

Questions 29-38 are based on the following passages.

Passage 1 is adapted from Henry David Thoreau, "Resistance to Civil Government." Originally published in 1849. Passage 2 is adapted from Martin Luther King, Jr., "Letter from Birmingham Jail." ©1986 by the Estate of Martin Luther King, Jr. Thoreau wrote at a time when slavery was legal in the United States. In 1963, King was arrested while protesting racial segregation in Birmingham, Alabama; he wrote this letter while in jail.

Passage 1

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
 Line should be men first, and subjects afterward. It is not
 5 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. It is truly enough said that a corporation has no
 10 conscience; but a corporation of conscientious men is a corporation *with* a conscience. Law never made men a whit more just; and, by means of their respect for it, even the well-disposed are daily made the agents of injustice. . . .

The mass of men serve the state . . . not as men
 15 mainly, but as machines, with their bodies. They are the standing army, and the militia, jailers, constables, . . . etc. In most cases there is no free exercise whatever of the judgment or of the moral sense; but they put themselves on a level with wood and earth
 20 and stones; and wooden men can perhaps be manufactured that will serve the purpose as well. Such command no more respect than men of straw or a lump of dirt. They have the same sort of worth only as horses and dogs. Yet such as these even
 25 are commonly esteemed good citizens. Others, as most legislators, politicians, lawyers, ministers, and office-holders, serve the state chiefly with their heads; and, as they rarely make any moral distinctions, they are as likely to serve the devil, without *intending* it, as
 30 God. A very few, as heroes, patriots, martyrs, reformers in the great sense, and *men*, serve the state with their consciences also, and so necessarily resist it for the most part; and they are commonly treated as enemies by it. . . .

35 How does it become a man to behave toward this American government to-day? I answer, that he cannot without disgrace be associated with it. I

cannot for an instant recognize that political organization as *my* government which is the *slave's*
 40 government also.

Passage 2

You 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
 45 outlawing segregation in the public schools, at first glance it may seem rather paradoxical for us consciously to break laws. One may well ask: "How can you advocate breaking some laws and obeying others?" The answer lies in the fact that there are
 50 two types of laws: just and unjust. I would be the first to advocate obeying just laws. One has not only a legal but a moral responsibility to obey just laws. Conversely, one has a moral responsibility to disobey unjust laws. I would agree with St. Augustine that "an
 55 unjust law is no law at all."

Now, what is the difference between the two? How does one determine whether 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
 60 is a code that is out of harmony with the moral law. To put it in the terms of St. Thomas Aquinas: An unjust law is a human law that is not rooted in eternal law and natural law. Any law that uplifts human personality is just. Any law that degrades
 65 human personality is unjust. All segregation statutes are unjust because segregation distorts the soul and damages the personality. It gives the segregator a false sense of superiority and the segregated a false sense of inferiority. . . . Thus it is that I can urge
 70 men to obey the 1954 decision of the Supreme Court, for it is morally right; and I can urge them to disobey segregation ordinances, for they are morally wrong. . . .

In no sense do I advocate evading or defying the
 75 law, as would the rabid segregationist [by refusing to comply with the Supreme Court ruling]. That would lead to anarchy. One who breaks an unjust law must do so openly, lovingly, and with a willingness to accept the penalty. I submit that an individual who
 80 breaks a law that conscience tells him is unjust, and who willingly accepts the penalty of imprisonment in order to arouse the conscience of the community over its injustice, is in reality expressing the highest respect for law.

29

As used in line 22, “command” most nearly means

- A) order.
- B) dominate.
- C) overlook.
- D) deserve.

30

Thoreau makes which point about people who follow their consciences?

- A) They often band together with other entities to form corporations.
- B) They tend to have mutually antagonistic relationships with their governments.
- C) They generally believe that the exercise of the moral sense is what makes them human.
- D) They hold their legislators to a different moral standard than that to which they hold themselves.

31

Which choice provides the best evidence for the answer to the previous question?

- A) Lines 1-2 (“Must . . . legislator”)
- B) Lines 7-10 (“It is . . . conscience”)
- C) Lines 17-21 (“In most . . . well”)
- D) Lines 30-34 (“A very . . . by it”)

32

According to King, an unjust statute should not be

- A) regarded as having moral authority.
- B) broken in a manner intended to attract attention.
- C) viewed as detrimental to the human spirit.
- D) used to enforce obedience to moral law.

33

Which choice provides the best evidence for the answer to the previous question?

- A) Lines 49-50 (“The answer . . . unjust”)
- B) Lines 51-52 (“One . . . laws”)
- C) Lines 53-55 (“one . . . all”)
- D) Lines 64-65 (“Any . . . unjust”)

34

As used in line 57, “determine” most nearly means

- A) establish.
- B) regulate.
- C) direct.
- D) limit.

35

The primary purpose of each passage is to

- A) make an argument about the relationship between the individual and the law.
- B) advance a view on how laws could be made more just.
- C) question a claim that the morality of actions depends on their consequences.
- D) discuss a change in the nature of the state and its power over the individual.

36

Both authors would most likely agree with which statement about people who obey their government's statutes?

- A) They fail to follow the guidance of their consciences.
- B) They are incapable of exercising moral judgment.
- C) They may not be acting in accordance with justice.
- D) They value personal morality over the public good.

37

In the passages, a significant difference in how the two authors discuss morality is that Thoreau indicates that

- A) very few people follow their consciences, while King indicates that most people consistently adhere to moral laws.
- B) people should do what they judge to be right, while King indicates that people should follow a universal moral code.
- C) the morality of an action derives from its legal status, while King indicates that morality and human law are distinct.
- D) even morally good laws should be disobeyed, while King indicates that people should follow just laws.

38

Assuming that he agrees with the assertions in the final paragraph of Passage 1, King would most likely recommend which course of action to Thoreau?

- A) Thoreau should obey laws upholding slavery while they are in force but should work to repeal them.
- B) Thoreau should view laws upholding slavery as immoral but should not break them since doing so would lead to anarchy.
- C) Thoreau should break laws upholding slavery and in doing so should neither hide his actions nor try to avoid punishment.
- D) Thoreau should openly criticize laws upholding slavery but should follow them since committing a crime would degrade his personality.