

A DISCOURSE ON THE THEORY
OF JAPANESE CONSTITUTION
AND REAL SOCIALISM

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PREFACE

In modern times, what is long-awaited is a unified brain over the sincerely whole, not sectional studies in detail, not citing of materials or abundance of facts. It goes without saying that my powerless is not equal to this task and I would do uncalled-for actions. But through these efforts, I intended to construct a social democracy on the unified intellect of all social sciences, that is, economics, ethics, jurisprudence, politics, biology, philosophy and so on.

I admit that one-side socialism in an ancient and medieval period, and one-side individualism in before and after revolution. But social democracy reached today through those evolutions does not ignore requirements of nationalism. Including with it, I believe that it mustn't be thought as running counter to the ideal of the liberalism. Hence in this volume I reject reckless actions by members of Socialist Party who deny existence of nations consistently, and I don't unkempt act to burnish arms for the sake of attacking scholars or theories to defend individualism as them. Concretely speaking, where I made efforts is to drive out chimerical thoughts what is called National Socialism or Rostrum Socialism. In the Section 1, *Economic Justice of socialism*, I told less about the old economics school of individualism and told more attacking economic theories of Professor Kanai and Tajima. In the Section 2, *Ethical ideal of socialism*, I made efforts to refute a science of criminal law based on individualism and theories of crime by Professor Higuchi. Unless individuals composing parts of society is recognized its authority, socials democracy cannot exist. Especially, in Japan which doesn't experience theories of individualism and revolution, like Europe or America, we need to develop individualism on the assumption constructing social democracy.

In the Section 3, *The theory of biological evolution and social philosophy*, I considered social philosophy from a viewpoint of the theories of biological evolution. Exactly naming, it should be expressed that it was the social evolution as a stanza of the biological evolution. However, today's theory of biological evolution is chaotic over the whole because of lack of 'system' and 'conclusion', in spite of remarkably developing studies in partial after Darwin's studies had appeared. So, in this volume, I constructed orderly system to objects which has been inherit as a discovery of facts of mere a theory of biological evolution and put on a firm basis of social sciences, nevertheless the main purpose of this volume was to study social philosophy. Furthermore, I connected the theory of social evolution with series of teleological philosophy and inferred the future of

human beings, though speculative. As a result, I could write the first conclusion about the theory of biological evolution and in this point, I cannot hide to have infinite pleasures. Naturally, today's sciences have not provide materials of inference about future evolution of human beings and as a natural result, it need scarcely be said that the theory of future evolution of human beings is mainly dominated trends of a writer who argues the theory of social evolution. It is not an attempting that careful European and American thinkers have not attempted but it is a bold venture as an enterprise of a *backward* country's scholar. Hence, I regarded a realization of social democracy as a religious belief for the first step making process to a Utopia and named it religion of social democracy. And I knocked on the door that opens into another world, which is entirely different from the world of European and American socialists discussing the harmony or collision between Christianity and socialism. On earth, as Christianity still exercises an absolute power on the European and American world of thought like the former Pope, in Japan, the dogmatic theory of structure of the state of Japan has existed. For Japanese socialists, it is a heavy burden only to discuss the problem, 'whether socialism conflicts the structure of the state of Japan'. Furthermore, if socialists who import by literal translation European and American theory of structure of a state, 'whether socialism conflicts Christianity', are bewildered this problem, they don't understand the situation between Japan and Europe or America at all. Needless to say, however, the subject in this volume is not to argue religions or to mention theories of biological evolution itself. It is to explain about a biological species of human society according to evolution. I'm a little proud of finishing writing this Section today which 'the theory of social evolution' by pitiable Benjamin Kid¹ is praised as a masterpiece explaining human society by the theory of evolution after the Darwin's work.

In the Section 4, *The so-called principle of restorative-revolutionaries*, I criticized Japanese Christianity in a high degree. In other words, it is a scientific study about the state of Japan itself, not discussion whether socialism conflicts the Japanese constitution. European and American theory of state constitution swept away from intellectual elements by long-efforts based on the theory of biological evolution of Darwin and successors. Similarly, we must quickly strangle Japanese Christianity by the theory of social evolution of calm scientific scholars. So, this Section is where I extremely devoted my all energies. I refused jurisprudence by all monarchists and nationalists in present times and I made clear the structure of the state of present Japan through the science of a state and interpretation of constitution. Furthermore, I

¹ Kid was a British sociologist.

gave it evolutionary explanations from a viewpoint of historical science. I believe in secret. If this volume doesn't end as a nameless book in historically, it is because that I reversed an established theory which all ancient and modern historians had treated as an invariable one, and this volume itself achieved a revolution in an interpretation of history, like the heliocentric (Copernican) system against the geocentric (Ptolemaic) system. This Section exists as an independent theory of constitution and could be seen as a first Japanese history based on historical philosophy, in spite of supporting socialism or not.

In the Section 5, *The enlightening movement of socialism*, I argued that criticism of good and evil is entirely in proportion to the process of evolution. It is constituted a mental explanation about class struggle combined with class conscious which explained in the Section 2, Ethical ideal of socialism. And I extended to argue competition with nations and argued that imperialism could be also presupposition of cosmopolitanism. Society which constructed individuals without authority as a foundation stone is a mere group of slaves, not a society realized social democracy. Similarly, the World Federalism by socialism would not succeed unless it is constituted the unit of ethical independent union of nations. Social democracy can be only realized by inheriting all evolutions like a hundred river flow into the sea. If society doesn't experience evolution of individualism, socialism cannot exist. If international society doesn't experience evolution of imperialism, cosmopolitanism cannot exist. If society doesn't experience an institution of private properties, communistic society cannot exist. Hence, social democracy is constructed on the arrival-point of every evolution including those today's elements not making enemies. That suspicion --Even if ideal of socialism can realize, is it a really practicable one? --generate because of understanding today's social democracy as an artificial one and not thinking as an inevitable arrival- point of historical progress. That is why in this volume I explained socialism according to historical progress from beginning to end; I argued to search for theories and facts of socialism and especially explained the theories of an ideal state based on Confucianism in this Section.

Since all social sciences are analytical studies of limited social phenomena fields, we should not think a statement of socialism as mere partial studies such as economics or ethics. Especially in this volume, since I didn't set up regulations such as very many chapters, paragraph or item and I wrote willfully an accomplishment of argument and a detail explanation as the main purpose, even about one problem it is difficult to give a perfect judgment unless reading through all pages in many points. Of course, I

apologize to readers for my sin that I hold out a thick volume ranging a thousand pages² and I dare to do this requirement. But it should be avoid some efforts to penetrate great problems before whole world. I'm not a scholar who regards that one's vocation is a vindication and not a revolutionary who does one's duty as denies everything. I went no further than arguing that what should be maintained should be maintained, and what should be abandoned should be abandoned. Discuss of scholars is freedom except for being prohibit by law. Hence, I have no relations to adopt interests of government, to supply excuses of prosecutions to Socialist Party, or to provoke a disadvantageous position and an aversion to Socialist Party. For example, I affirmed Russo-Japanese War opposing to the resolution of the International³ and denied the theory of the structure of the state of Japan opposed to opinion of whole Japanese people. It is impossible to compel a particular theory even the power of government. It is impossible to neglect freedom of thoughts on the pretext of majority decision even a large influence of Socialist Party. For a scholar of me, the power of government or an influence of Socialism Party is no need one other than using as materials to study scientific principles.

Hence, my socialism is not a 'Marx's socialism' and democracy I insist on is not what is called 'Rousseau's democracy'. I naturally have my social democracy. Needless to say, I am inferior to them as an individual. But when you look at me from a view-point of social evolution, I am a white-haired, bald grandfather or great-grandfather who outlives a fifty or hundred years than them.

When we insist on new thoughts, we naturally cannot help acting an exclusive attitude against old-thoughts. To break down mistaken opinions is previous to manifest right truths. So, I intend to conquest what is called the present class of scholars in a way to argue them down aggressively.

I have the most sympathetic feelings with Japanese Socialist Party in modern Japan which suffers under the very powerful persecution by government. However, it is irrelevant whether I respect their arguments. Many of them act on feelings or their own judgments and what they say are purely literal translations. Especially, their fundamental thought is an individualism asserted in French Revolution times. That is, they should be sufficiently recognized as spearheads that arouse to social problems, rather than socialists. I'm pity that I argued against their arguments through unavoidable circumstances that I was faithful to theories of social democracy.

I cannot help saying to pity about the class of scholars which I was aim at conquest.

² Japanese original text was about a thousand pages.

³ This 'the International' points international labor movements in nineteenth century.

Confessing to show honest virtue extremely—Because of too simplifying difficult things, I think that I might disgrace arguments in vain—, many of people who I appointed as an object of criticism are only appointed reasons why they take the platform of universities as representative and gain influence intellectual class. I will hold responsible to my arguments. However, if I allow even a little plenty of scopes for present Japanese professors to vindicate, it is a negligence of duty and shameful thing for me. So, I faced to one scholar—for example, Professor Oka—having an enough respect but, generally speaking, I dared slaughters with insult and mockery in the extreme to many professors—especially, to like a Professor Hodumi. I didn't slaughters because it is no wartime law like Geneva Conventions to apply usual war in a battlefield of sciences' world like, but because present professors invited it themselves why they had been arrogant for a long time and they played hidden foul.

I made it a principle to explain simply. However, what I have to beg your pardon is to be restrained my arguments because scholars who argue in an open world developed unimaginable writings. So, I gave way to seven or eight of ten in the sumo ring when I confronted against scholars class but I usually pressed my elbow from behind when I extremely hurled away them. In addition, one scholar who occupies a position of a professor advocates the sanctity of university but when he falls into an awful predicament, he depends on the chair of powerful people and sobs out to cover him. He is beyond our control. Unless powerful people reprimand these disgraceful behaviors, independence of thoughts cannot exist.

I nominated the following scholars who slander social democracy for the sake of looking down it, as a representative scholar in Japan. So, this volume is regarded as a modern Japanese current of thought other than discussion of social democracy.

Professor Kanai Noburu, *Social Economics*

Professor Tajima Kinji, *The Latest theory of Economy*

Professor Higuchi Kanjiro, *New Pedagogies of National Socialism and The main Pedagogic issue of National Socialism*

Professor Oka Asajiro, *A lecture of the theory of evolution*

Professor Aruga Nagao, *The science of the constitution*

Professor Hodumi Yatsuka, *The gist of Constitution and Correspondence courses of Tokyo Imperial University*

Professor Inoue Hisoka, *Correspondence courses of Kyoto legal and political School*

Professor Ichiki Kitokuro, *Correspondence courses of Tokyo Imperial University*

Professor Minobe Tatsukichi, *Correspondence courses of Waseda University*

Professor Inoue Tetsujiro, *Works*

Mr. Yamaji Aizan and people of National Socialist Party

Mr. Abe Isoh and people of Socialist Party

Spring of The following year of Russo-Japanese War

Kita Terujiro