷ There are strong indications that if Joe Biden loses the election in November 2020 to President Trump, George Soros' finances will go into action to provide rioters with financial backing to continue their devastation of American culture and traditions.⁸⁸

BLM is Marxist-Communist and Antifa is Communist.⁸⁹ Thoreau's goal was to oppose what is wrong with the immoral and unethical laws in the United States of America with peaceful civil disobedience and not cause any deaths of innocent people in so doing. Thoreau would abhor the crimes that BLM and Antifa are committing. Both BLM and Antifa are organized terrorist groups that are anti-American in their members and at their cores.⁹⁰ Moreover, nothing is more anti-American and subversive to the United States of America than the developing relationship of the Democrat Party with the Muslim terror-oriented organization Council on American

⁸⁷ <https://www.bizpacreview.com/2020/09/22/tucker-carlson-explains-how-george-soros-has-sown-chaos-into-american-cities-975793>,
<https://www.americanthinker.com/blog/2020/09/thanks-fox-news-for-reminding-us-all-of-the-soros-role-in-creating-americas-leftist-blue-city-das.html>,
<https://gellerreport.com/2020/09/george-soros-funding-efforts-for-voting-loop-holes-and-get-out-the-vote-campaigns.html/>, all accessed on 26 September 2020.

⁸⁷ <https://babylonbee.com/news/democrats-reveal-they-have-planted-dynamite-all-around-nation-and-will-blow-it-up-if-biden-isnt-elected>, accessed on 26 September 2020,
<https://www.breitbart.com/politics/2020/09/17/soros-backed-coalition-preparing-for-post-election-day-chaos-were-going-to-fight-like-hell/>,
<https://www.thedailybeast.com/the-left-secretly-preps-for-violence-after-election-day>; all accessed on 26 September 2020.

⁸⁸ <https://americanmind.org/post/the-soros-cover-up/><https://americanmind.org/essays/sleepwalking-into-secession/>,
<https://assets.documentcloud.org/documents/7013152/Preventing-a-Disrupted-Presidential-Election-and.pdf>,
<https://americanmind.org/essays/democrats-versus-the-vote/>, all accessed on 25 September 2020.

⁸⁹ <https://www.youtube.com/watch?v=auf3JwZFq18> and
<https://www.thenewamerican.com/usnews/crime/item/27075-news-flash-to-media-antifa-is-communist>, both accessed on 26 September 2020.

⁹⁰ https://trendingpolitics.com/leaked-email-from-dhs-intel-official-proves-antifa-is-organized-not-a-leaderless-group/?utm_source=economics,
<https://iotwreport.com/leaked-email-from-dhs-intel-official-proves-antifa-is-organized-not-a-leaderless-group>,
<https://summit.news/2020/09/18/princeton-study-black-lives-matter-responsible-for-91-of-riots-over-last-3-months/>, all accessed on 25 September 2020.

Islamic Relations (CAIR).⁹¹ Henry David Thoreau was not anti-American. He was against laws and regulations that were/are unethical and immoral.

The end goal is Communism, which history has proven to be evil. Josef Stalin killed over 60 million Russians,⁹² and Mao Zedong murdered over 76 million Chinese.⁹³ According to the documented research provided by *The Black Book of Communism: Crimes, Terror, Repression*, over 94 million people have been murdered/killed by communist governments worldwide,⁹⁴ and in China, the number is increasing since the unrests in Tibet in 2008. Active murder of a country's population is evil, and the means, which are also evil, are conducive to the dictum *the evil end justifies the evil means*.

Black Lives Matter and Antifa are not philosophically-oriented or justified by any moral and ethical pseudo-philosophy. Their members have been dumbed down by too many generations of Democrat Party-supported education programs such as the watered-down goals of Common Core;⁹⁵ The 1619 Project⁹⁶ established by *The New York Times* to reshape American history by placing total emphasis on slavery and the contributions of Black Americans; and the explicit anti-American propaganda that President Trump stopped in September 2020 called Critical Race Theory Training⁹⁷ that was conducted by federal agencies.

The theories of the communistic sabotage used by the Cloward-Piven strategy called for “cadres of aggressive organizers” to use “demonstrations to create a climate

⁹¹ Reported by Caroline Glick at <http://carolineglick.com/the-uae-and-the-democratic-cair-partnership/>, accessed on 22 September 2020.

⁹² <https://ways-to-die.com/many-people-stalin-murder/>, accessed on 26 September 2020.

⁹³ <https://www.thenewamerican.com/culture/faith-and-morals/item/23327-report-of-45-8-million-enslaved-people-underestimates-problem-offers-wrong-solution>, accessed on 26 September 2020.

⁹⁴ <https://archive.org/details/TheBlackBookofCommunism10>, accessed and on 26 September 2020.

⁹⁵ <https://tfpstudentaction.org/blog/9-reasons-why-common-core-is-bad-for-education/>,
<https://www.positivenegativeeffects.com/common-core>,
<https://www.freedomworks.org/content/top-10-reasons-oppose-common-core>, all accessed on 26 September 2020.

⁹⁶ <https://www.nytimes.com/interactive/2019/08/14/magazine/1619-america-slavery.html>, accessed on 26 September 2020.

⁹⁷ <https://www.foxnews.com/politics/trump-ends-critical-race-theory-training-federal-employees>, accessed on 26 September 2020.

of militancy.”⁹⁸ Professors Richard Cloward (1926-2001) and Frances Fox Piven (1932-20XX) of Columbia University's School of Social Work were sociologists and political activists whose goal was to institute evil Communism by overloading the American governmental system with debt and violent demonstrations, which would cause the government to internally and externally self-explode and thereby set the stage of a Communist takeover of the political system and institute a Communist Dictatorship.⁹⁹ Communism is nothing more than a dictatorship. The Cloward-Piven strategy theorized that the guarantees of the *Constitution for the United States of America* were inadequate for a thriving nation and the Marxist-Communist system was much better; indeed, the best, as the Soviet Union under Lenin and Stalin and their successors, Cuba under Fidel Castro, and China under MaoZedong and successors had proven.

The education programs and strategy mentioned above have the aim of making the American citizen dumb. The result is to be the creation of a new citizenry of docile followers who will be ready and willing to accept what the Democrat Party and its tyrannical goons say and do and will do. Such a situation is the mob-rule of the proletariat and the lumpenproletariat by a selected vanguard MOB that controls the dumbed-down mob. In so far, it is appropriate for the MOB Democrat Party to accept and be a vanguard for the Communist mob.

The character of the Democrat Party and its affiliated organizations and supporters of violence is best summed up by the following statement:

The Democrat Party and its system are like rotting herring. They stink from the head down and infect America with their rot. Give the Democrat Party and its supporters fish, and they will eat for a day. Teach them how to fish for themselves, and they will steal

⁹⁸ <https://www.discoverthenetworks.org/organizations/clowardpiven-strategy-cps>, accessed on 26 September 2020./ Related to the sources in footnotes 90 to 93 is http://blogs.edweek.org/edweek/education_futures/2015/08/10_reasons_the_us_education_system_is_failing.html, accessed on 26 September 2020.

⁹⁹ <https://patriotpost.us/alexander/64501-the-demos-socialist-cloward-piven-pivot-2019-07-24>, accessed on 26 September 2020.
Related: <http://www.diogenesmiddlefinger.com/2020/09/democrats-are-not-european-style.html>, accessed on 25 September 2020.

your fishing rods, take your money, sexually assault the fish, and then blame everyone else but themselves.¹⁰⁰

The leftist shills Nancy Pelosi, Adam Schiff, George Soros, and the Democrat Party, as well as Republicans In Name Only (RINOS) co-goons in the United States Congress and everywhere else in the United States of America, greet you!

And I stand forth against these tyrants!

Frederick William Dame
Patriotic, Steadfast, and True
September 28, 2020

¹⁰⁰ Adapted from http://itaintholywater.blogspot.com/2020/09/nuff-said_23.html, accessed on 26 September 2020.