

The State has no more existence than gods and devils have. They are equally the reflex and creation of man, for man, the individual, is the only reality. The State is but the shadow of man, the shadow of his opaqueness, of his ignorance and fear.

Life begins and ends with man, the individual. Without him there is no race, no humanity, no State. No, not even "society" is possible without man. It is the individual who lives, breathes and suffers. His development, his advance, has been a continuous struggle against the fetishes of his own creation and particularly so against the "State."

In former days religious authority fashioned political life in the image of the Church. The authority of the State, the "rights" of rulers came from on high; power, like faith, was divine. Philosophers have written thick volumes to prove the sanctity of the State; some have even clad it with infallibility and with god-like attributes. Some have talked themselves into the insane notion that the State is "super-human," the supreme reality, "the absolute."

Enquiry was condemned as blasphemy. Servitude was the highest virtue. By such precepts and training certain things came to be regarded as self-evident, as sacred of their truth, but because of constant and persistent repetition.

All progress has been essentially an unmasking of "divinity" and "mystery," of alleged sacred, eternal "truth"; it has been a gradual elimination of the abstract and the substitution in its place of the real, the concrete. In short, of facts against fancy, of knowledge against ignorance, of light against darkness.

That slow and arduous liberation of the individual was not accomplished by the aid of the State. On the contrary, it was by continuous conflict, by a life-and-death struggle with the State, that even the smallest vestige of in-

dependence and freedom has been won. It has cost mankind much time and blood to secure what little it has gained so far from kings, czars and governments.

The great heroic figure of that long Golgotha has been Man. It has always been the individual, often alone and singly, at other times in unity and co-operation with others of his kind, who has fought and bled in the age-long battle against suppression and oppression, against the powers that enslave and degrade him.

More than that and more significant: It was man, the individual, whose soul first rebelled against injustice and degradation; it was the individual who first conceived the idea of resistance to the conditions under which he chafed. In short, it is always the individual who is the parent of the liberating thought as well as of the deed.

This refers not only to political struggles, but to the entire gamut of human life and effort, in all ages and climes. It has always been the individual, the man of strong mind and will to liberty, who paved the way for every human advance, for every step toward a freer and better world; in science, philosophy and art, as well as in industry, whose genius rose to the heights, conceiving the "impossible," visualizing its realization and imbuing others with his enthusiasm to work and strive for it. Socially speaking, it was always the prophet, the seer, the idealist, who dreamed of a world more to his heart's desire and who served as the beacon light on the road to greater achievement.

The State, every government whatever its form, character or color—be it absolute or constitutional, monarchy or republic, Fascist, Nazi or Bolshevik—is by its very nature conservative, static, intolerant of change and opposed to it. Whatever changes it undergoes are always the result of pressure exerted upon it,