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We Go On

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We don't have faith, we have absolutely no confidence in our success: we are certain that we have neglected nothing, that we have made all our efforts in order to be on the correct road.

We are not certain that we will succeed: we are not certain that we are right.

We don't know, it is not possible for us to know if success will be at the end of our efforts, if it will be the reward; we try to act so that, logically, we should arrive at the result that interests us.

Those that envision the goal from the first steps, those that want the certitude of reaching it before walking never arrive.

Whatever the task undertaken may be, if the completion is near, who can say they've seen the end? Who can say: I will plentifully reap that which I sow; I will live in this house which I build, I will eat the fruits of the tree which I plant?

And therefore, one throws the wheat on the ground, one arranges the stones one by one, one surrounds the fruit-tree with care.

Because one does not know for certain, for sure, for whom, how, when the result will be, will one neglect one's efforts for that which will be possibly good? Will one throw the grain on the hard rock or mix it with the tares? Will one arrange the stones without the square and the plumb-line? Will one put the seedling at the crossroads of the four winds?

The joy of the result is already in the joy of effort. He who makes the first steps in a direction that he has every reason to believe good, already arrives at the goal, that's to say, at the reward of this labor.

We don't need to know if we will succeed, if men will come to live in a great enough harmony to assure the complete development of their individuality, we have to do the deeds for that which may be, to go in the direction that both our reason and our experience aptly decide.

We don't say: "Men are born good, they should therefore harmonize their relations" We say "Logically, it will be in the interest of men to obtain with the least effort the greatest sum of well being; not from the point of view of eliminating effort, but of always using it for betterment. It is thus necessary to show them where our interest is. The understanding between individuals is the best means to come to assure human happiness. Lets try to make him understand it."

The idea of a meteor collision with the earth, a collapse of the sun, a great fire being able to interrupt our show or our experience, cannot hinder all of us from beginning. Likewise, the misunderstanding of our ideas and practice by the majority of men, be it due to cretinism or perversity would not be a reason to stop us from thinking and critiquing.

All work begun is on its way to completion, whatever the resistance of the attacked group may be. It is not a question of speculating about the magnificence or the proximity of the goal to reach, but rather of convincing oneself with a constant critique with which one proceeds handsomely, and doesn't get lost in digressions.

We go on with ardor, with strength, with pleasure in such a direction determined because we are aware of having done everything and of being ready to do anything so that this is in the right direction. We bring to the study the greatest care, the greatest attention, and we give the greatest energy to action. While we direct our activity in a given direction, it's not a matter of telling ourselves: "Work is hard; statist society is solidly organized; the foolishness of men is considerable", it would be better to show us that we are heading in the wrong direction. If one reached it, we would use the same force, in another direction, without faltering. Because we don't have faith in such a goal, the illusion of such a paradise, but in the certitude of using our effort in the best direction.

It would not be worthwhile to concern ourselves with an immediate, tangible result, if it obstructs, diverts our exact path. The bait of reforms attracting the mass of men would not be able to hinder us.

To accelerate our march, we don't need mirages showing us the closest end, within our hand's reach. It will be enough for us to know that we go on and that, if we sometimes stamp around the same spot, we do not go astray.

The mirage calls us to the right and to the left, diverts you, and, if one succeeds in returning to the correct road, this is weakened and diminished by lost illusion. The intoxication of words and illusions resembles that of alcohol, it can throw the multitudes into an impassioned movement, towards the closest goal: but the sobered multitudes pause.

They pause discouraged by the emptiness of the empty result. The perseverance of courage is not in the act of arriving, but in the certitude of being right.

We don't need a sign-post to show us that we have traveled a third, a fourth, a hundredth of the way; nothing measures the quantity of our effort and such markings have no relation to our effort as a whole. We please ourselves to know that we give, according to our strengths and in the direction that we believe is best, all that we can give.

We believe in a constant evolution, we therefore know that there is no end. It is enough for us to always go forward, always on the correct path. And the packs may bark after us, and we may be the crazy ones, the bad ones, the majority may stand in our way, atavism, heredity may want to impose its ineluctable laws, the group may defend itself harshly, though the end may be far, very far, these things do not concern us.

We go on . . . employing all means, in turn persuasive and violent. We are ready to come together with anyone and with everyone for the attainment of universal happiness and for the normal development of the unique.

We go on . . . Each effort brings joy in itself and every day sees its stopping place, even if advancement is slight.

We go on . . . We are not sure to arrive, we are mindful that we have done everything and to be ready to do anything to be right, and hence to arrive.

And it is this that makes us the strongest . . . that we are never weary.

We go on . . .