

Section 3 The theory of biological evolution and social philosophy

Chapter 8

Here, we shall explain that human beings are transitional animals who shall become extinct, that is, the conclusion of the theory of biological evolution. The theory of biological evolution until today has no conclusion.

According to our developed knowledge, it can be said that everything of the world has evolved and every evolution has been done for the struggle for existence. Desires to survive as organisms themselves that from lower beasts or birds to insects or fishes have which are thought that they have not made efforts to evolve by consciously like us are evidences of evolution. And the consciousness is the gap coming from differences of the degree of evolution and desires of survival— this consciousness of evolution is the very absolute consciousness of the cosmos. We should not do philosophical speculations too much. Anyway, if we human beings have the desires to survive and struggles for existence exist for the desires, it would be able to affirmed fully that human beings are such transitional animals that shall more evolve, unless you take an attitude against the theory of evolution itself.

We must continuously talk about the principle of population we have talked previously. Namely, it is the point how struggles for existence by the units of societies— namely, struggles for existence against other animals by the big units of human beings and struggles for existence among other individuals' human beings shall be in socialistic period.

Two inferences could be led from above-mentioned; first, it is thinkable that the number of the unfit in struggles for existence shall not only reduce by realizing of socialism but also keep the balance the number of childbirth and death. It is free to infer like this and it goes without saying that it perfectly suits with facts and theories of biology. Of course, the situation that human beings can be the winners in struggles for existence between them and other species which they have eaten by steam and electric productive engines—just like fangs are productive engines for tigers and wings are productive engines for bush warblers could be brought immediately after socialism shall be realized. But human beings have not perfectly been the winners to species which

have eaten them, namely, microbes yet. Hence, it is clear that human beings have needed such an enough population that have not obstructed for their existence and evolution although they have made many sacrifices of sickness. And there are also material dangers such as earthquake, volcanoes, floods, winds, or waves.

Though today's barbarians have been busy to do struggles for existence against beasts and primitive men had built their houses above the lakes or slept above the trees because of struggles for existence against beasts, when human beings have reached the today's stage, we have won beasts perfectly at last. Like that, it is undoubted that we shall perfectly win microbes which are more formidable competitors than beasts by progress of medical science like struggles for existence against beasts. Hence, it can be thought that the period that many populations have been needed for filling up losses of diseases shall end and those necessities shall reduce. Probably, scholar classes who call themselves 'empiricists'¹ shall sneer to this inference with 'fancy' of their usual term unless they see dug ruins of primitive men, like they see barbarians' lives under their very noses. But if they are capable of inferring the principles of evolution until today's civilizations to see those ruins and those situations, it would be reasonable that they must follow up past principles of evolution until today and imagine the future world that would evolve from today's stages by the same deductive powers. It is possible to infer that the dead of sickness (today, many of them are caused by social factors.) shall become extinct as long as we understand today's civilized people's evolution that has made us reach the stage not to eat by beasts shall evolve us the higher stage in the future. Like houses having built above the lakes or trees that are dug today had not been strange at all in the primitive age that our ancestors had made efforts for struggles for existence against beasts, in the period that today's buildings would be ruins and be dug with remains of '*anthropomorphic god*', even hospitals which are not thought as strange ones at all today shall greatly attract interests of '*the class of the Gods*' as products in the period that human beings had made efforts for struggles for existence against microbes. And material dangers which have been removing gradually today shall also be removed by evolution. Hence, inference that the number of childbirth and death shall be kept the balance is proper.

Second inference is that we shall intend to advocate, that is, that population shall increase more; human beings had made innumerable sacrifices in struggles for existence against other species from the primitive age, none the less our population have increased as we have progressed the positions of winners in struggles for existence against other species. So, if we become more perfect winners by realization of socialism,

¹ Perhaps it is almost the same meaning of 'positivists'.

our population shall increase more. Because of this, we have previously said that population in the socialistic times shall not increase in the terrible sense and have left the door open to say that increase of population have been able to imagine in the other sense. Of course, it goes without saying that the law of nature is not fearful for anyone. Though today's increase of population might be fearful seeing from a viewpoint of class interests of the upper classes, it is the indispensable providence of the Heaven seeing from a viewpoint of existence and evolution of our societies. We believe with innumerable delights that we shall enter the age of socialism and our population shall increase more. –When we say this, economists shall put a word in and say: if so, violent struggles for existence shall be repeated again. We don't talk to Crustaceans which only know small shellfishes² –All living things have not only made efforts for existence and evolution of their species but also have done stronger actions for ideals to evolve their species. As Darwin ascertained by experiments by plants, it goes without saying why all living things breed innumerable when other species of their enemies is because their way of survivals that are forced to make innumerable sacrifices under their enemies of other species develop without obstacles.

But it is biological facts that all living things have intended to evolve breeding more than maintaining of their existence. Human beings who have bred until one billion from the original one had bred a large of population to fill up the losses of losers in the sense of existence of species. In addition, as Darwin ascertained by experiments by plants, we human beings have removed other organisms such as beasts or microbes which have been enemies of us, or conquered other animals and plants which have been enemies of us by livestock farming or agriculture, or made them breed as slaves, and so we have increased until today's population and evolved the today's stage. –So, increase of population has two meanings; first, it means the results of existence of species done for purposes of maintaining realities of filling up the losses of losers in struggles for existence against other species. Second, it means the results of evolution of species done for purposes of realizing ideals because the number of the unfit in struggles for existence reduce. From this, we want to infer that our population shall greatly increase when we enter the socialistic age passing the first inference that the number of childbirth and death shall keep the balance when we enter the socialistic age. There is a negative view that all living things have only had purposes of existence of their species. And there is a positive view that all living things have not only achieved purposes of existence of species but also intended to realize ideals of existence and evolution of their species. If we think that living things are enough to maintain their species, above all we

² Perhaps it is almost the same meaning that the frog in the well does not know the ocean.

could not understand the facts of social evolution that human beings have bred until one billion from the original one. Concretely speaking, it is as follows; in the ancient monarchs' age, to survive a monarchs of one element of societies, all other elements had carried out duties of loyalties and been made sacrifices for existence of species. And then when the times changed the age of the medieval aristocracy, to survive nobles class of a small number of persons of societies, many other of elements of samurai or commoner classes had carried out duties of loyalties and been made sacrifices for existence of species. And when the times changed the age of modern democracy, human beings have evolved the degree that all elements of societies have existed and made their species survive. Namely, inference that living things have only had purposes of existence of their species gets one that ignores the facts of these social evolution.

In this way, why we human beings made us evolve from the stage that only one person had made his or her species exist to the stage that only a small number of classes made their species exist, and we got to regard the stage that all classless people make their species exist as an ideal is because it is the result that the laws manifested the ideals whenever we human beings won in struggles for existence, the number of our population increased (ideals of laws are ideals of societies. Why justice of ideals of laws have evolved from monarchy to aristocracy, and to democracy is because ideals of organisms of human societies have evolved. It is extremely ignorant that some socialists who have superficial thoughts interpret laws as if they were made for the plundering classes to do wrong). Therefore, if you admit these past social evolution, it would not be difficult to infer that we shall not only progress the position of winners in struggles for existence against other species by realization of socialism but also our population shall greatly increase in the sense of evolution of human beings. Why today's increase of our population is received as fearful ones is because deep and thick consciousness of lower classes have evolved the degree that they have not been able to endure death of their children and because its evolution are social evolution and today's upper classes fear the revolutions of the ways of social evolution. Similarly, although our population is supposed to increase in the sense of evolution of species more than in the sense of existence of species, increase of population in the age of socialism in the sense of a social evolution, not in the fearful sense. It is the same, for example, that increase of population of upper classes doesn't feared but delight them. Socialism gets monarchism in the biological world when we think our societies as one individual, and it gets a aristocrat when we think our societies as individuals. –Since today's monarchs or nobles have been the strongest winners in struggles for existence that maintain reality, they have born many children to evolve more and all of their children have existed and

evolved. Like that, if the whole of societies become monarchs or nobles and perfect winners in the biological world by realization of socialism, our population shall increase to realize ideals with innumerable delights and all of them shall exist (Therefore, we have said in the Section 1, *Economic Justice of Socialism*; socialism doesn't reduce the position of upper class lower. It makes the position of lower class pull up, sweeps out classes, and evolves societies. So, it goes without saying that socialism isn't so-called '*commoner-ism*').

Yes, we infer like this and want to believe that our population shall increase. And since social evolution would make competitions of development of individuals be violent in the shape of increased population and the more population would be many, the more excellent individualities would increase, the speed of it would be unimaginable. It is the struggle for reproduction by men and women of all elements of societies that it determines for mastery in these competitions. All elements of men and women shall realize social ideals through descendents who are continued lives by combinations of ideal men and women by competing for each man and woman to get each ideal woman and man, and societies shall evolve by those. Namely, it is based on the theory of biological evolution arguing human beings are transitional animals supposed to evolve more than we imagine that our population increases when we become perfect winners in food competition. Why we think so is because we believe if more men and women than today's *very few* population of one billion do struggles for reproductions, they make the speed of evolution be rapid like today's one billion men and women than man and woman in the age of Adam and Eve that had not been done struggles for existence have evolved much more rapidly.

So, it cannot be helped that those who have broken hearts shall increase in the age of socialism. Losers of struggles for reproductions who cannot realize their ideals although they long for ideals since food competitions of real pains are produced by the law of nature of social evolution, so we socialists cannot block it. And we don't dream to block it, either. The higher we cannot reach ideals, the larger real pains get. '*Anthropomorphic gods*' shall do violent struggles for existence to reach '*the class of the Gods*'.

However, needless to say, we mustn't imagine those who have broken hearts in the age of socialism from struggles for reproductions of today's societies (see the paragraph that we have explained previously). Today's all loves have been blocked by walls of classes. Those who are deeply in love with each other are not only blocked by walls of classes but also many of them are received the most miserable arrows what is called 'one-side loves' because of separations among the classes. Of course, needless to say, in

the age of socialism those who are deeply in love with each other are not blocked and those who have broken hearts appear because of these one-side loves. Because men and women who are best in the point of truth, virtue, and beauty, that is, have individualities being the most resemble to '*the Gods*' get the Central points of the whole societies, hence, those who get these people being resemble to '*the Gods*' are the other sex being resemble to '*the Gods*' and many people who have broken hearts who don't reach that level have no choice but to experience pains of one-side loves. But since those who have broken hearts by one-side loves today are formed their moral, virtue, and beauty by unhappy classes, they don't have morals, knowledge, or looks to approach the other sex they regard as ideals and to require ideal loves. To put it in plain language, people in lower classes despair of even one-side loves themselves, to say nothing of experiencing pains that they cannot be deeply in love with each other although they want to do to the other sex of upper classes. Societies have realized their ideals at first making many of their elements sacrifice and then they have exercised those realized effects (One sociologist³ calls this 'assimilating actions by imitations').

So, generally, knowledge, moral, and looks of upper classes are not only ideals of their classes but also are ideals of the whole societies in the point that the whole societies intend to reach those. Not even a worthless country girl doesn't fall in love with philosophers' brains. Not even prostitutes doesn't fall in love with dignified moralists' beards or whiskers. No rickshaw men who run covered with dusts don't fall in love with tones of *kotos* (long Japanese zithers with thirteen strings) hearing from deep inside the living rooms. But they don't experience the loss of their sweethearts by one-side loves because they have already despaired even one-side loves themselves. They have regarded those as 'temporary bridges to the clouds' and although they have fallen in love with the other sex of different classes, they have despaired that they have not produced results, so they have not fallen in love with them. –What a miserable! Not only free competitions have been limited inside the classes in an economic aspect (see the paragraph in the Section 1, *Economic Justice of Socialism*, that we have explained about free competitions classifying two types.) but also free competitions of loves have been limited in narrow societies of inside of castle walls of classes and they have been low and loose competitions that have remained to be regarded ideals inside the classes; beggars fall in love with beggars, workers do workers, peasants do peasants do peasants, prostitutes do actors, foolish wives do noblemen like Chinese yams, *hubbies* do *moms*, or men who steal something from somebody or set houses on fires do women who steal something from somebody or pick somebody's pockets. In today that loves have been

³ This sociologist points Tarde, who was a French sociologist in 19th century.

limited in small societies and we have been satisfied with getting less ideal other sexes, what social evolution can exist? When socialism shall be realized, namely, today's lower classes shall progress the positions of upper classes and all human beings shall become monarchs or nobles on everybody of the world, the world of loves shall not be limited in narrow nine shaku and two ken row houses or geisha restaurants. And subjects of loves shall not be prostitutes, men like Chinese yams, or diamonds but the Buddha or the Virgin Mary who shall make many of all human beings be an audience; Ideals of loves are the very ideals of societies. Societies realized their ideals through descendents of continued lives by men and women of all elements of societies fall in love with ideal other sexes and they evolve by them.

Ask today's men and women as ideals; moral, virtue, or beauty like the Buddha, the Christ, or the Virgin Mary shall inevitably be ideals of loves. These are the ideals which societies should be realized. But since societies have not evolved that stage yet and classes have divided, all knowledge, moral, and looks have remained class knowledge, moral, and beauty made in accordance with class ideals. As we have mentioned in the previous Section, *Ethical ideal of socialism*, today's consciousness is class virtue. As many of faith of lower classes are based on the head of a sardine⁴ and many of their philosophies are also connected with foxes or tanukis (raccoon dogs), much of knowledge is class knowledge (Fortunately, upper scholar classes' knowledge that we who have been able to transcend classes have attacked now have been pitiful one made in accordance with class like these). That is, since all people have been made socially, moral and intelligent judgments are made by each social class and get class virtue or knowledge. Looks are also the same. We have no choice but to say existing ones as class beauty. As it is said, 'we are grown from the same blood relatives', even today's beautiful women or ugly husbands have been fixed forms made in accordance with class perfectly, except for a few variations of individualities. And 'the same bloods' are only ones that class forms are inherited. That criminal anthropologist⁵ observed that criminal classes have fixed forms and concluded that all criminals were natural ones because he didn't know that looks were made by social classes. Like that (that 'the original nature' of criminal classes is based on 'the same bloods' which inherit ones made socially), looks of upper classes and lower classes are also made socially by breeding and they have inherited the same bloods of ancestors' looks made socially; Why capitalists classes smile cruelly is because they are formed by the circumstances that they cannot be unsophisticated and

⁴ In a folk belief, the head of a sardine have been used in an event of the day before the beginning of spring in Japan. It is said that the head of a sardine stuck holly trees remove ogres.

⁵ Though he didn't cite his name, perhaps he was Lombroso, who was a Italian psychiatrist in 19th century and the founder of criminal anthropology.

obedient like those who are contented with honest poverty and they are forced to resort to trickery. Why women who do up their hairs in oval chignons are arrogant and rise their nose up is because they are formed by the circumstances that they don't know equality of respecting each other by treating them with the utmost courtesy and being humbly, and they are surrounded by those who always flatter them. Why people called 'noblemen' have interesting pronouns 'Chinese yams' is because they are based on class fixed forms from they have been brought up in the field that have made them be stupid and why wives of upper classes have fixed forms which are not charming nor don't have powers to attract men is because they are made shut in poor back rooms. That wives of upper classes get the unfit in struggles for reproductions against prostitutes never incurs ridicule.

As we who have differentiated from one person have been several races such as Red, White, Yellow, or Black⁶ by geographical circumstances such as the natural features or climates and we have had each form as fifty or sixty ethnic groups by historical circumstances, we are made as class fixed forms by class circumstances. Ugly faces of workers, boorish hands and feet of them, or servile attitudes are also the same; they are class fixed forms that are mixed ones made socially in the present age and ones inherited ones having made socially in the age of ancestors. Because of difficulty of living, their faces don't look like rich like so-called 'industrialists' of upstarts, nor they don't have dignified beards or whiskers which politicians of favorites of the fate have; their skins get like black people by heat in the summer or attacking by the wind or the snow. Since they have no knowledge, hobby, or noble concept of moral, and they are only like machines, they are pure barbarians like skeletons. It is natural that they like these don't fall in love with the other sex of upper classes who have fingers like thin silks and cheeks like white roses at all.

Although the Britain queen⁷ and so on would meet passersby, they would not be able to cast flirtatious, would be scolded by policemen rashly, would be frightened and would be run away. And although the German emperor's carriage would happen to enter the town in Japan that have a sloping road when he travel Japan, he cannot invite women of passersby, 'Hey, girl!'. Beautiful women and men are loved by all youth of societies. Why they men and women of lower classes are not troubled with loves when they see beautiful women or men of upper classes is the same that a trifling laborer is not troubled with a wish to want to be a millionaire such as Mitsui or Iwasaki; those are based on despairs. They would not feel even despairs like not to be moved their loves.

⁶ It is not clear what Red means.

⁷ In this part of Japanese original text, the word corresponding to 'princess' in Japanese. But at that time, princess did not exist in Britain. So, I corrected 'queen'.

But, like that, negative self-knowledge why we are starved like this does not only appear but also positive self-knowledge why they are rich like that appears. Negative self-knowledge why men and women who we fall in love with are sold by their parents or bought by them and lose such opportunity of loves does not appear but also positive self-knowledge why they are such beautiful and we who are ugly cannot fall in love with them appears. This is when revolutions appear at bold and splendid paces above the horizon and despairs of loves in this sense shall become extinct when revolutions shall realize. Not only an aspect of beauty, all elements of societies shall evolve by equal material protections and free mental developments and get perfect freedom to love; those who love knowledge shall fall in love with those who have much knowledge, those who long for moral shall do with those who have higher morality, and those who love good looks shall do with beautiful women and men. Since those competitions shall be free and those competitors shall be many, men or women shall make their knowledge, moral, and beauty evolve by struggles for reproductions against men or women. And those who have the best knowledge, moral, and beauty among them would be able to get the other sex who have the best knowledge, moral, and beauty, would make those knowledge, moral, and beauty inherit, and would realize social ideals in those ways. Namely, it is the world of geniuses in the broad sense. In that world, individualities that get natural knowledge, virtue, and beauty shall be venerated by the whole societies being the central of loves. –When things shall come to such a pass, socialism shall reach the climax and it shall agree with ideals of individualism.

The great stream of individualism had begun to float removing absolute and infinite rights of the Pope and claiming freedom of thoughts. Like needless to say, the Pope who is an element of societies doesn't have the right to decide truth and virtue on all elements, one of theories of 'the theory of Japanese constitution' doesn't have the rights to reign over the world of thoughts oppressing free developments of individualities and to force ones it regards as truth or virtue. 'The God of marriage' is not permitted to separate or tie men and women reaching out his ugly hands or to judge about beauty. Every evolution is based on the struggle for existence. Authority to decide the struggle for existence is the supreme power of every evolution and it is not permit for even the Christ to have. Who exists having virtue, knowledge, and beauty is only decided by majority by all elements of societies. Truth, virtue, or beauty approved by majority at one time is only truth, virtue, or beauty in those days. But in the next age, truth, virtue, and beauty shall be decided by majority in the next age. The most and the most honest votes in the majority shall not be based on arguments in the assembly, public opinions of

newspaper nor direct legislation⁸. They are what the whole men and women regard as ideals. However, since today's societies make hierarchy of classes, ideals of loves are *hubbies*, men like Chinese yams, prostitutes, or wives whose noses turn up, so they are very low grades; ideals shall evolve along with social evolution and they shall be wide and high along with swept away classes. When equal material protections and free mental developments shall be expanded to the whole men and women—both hands of young men and women shall have absolute and infinite powers like the Roman Pope. This is the very absolutely free world! Individualism that have arisen from the anger that truth, virtue, or beauty by the will of the Pope or the emperor of one element of societies shall rather realize its ideals by realization of socialism. So, we don't drive out individualists nor drive out many of today's social revolutionaries who inherit thoughts of individualism and call them socialists.

Individuals and societies are based on different points when we see them a viewpoint of small individuals, and when we see them a viewpoint of large individuals. Because, in the final goal of socialism, it shall be regarded that the whole men and women shall have absolute freedom to decide all truth, virtue, or beauty as ideals like the Pope or the emperor of one element of societies had decided truth, virtue, or beauty based on their absolute freedom. As Plato said, 'parts don't precede the whole nor the whole precede parts', individuals are parts of societies and societies are the totality of individuals. But those who are called 'Rostrum socialists' don't understand social evolution or have no ideal (for example, Mr. Higuchi said Mr. Yano's ideals, 'they are utopia.', as we have introduced in the previous Section⁹). According to them in a word, societies are only aggregates of indiscreet and badly organized people.

It can be said that requirements of individualism shall only be satisfied under the age of socialism. But socialism is socialism to the last and it regards existence and evolution of societies as a final goal. If so, how shall societies evolve by realization of socialism?

Though I talk about this future of social evolution, both my reasoning power and writing power are very poor. I sometimes feel a shiver of my whole body by a certain kind of religious delight. But let me have attitudes of the most ordinary scientists and imagine the nearest future societies. —First, poverty and crimes shall become extinct. Cruel and ugly looks made by suffering of lives and painful struggles shall become extinct, too. Evolution of material civilizations shall spread the whole societies equally and equally spread mental developments of the whole societies shall make knowledge

⁸ It means for example a legislation by referendum.

⁹ See the last parts of the Chapter 4 of the Section 2.

and arts raise higher levels greatly. Marriages decided by economic factors and servile morals shall become extinct; all elements of societies shall get independence like the god and developments of individualities shall be absolutely free. Requirements of the self shall have moral meanings as themselves and bring social evolution. Developments of sociality shall become unnecessary morals because they shall not collide non-ethical social system with moral duties. By rising the intellectual level, all elements of societies shall be developed their abilities to understand individualities of geniuses and men and women who shall have knowledge, virtue, and beauty of the heaven shall be subjects of respect from old elements of societies and shall receive rewards by loves from young elements of societies. Men shall more and more improve their knowledge, virtue, and beauty to get women who have ideal knowledge, virtue, and beauty and women shall do like the same. And individualities that have the best knowledge, virtue, and beauty in societies shall be left by make their knowledge, virtue, and beauty be better by struggles for reproductions and inheriting them to their children. And individualities that shall have better knowledge, virtue, and beauty among their children who shall have better them by inherits shall be better by struggles for reproductions and inherit them.

Ah, what men or women shall '*anthropomorphic gods*' finally evolve by inherits of these accumulating knowledge, virtue, and beauty? According to biology, instinct is an accumulation of inherits and that innumerable species have evolved from single-celled animals and each animal has had each instinct is the very accumulation of inherits. So, if '*anthropomorphic gods*' perfectly do competitions of loves of men and women and it is time to reach the stage of the god who is regarded as an ideal today by accumulations of inherits, here human beings shall become extinct and the world of 'the gods' shall be realized. And like human beings are different families from apes and our instincts are different from their ones, '*the gods*' who are different instincts from human beings' ones shall be regarded as 'the most evolved animals among different families from us' by biologist of 'the gods'.

Transformations of instincts we can imagine at first shall appear on the virtue; in a few generation (that is, in a century) after realization of socialism, morals shall become instincts. One scholar of ethics says that moral actions are in a spirit of 'self-control' which overcome pains and actions that obey instincts or do led by pleasures are at least non-moral. Of course, in ethics of individualism, no argument excels this explanation, but this explanation is worthless one because it doesn't understand that we are social existence as large individuals having divided like amoebas. If we say that we aim at disadvantageous ones for us or we do even one action by unpleasant leading, we should

say ourselves strange animals separated from the biological world; this argument above-mentioned cannot be understood unless we adopt a supposition of a creation myth that we are sons of the God being different from other animals. Moral actions mean moving of sociality societies require for their existence and evolution. In the period before developments of biology that individuals had been vaguely defined as 'what are in pieces and spaces exist among the middle' or 'ones brought up from one ovum', this small self had regarded as one individual. So, when individual self-interests as small individuals are oppressed by social self-interests as elements of large individuals, people only saw pains and disadvantages small self-interests felt and didn't understand that in fact those actions got pleasures and profits by satisfactions of sociality which works overcoming pains and disadvantages. If our actions are not appraised morally until we make efforts of self-control, to love our own wives by choice or societies or nations would not worth to be appraised as moral actions. And there would be no reason that it is moral for mothers to love their children rather than themselves because they don't feel pains to love them, don't love them self-control, nor make efforts to do. Though (in a Chinese classic, Confucius said that)¹⁰ a man of virtue 'got not to stray from the path of virtue although I acted he thought when I got seventy years old'¹¹, accustomed moral acts would greatly decline their moral values than them in the age that they are not accustomed because they would not have pains, efforts, or self-control. And we must argue that acts of those who have succeeded to moral trends by inheriting of ancestors have no moral values in the markets since they would not make efforts to act morally.

But this is a false like a false of the theory of the value of Marxism. As we have pay the price for even natural products, natural extraordinary forms have been respected most, haven't they? –But, however valuable they are, they aren't valuable if they exist like the air. A small number of things which cannot supply demands although they have low values have values more than original values. Why 'morals' have infinite values today is because though demands for them, natural saints existing as natural products are more rare than diamonds, and we cannot get artificial jewels since many efforts are meaningless in non-ethical social systems. People have individual selfishness seeing from standpoints of individuals and have social selfishness seeing from standpoints of societies. Whether the theory of free wills is right or determinism is right, thinking from scientific foundations of individuals after microscopes had been invented, it is not debatable at all. The theory of free wills agrees with determinism in the point that argues that freedom of wills is based on inevitability of the strongest and inmost hearts,

¹⁰ This part is supplemented by a translator.

¹¹ This is in the second volume of *The Analects of Confucius*.

and determinism is like the same; because it argues that inevitability of wills is based on freedom of the strongest and inmost hearts. That is, why we practice morals is because we are driven by inevitability of the strongest and inmost hearts and why we commit crimes is because we obey freedom of the strongest and inmost hearts.

Human beings have sociality and individuality in their inmost hearts. When their sociality works most prosperously in their inmost hearts and oppresses their individuality, they shall practice morals driven by the strongest inevitability of sociality. This is the theory of free will seeing from a viewpoint of sociality but this is also determinism seeing from a viewpoint of individuality because oppressed individuality loses its freedom. Like this, when their individuality works most prosperously in their inmost hearts and oppresses their sociality, human beings are beaten by freedom of the strongest individuality and this is determinism seeing from a viewpoint of sociality but this is also the theory of free wills seeing from a viewpoint of individuality because it gets freedom. But it goes without saying that it is fault to advocate determinism in the sense of fatalism of ancient religions that human beings have aspirations in accordance with orders of the God who exists above human beings and to advocate the theory of free wills in the sense that human beings have free wills by nature like dogmatic individualism which had appeared after Luther. And this sociality and individuality are not only different according to each individual by nature but also are as different as day and night according to class grades postnatally under the social systems which have been as different as day and night like today; those who have had prosperous sociality by nature, namely, those who have inherited ancestors' prosperous sociality which have been made by their social circumstances, or those who have had prosperous sociality which have been made by the air of cultured classes have practiced morals easily by freedom of wills which drive prosperous sociality to move inevitability.

But instances like these today are more rare than stars which remain on the sky before dawn. Besides, since the greater parts of societies have only had very weak sociality by nature—that is, by inheritances of ancestors' social circumstances and they are postnatally brought up by each class who wholly devotes all his or her time to battle with each other for self-interests, only their individuality gets strong and they inevitably become criminals because of being beaten by prosperous freedom of individuality. Those who are not so can gradually resist it and make great efforts to maintain survived sociality but they remain general negative *good-people* who think that it is enough not to commit crimes. Morals are that sociality requires us to act for social existence and evolution as elements of societies. So, it is a sufficiently moral act that we make efforts to progress ourselves *higher* as one of elements of societies (not for

the purpose of small self). And we are often required acting for other elements or future elements—namely, required acting for large self abandoning small self as moral acts *more*. Because of this, behaves that ignore existence and evolution of large self and pursue honor and distinction of small self are regarded as immoral but also behaves had interests of small self itself for its object (not an object as one of elements of societies) are not generally regarded as moral acts, although it happens to contribute profits of societies.

—Exactly, we have no choice but to say that modern societies also regard socialism as an ideal legally. But realities of societies have remained economic aristocratic countries virtually because of individualism and the system of private ownership that is based on it, no property is owned by individuals, and even individualism have been becoming extinct. However, on the other hand, all efforts of individuals enable them to get many private properties and much freedom has been hoped for profits of individuals themselves. In our Japan, we have not overthrown one-side socialism which had regarded states as almighty or done a social despotism at a stroke, or absolutely required authority of individuals like the great revolutions in Europe; since even the Meiji Restoration had been lukewarm, a view that regards societies as machines that think nations or societies as means to protect freedom and independence of individuals have not been provided on all laws or morals like Europe. Hence, it can be said that ones which a nation of Japan has forced us by laws or ones which a society of Japan has required us by morals—though ignoring authority of individuals inheriting one-side socialism is not permitted by socialism—dimly hope for ideals of socialism in the point that sociality is regarded as the supreme authority (so, if you advocate public owning of lands and capitals in Europe and America, there is a possibility to disturb the order of things seeing from laws constructed by individualism but if you advocate it in Japan, it would not be reasonable to punish by reason that advocating it breaks laws seeing from Japanese laws which have inherited one-side socialism that have regarded states as almighty. Hence, Japanese laws have the right to punish those who are called *socialists*, advocate the theory of freedom and equality of individualism, and have no hesitation in stating that they deny states themselves but European or American laws don't have the right to oppress them by reason that they disturb the order of things). But although Japanese laws have inherited some parts of one-side socialism, they have only manifested in ideals of laws that the state is the supreme owner, and have virtually adopted the system of private ownership which have produced individualism.

Of course, even in Europe and America where individualism have advocated to the highest degree, reality cannot be controlled by theories. Like without the gravitation,

the order of heavenly celestials cannot be maintained, needless to say, without sociality, societies and nations cannot be existed even a day. And in Japan, individuals have been the subjects of the right of private ownership by the Meiji Restoration and a state of Japan have gotten landownership of the whole Japan by the Regulation of a Land tax in Meiji sixth (1873) under the name of the supreme ownership of states, and have built the foundations of individualism, none the less sociality of barbarous ethos like medieval period have been recalled in the name of *patriotism*. But those sociality are slight and are oppressed and broken by individualistic social systems of the system of private ownership. Only individuality breathes in the individualistic air and is brought up by the class who has individualistic thoughts. Thus, individuality have spread its branches, taken roots, fixed steadily, and become the large tree which have not been able to be pulled out. Needless to say, under the social system that only (the tree) of individuality grows thick and the leaf bud of sociality is nipped off at once when it puts out a bud, we who have made only our individuality prosper but our sociality has been nipped off commit crimes driven by inevitability of individuality or are only satisfied with being negative *good-people* who think that we are enough not to commit crimes narrowly by a great deal of efforts and self-control.

But in the world that ideals of today's laws and morals shall be realized by socialism, things shall become so. We shall not have to make efforts or to do self-control to practice morals. All of people shall obey freedom of sociality and inevitably obey morals. So, if it is said that moral acts can be practiced self-control and our efforts, in the socialistic world, those who are called moralists shall not exist and morals are the most necessary ones for us, nevertheless people shall regard them as worthless like the air. –Seeing like this, it would not be mistake that socialistic world is the moral world or the non-moral world. Even today, thieves or the poor cannot obey morals such as ‘not to kill’ or ‘not to steal’ until they make a great deal of efforts and do self-control, none the less they are not difficult ones for those who have regular incomes and not waving spirits and they generally obey them unconsciously without doing special respect actions, aren't they? Under the social systems by gold and powers like today, if people obey even negative moral acts such as not stingy, not to receive bribes, not to be buy up, or not to abuse powers, they are called ‘industrialists of high caliber’, ‘honest bureaucrats’, ‘high-minded assemblymen’, or ‘wise ministers’. But those who are praised like these are very few upright people who have been able to resist against immorality by a great deal of efforts and self-control; since they are like diamonds which can be gotten very few nevertheless they are demanded very much, they sparkle. In the socialistic world that social systems shall not be formed by gold or powers, they shall not be very

worthless and ordinary ones like morals such as ‘not to kill’ or ‘not to steal’ which are obeyed by thieves or the poor by a great deal of efforts and self-control. Since all individuals have economic subordinate relationship to their societies, great selves themselves are conscious that they are one of elements of them and self-sacrificing morals are produced (see the paragraph that have explained and shall explain about the relationship economy with morals and laws in the Section 2, *Ethical ideal of socialism*, and in the Section 4, *The so-called principle of restorative-revolutionaries*). Societies have organized their all systems aiming at profits of them so that sociality is active freely. So, sociality shall not be oppressed by individuality or not feel that it shall be restrained its freedom, individuality shall be respected its freedom for individuals to develop as one of elements of societies, and development of self itself shall have a moral meaning. If things get like these, a dispute the theory of free wills and determinism shall become a meaningless dispute, and what each person shall act freely itself shall be a moral act.

—If acts done whatever ones like are all moral acts, this would be the very non-moral world. And made prosperous sociality by social systems which bring up sociality shall accumulate and inherit by struggles for reproductions and shall become stronger social instinct. Instinct is the result of accumulations of inheritances. Made prosperous sociality by acquired social circumstances shall make its strength inherit and shall become so-called natural one which shall have prosperous sociality by nature. If someone deny this phenomenon that a moral become instinct, he or she is a person who believes a creation myth and is not a person after Darwin. Unless we think that each living things have existed being distinguished clearly since the beginning of the world, we cannot insist today that instinct have been fixed. In other words, why each living thing has had different instinct and has formed each class is because experiences of circumstances of each living thing have accumulated genetically and why human instinct has been like today is because we human beings have accumulated our experiences as species since anthropoid apes. For today’s biological evolutionists who cannot imagine even human future, it would be difficult to infer how human instinct shall change in the future. But from these, you mustn’t think that evolutionists are the same with those who think that human beings have been created as fixed ones since the beginning of the world. Like that, thinking today’s instinct which has been made by accumulations of inheritances as a fixed one is a pure creation myth. No! Innumerable materials that the theory of biological evolution supplies make us declare that the phenomenon that a moral become instinct shall realize in a few generations after socialism shall realize! Why we get quite different species in a few generations by

those artificial selections is because this change of instinct happens easily. It is a remarkable fact that when we make domestic ducks from wild ducks, they have instinct of wild ducks to fly away for a few generations, but they become domestic ducks which have entirely different instinct from wild ones by powers of circumstances finally.

If you can observe this clear facts from other animals, why do you have to doubt that our human beings' instinct who are the same organisms with them shall change into instinct having prosperous sociality in a few generations by circumstances of socialism? We believe; why we have had especially prosperous egoism of small selves today is the result that our instinct have changed similarly. And human beings would have had prosperous sociality in the moral world expressed 'people had been governed left them to take their own courses' such as by Yao or Shun for ninety hundred thousand years until our history had entered into historic times of the system of private ownership (of course, this 'the system of private ownership' doesn't mean that all individuals are regarded as subjects of property rights like after revolutions of individualism but means private ownership by kings or nobles. For this, we shall explain following chapters.) from primitive age.

We shall cite another animal's instance as this instance; it is said that pigs have lost instinct of wild boars because they have been brought up as domestic animals, but they shall return wild boars getting instinct back to adjust wild circumstances when they shall be set free and times of a few generations shall pass. We believe having infinite delights; today's prosperous and selfish instinct is only one of courses of human evolution and if we evolve and reach the world of socialism, —as wild ducks get domestic ducks and pigs return wild boars— we shall have prosperous social instinct to adjust those circumstances. And the age is the very age of the God that sociality in the age of Yao or Shun like buds of flowers shall bloom profusely like cherry blossoms.

Furthermore, we shall evolve in an aspect of knowledge. Here, we must overthrow the dogmatic theory of inequality on biology and must stop its breath perfectly. We have often quoted Bergemann's words, 'human beings can be human beings only if human beings have existed in *our* societies' and have explained the reason why lower classes have remained the stage that they have only had very low class virtue in the Section 2, *Ethical ideal of socialism*. And we have explained the reason why barbarians are formed as barbarians in this section. We shall progress from those explanations and shall declare; human beings are the marsupials like kangaroos. This is a never metaphor. Human beings are the very same marsupials like kangaroos as strict facts on biology. As everybody knows, babies of kangaroos are born in a week in the size of an inch and

enter into the pouches of their mothers. And they are not brought up in the pouches of their mothers for nine months until they become perfect independent kangaroos. Other viviparous animals have these pouches in their mothers' bodies and their children are born after they spent for nine months in their internal pouches, but babies of kangaroos spend for nine months in their mothers' external pouches because their mothers' pouches are out the bodies. The dogmatic theory of inequality is like that it compares an inch kangaroos with ones after growing up for nine months and argues that kangaroos are originally unequal because of this.

—Human beings having just been born are the same with kangaroos born in a week in the size of an inch. We are educated in the pouches of societies until at least twenty years old¹² and that we can live as independent kangaroos. See noble lessons of biology; educations form a part of reproductions (rather than filling up vacancies). Like for kangaroos which do nine months reproductive actions that other viviparous animals do in their bodies, out their bodies, a term of nine months out their bodies are formed a part of their reproductions, for human beings, an educational term until twenty years old is formed a part of reproductions brought up in our mothers' external pouches of societies. In lower animals, since reproductive actions have completed in childbirths themselves, they have been able to live as perfect organisms without educations. But in higher animals, since reproductive actions have not completed in childbirths, reproductive actions of educations have been needed. For example, (parent) cats shake their tails constantly and quickly, make their children grow accustomed to catch these, and educate to catch mice by that. Tigers make their children bite heads of dead animals bitten by tigers and educate to catch games by that. If so, we can say why we human beings who have reached the highest stage have needed for the longest, most detailed, and most scouring educations is because these have been indispensable and important reproductive actions as a part of our extremely imperfect reproductive actions.

Comparing lower classes who have not nearly been educated like today with upper classes who have been educated in the pouches filled with knowledge for six thousand years is an empty theory like comparing unborn children who have not nearly had human shapes with babies after childbirths. Human beings have experienced the biological evolutionary history until human beings for nine months until childbirths, and have experienced the human evolutionary history of a hundred thousand years from the primitive age during from childbirths till twenty years old. If you see unborn children

¹² Article 3 of Japanese Civil Code provided that all people shall be regarded legal majority when they reach twenty years old (now this is transferred to article 4).

and born children and remember that the former are the stages of beasts but the latter are the stages of human beings, it would be inconceivable to compare with the two. Nevertheless, how could you compare the primitive age with civilized age after a hundred thousand years and explain the theory of inequality? Since today's lower classes have remained the intellectual level a few hundred or a few thousand years ago, pitiful scholars have argued, 'human beings are primarily unequal'. The theory of inequality like this ignores every time; as if we argued that children in 20 century were superior to Plato or Aristotle because they understood steam and electricity and we used it to argue ancient times six thousand years ago.

It goes without saying that we should not be left the situations of childbirths but should be educated. But unless we human beings enter into the pouches which knowledge for a hundred thousand years of human beings is accumulated besides the purpose to get food like kittens catch mice, our childbirths can be never called completed childbirths as civilized people. We must remember that those who can narrowly read historic stories of heroic episodes such as Miyamoto Musashi¹³, though we don't say that they don't receive educations, are quite different from those who were brought up in ancient and modern, and internal and external accumulated knowledge until thirty years old in the degree of the perfection of reproductive actions like difference between kangaroos which were taken out from their mothers' pouches in three weeks and ones which come out after nine months (so, in present times that there are class gaps, all knowledge become class knowledge. Both ignorant classes who have inherited the dogmatic theory of equality in the period of the French Revolution still now, and today's scholar classes who have advocated the dogmatic theory of inequality and made light of others because they had been brought up by fault knowledge because of class gaps can be called 'kangaroos' varieties' born because pouches in which they are brought up were different). For those who deal with reproductive actions as amusements, it would be difficult to understand that educations form a part of reproductive actions. Seeing from biological philosophy, reproductive actions are the way to inherit experiences and knowledge of species physically—that is, instinctively and educations are the way to inherit experiences and knowledge of six thousand years having inherited on our instinct spiritually. So, dim bedrooms are rostrums which educate curriculums for a hundred thousand years in a night and the Sermon on the Mount by single Christ, as

¹³ Miyamoto Musashi was a heroic swordsman in 16-17 century Japan. They said that he wandered about countries and devised two-sword-fencing. He was famous for a duel against Sasaki Kojiro (he was also called 'Sasaki Ganryu'), who was a great swordsman (but since Musashi was a mere warrior, many parts of his lifetime were not clear). In his last years, he wrote 'Gorin no sho (A Book of Five Rings)' which explained the secrets of tactics. It has been regarded as one of bibles of Bushido. He is symbolized as an ideal samurai and has been admired still now.

descendents have respected him for one thousand and nine hundred years, was the great reproductive action which had born millions of children. Families are schools. Libraries are bedrooms. *The Analects of Confucius* are words of love. Letters written by deep red writing brushes¹⁴ are the Bibles. All societies are confinements.

At first, socialism requires all elements of societies to go away from rostrums such as four-and-a-half *tatami*-mat rooms or geisha restaurants, to make *The Analects of Confucius* and *The Bible* words of loves, or love letters, and give their first cries in the confinements of societies. And this request agrees with individualism which admits individual authority absolutely in the point that all individuals of all elements of societies equally need for these. Since socialism is misunderstood that it is contented with honest poverty and intends to realize lower equality, since many of socialists only thought that it is enough to overthrow the emperor or nobles and to bring they upper classes down the level of the general public, and they got to be called '*commoner-ism*', and since socialism is misunderstood that it ignores authority of individuality that the ancient great emperors or strong and sturdy nobles had exercised, socialism has rashly been received cries of the unfit. If you say that socialism is like these, I shall break off my pen which I am driving now and shall declare that I advocate monarchism or aristocracy. Authority of individuality should not be infringed by only reason of majority. Socialism is not contented with 'The greatest happiness of the greatest number'. Without 'individual freedom' such that the sacrosanct emperor who had had absolute and infinite powers had oppressed a large majority of the whole societies by his authority of individuality, what socialism can exist?

However, social evolution cannot be spread at once in every aspect. So, it had first gave only the emperor of one element of societies individual freedom and formed monarchical countries, and it had expanded it a small number of nobles classes and formed aristocratic countries. Nobles had had absolute freedom on warriors or serf as monarchs (they had been *monarchs* like the emperor). When their authority had collided with authority of other innumerable monarchs who had gotten freedom, they had been decided by powers (In following Section 4, *The so-called principle of restorative-revolutionaries*, I shall reveal by Japanese instances how individual freedom had been decided by strength of powers in the period of aristocratic countries. So, see those paragraph). Japanese emperors had demonstrated his or her¹⁵ absolute freedom in authority of individuality by their strong powers since our history had entered into the historic age. Many monarchs of landlords of noble classes (the Imperial

¹⁴ Deep red writing brushes are women's brushes whose axes had been red. From this, it means a love letter.

¹⁵ In successive Japanese emperor, empresses had existed. In ancient times, ten women of the Imperial Household had already ascended the throne.

Household had been one of monarchs.) had equally decided collisions of freedom by strong powers and when their strong powers had overwhelmed others' powers, they had exercised absolute and infinite freedom, and made their drawn swords glitter on the heads of many other monarchs (the Imperial Household had been *one of those monarchs*).

Thus, liberalism, 'however majority enemies are, fight against them for authority of individuality' is the very what societies have held up as ideals since the period of monarchical countries. When socialism is advocated being contrary to the law of social evolution, it shall be killed in actions exposing innumerable arrows of 'a fancy' in the world of thoughts, and shall be suppressed as disturbances of mobs at once. When one element of societies had overpowered a large majority of societies shining his or her eyes brightening under the gold crown is when an ideal that authority of individuals is an absolute and infinite power had been realized by one element of societies. Social evolution have been based imitations that lower classes intend to reach the level of upper classes as ideals (Tarde's theory of imitations does the same explanation in ethics. As its explanations agree with above-mentioned, all of its explanations are right). And as Tarde said, results of imitations are to get equality. Landlords of noble classes had held up a view of equality on their bloody swords and had begun imitating monarchs to get individual absolute freedom like them. Ideals to conquer the whole country of supreme authority had not been practiced for wealth or fame, but had only been practiced to oppress all people who had blocked their freedom and to advocate authority of individuals! Those who had had strong powers to realize those ideals among those monarchs had become the Emperor Godaigo¹⁶ and had ruined the Houjou family¹⁷ of other monarchs in one age, and had become the Tokugawa family, had oppressed many emperors and landlords of other monarchs, and had exercised their authority of individuals on the whole societies in other age. Monarchs of other landlords who had not had much powers had displayed their freedom to the lower classes such as warriors or serf absolutely. Social evolution is to expand a view of equality. Though authority of individuals had been realized by only one element of societies at first, it had been realized by a small number of elements by expanding of a view of equality. And a view of equality had been expanded to the whole elements of societies, it had brought the

¹⁶ For the Emperor Godaigo, see the note 35 of Chapter 5.

¹⁷ The Houjou family were regents of Kamakura Shogunate. It cooperated Minamoto no Yoritomo, the founder of Kamakura Shogunate, and contributed to found Kamakura Shogunate. After Yoritomo and his sons, Yoriie and Sanetomo had died (Yoriie and Sanetomo had been assassinated.) and the family line had stopped (but it is suspected that they had been removed by Houjou Yoshitoki and other influential samurais), the Houjou family had reigned the virtual head but they had not ascended to the position of the *shogun* but remained the position of the regent.

French Revolution or the Meiji Restoration, and here our societies have entered into the world of democracy, ‘individual freedom cannot be infringed by any other people’. So, present laws have expressed social democracy. Today’s our societies are the world of democracy that individuals should not be sacrificed by other individuals and when individuals are required sacrificing themselves are when their sacrifices become social profits; though those who require them sacrificing are individuals (such as chives of forces or judges), they don’t do them as individuals but as representatives of states who advocate national profits. So, an ideal of the law is the very social democracy. But since today’s societies have remained economic aristocratic countries and have made sacrifices by poverty and wars for struggles for existence against other species and struggles for existence by the units of societies, all human beings have not been able to be monarchs or nobles in the biological world. We shall declare repeatedly; socialism is not ‘*commoner-ism*’ that overthrows monarchs or nobles and makes upper classes dissolve into the lower equality. It intends to make absolute authority of individuals which only one element of societies had realized in ancient period of monarchy realize all elements of societies. See today’s laws. Commoners in the period of Tokugawa Shogunate, nobles in the Age of Civil Wars, or monarchs in the period of the emperor Yuryaku or Nintoku¹⁸ have not existed. Only states and nations (the emperor is also a nation in the board sense.) have existed. States embody socialism from a viewpoint of great individuals, and nations embody democracy from a viewpoint of small individuals (still more, see the Section 4, *The so-called principle of restorative-revolutionaries*).

If you understand this explanation, you would realize that it would be groundless to criticize that the stupid mass shall oppress geniuses by force of numbers under socialism like Athenians had done to Socrates. –Socialism is ‘*geniusism*’. And it is ‘*geniusism*’ of the whole societies (so, we hope that some of today’s socialists change ‘the association of commoners’¹⁹ into ‘the association of geniuses’. Pioneers had never been ordinary people). Geniuses are authoritative individuals who had displayed variations of individuality overcoming oppressions of stupid people. So, many of geniuses had driven out stupid people and approached monarchs or nobles who had had great wills exercising authority of individuals (though, of course, they degenerated after several generations and were taken the place of other authority.) and the great brains who had advocated authority of individuals to the monarchs or nobles. Since past geniuses had to

¹⁸ The emperor Nintoku was the Japanese emperor in the first half of 5th century Japan. It is said that he had done river improvements constructing a bank and exempted taxes for three years.

¹⁹ ‘The association of commoners’ (heiminsha’ in Japanese) was an association of socialism made by Koutoku Shusui, Sakai Toshihiko, and so on in 1903. It was often oppressed by government and was driven breakup in 1905. Kita read ‘newspapers of commoners’ (heiminshinbun’ in Japanese), which were its bulletins, and was greatly influenced by it.

struggle against cramped social consciousness that had ignored authority of individuals to display variations of individuality, their great wills and brains had been exhausted much of their energy to make efforts to display their individuality freely rather than displaying their individuality. But in the world of socialism, things would not be like these. Since absolute and infinite freedom of individuals that one element of societies had realized and shown in the ancient age of monarchy shall be expanded to the whole elements of societies and be realized, geniuses shall not have to make efforts for freedom itself and all efforts shall be focused on displaying gifted individuality. Surely, there would be innumerable seeds of geniuses. However, because the world until today had not been fertile lands that had had freedom to cultivate geniuses, many of them had been rot away as nameless heroes or heroines; otherwise, since they had been scattered lands of classes that had been different quality of lands, many of them had become geniuses warped their shapes and had only displayed their parts of gifted individuality or degenerated parts.

—Socialism is a '*geniusism*' in the sense that it is a fertile land for geniuses to develop freely. And since it also has rich manures to grow geniuses, still more it can be said a '*geniusism*'. Not only we must not disturb free growth of all seeds but also they need manures to grow. Geniuses are flowers that bloom absorbing manures from societies and make their smells hang in the air. Even great poets, if they are put in barbarous villages, would not get a few words like ten-year-old children have. What poems can they recite in those circumstances? Roots of thoughts can strike by getting existing materials from societies and our eyes seeing the world can be enlightened by hands of mothers of societies. If the great Buddha had not been put in India that have Brahman's philosophy and plenty of food and clothes but in Eskimos' villages that people live out their lives under ice or snow working hard and there is not even a bud of philosophy, he would have been the founder of a small religion that had worshiped an idol. Why Christ had not had worldwide insight and had dealt with only scholars of the Torah and Pharisees is because he had not gone except for Judea. Why Christianity had been a global thought by Saint Paul for the first time is because he had held thoughts of Christ and gone in Rome that had spread its wings to the world at that time. Why Minamoto no Yoshitsune²⁰ had only been a general known to 'Hiyodorigoe'²¹ is because

²⁰ Minamoto no Yoshitsune (1159-1189) was a Japanese famous general in last years of 12 century. He was a half younger brother with Minamoto no Yoritomo. He extremely distinguished himself in battles against Heike, another influential families of samurais, and drove them into ruin. But because of this, he confronted with his brother Yoritomo. He was finally attacked and killed in 1189.

His life was written as biographies such as 'Gikeiki (a tale of Yoshitsune)' or performed in *Noh* or *Kabuki*, so he has been loved many Japanese still now.

²¹ Hiyodorigoe was a difficult pass of a mountain in Kobe city. A slope from this mountain to the level ground Ichinotani was a cliff. In 1184, troops of Heike took up their position there, so Yoshitsune thought to run down the

circumstance to display his individuality had been limited in an island country; why Hannibal's passing the Alps is globally famous is because the stage was the European continent. Why the laughing German emperor dreamed the monarch of the whole world once is because his age was 19 century. However great Caesar had been, he had had no choice but to be satisfied with conquering the coast of the Mediterranean Sea. When Columbus expressed his opinion, 'the earth is spherical', scholars in those days refuted his opinion at once and said, 'if so, in the back of the world under our feet, trees and plants would come out upside down, and all of human beings, birds, or beasts would fall into the bottomless pit'. But this argument came out in the age that the law of gravitation had been discovered; some of those many people would have had distinguished individuality but their intelligence had been inferior to today's schoolchildren seeing the earth played with telegrams and railways like girls sew beanbags.

Large buildings need for many materials. Any genius cannot display architectural individuality of thoughts, unless one absorbs thoughts that would be those materials from societies at first when one does large buildings of thoughts. And we have to see architecture of forerunners from large buildings. Twenty-storied houses cannot be constructed in aboriginal villages in the South Pacific. That is why the architecture of ancient Greece or Rome, the churches of Christianity in the Middle Ages, or Buddhist temples of Indochina Peninsula have shown historical developments. Today's astronomy has not been one that has transmitted from villages of primitive men not having the decimal system. Today's scientific studies have not sprung up only by the deductive method of Aristotle. Geniuses absorb intelligence of social inheritances until those times, namely, social spirits themselves once, make absorbed materials as characteristic models for themselves by special powers of organizations, and radiate them to societies as social spirits after ages. Because of this, all geniuses have been limited by the times in an aspect of thoughts and philosophical history has been edited by linked system of thoughts. Though it is not perfect truth that geniuses are social animals, it is an undeniable fact that geniuses are flowers grown by lands and manures of societies. But what has human history until today been like? Although seeds of geniuses have fallen into the human world like seeds of plants have fallen blown by wind, since the lands have been lack of freedom, have had many stones, and have been impoverished, they have not come into buds and although they have been able to come into buds, they have been treaded on by hooves of horses of monarchs or nobles; although only a few seeds of them have fallen into upper classes having gotten freedom, or have been transferred to

cliff of Hiyodorigoe and did so. This got a surprise attack for Heike and brought him great victory.

free lands by upper classes, since there have been lacking manures in the period that societies have not evolved enough, flowers have bloomed as only wild ones. If things are like these, it goes without saying that historical geniuses hope that their ideas shall be received after just a hundred generations, but the lights shall become faint and extinct according to coming down in time.

People in old times and in present times are the same primitive men or women when they come into being. Even geniuses had been variations of individuality who would have been geniuses of primitive people in primitive villages. However, by reproductive actions that make accumulated social intelligence in bedrooms of societies inherit, people in old times had become so and people in present times have become so. Christ had pointed far distant stars to show the heaven. But today's we who have had more intelligence than him have recognized that the paradise shall be realized in the earth in the near future and have progressed. The Buddha had trained himself sitting in *Zen* meditation, but he had not been able to get out from the theory of circulation of the cosmos; today's we who have had more accumulated studies than the age of him have clearly been able to understand that the cosmos and human lives have evolved. Aristotle had had a clear head; he had been child prodigy seeing from us, but he had been no better than that. Darwin seemed to be a person who was crowned with success in the theory of biological evolution. But we who have inherited him and been older than him having a white beard have had thoughts more than him in 23 years old²².

Ah, truth of '*anthropomorphic gods*' that accumulates and inherits infinitely! Individuality makes social spirits be special ones and societies receive spirits of individuality that became special ones and make them universal, and make them inherit as social spirits after ages. And that individuality absorbs social spirits to make itself be special means that it absorbs innumerable spirits of individuality that our predecessors have made that societies have made it exist universally by inheritances. Societies and individuals are only different in a standpoint of large self and small self. If so, why do you understand socialism which respects freedom of individuals absolutely as an 'ism' that regards stupid people as almighty? Why socialism supremely requires not only equality of material protections but also spread of mental developments is because if the level of societies is too low, since the special spirit individuality of any genius shall become poor and we cannot receive the spirit and make it a social spirit to inherit after ages, geniuses shall die in obscurity and social evolution shall make very slow progress. What we should know earnestly is the agreement of socialism and individualism. Freedom and equality that have been developed by every historical and

²² At that time, Kita was a 23 years old.

social intelligence of the whole elements of societies (that is, all individuals) shall make the whole elements or all individuals themselves bright just like geniuses. And they shall make all of the best geniuses' spirits among them like a skyful of stars universal and make social spirits great, and besides they shall give *greater* geniuses after ages foundations. These *greater* geniuses shall stand on the foundations made greater, shall make social spirits made *greater* special by hands of *greater* geniuses, and shall radiate them to societies. Social spirits made *greater* shall receive spirits made *greater* and shall make them universal to make foundations for *greater* geniuses after ages.

Coming here, human beings shall make their instinct transform by 'truth'. Namely, like human beings differentiated from anthropoid apes had made their brains and nervous systems evolve the degree that they had not been able to compare with other animals by social reproductive actions by social reproductive actions, '*anthropomorphic gods*' who shall evolve '*the class of the Gods*' shall get clear instinct that spirits would be surprised.

We have used the word of '*the class of the Gods*' to distinguish thoughts that the word of 'the God' which have been used by usual many religions means. We shall imagine how human beings shall evolve in an aspect of 'beauty'.

Since it goes without saying that all truth, virtue, or beauty shall evolve, we cannot infer what is regarded as truth or virtue in one time or in one region as truth or virtue in all times or all regions. Like that, it goes without saying that beauty is also different according to times or regions. Speaking about regions, one barbarians regard people who have extremely conic heads as beautiful and love those who have flat noses, thick lips, and tattoo most. White men and women are regarded as ugly among black people and many of them cannot get their mates. The hips of Somalian women that Darwin expressed boldly are regarded as the most beautiful ones in their villages. Chinese regard women who have flat faces, round brows, thin eyebrows, and small feet as beautiful. In Europe, women who throw out their chests, are tall, and have clear faces' lines, are regarded as beautiful. In Japan, women who have small hips, black hairs, and looks like eggs, are regarded as beautiful. It can be applied to times. As societies and their ideals have evolved, ideals of beauty have evolved; In one time, eyebrows of *geisha girls* written in Chinese inks or gallant figures on horsebacks had been regarded as ideals, in another time, Tanjiro²³ was regarded as ideals, and in the other time, decorations worn on men's chests, beards of speakers, thin cheeks of novelists, college

²³ Tanjiro was a hero in 'Shun shoku ume goyomi' (the spring scenery of a calendar of Japanese apricots), which a love story dealing with the townfolk in Edo era by Tamenaga Shunsui (1790-1843). He was described as a gentle and handsome man.

caps, and maroon *hakamas* have been regarded as beautiful. If things are like these, it goes without saying that today's ideals of beauty that have only been one of evolutionary processes cannot ruled our values forever. But those who have been respected as ideals today and have been the subjects of efforts to reach them would be Christ or Gautama²⁴ among men, and the Virgin Mary among women; they are the very people who have peaceful faces embodying truth, virtue, and beauty and are regarded as the top of beauty that we give up because we cannot demand in this world but long for. However, you shall be able to understand from where we have explained that these ideals of beauty shall undoubtedly be realized by the time a few generations after socialism shall be realized. Unfortunately, though existences of ideal beauty who human beings respect as the God or the Buddha (*not actual them*) have no action of excretion, we have had this extremely uncomely one. All ideals shall be realized. It goes without saying that we shall not be able to reach the beauty of the god unless we have remained to maintain this uncomely one. But we are sure by a philosophy of teleology and facts of biological evolution that we human beings shall be able to grow out of this action of excretion.

We have still kept scientific foundations. Obeying the theory of biological evolution, all organisms had remarkably evolved their one organs or degenerated their other organs according to circumstances for the purposes and ideals of existence and evolution and have divided into innumerable species like today. Birds' front legs, though they have evolved from the same reptiles with the mammals, have amazingly evolved and become feathers and wings. Animals which have entered into the water among the mammals which have evolved into beasts having four-feet, have degenerated their half of four-feet into tails like dolphins, or have degenerated their four-feet into tails like whales. Human beings are also the same. We have remarkably evolved our one organs or degenerated our other organs for the purpose intending to adjust circumstances as human beings and exist, and ideals to evolve. And it has been evidences of evolving organs that we have evolved our fingers of forefeet which have been needed to do every industrial production to be able to shift freely (In other ape families, thumbs have not done special works and other animals have only used their forefeet walking.) and have developed our brains and nervous systems peerlessly (this is why we human beings must be classified other ape families as other classes with us). It has been evidences of degenerating organs that our hairs of the whole bodies have fallen out (in other ape families, only ones of the periphery of eyes and red parts of hips²⁵ have fallen out and

²⁴ Gautama was a family name in the world.

²⁵ A red hip is a special feature seen in Japanese monkeys.

other animals have become rather hairy.), our ears have not been able to be moved (many of other ape families have been able to move freely and rabbits have evolved them and have remarkably been big size.), our teeth have gotten small and decreased (other ape families have had bigger ones than us and other carnivorous animals have evolved them greatly.), and tails have been seen only in a period of unborn babies and the coccyx have hidden in our bodies after childbirths and have been curtailed (all of other ape families have had tails and many of other animals have remarkably evolved them). If you don't accept old-fashioned materialism or a creation myth or believe that we human beings had existed having fangs, wings, or standing upright, crawling, or having tails or hairs by creations of the god or without reason from the beginning of the world, it is unreasonable to deny that we infer by the philosophy of teleology and the theory of biological evolution that human beings have evolved or degenerated our all organs according to our ideals.

No! See how we human beings had made our digestive organs until today. Our mouths have remarkably degenerated. In human beings, split lips which are common with beasts have only seen accidental deformed children. Our teeth have degenerated and have not had dogteeth like fierce animals or big molar teeth like plant-eating animals. And the number of them have gotten fewer than apes, and them of civilized people have more degenerated than barbarians. The third molar teeth have not existed at all; city dwellers among civilized people have degenerated them the degree that it is said that their upper incisor teeth have fallen away faster than rural people. Our stomach and intestines have relatively been longer than pure carnivorous animals because we have lived on vegetables, but if they are compared with ones of other pure plant-eating animals, we can say that they have amazingly degenerated and them of civilized people have degenerated smaller than barbarians' ones. Organs sticking the upper parts of intestines which are called the appendixes have had the function of the digestion in other animals²⁶, but human beings' ones have degenerated at all and as a result, it is said that they are useless the degree that they can be cut because of sickness. These facts that digestive organs reveal that not used organs shall gradually degenerated like the Lamarckian theory. Why families of the cattle and so on have had three stomachs²⁷ and long the intestines is because they have eaten food that have been the most difficult to digest. Why the walls of the stomachs of birds are hard like stones and they put stones into their stomachs is because they send food into their stomachs without breaking into small pieces and they make their stomachs earthenware mortars and

²⁶ For example, rabbits.

²⁷ Accurately speaking, the cattle have four stomachs.

stones wooden pestles to digest it. Why barbarians' teeth have been more than civilized people and incisor teeth of rural people have been much more healthy than them of city dwellers is because they have eaten food without cutting up into pieces, so they have needed for kitchen knives in their mouths. Why barbarians' stomachs and intestines have been longer than civilized people's ones is because they have not known the way of digesting food in the external world—boiling or roasting—, so they have put pans or pots into their swollen stomachs. —why haven't we been able to remove kitchen knives from our mouths like we human beings have not put earthenware mortars into our stomachs? Why haven't we been able to remove all of pans or pots from our stomachs and intestines like we have made one part of digestive organs the appendixes? Why haven't we been able to make having the anuses deformities for us like split lips have been deformities for human beings?

We shall make it a point of honor of scientific studies to declare: inferences of all biological evolutionists that degenerations of human digestive organs until today have been based on evolution of food are scientific, we shall follow their inferences as scientists and shall mention that human digestive organs shall entirely degenerate by the theory of biological evolution in the future like that. And we will be able to expect enough evolution of food except for economists who have worshiped rotten bones of Malthus, a man of a hundred years ago. Though today's our food have been primitive that have not made much difference from today's barbarians' one, if in the near future, it gets to produce industrially and, though it has been digested by pans, pots, or small factories connected with navel strings²⁸ in the stomachs, gets to be digested by big digestive organs which move by electricity or steam, our digestive organs shall begin to degenerate gradually according to the Lamarckian theory. And if in the far future, as today's chemists have predicted from the windows of their laboratories, food gets to be made by chemical mixes, this would be so-called medicines to be legendary wizards that had been ideals from ancient times. Here, human beings shall make their all digestive organs degenerate and fall away (or leave only traces of them) like split lips, the coccyx, or hairs of the whole bodies. And here it would be time that the stomachs which have carried out a role of kitchen shall move into big factories and water pipes of the intestines shall get not to drain sewage. It would be time that the anuses of housemaids which have dirtied their hands like jewels with refuses of sewage shall make chemists their servant and they shall become like wives of upper classes who wear dress bearing a crest of chrysanthemums. Here, it would be time that actions of excretion shall become extinct. Thus, an ideal of 'beauty' shall complete.

²⁸ Perhaps it points the placenta.

Ideals mean forthcoming high realities. Evolution means continuity of ideals and realities. Have you ever imagined that the god who have been respected as the highest ideal—namely, have been described as the forthcoming reality after long evolution—from the beginning of our human beings' history defecates or passes gas? Today, we have longed for ideals of loves and talked to women, 'Oh, my girl like heavenly maiden'. But the heavenly maiden is only an ideal. Actual our girlfriends have secretly taken down their underwear and have secretly dropped *about one kan*²⁹ *potatoes*. The German emperor flatters himself as ideals of the whole nation and calls himself, 'I am the Almighty'. But his silent wind being equal to aromatic trees which he breaks from his cloth would not express his dignity of the Almighty. Any court physician would not see the material in the shape of whirled yellow snakes on the platform scale and admire, 'what a beautiful exalted face you are!' (Maidservants who engaged in cleaning the toilet of noble people such as shogun before says, 'they were arrogant, "I am shogun etc."', but please look at what they dropped.' In this point, we shall thank public lavatories since they are collective responsibility).

If this volume was written by German, the German emperor would protest to Japanese government that this volume would infringe on his dignity. However, the problem is why breaking wind doesn't harmonize with dignity of his handlebar mustache. Since the name of the Count Bülow³⁰ is similar to the sound 'biyrou' of wind, he would expand the theory of ministers' responsibility and be able to shift the responsibility of wind on the prime minister him like a mistake of diplomacy but the problem is why the German emperor avoids the responsibility and exercises sacrosanct rights. And when this volume passes into ladies' hands, I would be attacked that this would be an unworthy action of trampling on women's rights as socialists. But the problem is why girl students who advocate the theory of women's rights buy roast sweet potatoes to eat in side streets without reserve, none the less they walk main streets pretending that they don't know potatoes which they raise their clothes called maroon *hakamas* and drop at all. They say that going in and out lavatories of Western ladies is a secret fact not knowing to even their parents or brothers. The problem is why they must be secret.

Why we wrote about these problem is because it is not shameful as scientific studies at all like medical scientists stir excreta by their fingertips. The problem is why in reality, human beings think excreta as shames . The degree of feeling shames have been stronger in adults than in children and in civilized people than in barbarians. We shall

²⁹ 'Kan' is a weight unit of pre-modern Japan. Kan is about 3.75 kilograms.

³⁰ He was Bernhard von Bülow who was a prime minister (1900-1909) in German Empire at that time.

declare: this is the feeling coming from the fact that reality has not reached an ideal—that we have not been able to grown out of low reality still, though we have hoped for higher reality—. The philosophy of teleology and the theory of biological evolution explains this feeling. Human beings are evolving organisms and are manifestations of the cosmos that have constantly made efforts to get out of reality for the purpose to reach an ideal. If the cosmos didn't have the purpose of evolution and human beings were not evolving organisms, it would be unreasonable that we draw the god or heavenly maiden who never excrete as an ideal. Hence, it is unreasonable that we feel shame at what shows the facts that our ideals are far apart from our realities—defecating, breaking wind or so—. The feelings of shames are dissatisfactions against reality contrasting to an ideal. We have felt innumerable shames to our own morals and felt infinite shames to our own knowledge. Namely, why we have felt shames that we have not done good or have not realized the truth is because we have compared ideals in moral and in knowledge with our actual ones and have felt shames to our reality of not being good nor ignorant that are far inferior to ideals. When we look up to Socrates as our ideal, we compare his truth that have made the resource of philosophical history and good that he had advocated immortality of the spirits until poison had taken effects in his whole body with our ones, and feel shames to our realities that have reached their stages at all. When we recollect Washington or Lincoln, on the one hand, we look up to their virtue as our ideals, on the other hand, we feel shames to our realities that have not reached their stages. When we recollect Marx or Rousseau, on the one hand, we look up to their truth as our ideals, on the other hand, we feel shames to our realities that have not reached their stages. What we have mentioned are like these. When we look at ourselves in a mirror in barbershops recollecting the beauty Byron or Goethe recited, we feel shames to our realities that are most ugly. Mirrors are ones which make people look beautiful than actual them for many of women (sorry!), none the less when they imagine plump cheeks of a beautiful woman who is visible dimly in the darkness, Sotōrihime³¹, or beautiful eyes of extremely beautiful Cleopatra, they would feel shames to their flat noses like sitting cross-legged and foreheads which are not covered with their hairs³².

—Because feeling shames to excretion actions shows that we have evolved the stage that we have regarded the god realizing the ideal of beauty as our ideals and made

³¹ Sotōrihime was a legendary beautiful empress of the emperor Ingyo, who was the Japanese emperor in the middle period of 5th century. It is said that she and her colors of skins were beautiful and colors of them shined brilliantly through her cloth ('Sotōri' means 'through the cloth').

³² At that time, among Japanese girl students, a hair style that dress a fringe and the hair at the temples sticking out was in fashion.

efforts to reach there. Organisms which have few ideal or very low organisms have not felt actual shames or very few shames to the truth or virtue. Like that, lower organisms have had no feeling to excreta since their ideals have not been little different from reality. For example, the cattle and horses have lived in the excreta and have been calm although they have stuck themselves excreta. Dog or cat families belonging to higher classes than the cattle and horse have known burying excreta in the ground³³, and ape families have evaded excreta very much, but those have been no match for human beings who have had noble ideals at all. And also in human beings, when we have brought up adult from children and advanced civilized people from barbarians, we have gradually made our feelings to evade excreta stronger. Since children have repeated primitive lives, they have not felt shames at all although excreta have stuck their clothes. Barbarians have piled their excreta in front of their houses roofing with thatch. From this theory of biological evolution (namely, the theory of social evolution), we can know that it is an evidence of higher evolution that Western ladies cannot be such honest that they break wind, and say, 'oh, sorry', or, 'what must out will out' like those who are called 'ebicha (maroon) Shikibu'³⁴.

We have often explained that the principle of social evolution had been realized by one element of societies, the emperor at first. From this principle, the German emperor has been the very praiseworthy exception, none the less he has done a meaningless thing that he has still flattered himself as ideals of the whole nation and calls himself, but by that, we discover the reason he put the blame of wind on the Count Bülow. the action that hubbies doesn't drink unrefined sake, tilt their bodies and break wind vigorously is what a head of a federation of states should not do, so it goes without saying that although the smell hangs in the whole Court, it is never broken by his satisfactory feeling like weasels. In short, why we human beings have felt many shames to virtue and beauty is because we have felt shames to our realities that we have not reached our ideals that we have as evolving animals. And when we have made efforts to make our realities that have not reached these ideals reach these ideals and have discovered the way to realize our ideals, we have called it 'evolution'. So, we say: evolution is continuity of ideals and realities. The way to realize ideals of virtue in the future is in social democracy. The way to realize ideals of knowledge in the future is in social democracy. And the way to realize ideals of beauty in the future is in social democracy. The law of

³³ Surely, cat families bury their excreta in the ground. But they do so because they avoid be found by enemies, not because they feel shames to excreta.

³⁴ 'Ebicha (maroon) Shikibu' meant girl students because they wore maroon *hakamas* in 30s of Meiji era. 'Shikibu' had originally meant the name of one of official ranks. Since it has been used to 'Murasaki (purple) Shikibu', 'shikibu' got to mean women. The name 'Ebicha Shikibu' is what is compared to 'Murasaki Shikibu'.

nature has no false or useless one. Everything in the whole world such as the period of monarchy, aristocracy, or democracy, today's capitalism—modern system of private ownership—, poverty, crimes, greed, or cruelty is an effort to realize ideals of social evolution. Why some people have inherited that ancient dualism and have abused sciences or material civilizations is because they have not understood that chemical mixes of food shall realize at least one aspect of religious requests about beauty of the god. Materials are united with spirits, not different ones. Everything in the world is united.

Furthermore, human beings shall abandon sexual intercourses. Sexual intercourses are regarded as greater shames that we cannot put into words than excretion. All are ruled by the philosophy of teleology and the theory of biological evolution. Why we have divided loves and sexual appetites into two parts and put the former in the light of the god but regarded the latter as brutal desires and have not taken notice of—though it would be unavoidable for this interpretation to be no better than dualism— is because we have had those ideals as evolving animals. —Coming to this stage, it can be said that we human beings have touched the seat of the god in our fingertips at last. Oh, our god in our presence! Unfortunately, our sciences have not supplied us enough scientific foundations. We don't forget the attitudes of scientific scholars, rashly hold out our hands to the god who appears from behind the clouds, and pull the scientists' hems. We don't declare that it would be time to realize a myth like the god had made human beings from his one of ribs although the distinction of organic matters and inorganic substances which lays the foundation of dualism shall become extinct by evolution of science, or although some of scientists shall make organic matters from inorganic substances, or shall make perfectly living organisms. —But we hope that those period shall come. Though we only infer in the extent of biology, see how the reproductive ways are different. Unsightly way that both sexes hug each other is not seen in reproductions of all organisms. Many of fishes (except for certain species) practice the reproductive way that male fish sprinkle its spermatozoon on spawns female fish spawned. Why must human beings sprinkle our spermatozoa in the other sex's bodies? Why must human beings spend nine months in the mothers' bodies? Today, by advances of medical sciences, babies are taken out in seven or eight months for profits of some pregnant women, aren't they? —Why do human beings restrain women ventures of children and must wait for enormous times of nine months? Since the bulging bellies of pregnant women themselves are contrary to ideals of beauty, they bring about violent actions of men, don't they? Since childbirth itself remind us of shames of sexual intercourses,

innocent children have been taught that they have come out from their mothers' navel strings, haven't they?

Amoebas have reproduced innumerable only by splits themselves. Why haven't human beings been able to give new lives to our one of ribs? Doesn't that not being the distinction of inorganic substances and organic matters teach us that our ribs have the resource of lives? Why do you deny the inference that small organisms made in laboratories of chemists shall be organisms made as human beings being similar to our appearances like ideals the god had made? If you conclude that a woman of humble position who is called that she saw in a dream that a dragon leaned her belly and bore the duke Pei³⁵ and Mary who is called that she saw the god in a dream and bore the Christ committed adultery at once after biology has discovered the facts that plant louses have reproduced innumerable without males, your imagination would be inferior to imagining unicorns. This is the phenomenon that occurs because the degree of human evolution is different from that of evolution of plant louses, but both births of plant louses and human births have begun from a single-cell. All things are the process of evolution. Like splits of amoebas are one of processes of evolution, parthenogenesis of plant louses is also one of processes of evolution. Like seasonally decided gamogenesis of animals is one of processes of evolution, human gamogenesis which is constantly and irrespective of seasons is also one of processes of evolution. When we human beings shall evolve the degree that we shall not need for struggles for reproductions of the process of evolution—why do we hesitate? We shall declare that sexual intercourses shall become extinct.

When these times shall come, loves shall be only a few and the name of struggles for existence shall be vulgar. Small self shall become large one and large self shall become ecstasy. —The theory of biological evolution has reached the philosophy and religion of the great Buddha. —Thus, requests of loves beyond the sexual appetites shall be realized and the whole world shall realize Platonic loves. We must not fold our wings of ideals nor fly away from small societies of the theory of biological evolution. We have explained that reproductive actions are the ways to realize ideals and loves are very noble. But on the other hand, we have explained that realization of ideals of Christ is a vast and forever love— that love is one that cannot estimate how many descendents are made. Since many of unmarried saints had realized their ideals, they had reproduced more than ordinary people who had reproduced fifty or sixty children, and gray hair Tolstoy has reproduced in the bedroom of the whole world than young people who have indulged

³⁵ The duke Pei was a Liu Bang, who was a first emperor of Han dynasty (Pei is one of the name of a place of Jiangsu). This legend is in *'Shiji'* (Chinese history from huangdi to wudi, the third emperor of Han dynasty) written by Shima Qian.

in dirty pleasures. Though reproductive way that both sexes hug each other is what reality until primitive age had been inherited, the love of the Buddha who deserted Yaśodharā³⁶ made men and women of the all human beings lie down and inherit what is called ideals for four thousand years. The explanations of physical and inheritances and social ones are needed to be said in different words more strongly. Societies are ones whose spaces are filled with materials and spirits rather than big individuals formed by human beings having spaces among them—namely, philosophically speaking, they are stuck one individual having no space. So, both reproductions that receive inheritances in the stomachs of small individuals not having spaces and educations that receive inheritances in the stomachs of big individuals not having spaces as well are reproductions and educations. Educations of social inheritances are reproductions which are done in the big stomachs and reproductions of physical inheritances are educations which are done in the small stomachs. We have come out from our mothers' stomachs and entered into the stomachs of the Christ or the Buddha. No! We have still been in the stomachs of societies. And the Christ, the Buddha, and the whole societies have been in our stomachs. When we shall reach these stages, where does the argument of monogamy or the argument that loves are holy exist? In that place, there shall be loves of large self, selfless loves, and absolute loves.

And 'human beings' shall ruin and the world of '*the class of the Gods*' shall come.

Are anybody terrified by the word of a downfall of human beings, when we say it? In this point, we don't mean unrealistic and pessimistic inference such as, 'when the heat of the earth shall be lost by refrigeration, we human beings shall ruin'. It is very delightful inference that human beings shall ruin because '*the class of the Gods*' shall spread. If anthropoid apes of our ancestors had born us without their downfalls forever, we human beings would have still had to be animals of half men or women and half apes even today. And if reptiles of our ancestors in farther ancient times had born us without their downfalls forever, we human beings would have had to be animals of amazing forms of half birds and half beasts today. Why isn't it delightful like chests beat fast that human beings who have only had foolish knowledge, vulgar morals, or ugly looks and have done excreta and sexes shall lose no time in ruining and come the world of '*the class of the Gods*'? All organisms are immortal forever. Like we are descendants of reptiles and anthropoid apes, '*the class of the Gods*' shall be descendants who we human beings shall not die, continue our lives, and evolve. This is the philosophy and religion of socialism—namely, like past philosophies and religions, ones that they find the next

³⁶ Yaśodharā was a wife of the Buddha. She became a priest along with his adoptive mother.

world after present small individuals die in another world and ideals cannot be realized since they remain in their minds are the same with the philosophies of polytheism or religions which worship ancestors, and we should say that they are individualistic philosophies and religions that should be abandoned as old philosophies and religions. The cosmos evolves in a body and we evolve being immortal forever. Happiness of after death is not found in another world. All of ideals shall be realized. So-called the paradise shall be another name of the earth of '*the class of the Gods*' of one species who shall evolve from human beings.

This is the very philosophy and religion of socialism. We make this our scientific religions, make our minds peaceful, and leave us to Providence until great philosophers or saints. However, what we should invariably know is that ideals would be realized gradually, and evolution would not go over the decided degree. Selfless and absolute loves are seen in the world of '*the class of the Gods*', not in the real world of human beings. Like human beings have not been reptiles nor anthropoid apes today, we have never been '*the class of the Gods*' in any point. Nevertheless, why do you explain selfless and absolute loves which would be realized only in the world of '*the class of the Gods*' to us whom have been evolving today? This is the same unreasonable requests with the requests to human beings who have evolved until today, 'Live as reptiles or anthropoid apes'. —So, the philosophy and religion of social democracy shall drive out Christianity but add³⁷ to Buddhism, but it shall stand as the philosophy and religion of social democracy being independent of them. Today's human beings cannot live without clothes—so, we advocate socialism. Today's human beings cannot be immortal without loves—so, we advocate democracy. Exactly, social democracy is a sole large railroad bridge connecting 'human beings' with '*the class of the Gods*'. Unless human beings have not been able to get out of shameful realities of excretion and sexual intercourses, we would not be able to get out of disagreeable real struggles for existence of food competitions by the units of species and struggles for reproductions by the units of individuals.

The law of nature of the law of evolution has no false. Without competitions to develop small self, we cannot reach the stage of large self, still less we cannot reach the stage of selfless and absolute loves. Christ explained absolute loves but ordered us monogamy. But this meant expulsion of loves outside husbands and wives, so this was not an absolute love; this was a love of small self. Buddha explained selfless loves. But he gave

³⁷ If we translate his Japanese original text literally, it is translated like this. But, as he referred to the Christ and Buddha as our ideals, he would not have distinguished Christianity with Buddhism. If so, it would not consistent that Christianity shall be driven out but Buddhism shall be added (because the Buddha had explained selfless loves like the Christ). Though I suspect that he did a fault argument, I translate it as it is at present.

wolves his femoral meat; this was an approval of wolves' small self, so this was not an absolute love. We shall not say, as we have said about the German emperor, that Buddha defecated or Christ broke wind. But we shall say that they who had been obliged to excrete had not had beauty of the god or the Buddha. It can be said that they had only regard the world of '*the class of the Gods*' that we human beings shall reach as elements of human societies in the far future as their ideals in beauty, virtue, or knowledge, like us. Ideals of *the class of the Gods* have not only been regarded by they a few people but also by the whole human beings as ideals. For the way of ideals and realities, social democracy has the way as social democracy. Both eyes of social democracy shall look up the sky and recognize the world of the god. Its legs shall take a step forward greatly and walk but shall not depart from the earth. The gate to the heaven of social democracy shall not be opened by a word of Amen. The road to the paradise shall not be opened by repeating *Namu Amida Butsu* (embracing Amitabha Buddha). It shall be opened by class conflicts, developments of individuality, enlightenments according to each ability, free loves, and sciences.

(It goes without saying that we are not such rude that we say that we discovered even guidance of scientific religions which the whole world requires by this. I have stopped my hummer for a moment, pointed the other bank of the river, and only told for the purpose social democrats have worked as one laborer who have made efforts to build a railroad bridge connecting 'human beings' with '*the class of the Gods*'. We are enough to confess that we cannot endure to joy by religious believes having no pain if we can see a light on the other bank of the river, although building railroad bridge is working without rewards and is difficult. We never side with Christians that explain so-called absolute loves, Buddhists that explain so-called selfless loves, nor those who especially call themselves prophets or the Messiahs and propagandize them in these days. They require 'human beings' being '*the class of the Gods*' at once, and ridicule and abuse bridge-buildings of social democracy that has made efforts to reach that stage. We respect sincerity coming from their passions. But, of course, if they meet conditions that they are such harmless people lost their minds that they don't tell us human beings to live like 'anthropoid apes' or 'reptiles'. In this point, Mr. Kawakami Hajime³⁸ who abandoned his ideas on *Criticism on socialism*, and explains selfless loves is a the most regrettable man).

From the mentioned above, conclusions are like these:

Today's theory of biological evolution has been biased by a creation myth which it

³⁸ For him, see the note 32 in the Section 1, chapter 3.

would have driven out strongly and has interpreted the facts of biological evolution. Namely, it thinks a concept of individuals by individualistic thoughts which have thought that we human beings have existed one by one from the beginning of the world and it doesn't understand struggles for existence by the units of societies that have been big individuals that have divided from one thing and increased like amoebas. Hence, it has not been able to decide the position of struggles for reproductions and food competitions that have been done by the units of individuals in the theory of biological evolution. It thinks human beings as organisms that exist until the world shall come to end and doesn't understand the position human beings have been occupied in the classes of living things. Hence, it has not been able to infer future evolution that higher organisms than human beings shall exist in place of us on the earth. And why it has not reached the stage of scientific religions that argue that the paradise shall come to the earth by future human evolution is also because it is biased by religions of a creation myth.

Exactly, since the social philosophy argues the law evolution and ideal about one living thing of human societies, it would be natural that it must be argued as the theory of social evolution in the last chapter of the theory of biological evolution. Here, the philosophy of the teleology of the cosmos shall agree with sciences of the theory of biological evolution for the first time and get a scientific religion doing induction and deduction each other. But since we human beings are relative existence, the cosmos and the purpose that is seen or thought by us are only relative ideals from a point of view of the vast cosmos. '*The class of the Gods*' is an absolute ideal until we exist as human beings.

So, we insist that the theory of biological evolution doesn't have the conclusion, if it doesn't have a word of '*anthropomorphic gods*'.

The next chapter, of course, should be written by '*the class of the Gods*'.

(Section 3 The theory of biological evolution and social philosophy End)