

Section 1 Economic Justice of Socialism

Chapter 2

Anyone would admit that these economic aristocratic countries should be overthrown unless you are aristocrats. So, scientific socialism insists on fundamental revolution standing on all social sciences. And socialism needs historical knowledge about these economic aristocratic countries. How were economic aristocratic countries which ought to be repeated revolution, gotten to construct on the ruins of feudal buildings overthrown by revolution.

This explanation is supported by interpretation of ‘capitals’ and ‘lands’. But economists who have a brain made of low materials still satisfy to explain about capitals which compose the castle of economic aristocratic countries, as ‘consequences of diligence, thrift and saving’. These scholars have only slight knowledge of people that believe the Tenri sect (the sect of Shintoism)¹ because of being born in poor family and devote to worship foxes and tanukies (raccoon dogs), who are left on the economic history and remaining the stage of knowledge for a century ago because of having the pitiful nature of them. –They intend to interpret modern social productions with knowledge of individualistic productions. However, since they had finished their missions fully, it is enough for us to make them go to their final rests peacefully. We don’t whip dead bodies of old school of economists. For example, let’s us suppose that there is a lake a few miles around flowing into water in a corner of a vast river. And that a cunning otter put its head out on the surface of the water and says, ‘Since I had been scooping up water from a riverside as hard as I could, this lake is filled with water’. Survivors of old school of economists are the people who believe its statement without thinking and say, ‘That’s right. This is a consequence of diligence, thrift and saving by an otter’. Economic problems should be focused on the source of water, not the lake itself or the flow of river. Of course, a farmer’s hoe and a carpenter’s ax would be the consequence of their diligence, thrift and saving. In the world of old tales like grandfathers and grandmothers worked in separate mountains and rivers, and in the mythical world like Adam and Eve were ordered working by God, diligence, thrift, and saving was the very resources of capitals. But capitals after machines invented don’t

¹ The Tenri sect is a sect of Shintoism founded by Nakayama Miki.

share the resources of water from the capitals based on individual labors. If the capitals of economic nobles who are not satisfied filling a bottle of delicious wine with blood of hundreds of people and making brilliant diamonds like millet seeds from tears of fifty or sixty thousands of compatriots working in right on the equator, and say, 'What remains pain all our life is to discover the road of consumption.', increase in proportion to a geometric series, and it is the consequence of diligence, thrift, and saving by capitalists, dictionaries of the whole world must correct means of those words. If you regard these as consequences of individual diligence, we must explain that capitals of them whom have not done any labor are produced from nothing. These are not diligence, thrift, or saving in the period of individualistic productions. These are accumulations of plunder which make social products monopolize capitalists. —The conclusion of sciences, 'Capitals are accumulations of plunder' was produced because products which were produced socially were distributed among individuals and were not distributed to society which concerned productions. Though Karl Marx's *Capital* has innumerable shortcomings in trivial parts, because it is based on knowledge of the remote past, its important principle—capitals are accumulations of plunder—is a firm truth like the law of gravitation. He founded the theory of the value, 'the value of products is decided not by the law of demand and supply but by length of working hours to produce', and he constructed every argument based on that theory. So, he was criticized as these; a jewel picked up on the roadside is equal to the value of only one minute working and a table needing a few hours working to produce is fifty or sixty times as high as that one? Do the natural products without working hours have no value? Coals which are difficult to excavate are bought in higher value than ones which are easy to excavate? Although long-time workings only produce worthless products, they have higher value short-time working which produce useful products? One hour to catch a fish has equal value to clock a craftsman's one hour and an author's one hour? It is true that even the truth, 'capitals are accumulations of plunder' is buried since his theory was shaken by these proper criticism fundamentally. And we don't say that it is not true that today's some of what is called socialists are still satisfied to argue, 'prices is calculated by the length of working hour' using Marx's *Capital* as articles of faith just like biological evolutionists worshiped Darwin as an idol. However, the truth which had been improved by long-time enough study corrected his theory of the value considerably and got to discover the foundation of economic aristocratic countries, 'Capitals are accumulations of plunder' seriously. That is, like historical interpretation (in Japan the historical interpretation

based on the Neo-Confucianism in the last days of Tokugawa Shogunate²) in various countries discovered that nobles' lands which were overthrown by revolution were plundered ones, Marx's *Capital* discovered by scientific inductions that 'capitals' of economic nobles were plundered ones.

So, like revolutionaries who overthrew past nobles expressed traces which nobles had plundered lands in descriptions of histories, socialists who think that economic aristocratic countries should be reformed express traces of plundering by capitalists in the study of histories. Like *Dai Nihon Shi (The Great Japanese History)*³ edited by Mito Han (a feudal clan), Marx's *Capital* expresses the history how economic nobles had appeared and developed. The truth after his theory of the value was corrected can be expressed this: Wages of labors are controlled by the law of demand and supply. Increase of the population excesses supplies of workers and inventions of machines (except for when the working is expanded at the same time) decrease demand of workers. In those cases, the market prices of wages are decreased the level that workers manage to serve meals to themselves. Capitalists contract with workers on these wage levels and make them work thirteen or fourteen hours per a day. From the prices of products which are produced in long-time working (pay attention this point by all means. We regard working hours themselves as the values, not 'in *the price which are produced* in long-time working'.), labors' wages being equal to food expenses are taken away and the prices of the rest ones which are demanded for these useful value, are plundered by capitalists. These accumulations of plunder were turned into capitals, used employments of labors, and produced larger scale plunders. In this way, capitals get to increase like snow balls roll. This is the same mechanism of the outbreak of local clans as a sign of aristocratic countries. This situation shall be gradually changing into the age that economic lords struggle with each other (for example, like in modern Japan) and finally be reach the age that large capitalists combine with each other (for example, like trusts in America) because economic feudal system shall be entirely immovable.

The reason why a crowd of small capitalists like these innumerable clans had become the few powerful capitalists struggling with one another in only one century and developed solemn economic lords lies in the machine industry of modern civilization.

² The last days of Tokugawa Shogunate are the period from 1853 to 1867.

³ *Dai Nihon Shi (The Great Japanese History)* is the volumes of Japan written in the Edo era. These volumes had begun to edit by an order of Tokugawa Mitsukuni, the second feudal lords of the Mito clan in 1657. These describe Japanese history from about the B.C.600s to about the A.D.1400s. And these are based on the Neo-Confucianism. These were enormous ones, so it took until in 1906 to complete these ones.

One of these examples is a so-called caste of economic aristocratic countries. Historical progress controlled by material laws like falling materials by gravity had been running high speed enough to compete with trains which he had invented himself in nineteenth century. Those who had boarded on this train of the tendency of the times a little before—no, many of them were lucky people who had boarded it before they knows—are modern economic nobles or the ancestors of them. Those who could use the machine industry skillfully or luckily overwhelmed independent handicraftsmen by castles of machines. They got to be not able to maintain their independences to get bread, got to surrender to victorious people and to become workers. –A sign of economic aristocratic countries is cultivated in this way. Once, independent handicraftsmen insisted on their ownership to all the consequences of working themselves by their independent managements. Now, they have no doubt what fruits of their working are all plundered by their masters except for wages being equal to food expenses. They got to work earnestly under the capitalists who insist on holiness of ownership to stolen articles. Because of missing the train by a nose, no matter how quickly good runners run, they no longer can catch up with it. Those who could board on it luckily use newer machines by accumulations of the value of the plundering ones and overwhelm other smaller capitalists who cannot use these. They make capitals increase by those new machines, use newer machines by increased capitals and overwhelm other smaller capitalists. Overwhelming smaller capitalists produce more capitals and increased capitals produce the power of overwhelming smaller capitalists. Reaching this stage, speed of increasing capitals proceeds accompanying mathematical certainty according to inventing of new machines, irrespective of industrious or lazy, wise or stupid. Lose of large capitalists who could not invent new machines and compete against inventing machines make innumerable unemployment workers gather before the gate of them. –Local lords of economic aristocratic countries conquer the whole country in this way. Unemployment workers make their wage decrease the degree that they manage to live as animals by competition with each other. Because of shrieks of hunger, wife and children hearing their rear, they compete to seek iron chains of slaves like starving ghosts. At first, capitalists have paid to them wages to be able to support at least their families, but machines which need not physical strength now drive problems of holiness and happiness of family out the sphere of poets or moralists, and they catch mothers who are in the last month of pregnancy and innocent infants and put them in chains of industry.

Furthermore, these monarchs in the period of economic civil wars have invaded provinces and plundered those lands with their capitals. Large local landlords being by

plundering lands have expanded their territories with their capitals which they had gained their plundering. Moneylenders' capitals are used as bullets to occupy lands. In Japan, the possessors of lands by plundering of wars, like large landlords in Ireland or European nobles in the eve of Revolution, put their plundering ones to nations in the Meiji Restoration⁴ and remain only their traces as powerless noble family. (So, advocating, 'Lands are plundered ones by wars'. expressing socialism translated literally and confiscating them from nobles are irrelevant shots. In Japan, government gave ownership of lands to those who had had only tenancy rights under the ownership of local lords, so lands which were owned local lords at one time have got small-scale farmers' lands. (So, it might be a little logical that government has freedom of recovering the rights which government had given paying interests of public loans.) Anyway, it is the fact that Japanese lands had been out of plunderers' hands at least once. But now new plunderers are annexing to lands with powers of capitals. With the development of the machine industry in these days, there are capitals which have infinite value by demands and profits of interests unparalleled anywhere in the world which include in capitalists or landlords every year without miscalculations. And there is a very little profit of lands which gain to use the old and meager way of agriculture in tiny paddy fields, which is the degree that they can maintain the lowest living although their whole family work hard. There is no comparison between the two. The textile industry once composed their important incomes as sidelines of farmers had been robbed by capitalists. For large landlords, it can be said that the burdens of land taxes are the rights society has to social products of ground rents. But for small-scale farmers, they are threats to their meager ownership. Many of them cannot change their life-style when they had been peasants who had worked under the landlords like bees. Red blankets which city-dwellers sneer are valuable luxuries except for when they go sightseeing in Tokyo or the festival of village shrines. Thatched houses without *tatami*⁵ and lives wearing muddy and threadbare clothes are seen in so-called medium and small-scale farmers' everyday lives. If they want a few children of them to receive secondary education⁶ suitable fro their names, they must borrow money. Not only children's education but even everyday lives they do like these low level lives and they manage to maintain their lands regarded as holy ones from the period of ancestors. Once they have debts because of frequent bad crops or plagues, moneylenders' capitals

⁴ The Meiji Restoration is a revolution in Japan brought about in 1867-8. Because of this, government of sumurai class was over and Japan had greeted the new age.

⁵ Tatami is a mat weaved rushes.

⁶ In the Meiji era, the period of Japanese compulsory education is only in elementary school education.

twine around their lands like snakes. Even if they work hard and make their low level lives lower ones, a very little profit of lands cannot confront high interests of capitals at all. Thus, high interests produce higher interests and holy lands are absorbed by city capitalists or other large landlords who use capitals freely in a few years. –The machine industry which had caused the atrocious events of ‘the Industrial Revolution’ and stamp out small-scale farmers in an instant in Britain are going to be accomplishing the Industrial Revolution again in this innocent Britain of the East. See the statistics how horribly fast absorption of lands proceeds. We never say, ‘It should be sufficient for ignorant farmers not to let them know brilliant lives of civilization or their children receive higher education but to hold their birthplaces’. If anything, we advocate that when socialism shall realize, it must let uncivilized small-scale way of agriculture in Japan exterminate fundamentally and let them improve mechanical large-scale way of agriculture. However, seeing the future of these compatriots who are driven their lands out innumerably every year and end up having to wander, those who are pleased, ‘Japanese agricultural ways shall get to be large-scale ones naturally like Britain’ forget that these consequences are the very same horrible ones British Industrial Revolution had caused. Where shall they go? Since old parents cannot bear to leave their lands which a family tomb exists, they stay plundered lands and become serfs. Young men and women each becomes a wage slave and gets to go out cities to get a job to serve meals. Parents and their children come to live separately and brothers, wife and children are broken up.

Oh, Japan filled with serfs and slaves! Under the economic aristocratic countries, they don’t know that there is nothing for them to be serfs or slaves wherever they go. When local workers pour into cities driven out their lands and wander around the entrances of job placement offices like homeless dogs, it is the same when urban workers who are in difficulties like local workers are reduced to poverty and driven out before the entrances of industries. They say that Roman slave traders had written prices, ages and abilities of slaves on their necks, put them their *pens* and waited for people to buy them. But today’s job placement offices have no *pens* to put five or six hundreds them per day or no food to feed them. Slaves branded the letters of liberty and equality on their forehead, however they endure any difficulties, must be hard to keep alive by them. –Now that the monarchs of economic aristocratic countries wield their economic supreme powers to their subjects and is more powerful. It happen competition with unemployment people against those who gained jobs, competition with among the unemployment people, competition with urban workers and local workers, and so on. Competition among the classes of wage slaves who suffer from hunger presents a

horrible spectacle.

While competition among the classes of wage slaves who suffer from hunger (This is a perfect free competition!) has been done, competition among the capitalists which kill with each other has made a river of blood. (This is why I said to be able to classify free competition according to two classes of workers and capitalists).

Seeing that capitalists lead their chief retainers and vassals, call their slaves and practice commerce and industry, economists regard those as productions. However many of the facts are not like this. They do not make a company to produce but order their subjects to break other rivals' productions. This is not a wild playing with words. Rather, economists who regard local warlords in the period of civil wars struggled with one another for interests of nations and happiness of people make sentences abounding with adjectives. They name expenses spent most of them to will of breaking others' productions as the costs of production. –This is the very production of the period of economic civil wars. It can be said that sounds of machines and hammers are the shouts of the charge in battlefields. They economic lords forget human feelings, honors, noble pleasure, development of spirits, and so on perfectly and are solely fevered to wars. Like barbarous lords were bloodthirsty, economic lords who are bloodthirsty take no account of relatives or friends because of thinking about assassinations and sudden assaults. Like local warlords in the period of civil wars donated or abandoned their wives and daughters without turning a hair to ally with other lords or spy on the enemy's movements, wives and daughters of capitalists are forced to marriage to combine with capitals and to divorce to compete in markets. If you want to be moralists of barbarians, you must say that it is indispensable to kill people, to commit robbery and to cannibalize people. Just like that, if you want to be moralists of class of capitalists, you need to have the conscience to do everything named as immoralities without turning a hair. Even when they go to bed, they are being bothered by plots; how do I rob other him of his customer? How do I defeat his industry? How do I defeat his family? They whisper with the Devil in dreams. Being the same profession with them means a mortal enemy for them until they go to hell. If defeated others' family are reduced to poverty and broken, their old fathers make matchboxes as moonlights, their young men who know nothing of real lives become worthless public servants paid small salaries and there get to be no ornament on slender waists of their cute daughters, they are the very what they are most satisfied in their lives. They sneer others baring their yellow teeth and sing in triumph applauding their hands. Because of these battles, they have special consciences. Though they are very arrogant, they prostrate themselves before customers without

caring about appearances and throw themselves on the ground like criminals before the public servants who give them profits. Bragging is the noblest moral for them. From the untrue reputation of their honesty, diligence, sincerity of their stores, excellence and distinction of their products to slander and denouncing against other capitalists, they have every reversed moral. Their battles are ugly ones using every ugly conscience—briberies, vote buying, movements, advertisements and so on. (See the parts where I explain consciousness of classes in the Section 2, *Ethical ideal of socialism*). But battles cannot be continued without war expenditures. They let purchasers of the whole society bear expenditures of economic wars like taxes on the pretext of ‘the cost of production’. As they have lost their eyes because of battles, they continue to produce their merchandise beyond the demands and when the whole society received plunder exhaust one’s power of purchasing products, it is in a state of panic. Panic! This one defeat not only defeated capitalists but victorious ones like earthquake. Even if Roscher⁷ said, ‘only barbarians can escape from panic. But it cannot be said that they are happy even though they can’, or Ricardo said, ‘grieving panic is entirely stupid like that traders fear their cargo boats to encounter storms or poor people hope to be safe’, it goes up in a tragic explosion barbarians never know. And just like that a ship which gives the whole society to get on gets wrecked, panic stamps out accumulated capitals which take fifty or sixty year to do in an instant. This always happens once a decade and smaller ones happen everywhere. Jevons thought the cause of this of a sunspot cycle. –Those who encounter this disaster are labors like peasants or townspeople who were under the wars at one time and the whole society. But all economists always define industrialists as ‘they are those who employ workers and are engaged in producing in the self-calculation and self-responsibility’. If self-calculation means a vacant miscalculation and a plan to keep all interests by themselves, it is the truth sufficiently and being engaged in producing is not false to some extent. However, self-responsibility is a horrible deception. When had they taken responsibility? It is true to take responsibility for interests in self-responsibility because it is convenient for them. But when demand and supply expand on a scale of world economy, we must know that those who force to bear every loss, difficulty, and disaster are workers and the whole society because of reckless calculation of them whom just are engaged in secret maneuvers. For adventurers of them, losses of capitals which just are the accumulation of plundering only make them to return primary states of nothing. But we should say that states of unemployment that workers are received by closing industries and

⁷ He was Wilhelm George Friedrich Roscher (1817-1894), who was a German economist of the historical school.

dangers and upheavals that society is received by unemployment workers are irrelevant with 'self-responsibility'. Economics organized foolishness and cruelty systematically bury the problem of unemployment workers away a nook of book in a very small printing type. But if a man gets unemployed, his old mother shall hang her, his wife shall suffer from anemia, and his daughter shall become a prostitute. He shall wander in a 'danger state of being likely to commit crimes', be more starved because of being difficult to keep alive, get to commit a little theft, and finally be a robber and murder. In the period of Civil Wars, when a loser man comes into the world, lower classes of society get to be classes of criminals. Those who are harmed by these criminals are not upper classes of criminals who have fierce dogs and thick gates like walls—classes of criminals who live in palaces having safe equipments by deceptions, bribes, usurpations, speculations, and evils of politics—but medium and working classes who don't have preparations. They are plundered every product by upper classes of criminals, imposed taxes of the war expenditures when they buy products, and their slight rests of ones are threatened by unemployment people who are produced by losers⁸ of competition. 'Self-responsibility' never disappear by being ruined only an industrialist.

However, these slaughtering among the capitalists shall entirely stop in the near future. In America, these ones begin to stop. While they had been proceeding to defeat small capitalists, large capitalists, and larger capitalists, they had noticed that they had confronted with fifty or sixty victorious capitalists. –The period of economic civil wars is the historical process to economic feudal system. Though capitalists have a dull sense of conscience about morals, they have an amazing keen sense about interests. They—when they wake up, they say about gold and whisper about economy until they go to bed—cannot have been unaware that battles of among the capitalists being evenly matched never end not to bring them disasters. It is the natural course economically that they select cooperating among other large-scale them who survive competitions rather than use fifty or sixty millions yen for advertisement and make prices fall. This is a mechanism of producing Trusts. On the other hand, workers competing with each other also organize powerful Labor Unions. Two classes stop free competition with each inside.

In our Japan of the period of economic civil wars, Claiming of organizing trusts is increasing gradually. Perhaps, after a decade from now on, solemn economic feudal system shall be produced in Japan like the United States of America. Thus, when the history of Capitalists goes in the period of economic feudalism, classes of Daimyōs would

⁸ The word of 'losers' means losers of capitalists.

unite with each other, oppress the whole society, exercise their power to the whole society because of being based on extreme firm foundations, and begin to collect their taxes strictly. They would be able to economize their costs and acquire freedom of applying new technique to their machines by great combinations. And they would get much more interests than before because of buying materials at a low price and bringing advertisement competition unnecessary. It is true that the whole society can be escaped from economic wars because of distributions of surpluses or price falls. So, we don't agree to an idea of 'trusts make prices rise' grieving unduly like those who have superficial view about that problem. Because statistics show the fact that trusts make prices fall than in the period of being too many small capitalists and society happy. However, they also show that that trusts collect their taxes strictly. Because trust is the union of capitalists and modern society is in the period of economic feudalism. Although in the period of feudalism disasters of wars don't exist, strict collecting taxes exists as a matter of fact as long as society is under the feudalism. If economic nobles are wise forever and their positions are constituted only from wise men, it would be safe way that they would estimate purchasing power of society, make price fall, and be worshiped them as benevolent monarchs nevertheless they would wring their taxes from the people forever. Past nobles had had this very ingenious wisdom. But many of them are stupid Daimyōs and unlimited, absolute, and despotic powers involve arrogance and foolishness. Trust which has a despotic power in the economic world would cause horrible increasing of prices one after another because of not considering that productions depend on purchasing power of society. Find the example of those overproductions because of this—economic disorders still happening because of lacks of consumptions which Ely says—in modern America. It is natural phenomena that in the economic aristocratic countries, economic lords are overthrown because of their arrogance and foolishness and riots happen because of them. –Trusts are the very feudal lords who have unlimited and despotic powers. They keep human beings' throats under their control. For trusts, the civil law which protects trades is reduced to the obvious public law. If like jurists say, 'the public law provides between the power relations and the civil law between the equal relations', or 'the power relations are the ones between the will of the powerful and of the weak and are the ones of order and obedience', they trusts who have the absolute, make-or-break, despotic powers to every human material life are the real governors? They don't do trades based on the equal will. These governors order to control the prices and society which should be consumers obey them. This is the obvious relationship between the governors and the ruled. They are the real economic nobles or patriarchal monarchs who collect their taxes from the whole

society on the pretext of trades. But like aristocracy was reduced to a civil state based on national sovereignty (See the Section 4, *The so-called principle of restorative-revolutionaries.*), economic feudalism never also end economic history. When they take a great combination of trust, they close useless or unprofitable industries and destroy cities supported their industries like Turkish. And whenever they use new machines which are invented one after another, they drive out fifty or sixty thousands workers as unemployment workers—one of unemployment workers are met with philanthropists' smiles filled with contempt and society wait them opening the iron gate of a prison. Workers are excited rebellions against noble economic lords because of their tense situations—like riots in the feudalism. They take great unions and go on strikes like riots lasted for fifty or sixty days, or more than one month. Strikes occur one after another, closing industries one after another. Anarchists would leap utilizing these states and workers' hunger would develop riots. These would become excuses of abusing police powers, of shooting by the forces, and finally develop the tragic street fighting.

Rivers flow along with their flow. Niagara Falls roars to fall Lake Ontario and the whole society heats to realize socialism. When strikes which often bring about repeatedly but often are defeated finally take the helm of states and people gather under the banner of 'socialism', economic aristocratic countries would be overthrown and revolutions are realized.

The flash point of revolution lies on the transition of thought of rights. So, socialism is based on the theory of rights consistently and never permits any harmony or compromise. If socialists hesitate to acquire the rights, no one would shed tears for socialists although society and government crucify socialists on the pretext of peace and happiness.

It is the individualism which puts on a gold crown of the holiness of ownership that tries and judges socialism. But individualism, socialism shows that your gold crown itself is a plundered one. A gold crown is an inviolable one. Ownership is inviolable. But, it is meaningless to advocate simply holiness of ownership and whether it is holy or not depends on the reason of owning ones. Strict rights would sneer socialists, although they recognize the ownership of classes of capitalists and shed tears to save us wholly like utopian socialists of before Marx. Scientific socialists stand above all people putting on gold crowns and judge them like the God.

In the period of medieval aristocracy, there was the claim of rights, 'I got my power by myself. I'm able to occupy not only the position of the king but of the emperor whenever

I want'⁹. However, the Meiji restoration denied this claim based on the right of nationalism retroactively. This is called the theory of occupancy and Ancient Roman when had found their country by conquests and plundering had justified their occupancy by *lex duodecim tabularum*¹⁰ (statute laws written in twelve) based on the theory of occupancy. This theory had been owned in common with all the races from ancient to medieval times and it is a typical instance that ancestors of the Japanese race had plundered this land and established their rights on it. The maxim of 'violence decides ownership' is also a type of the theory of occupancy. This right of thought had continued to exist. Ownership of lands had made kings and nobles holy thanks to this theory of occupancy until before the Revolution in Europe, until before the Meiji Restoration in Japan. However, real occupancy of lands never belongs to one individuals but the whole race who found the lands. And ownership gotten by occupancy is denied the reason because of not getting to be able to occupy. Since dead bodies cannot continue to occupy stretching out their hands, it is impossible to explain inheritance with the theory of occupancy. So, if you insist on this theory of occupancy today, you would ruin yourself because this theory cannot explain the reason accruing properties from inheritance and inheriting the properties. Yes, this is the very reason that kings and nobles were overthrown. So, before and behind the Revolution, it got to be explained ownership with the theory of labor based on individualism. The reason why this theory insist on 'interests accruing on labors should be owned by individuals who worked' was to protect productions against those who intended to ignore interests accruing on individuals' labors among the internal individuals of the races when they entered the agricultural age from nomadic age (while they justified themselves against other races with the theory of occupancy). Claims of ownership based on the theory of labor civilians had been advocated to protect civilians' commerce and industry from plundering of medieval feudal lords and to overthrow the ownership of lands of kings and nobles based on the theory of occupancy. Since this theory of labor advocating 'interests accruing on labors should be owned by individuals who worked' had denied the theory of occupancy, their lands and properties gotten by plundering had been overthrown in the big explosion of Revolution. Why can we advocate individualism of the theory of labor embellished the word of holiness of ownership to plunder social products like ground rents or capitals on the pretext of occupancy? The period of being consecrated individuals' ownership by the consequences of individual labors had been excluded in

⁹ It is said what Toyotomi Hideyoshi said. See the Chapter 11 in the Section 4.

¹⁰ *Lex duodecim tabularum* is the fundamental law of Ancient Roma which provided legal procedure, the family system, inheritance, contract, real rights, public law, and religious law.

old times. In these days that we do social labors, the only holiness one is the social ownership. It can be said that the word like holiness of ownership is a gold crown for socialists who insist that rights of society are holy.

Socialism is the voice of the holiness of ownership that society advocates to profits accrued on social labors. Why can we advocate that public owning machines ‘ignores individuals’ ownership’? If someone insists that ones he has occupied belong to my rights nevertheless those are produced by the others’ labors, he has the pre-modern thoughts of rights when violence had decided ownership. This is the same argument that abolition of slavery ignores individuals’ ownership because it damages the rights of those who own human beings with chains and whips. If you confront socialism with individualism, you must have resort to theory of rights of individualism. Justice that ownership belongs to those who worked is the very ideals of individualistic laws. So, if you intend to deny public owning machines by individualism based on the theory of labor, we must say that those who can own machines would be limited descendants of inventors such as Watt. Capitalists who do without any work except for mere labors of discharges can gain the holy ownership those dirty materials of interests produced their labors. No, machines themselves cannot be divided by deciding limit amounts of labors and a personal Watt’s achievement to one steam machine doesn’t reach even one-hundred or one-thousand of the whole knowledge used to construct that machine—so, individualism is a mistake. Those who can really insist on peaceful ownership by ideals of laws are neither individual inventor of machines, the classes of capitalists occupying those ones, nor workers operating those ones. Society which human beings who had been being historically are in complete harmony can only advocate ownership of machines. Machines are the crystallizations made of accumulation of historical knowledge. Dead ancestors’ spirits dwell in machines and they work to let them be loved. Although a few cunning children advocate the rights of occupancy based on thoughts of rights in the barbarian period while most of lovely children suffer from hellish pain, we say that today’s justice advocate public owning to capitals of profits accrued in social labors on the pretext of holiness of ownership.

Social ownership to profits accrued in social labors is advocated to ground rents. Like anyone knows, it is a decided fact that Ricardo’s law of ground rents had revealed that ground rents are the products by the consequences of increasing population and development of civilization. Of course, though economists of after ages had indicated sufficiently, limit value of cultivation shall not change quickly according to times like he had said. For example, values of rents paid by a tenant farmers and the like don’t rise and fall according to his law because of preventing changing by many existing customs.

And imported rice¹¹ and cultivation of foreign lands would prevent laws operating normally. Since he had been born in the Old World Britain, he had thought that lands had been cultivated from fertile ones and had not considered a rising nation¹² setting a direct opposite phenomena. So, it can be said that Ricardo's law of ground rents had a weak practical basis. Hence, we have every reason to criticize that he had forgotten social conditions which have many operations and set an evil precedent of tendency that old school economics was likely to take abstract arguments. But in spite of these defects, economists don't deny that increase and decrease of ground rents can be explained only in the way he had thought. Of course since we are socialists, we recognize that old school economics has innumerable fault but we also think about ground rents in the way as he had thought. –A market price of grain is determined by the highest costs of production. These balances¹³ of costs of production are accrued in the degree of fertility of lands and easiness of forwarding to markets. Increasing population and demand of grain have let landlords cultivate low-grade lands which need many costs of production. If so, even though now we pay the balance of costs of production to lands' owners and engage in cultivating lands lending lands from them, we should gain the same profits when we cultivate low-grade lands. With this, the balance of costs of production gets to be ground rents. The more population increases, the less limit value of cultivation falls the degree in low-grade lands that need more costs of production. And the more population increases, the more the balance of costs of production increases and it makes ground rents increase. Hence, the reason why present peasants pay a lot of ground rents to landlords is that population has increased as present. What are landlords who live without do any work related to increased population?¹⁴ Present situation that all ground rents which increased by increase of population has been plundered by landlords on the pretexts of holiness of ownership is contrary to thoughts of rights of individualism.

Ground rents of urban lands are the very products by development of civilization. Although places to stop cars have provided and ground rents of the area nearby those places have increased, ownership of landlords cannot be consecrated. If ground rents were made increase by development of transportation, those profits should be acquired by steam or electricity and never by landlords demanding evacuation. The rich who are buying lands in Tokyo in expectation of a rise in lands price of Tokyo city have no rights

¹¹ At one time, Japan had been imported rice from Taiwan.

¹² It points America.

¹³ This 'balance' means the one between costs of production and profits.

¹⁴ According to Kita, increase of ground rents occurs by increase of population. But landlords never take part in increase of population. So, he concluded that landlords are not qualified to gain ground rents.

of plundering ones which Tokyo city shall be acquired by future development living without any work as present. Even though landlords ate one *sho* (1.8 liters) of soil, evacuated their bowels, and crawled on the ground of the Ginza¹⁵ city like earthworm, they never have digestive organs being able to transform one *sho* of soil into one *sho* of gold. –Holiness of ownership which had been authority in the period of French Revolution is a claim of justice that should be advocated by society now and it should never be advocated by landlords who plunder profits of lands based on the theory of occupancy.

We shall not argue about innumerable advocacies of the system of private ownership in the present world persistently. As stated above, machines should not be owned privately being based on the theory of labor or lands be owned being based on the theory of occupancy. However, because today's lands, though ground rents are only social products, have not been occupied being based on plundering like once nobles, there is a room to argue that ownership should be ignored based on the above theories. To this objection, we can refute that trades of stolen articles are invalid and can overthrow to object to invasions by capitalists of moneylenders we have explained the above. Still, they have tried to oppose them based on the theory of manufacturing. The theory of manufacturing is based on the fact that today's lands had received long-time working. But this is a baseless argument. They have forgotten the facts that manufacturing they have said are only tenant rights to villages common and even copyrights which writers had been putting all their energy of life into their works have lapsed by prescriptions. Why can they acquire their ownership from the sky to the earth's axis because they processed only one foot of the surface of lands? And has their ownership continued for a few hundreds years without an interval and the lapse by prescriptions? If a poor artist paints a brush of white color to a hanging scroll of Maruyama Okyo¹⁶ capitalists have, and says, 'I have done manufacturing to this picture. So, this picture is mine', do capitalists accept of advocating ownership of him to that picture? The earth was never created in six days by miracles of landlords.

But we shall declare; these arguments are equal to the theory of rights based on baseless and speculative dogmas in the period of individualism. Rights are the rule of social relationship and dividing lines to limit people's will between society and other society or among the members of society. Religion controls between human beings and the God and biology controls between human beings and other animals. So, to explain rights controlling social relationship of us, advocating gifted rights calling the God from

¹⁵ Ginza is a busy street in Tokyo.

¹⁶ Maruyama Okyo was an artist in the middle of Edo era.

the heaven, or that human beings have the rights to lives because we are living things are perfectly revolutionary theory, though those are resemble to ideals of socialism as a form. (Some today's revolutionaries by individualism blended with socialists still advocate these theories). To those who intend to advocate present institutions on the theory of thoughts of rights in the period of individual productions, we should say this; as stated above, revolutionary theory of individualism shall overthrow the foundation of economic aristocratic countries like once it had overthrown kings and nobles, but we socialists never establish ownership of society by the incorrect theory of gifted rights because socialists should speak and act by only the truth. That is, a common enemy for socialism and individualism is an economic aristocratic country but socialism is different from individualism and it should not be identified with baseless individualism. So, like individualistic economics has no choice to make Revolutionary Party that leads revolution which needs to be repeated, you should understand that individualistic jurisprudence doesn't advocate economic aristocratic countries to this problem of theory of rights. In the theory of rights, socialism does not think an atomic unite of individuals which cannot think as abstract ones but society as a reverting subject of interests. So, if you do not use the word 'interest' as a rough meaning of temporary one or immediate policy like National Socialists do, but as a mean to let living things of society (See the Section 3, *The theory of biological evolution and social philosophy*.) conform the purpose of existing and evolution, it would be ones which let social relationship change according to that purpose and let rights which rule the relations evolve according to those changes. It is a rule of social relationship conforming social purpose and that primitive equality and the system of villages' common owning in peace and primitive society. And equality and communistic system is a natural right for that society. But because of increase of population, when times had changed and entered Nomadic age, people had gotten to drift. Furthermore, when times had entered agricultural age and people had gotten to fight over lands each other, their society had driven out other societies to survive their society and regarded occupancy of lands as justice. Thus, they had let other villages approve their rights by violence, while they had established the system of private-owning among the insiders of those villages as rights to profits by labors such as pasturing of the cattle or sheep and agriculture. That is, occupancy of lands by plundering was right until the one time and the system of private-owning was right until other age came. But according to social evolution, new justice break old rights. Rights theory of occupancy embodied justice sufficiently at one time had been broken by theory of labor based on rights theory of individualism. Now, ideas regarding individuals as the ultimate end have been denied by new justice that regards society as

a reverting subject of interests. Theory of rights of socialism drives out its theory of individualism by fundamental ideas that society is a resource of interests and a reverting subject of interests.

So, it can be said that socialism is based on the theory of rights thoroughly but its concept of rights is not one like which is said that it ignores social interests because of longing for ideals of dogmatic justice. Social interests embody rights and justice. If so, socialism that advocates the public owning of lands and productive system on the pretext of justice and rights conforms the purpose of existing and evolution of society?