

Section 3 The theory of biological evolution and social philosophy

Chapter 6

Here, you shall have a natural doubt: In the world of socialism, selections by capital punishments, violence, economic competitions, wars among the states or races shall become extinct. Nevertheless, why have the unfit who shall be selected by struggle for existence existed?

It is true. Socialism intends to make individuals of elements of societies grasp the supreme power of every evolution completely and ruin struggle for existence which disturb social evolution like selections by capital punishments which tramples authorities of others of one of elements. It intends to ruin barbarous and cruel struggles for existence such as striking or biting with each other for food competitions because human beings are transitional organisms who make efforts to realize nobles ideals. It intends to sweep out struggles for existence killing with each other for only the reason of being different states or races, nevertheless we are elements of the great individuals having divided from one which had been one human being formerly, through realization of the World Federation of Nations. But social competitions by the big units and individual competitions by the small units done entirely have not existed yet¹.

At first, we shall explain the struggle for existence by the units of individuals.

Why this natural doubt appears is because you have the same thoughts for individuals before invented microscopes, that is, you don't understand the conception of 'extension of individuals'. –Struggle for existence by the units of individuals in the period of socialism is one for this extension of individuals—namely, struggle for reproductions. Seeing individuals from a viewpoint of the horizontal axis, all human beings existing present times are one big individuals; Seeing individuals from a viewpoint of the vertical axis, history for a hundred thousand years from the primitive age is a record telling that this big individual have lived long. Like brothers are not different individuals seeing from a viewpoint of the horizontal axis, parents and

¹ Meaning of this sentence is not clear.

children are not also different individuals seeing from a viewpoint of the vertical axis²; because one side is only extended one, the other side is only lengthen one. As amoebas breed dividing innumerably, parents divide parts of themselves and only name them 'children'. Like innumerable amoebas divided from one amoeba are independent amoebas, and like they can be seen as ones which original amoebas were enlarged as elements having spaces among the middle, we can see that parents and their children are independent individuals divided from one individual and they are ones enlarged lives of parents. Since we have known that Weismann's³ hypothesis that have explained, 'reproductive cells are not immortal' have not been able to maintain because of received many difficult criticisms, we don't dare to depend on his theory. But these ways of thoughts are only based on the facts that parents' cells are inherited their children, children's cells are inherited their children, grandchildren's cells are inherited their children, and their cells are parts of their parents' bodies. Namely, the word 'our lives have lasted forever' should be understood as this and it means that bodies themselves have lived not dying forever. Although one amoeba divides and an original amoeba dies, if other parts keep on living, dividing and breeding, an original amoeba can keep being immortal clearly thanks to divided amoebas. Like that, although old parts of parents die, if new parts of parents divide, get parts of children or grandchildren and breed, the parents have kept on existing as parts of descendants and they are immortal in a physical and a mental aspect. That is, parents who seem to have died have lived removing their disused parts by themselves like nails, hairs, or skins come off because their parts of children have lived and evolved. –Sciences get monism and return to religions. Immortality of spirits which spiritualism⁴ advocates is demonstrated by immortality of materials which materialism⁵ explains. Of course, spirits and materials are unified ones, so human beings are immortal existences in a physical and a mental aspect. To determine the units of struggle for existence like this, we need to know the conception of 'enlargement of individuals' and 'extension of individuals'.

Struggle for existence based on struggles for reproductions can be only understood when this conception of extension of individuals. Organisms exist having desires to survive. Organisms must do struggles for existence for desires to survive. Namely,

² Kita meant that a viewpoint of the vertical axis meant a lineal relation and a viewpoint of the horizontal axis meant a collateral relation.

³ August Weismann who was a biologist and scholar of genetics in 19th Germany.

⁴ Spiritualism is one of metaphysics that ultimate existence of the world is spiritual one. In Western philosophy, Plato's, Leibniz's, or Hegel's philosophy are typical examples.

⁵ Materialism is one of metaphysics that ultimate existence of the world is material one and it doesn't admit existence of spirits or consciousness detached materials. It is contrary to spiritualism. In Western philosophy, Hobbes' or Marx's philosophy are typical examples.

Organisms cannot escape struggles for existence so long as they exist. So, though organisms have been doing struggle for existence for present survivals, they must do more violent struggle for existence for eternal survivals. –That is, food competitions and reproduction competitions are two pillars of struggle for existence through the whole world of organisms. And these competitions to be done for reproductions are not seen organisms which reproduce independently such as amoebas breeding by divisions, plant lice breeding by parthenogenesis, or leeches which can reproduce when they pair others without regard to male or female, because they have both sexual organs. Competitions bring evolution. All evolution were brought by competitions. Hence, in other higher organisms, with food competitions of struggles for existence done in the form of species vs. species get violent, struggle for reproductions of individuals' struggles for existence among the species get more violent; these struggles have made organisms evolve much more than food competitions. This is cited innumerably even in Darwin's theory of biological evolution which is chaotic and doesn't have no system as facts. I think food competitions and reproductions competitions in struggles for existence as following; food competitions are done in the form of species vs. species, and they are indirect and unconscious because individuals in the same species compete with individuals in the other species. On the other hand, struggle for reproductions are done by individuals among the same species, and they are direct and conscious because they are done by individuals among the same species without regard to other species.

In almost all beauties what is called 'every beauty of the world', no one is not result of struggle for existence for these continuations of lives. It goes without saying that for example a protective color of one vermin which is formed the beauty is based on the result of evolution by food competitions against other birds which intend to eat it. Though fangs of lions, beaks of eagles, horns of bulls, legs of horses and so on are based on the results of evolution by food competitions respectively, they are much inferior to evolution by struggles for reproductions because they are results of evolution by struggles for existence among the individuals directly or consciously. First sings of bush warblers from the tops of snow-covered mountains are results of evolution by struggles for reproductions for inviting females and love poems of little cuckoos which leave trifling songs windows of poets' houses and disappear behind the clouds are produced by selections of struggles for existence for continuations of lives. Dances of white wings of gentle little doves are results of evolution by struggles for reproductions and battles of sturdy cocks using spurs and cockscombs are results of selections of competitions for continuations of lives. The beauties of male mandarin ducks⁶ and peacocks, though

⁶ Male mandarin ducks have beautiful orange-colored feathers.

they have difference between having one wife and having several wives, are all results of evolution by struggles for reproductions for gathering loves of females. Animals are the same of them. Male lions never have bushy long manes for getting foods but are results of selections by struggles for reproductions to show dignity as the king of beasts and to get females' loves. Antlers of stags, which cause them inconvenience to get foods, are also results of evolution by violent competitions for struggles for reproductions. All beautiful colors and sounds of insects are productions of evolution by these struggles for reproductions except for a few protective colors. Without dancers in spring which were called butterflies and ornamented themselves gorgeously, spring fields of fresh green would be equal to deserts. Without musicians of bell-ring crickets or pine crickets which earnestly play sad sounds which were touching sounds to listen, the harvest moon would be only a sheet copper. Thanks to their cute ones competing in love, spring can dance for love and autumn can sing for love.

But these are not only in animals. In entomophilous flowers, which cross their stamens with pistils by mediating of bugs, how decorating themselves to invite messengers of love⁷. Because of this, cherry blossoms profusely bloom and peonies bloom fascinatingly and beautifully. And because of this, spring grasses are elegant and autumn flowers graceful. No beautiful flower hasn't experienced evolution by struggle for reproductions. But today's believers of animals' religions always sneer and abuse poets, when they argue the theory of biological evolution; though poets recite beauties of the world with their whole hearts, the universe is never as they imagine. Butterflies are aimed by sparrows, the sparrows are aimed by eagles, and the eagles are aimed by hunters. Poets who recite pleasure of the world are stupid. But poets know beauties of the world by intuitions and we demonstrate their intuitional knowledge by scientific studies. Beauties of the universe are made by loves and all made by loves form beauties of the universe. It is natural that they believers of animals' religions who don't understand the position of struggle for reproductions in the theory of biological evolution, repeat Darwin's theory, and don't understand the great wise providence of Heaven as a supplement don't understand poets. It is extremely self-assertive to despise others without reserve based on theory of biological evolution. We declare strongly; what is done by individual struggle for existence among the same species directly and consciously is only struggle for reproductions and because it is done taking forms of individuals vs. individuals directly and consciously, it most receives benefits of evolution and is most powerful. And this declaration requires rearranging the system itself of biological evolution.

⁷ Actually, it is said that bugs cannot see flowers' vivid colors and flowers tempt them by nectars or smells.

Struggle for existence by the units of individuals in the period of socialism is struggle for reproductions to continue lives. That is, since food competitions to maintain present lives shall not be done among the individuals under socialism, struggles for reproductions shall be done amazing prosperously and they shall make societies evolve amazing rapidly. –In other words, the supreme power of every evolution shall not belong to particular individuals but put it into free competitions' hands by the whole elements of societies, and shall select those who don't have truth, virtue, and beauty as those who are the loss of their sweethearts during the whole elements do free competitions of loves. Nature gives pain because it is contrary to pleasures. Though those who slander socialism today fit an arrow to a bow that socialism is a fancy intending to remove pains from lives, in fact this only praises effects of socialism inversely. They need to listen to arguments of free loves which some socialists have already advocated today. Arguments of free loves are freedom to make the law of selecting males and females work, and those who are the loss of their sweethearts selected by these struggles for existence can be saved by socialism. These are regrettable from a point of a dogmatic humanitarianism in the period of individualism, but the principle of social evolution cannot be disturbed by sympathy. Human beings are one of species. Socialism which makes efforts for human evolution as a species cannot depart from all laws of the theory of biological evolution naturally, and the theory of social evolution is a paragraph of the end of a book of theory of biological evolution. Hence, at first, socialism advocates that though human beings have noble tendencies, we must recognize that human beings must do food competitions (for real meaning of food competitions, I shall explain following chapters.) to get materials to live as organisms because we are one of organisms. Second, it advocates that though human societies have reached the highest stages first of all, our societies must be evolved by an important law of nature of biological evolution, struggles for reproductions because we are organisms like other organisms. Since the contents of struggles for reproductions are different from other animals' ones like food competitions because the classes of species are different, food competitions of insects are different from ones of birds and ones of birds are different from ones of beasts. Like that, the contents of struggles for reproductions of human beings are loves as 'anthropomorphic gods' because our classes are different from beasts' ones.

But 'love can be done after we eat heartily'. Through all species, struggles for reproductions are oppressed by food competitions and the fittest of struggles for reproductions are decided from within the fittest of food competitions. An ideal is a higher reality on the satisfied reality. Since struggles for reproductions are done for future lives, we pursue to compare the fittest with ideals. Since food competitions are

done for present lives, we are satisfied with being the fittest. An ideal is a future reality after present reality. So, in some species which are no choice but to maintain present existence against other species, struggles for reproductions which make ideals realize in ancestors' lifetime whose are continuations of lives don't exist. Lower living things such as leeches or plant louses above-exemplified have remained the stages of calm struggle for existence taking form of species vs. other species. And even higher organisms have been busy to maintain their present lives, because food competitions which are done between species which intends to eat one species and other species which intends to eat another species are difficult ones. So, they cannot strongly expect ancestors' continued lives gotten by struggles for reproductions to realize ideals. What the fittest in beasts' struggles for reproductions are also the fittest in food competitions in many cases is a remarkable example of this and many people know that cocks won the battles take along with many hens.

Even human beings cannot escape from these instances. It is a historical truth from the primitive age to today that to maintain present lives, food competitions have oppressed struggles for reproductions to be done continuations of lives to realize ideals, or have been conditions to realize struggles for reproductions. From the period of fishery, hunting, nomadic lives which food competitions had been done by the units of villages taking form of battles to the medieval age which food competitions (that is, scrambling of lands) had been done by the units of feudal regions taking form of battles, chiefs of villages, kings, or nobles had been the fittest in food competitions and the fittest in struggles for reproductions at the same time. In international societies which decide the superiority by forces taking form of scrambling lands by food competitions, military classes who are the fittest in those struggles are the fittest in struggles for reproductions because they are the fittest in food competitions. In this sense, we calling ourselves 'civil people' today are not different entirely with Sioux in Iowa who can only decorate their head with feathers and be qualification to request marriages when they cut someone's heads off.

No! today's civil people have limited barbarous ways of food competitions in competitions among the states and have gotten to regarded the theory of labors of individualism in domestic food competitions. But, as we have often explained, since it has been limited as ideal, the theory of occupations in the period ruled by forces have still inherited, and our societies have been pure economic aristocratic countries by invention of machines, struggles for reproductions have been entirely oppressed by the economic fittest in food competitions (as lower people have been sold to upper classes and been wives or mistresses of them), and presuppositions to do struggles for

reproductions have been to be the economic fittest in food competitions (like the quantity of property have been presuppositions of marriages). In this sense, today's civil people are almost the same that the native Philadelphian⁸ (?) who pay their properties or labors to parents of women and buy their wives. Reality is regarded as important than ideals. Food competitions go ahead of struggles for reproductions. The theory of labors of individualism have explained prostitutions as 'labors'. We are not respectful to this theory of labors or never say that men rape prostitutes by money or moving around to be prostitute is a gang rape replacing the positions of men with women. Because this is the most remarkable fact that struggles for reproductions are oppressed by food competitions. We have no choice but to understand the fact that upper classes who make a condition of quantities of properties just as an interesting fact which reveals that being the fittest in food competitions is a condition to do struggles for reproductions. They wives like prostitutes are only free of charge in their lives much cheaper than prostitutes of lower classes who charge 50 sen with liquor and side dishes in a night.

Some wives would say, 'we keep our husbands under our thumbs'. This is never a laughing matter but is a enough claim of rights. Of course, though these classes of wives say that they don't understand what secrets those who are called 'husbands' have when they held political meetings for states, they insult most today's classes of men and sentence that they have lost the rights of selections as equal with the word of 'under their thumbs'. We are socialists but are men. We must reflect our own miserable behaviors rather than to do arrogations of interfere the women classes. It goes without saying that prostitutes of wives who regard geishogi (professional entertainers trained in traditional dancing and music)⁹ as prostitutes and go looking down on noble wives of lower classes who help husbands' labors suffering from poverty are extremely contemptible existence. But, how arrogant smiles politicians and scholars like male prostitutes who ride in carriages on the street and scold roadside people have on their faces. Some parents sell their daughters, the other buy their bridegrooms. Why women in the world do their best to ornament with powders and silk clothes, wear maroon *hakamas*¹⁰, and plate themselves with gold leaves of refinements by receiving diplomas of girls' schools is because they want to sell themselves at high prices like rings with diamonds. Like that, why today's many of men wear high collar clothes, put liquid cosmetics, learn politics or economics, or say that they must have titles of graduates of

⁸ In Japanese original texts, this part is not equal to 'Philadelphia'.

⁹ This word of 'geishogi' is combined 'geigi' and 'shogi'. 'Geigi' means a Japanese traditional woman entertainer (she was called a 'geisha'.) but strictly speaking, 'shogi' includes the meaning of 'prostitutes'

¹⁰ This is Japanese skirts for formal wear in 19th and the first half of the 20th century. Today, though this has not been wore at ordinary times, this is often wore in graduation ceremonies of universities.

Waseda University¹¹ or Imperial University, is because they intend to make dowries of their fiancées more after all. We shall ask you—how many today’s men can hold naked women stripped every decoration of class with their hands and talk tall, ‘I love your beauty and exchange marriage vows with you to produce my children’? Women are negative but men are positive. Hence, lower classes become criminals negatively for their lives, on the other hand, upper classes become ones positively for noble lives. Like that, many of women’s prostitutes have been done negatively for their lives except for the classes of wives of upper classes, but men become prostitutes positively for noble lives.

No! As we have explained a little in the previous Section, those who are not independent economically don’t have freedom politically or morally. In the period that men and women had not have equal rights, women had not been able to be the subjects of property rights and had been regarded as men’s possessions men had been able to present as they had wished. So, although men who have the rights but don’t have substantial rights corresponding to the rights today have been kept women of upper classes under their thumbs, we have no choice but to say that those are the very scientific laws. Those who cannot advocate rights are slaves. If so, we recognize innumerable prostitute slaves women and cannot advocate that all politicians and scholars divested of their rights of loves are free citizen having personality (if anything slaves—the wills of slaves are regarded as the ones of nations and we breathe under them). If a free citizen is more honorable than slaves, wives who buy actors and advocate the rights to keep their husbands under their thumbs are much more honorable than slaves of male prostitutes who they follow. This has been the rights admitted from the period of ancient Roman Law. Being different from politicians who hang their heads to their wives given from higher officers and defend themselves staying out overnight yesterday or scholars who endure to go mistresses’ houses and humor their extremely bad-looking wives carrying portable shrines rather than upstart businessmen just like prostitutes having lovers being in their services, Mr. Ito Hirobumi who leave behind a reputation by a bronze statue in Fukuhara¹², or Mr. Katsura Taro

¹¹ Waseda University was and is one of a prominent private university in Japan. This have its origin in Tokyo Special School which Okuma Shigenobu established, who was a influential politician in Meiji (1868-1913) and Taisho (1913-1925) era.

¹² Ito Hirobumi was a first prime minister in Japan (1841-1909). He joined the movement to overthrow the Shogunate and distinguished in the New Government in Meiji era. He played main parts of an enactment of Japanese Imperial Constitution and held important posts such as a prime minister, the president of the Privy Council, or the chairman of the House of Peers. In 1894, he held the prime minister and undertook to manage the Sino-Japanese War. On the other hand, because he led the domination of Korea by Japan, he was assassinated by An Jung-gun, who was a activist in Korea.

Fukuhara is a Kobe City in Hyogo Prefecture. Since he had undertaken a first Prefectural governor of Hyogo, a bronze statue was built to praise his meritorious in the Sino-Japanese War.

who are famous to a gossip of woman of Koi¹³ are free citizens like ancient Athens who had advocated these strict rights extremely. Actually, free citizens are distinguished with slaves by economic foundations. Why Mr. Ito or Katsura have the rights to play with women—yes, we call them ‘rights’—is the same that women of class of capitalists go in and out geisha restaurants¹⁴ majestically and treat our men as sacrifices of pleasures as they like. It is not immoral at all to buy geishas and marry them. They is extremely contemptible crimes that men themselves are bought and even sell their chastity of their own accord. Some parents sell their daughters, the other buy their bridegrooms. Women sold by their parents become prostitutes and men bought as bridegrooms become politicians or scholars. The period that theory of equality of the sexes had been needed and had meanings had passed because the system of private ownership has established by revolution of individualism. But modern societies became the period of economic aristocracy and rights of loves have been limited men who can buy wives or mistresses and women who can buy politicians, scholars, and actors because most of people in societies haven’t had properties being the basis of rights, so other class of women and men have been entirely slaves like former women. What a miserable! Like in the period that only men had been independent economically, slaves having no rights, women had been miserable, men who had lost economic independence have become slaves played with women of upper class now. This is only the theory of equality of the poverty, so it is an extreme echoes of literal translations to advocate meaningless theory of equality of the sexes even today.

The facts are as above-mentioned. The rights of selecting the laws of struggles for reproductions don’t belong to men nor women today. Clearly speaking, center points of the laws struggles for reproductions move for places circulating and accumulating brilliant materials¹⁵, not for loves to ideals realized by continuations of lives. That is, so-called chances of men and women are not decided by public opinions of the Gods in Izumo¹⁶ based on the republican council system but by the God of marriage which gives a despotic dictation. –a statue of ‘the God of marriage’ must be put beds in wedding. Socialism has gotten to advocate free loves to drive out this statue for ideals of social evolution. Higher animals which have evolved from the stages of asexual reproductions like amoebas or unisexual reproductions like plant louses to the stage that reproduce by

¹³ Katsura Taro was a general and a prime minister in Japan (1848-1913). He undertook to manage the Russo-Japanese War. Koi was a geisha who he was a favorite.

¹⁴ ‘Geisha restaurants’ were restaurants to pursue pleasures to call geishas.

¹⁵ It points gold or money.

¹⁶ Izumo is a district in present Shimane Prefecture. At that area, the grand shrine of Shinto (it is called ‘Izumo Taisha’) and it is said that the Gods in the whole Japan gather in that area every October. So, October is called ‘Kannaduki (the month without the Gods)’ in Japan.

both sexes have evolved higher stages by almost only this competition and have receive special alms of the laws of evolution. Ideals are realized by struggles for reproductions. Living things want to take the other sex which have the most virtues and are the most beautiful for this struggles for reproductions among the other sexes. And for reaching those desires, they want to make efforts to acquire the most virtues and beauties among the same sexes. Because of those efforts, the other sexes make themselves have *more* virtues and be *more* beautiful and they intend to make new themselves of newborn babies be existence having *more* virtues and being *more* beautiful by inheritance and educations after births. As if the cosmos made cherry blossoms or peonies bloom, butterflies flit, crickets chirp, birds sing, and made efforts to realize incomprehensive absolute ideals according to these struggles for reproductions. ‘Anthropomorphic gods’ have entrusted with realizing certain parts of these ideals—that is, they have evolved to relative ideals that they have been able to understand in the degree of human evolution. And since they stand at the front in that evolution, they receive special alms of the laws of evolution most which other animals have not been given. Namely, in other animals, males are very many compared with females, on the other hand, the number of men and women in human beings are almost same. So, in other animals, only males have evolved (except for evolution of food competitions), on the other hand, women have evolved as well as men and women’s beauties are especially remarkable. In many of other animals—as it is said that hundred male butterflies compete with each other over one female butterfly—, the number of males and females are very different, and although they are almost same, females can choose their partners among many males freely without competing with each other like males because they are polygamous. And since they have missions of laying eggs and the principle of food competitions reveals that it is dangerous to have beautiful colors or sweet sings because they tent to attract other animals’ attentions, females have not been able to evolve with males in parallel and they have remain the low stages which have remarkable differences in all points. In this way, females have become outsiders in the laws of struggles for reproductions and why they take negative attitudes is because they are driven out from the alms of the laws of evolution and are stepchildren of the laws of evolution.

But in human beings who stand at the front of evolution, since men and women are almost same unanimously, they both are special beloved children carried in their hearted mothers’ bosoms and running carried by their hearted mothers. That is, since men and women are the same, women have evolved their way of seductive smiles and elegance by women’s competitions, on the other hand, men have evolved their dignity and knowledge by men’s competitions. But how today’s situations are? In seductive

smiles expected to break into thanks to loves, economic requests are included and shoulders expected to be elegant are imposed burdens. Wrinkled faces and glasses of old women who have been single never embody beauties of women and women having arms' bones like iron and hips like mortars shall be said 'ugly' by any barbarian except for native Somalian. Even if men put on silk hats, if only parasites which have no content other than a flat lump of material in their brain increase, we can never say, 'they are those who have evolved and have developed their intelligence'. Politicians or scholars who force to obey to economic monarchs and nobles faithfully like slaves nevertheless they are same elements of societies never have evolved dignity of men, although they get majestic by growing beards, ornament them by carriages, medals, wear large formal dress, and become ministers. We don't say that today's food competitions are done by the simple units of individuals at all. In fact, we shall say that they are done by the units of families from when descendents who are existence continued ancestors' lives intend not to be the unfit in food competitions. It goes without saying that food competitions and struggles for reproductions are both economic competitions to get materials to maintain our lives in the points that the former are actions to maintain present our lives, the latter are ones to maintain future our lives. Namely, today's struggles for reproductions take precedence to maintain descendents' lives having simply continued than to evolve descendents by making men and women have *more* virtue and be *more* beautiful, so they regard selecting each ideal man or woman as secondary. Hence, descendents have not been able to evolve themselves better and they who have expected to be realized ideals have only been successors of realities.

No, the economic fit have been regarded as ideal men or women perfectly today. That is, the contents of ideals are filled with glorious materials. Men and women of the whole country can be loved as ideal boyfriends or girlfriends from women and men by having gold itself. Social evolution has no irrationality. In primitive age that human races had done struggles for existence by physical strength to maintain and evolve their lives, those who had been surpassed in physical strength had brought the most benefits to maintain and evolve their societies and been the fit in struggles for reproductions at the same time. Since women in those days had been the strongest, had loved those who had fight skillfully as ideal men, and those ideal men had chosen ideal women in those days, combinations of close to ideal men and women in their societies had realized. Those descendents had received inheritances based on the combinations of the most ideal men and women in their societies, had become those who had been strongest and had fight most skillfully, and thus societies had realized their ideals and evolved.

Today, economic wars by physical strength have not been done but ones by labors or

intelligence have been done. So, those who plunder others' properties by forces have not only been charged criminal liability but been so losers in struggles for reproductions as to be required divorces. The contents of ideals have changed entirely and those who have become the economic fit by labors or intelligence have gotten to be regarded as ideals in loves. Social evolution means economic evolution. So, as long as those who have become the economic fit by labors or intelligence have been regarded as ideals in struggles for reproductions, lazy or stupid and slow elements have been selected, those who work best or have the most intelligence have been able to get their descendents, their descendents have received inheritances of the most ideal intelligence and the like in societies, and gotten those who work best or have the most intelligence. Thus, societies had realized their ideals and brought economic evolution. –But you must not misunderstand. Social evolution isn't divided pure stages. Today's the economic fit by labors or intelligence have succeeded to thoughts in the period that struggles for existence had been done by forces and have not used their labors and intelligence against economic materials, other species but for struggles among the same species—that is, we compatriots. The period of economic civil wars what we have explained in the Section 1, *Economic Justice of Socialism*, is the very example. Intelligence used by upper classes and labors of lower classes exploited by upper classes have only denied each other's intelligence and labors. Like, in the cruel and ugly period of economic civil wars, the fit in food competitions which maintain individuals are cruel and ugly, the fit in struggles for reproductions to evolve their descendents also cannot help being cruel and ugly. Like gamecocks which won in fights lead fifty or sixty hens, lucky winners of the class of gold Daimyos give those who advocate monogamy fierce looks and support innumerable hens on mistresses' houses, don't they? Although poets who recite the loss of one's sweetheart like little cuckoos sing for blood exist, human women who are different ways of competitions from birds pour ridicule to those who advocate that loves are holy to decorate their feathers by gold and gather in front of randy old men forming groups. Like Bornean barbarians carry men's heads back to get qualifications of marriages, they feel that qualifications of marriages aren't prepared unless men present them diamond rings shining by compatriots' blood. These situations are the same that women in barbarous villages choose the most fierce and cruelest men and give themselves to them, and in barbarous villages having steam and electricity, only those who act most fiercely and cruelly in slaughters of gold wars can get women. Unless we have gold, we cannot make homes and although we can make homes, they are broken.

Families are the only holy places in social evolution that ideal men and women

combined by struggles for reproductions intend to make their children be ideal people by inheritances and educations. However, suppose that this period of economic civil wars like today has remained yet (of course it must not be maintained), and these struggles for reproductions have lasted a few generations. How shall progress of human beings change? Women's seductive smiles and elegances are not maintained by masculinized learning or masculine labors, and men's dignity and intelligence are evolved by economic samurais who obey upper classes slavishly, serf, and classes of parasites¹⁷. In every higher animal, ordinary realities have been sacrificed for higher realities (that is, ideals). Nevertheless beautiful colors or sweet sings of bugs tend to attract attentions of their opponents birds very much, and therefore, it is extremely unfit to maintain and survive them as individuals, only males have overcome those dangers to be born in much more than females, though they have been sacrificed, and have been busy to evolve sweetness of sings and their best clothes for dancing. Living things have not satisfied with only maintaining their species themselves. They have done struggles for reproductions to be more evolved species and have been calm, although they have been innumerable victims in food competitions for evolution by struggles for reproductions. Since human beings reign as the fittest on all species in food competitions one species vs. other species (but we have not entirely been able to overcome the species like microorganisms yet.), we have hardly worried to be disturbed by food competitions like other species when we have done struggles for reproductions. So, our women haven't been like females of insects have not been able to do struggles for reproductions like males because of food competitions which they have been frightened to be eaten by other animals and gotten behind the evolution. Since the number of women are almost the same with men, they have evolved by struggles for reproductions at firmly high speed like ones of men. The laws of evolution which bear men and women with the same number and give only human beings unprejudiced graces is impartial to take rights of selections in struggles for reproductions from all men and women and to keep them under the absolute and infinite right of selections of the ignorant and cruel God of marriage, isn't it? Even in villages of barbarians, loves they can venture only at the risk of their lives have existed and even in today's period of economic civil wars, men and women who have deep intelligence, higher morals, and beautiful looks are regarded as ideal of loves. These reveal that the whole elements of societies, all men and women require to realize social evolution in descendents' generations and here an argument of free loves by socialism has meaning.

So, in the period when the theory of free loves of socialism shall be realized, food

¹⁷ It points capitalists class.

competitions shall not be done by the units of individuals, families, economic groups, or nations or not be done among the same species like today—namely, socialism must be realized in an economic aspect and food competitions must be done by the units of human beings against other species. Of course, it is greatly significant that an argument of free loves is advocated to remove their parents' oppressions whose hold old thoughts, namely, to grow out of old their own parts for new their own profits. This is a conflict between old elements of societies and new elements of ones and societies can evolve through that new elements replace old ones (that is, through that old elements themselves die or they are taken their positions by new ones). But human beings are not free from the beginning. As we have explained the previous Section, why we can get freedom is because social consciousness which recognize people's freedom and we are free within the limits of it. Like that, even freedom of loves is not perfect freedom by nature beyond the limits of parents' consciousnesses. When consciousnesses of children evolved the degree that they are not satisfied with consciousnesses made by their parents, they can act according to evolved consciousness. So, while children's consciousnesses are made under the wills of their parents, their parents have the powers to oppress their children's loves by their consciousnesses. Children don't have freedom of loves unless they recognize that their parents' consciousnesses are worth to be removed by their own consciousnesses. An argument of free loves has a present meaning in addition to these aspects. To remove only old thoughts of parents, we can choose another ways without depending on socialism—namely, we are enough to hug each other and whisper in the moonlight. An arguments of free loves of socialism is advocated to overthrow modern societies. 'Starvation and loves shall dominate the world while politicians discuss'. When today's upper class establish governments and congresses and discuss every day, socialists clearly hold poets' intuitions by scientific bases and intend to reconstruct the social system radically exercising two iron hammers of 'starving' and 'loves'. What living things require actually is food, and what require ideally is a love. This strict request of lives—societies which are ignored and oppressed maintenance of them and requests of evolution are shaky ones which collapse only at one blow. The remarkable example that this request is satisfied with only some people of societies and all others exist as pure sacrifices is ants' or bees' society (scholars of upper class make efforts to compare ants' or bees' societies to human ones, to justify the late British queen¹⁸ and the present Netherlander queen¹⁹ who had been useless and bad behaviors of nobles why male ants live without working. But if we intend to apply to

¹⁸ She was the queen Victoria.

¹⁹ She was the queen Wilhelmina.

human societies that worker bees bite their queen bee which had been useless after reproductions, they say, 'it is a thought that disturb public orders'). But the most highest animals, all men and women of human beings have ideals and their ideals can be realized by competitions of all elements of societies. When one ideal is realized, a higher ideal appears at once. Human beings have loftier ideals according to their evolution, namely, realizing their ideals, and make their requests to loves be bold and splendid with them. Suppose that Ariwara no Narihira²⁰ had been born in the today's Court of Germany. Human beings shall evolve their aesthetic senses and an ugly face with a handlebar mustache shall be selected from human societies. Suppose that one woman who said that any the top and bottom doesn't exist in loves (I'm ashamed that I have forgotten this bold heroine standing egalitarianism.) is put on the side of the German Crown Prince. Toads decorated beautifully shall be loser of struggles for reproductions and human beings shall evolve their aesthetic senses greatly. Ah, 'starving' and 'loves'! Why don't those who are starving have even a piece of bread? Why are those who love others rob of their lovers? When all elements of societies could get answers to these questions—it is time that economic aristocracy fall with a heavy thud!

To return to our subject. Pitiful people who respect families like sheep, even a few monthly salaries can be made castle walls of families as long as workers support their wives and one loved child. But when they get to have two or three loved children, betrayers get to appear in their castles. And when they get not to be able to use their husbands' well-worn shoes and packed lunches by ventures of capitalists they hang on, bankruptcies of companies, or firing, how long days can your provisions be maintained your lives? To maintain this small castle wall and stock up with provisions, the masters of house whose nature are like sheep fight in the world like wolves. Their energies having filled with desires have disappeared, they have gotten weak like old people even in thirty years old, and their lips have no longer closed and been dark like stones nevertheless their faces with sparse beards have many smiles. Girls who had wore maroon *hakamas*, had smiles on their faces like flowers, and singed like little birds disappear at once, and their plump cheeks²¹ have been haggard for suffering of their lives and not had smiles again. Small hands of children filled with lights of loves search for their mothers' breasts as if they intended to plane thin breasts' bones of their mothers still more. Is an argument of respecting families a smile filled with tears appeared from miserable lives, isn't it?

Open your houses' windows and see from where the tidal waves roaring violently

²⁰ Ariwara no Narihira was a nobleman and poet in 9-10th century Japan. He is famous for handsome man in Japanese history.

²¹ In the past Japan, 'plump cheeks' had been used to describe beautiful women.

surge. Though Dr. Kanai blamed socialism in his *Social Economics* and said, ‘abolishing system of private ownership shall hurt and break holiness of families which shall be indispensable for moral and economic interests’, we have no choice but to say that an argument like this only reveal that he is not familiar to human beings at all. Those who respect families, holiness of families have become logical facts by individualistic revolution. That is, today is not the same with the period that only noble classes had owned lands and general public had had only tenancy rights. Or today is not the same with the period that only men had been the subject of ownership and women had had no economic bases to maintain their independence, either. Today, women privileged economically have had freedom to play with men if anything. What we should thank the system of private ownership are democracy established by it and this liberation of women. So, it might be true apparently that those who respect families advocating holiness of loves or monogamy seem to regard socialism which advocates overthrowing the system of private ownership as their enemies. But see that; only economic noble class have only been able to maintain their families or own private properties which are indispensable for independences of men and women like one-time properties. Not only serf of peasants and workers living terraced houses at back streets but pitiful people who respect families and so on have had only a few private properties that are given at the end of the month and pay to food stores, haven’t they? If you say that monthly salaries which are held today but shall be consumed completely tomorrow or wages which are given in the morning but shall be consumed completely in the evening are productions of the system of private ownership, it would be natural that socialistic private properties which shall be distributed to us as equal buying powers within a year should be called ‘hereditary properties’.

We men can talk of an argument of respecting families and enjoy peaceful times only in the remote future. Men who should withstand battles most on the forthcoming great revolution, like men in the period ruled by forces had born duties to fight, are quiet in the small world but children and women are completely absorbed in playing—it is a situations that differentiated developments of men and women are forgotten. Women must be put the places not hearing cruel shouts in the battles and assigned to a tasks making laurel wreaths. Though we might catch their slender hands in the revolutionary war and make them take the battle fields vigorously when we face a crisis of the fall of our castles, socialism doesn’t practice hopeless battles that it requests Tomoe-gozen²² to

²² Tomoe was a woman having lived from last years of 12th century to the early years of 13th century Japan. She married Minamoto no Yoshinaka, who was one of a general of Genji Families in 12th-13th century Japan, and She joined the battles with Yoshinaka until he died. So, she is famous for beautiful woman celebrated for her *valor*.

‘Gozen’ is honorific language to noble women.

take the battle field. Socialistic argument of free loves has nothing to do with the problem of women's rights in the individualistic period naturally. Those who make an argument of respecting families today and look on our societies are worth sympathizing because they are like sheep, but they are only negative egoists who intend to practice selfish actions economic nobles have been doing in large-scale with poor conditions. What we despise is a vogue of an argument of respecting families.

The facts is as we have explained. So, the argument of equal rights for both sexes including an argument of free loves compare individuals of men with ones of women and based on the misrepresented and dogmatic ground that they have same powers in mental abilities or physical actions like the argument of equal rights for both sexes in the individualistic period (those who inherit individualistic dogmatism and call themselves 'socialists' often take these mistakes). You must understand it that it requires to give the equal rights of selections to men and women for social evolution and making struggles for reproductions which are most powerful in biological evolution be done freely. The theory of freedom and equality must be advocated under the interests of social evolution in every point. Women extremely consume their energies because of great sacrifices of menstruations, pregnancies, childbirth, and breast-feed. So, only peculiar manly women, bisexual women, or old women who have been single (it is said that many of them shall lose their characteristics as women.) can be on a equal footings with men in mental or physical competitions. Like dogmatic theory of equality by individualism, assuming atomic individuals which can only be thought abstractly, constructing the argument of equal rights for both sexes through comparing with those individuals is the same that comparing adults with children and regarding that they are not different in mental or physical abilities.

Socialism admits on scientific foundations that men and women who had evolved differentiating each other are not same by no means like adults and children are different. However, it admits on scientific foundations that societies evolve by free competition which are done old elements of societies and new ones—that is, free competitions modern old elements who had realized the ideals of previous times and intend to maintain these and new ones who realized modern ideals and intend to reach the evolution of after ages. Like that, social elements of men and women intend to realize their ideals (most of their ideals are social ones of those times and they are ones which have gotten peculiar ones by each individuality.) in the times of descendents whose lives are ones continued their ancestors' ones. Socialism advocates that societies can only evolve that men and women who have embodied social ideals of those times most take leading parts in struggles for reproductions. Namely, the argument of equal

rights for both sexes is the theory of freedom and equality in aspects of loves. Freedom and equality of all individuals get real freedom²³ only when they are put on equal planes without economic subordinate relationship. Like that, the theory of freedom and equality of loves of men and women is only a ideal in the remote future in the past times that women had not been able to be the subject of private ownership and been subordinate to men economically and the modern times that they have been economic subordinate to men actually and entirely because they have been inferior to men in abilities of economic activities—no, rather, in modern times, many men have been subordinate to women who have in large quantities property (in this point, economic independence is a resource of every independence. So, nobles who had gotten economic independences by plundering lands had refused to devote them to their masters and so that they had been able to get independences. Like that, the general public had made economic foundations owing to long peace of the Genroku era²⁴, refused to devote them to nobles and realized democracy by the Restoration. And like that, so-called corruptions of present girl students prove that they refuse to obey men slavishly by economic independences (that is, duties of faithfulness of ‘not serving any other lord’ for ex-men, and duties of chastity of ‘not serving any other husband’ for ex-women) and are getting a encouraging sign of freedom and equality. Like ex-nobles had been criticized as ‘rebellious subjects’ by their masters, democrats of the Meiji Restoration have been criticized as ‘rebellious subjects’ by nobles, too. Like that, if we men see that women have gotten to do equal free loves with men’s and say, ‘those are corruptions’, it is a barbarous behavior just like we sigh that history which is a trace of social evolution have developed and expanded the view of equality as a natural course of evolution as rather ‘we are indeed living in a degenerate age’. Women, corrupt! Keep on corrupting equally at the same time during men have corrupted. A corruption of girl students is evolution in fact, and what we should praise. Now, let’s praise that).

As we have mentioned above, struggles for existence by the units of individuals in the socialistic period put the supreme power of evolving everything on the hands of the whole elements of societies and struggles for reproductions which are the only way to realize ideals shall be done freely and equally.

²³ In this sentence, he doesn’t refer to ‘equality’.

²⁴ It is the middle of the Edo era (from the last years of 16th century to the early years of 18th century).