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Principles Of  
Co-operation

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BY S. C. YANG

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4. Variation of Human Nature
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6. New Ethics
7. Principles of Co-operation



**PRINCIPLES  
OF  
CO-OPERATION**

**(KUNG HOO LUN)**

BY  
**SHIH-CHUNG YANG**

TRANSLATED BY  
**TSEN-CHIH HSU**

**CHAPTER II**

THE EASTERN DEPARTMENT  
**THE WORLD PEACE SOCIETY**

NO. 544 TIENDONG ROAD  
SHANGHAI, CHINA

**1934**

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# PRINCIPLES OF CO-OPERATION

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## CHAPTER I

### COOPERATION AND SELFISHNESS, THEIR ORIGINS AND INFLUENCES

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#### (1) THE SPHERE OF COOPERATION

The dictionary explains co-operation thus: the act of co-operation, specially the system of co-operating in the production or provision of goods for the common benefit; the working or acting conjointly for the same ultimate end. The explanation for selfishness given is: the quality of being selfish, the exclusive regard of a person to his own interest or happiness. In fact the two words, co-operation and selfishness, in everyday usage, means exactly opposite ideas or principles.

The clearing away of the explanatory matter having been accomplished, we can now approach the subject proper, the making of an analysis of the two words and the principles involved.

Co-operation does not particularly mean the protection of public rights nor the distribution of public productions, in unanimity. Co-operation is, in public affairs generally speaking, the building and maintenance of the welfare of the people and the commonwealth. If it were possible to attain an absolute state of co-operation among the peoples of a state, of a nation among the world's nations, and a group or alliance of nations among the groups of the nations of the world, there would never be any friction, collisions among peoples or nations, or clashes, in attaining a common end, or desired aim. The predominant aim, as asserted to-day among civilized powers, is the attaining of a perpetual state of peace throughout the world.

Any nation that can create the proper spirit of co-operation or attain an absolute state of co-operation among its peoples, working or striving for the usual desired ends, happiness, wealth and peace, can eventually, through a continuation of such policy and methods, attain the laudable and desired result for greater and wider aims.

The people will eventually learn and realize that the world is composed of a family of nations and that we are all, under the skin, brothers in fact. When this happy day arrives, when the family idea becomes generally accepted and the old race-hatreds and national-hatreds become extinct then we may look forward to a continual state of peace and happiness as a reward for the striving for these desirable



results, through and by co-operation. There will, then, be no reason for frictions and struggles among the nations and the peoples of the various nations of the world. The realization that they hold similar aims in view and that a co-operative method will bring the attaining of that end more quickly will cause a broader vision to be taken of problems besetting them and they will co-operate together without war and friction to gain the desired results.

The acknowledging of the fact that all men of all races and nations are upon a plane of equality will aid materially in eradicating our present day clashes and wars.

Despite a certain amount of teaching of the subject, as yet, the world's peoples have not learned the lesson nor the method of co-operating among themselves for their desires, aims, and objects, without friction or clashes. The world's peoples not being familiar with the principles of co-operation they naturally are unaware of the method of applying them to their problems and world affairs.

Cooperation, relative to humanity's welfare, can be sub-divided into three divisions for the sake of simplicity. These divisions are, as follows:—

First, Social co-operation. Society, basically, rests upon the family. From the family it spreads to a group of families until it eventually widens out to the size of cities, provinces or regions, and



then into nations. Social co-operation also evolves or develops into group needs and desires, such as education. The grouping of families into a circle where education could be obtained by the members of the families desiring it brought to the persons interested, to a certain degree, the knowledge and realization that they were co-operating for a desired end to the benefit of all.

Second; National co-operation. Co-operation in a national sense has not as yet been realized to the degree that national problems are solved in the proper form. Systems and policies that most governments have been based upon and applied automatically are working against the true spirit of co-operation. It has been this method of conducting national affairs that has led to so many revolutions and which leads to so many internal struggles. The introduction of the true spirit of co-operation will prevent the explosions of wars and struggles. All men are equal and all nations will be friend to each other. The result will be great commonwealth.

Third; International co-operation. The various nations that comprise the family of nations of the world all have their several interests and aims that they are continually striving for wealth, happiness, and peace. The world being a collection of various races and states it is but natural that they should see their national problems from their nationalistic viewpoint. It is due to this continual striving

to attain various aims that creates friction and clashes among the various powers owing to the dissimilarity of methods utilized. The existence of international cooperation would eliminate all causes of disasters, frictions, clashes, struggles and wars. Co-operation is essentially a new road for the world's peoples to travel and eventually they will see the necessity and the reason in taking this thoroughfare towards their objects and aims.

## (2) THE SPHERE OF SELFISHNESS

What do we mean by selfishness? Selfishness is the source of struggle, and competition. Struggles among nations, the competition among families and all those unfortunate and confused conditions that occur in the society of nations is the product of selfishness. The world's peoples claim that they are willing to and are working in a spirit of co-operation for the peace and happiness of the world but this is not definitely true; a state of selfishness continues to overshadow the efforts of those who would bring those laudable aims to realization.

The narrow-minded, selfish and egoistical activities of families, peoples and nations, that strive for peace and happiness in methods that will only benefit self-interest to the detriment of those of broader vision who subordinate personal gain to the struggle to benefit the whole, is the cause for the present state of selfishness and lack of



co-operation that prevails in international affairs and which is the direct cause for continual friction, clashes and wars. Co-operation, in international affairs, would eliminate this state of unhappiness and disorder.

The results of this continual state of selfishness among families, peoples and nations is a circular state of affairs. Victory attends in one case to be followed by failure, the winner who kills to-day will die by a similar method tomorrow. The final result ever being death. The coming world war will point a lesson that will never be forgotten far more so than the last great tragedy in 1914. This coming war will again result from selfishness and lack of co-operation to the detriment of civilization. The price that will be paid for not learning to apply co-operation to world problems will be far greater than can at present be realized.

The spirit of selfishness can be classified into three divisions also, therefore we shall divide it and analyze it as follows:—

First, Social selfishness. The people of all civilized nations make the assertion that they are forever co-operating for the benefit of the general good of all, but actually this is not true. The people are not co-operating in a literal sense nor in an absolute manner for the benefit of all as can be verified from a few illustrations. The dissolving of marriage by divorce is an excellent illustration of the lack of co-



operation. It is stated that divorce grants liberty to the man and woman who have been married and who cannot be happy nor continue to live together without strife. This shows beyond a doubt that there is a lack of co-operation, as, in most cases of divorce, if the two persons interested had exerted themselves and had subordinated personal interests to the good of the whole, there would be no need of a dissolving of the marriage. Generally speaking, a marriage takes place and, at the time, the two persons who enter into the contract usually have a great amount of affection and love for each other. Then friction is caused from some reason or other and affections cool and after close intimate relations and co-operation of interests the two parties involved drift away and their interests become dissimilar leading to divorce. It is from the existence of selfishness that friction and clashes arise.

Society being based upon the family, if co-operation being impossible to exist between two persons in a close and intimate state, it is therefore natural that it cannot exist in the society also. How can it be applied to the greater problem if it is impossible to make a success in a minor case? Without co-operation society generally will degenerate into a state of disorder and confusion leading to greater friction and troubles. Society being the foundation of a nation and nations are the foundation of the world. The degeneration of the society means the degeneration of the world as a whole. It is thus that we must learn to apply co-

operation to intimate affairs if we would be successful in larger problems.

Second, National selfishness. National selfishness can be traced directly to social selfishness. National selfishness is created from the affairs of the state being applied to world problems with selfish motives and without regard to the benefit of the whole or greater good. It is continually stated that progress is only made through competitions and struggles. This is a false premise and has been taught to the world for so many generations that the truth has been denied entirely. According to this unreasonable assumption all nations try to develop their military arts and be prepared in war, owing to the aim of self-prosperity and self-benefits. War is thus introduced and peoples' fortune destroyed.

Third, International selfishness. In international selfishness it will be found that a group of nations or an alliance of states are working for the selfish benefit of themselves to the detriment of another group of nations or states. The usual frictions arise. The order of the world and the fortune of the people will as a whole destroyed.

### (3) THE ORIGIN OF COOPERATION

The spirit of co-operation has been a fundamental part of humanity and of the universe since time began. It might almost be said that co-operation began with the creation of the world itself. The teachings of



God are based upon co-operation and this principle is set forth as being the ideal for religious peoples. To those who understand and realize the principles of co-operation and apply it to their lives success follows their aims and efforts as naturally as night follows day. All things and all basic matters are based upon this principle, even the reproduction of the species. It is nature itself that teaches us the principles of co-operation. Co-operation is one of the most potential forces that permeates the world to-day and though it cannot be classed among those matters that can be seen, tasted or felt by touch, the results of this powerful force or lack of it, is felt throughout every phase of man's life or works and aims. It is the primary element necessary for the welfare of humanity. Its effects are felt in every line of endeavor and through every class of man.

The element of co-operation is applicable to all peoples, societies and nations. The utilization of this force means and results in the success of man's efforts and in the general good and welfare of the people, the lack of co-operation results, of course, in exactly the opposite, lack of achievement and of attaining desired aims and happiness. Applied basically to humanity, that is to the family, it shows results by the wealth, happiness and peace in the family. The application of the same element to society, peoples in general and to nations will result in similar successful aims and results. If nations



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could forever eliminate the nationalistic policies and apply their energies and efforts towards creating a great super-state or international republic the world's peoples would attain the ever striven for aims, peace, happiness and general good of the whole. The lack of co-operation in world's problems in an in-efficient and selfish manner is the cause for the world's sadness and misery to-day among the world's suffering millions. A true application of co-operation in solving world problems would ameliorate conditions immediately and bring happiness and peace to the world. In other words if we were to follow the precepts of co-operation there would be no problems remaining to solve with their everlasting misery.

#### (4) THE ORIGIN OF SELFISHNESS

Selfishness was born through competition and opposition. Man, back in the days of the world's youth, was on a mental and physical plane with the lower order of animals, this state resulting in man', competing with the lower animals to obtain the necessities of life. Later, man developed the art of talking and writing, in a primitive manner, of course, but this state of affairs raised him far above the other animals and man therefore withdrew from his former style of living on a more or less equal status with the other type of animals and kept to himself, except when he sallied forth to kill some

of his former friends for food. Though man had raised himself above all the other animals he retained the spirit of selfishness created through competition and has yet to eradicate this element from his character.

Man became so accustomed to this spirit of selfishness that it was accepted as a part of humanity's traits and finally looked upon as a laudable characteristic, in some cases. This selfish attitude towards affairs has caused untold misery and grief to the world's peoples for untold ages and must be eliminated from his personality.

Modern man and nations look upon selfishness with tolerance but they usually do not realize that it is an animal characteristic and that when man permits himself to be selfish for personal motives he is a man in name but an animal in fact. It is the wise application of selfishness to the world's problems and affairs that causes the widespread misery and suffering prevailing throughout the world to-day; the elimination of this element from humanity's character is necessary for the world's happiness and peace. It is this characteristic that leads to intolerance and narrow-minded views upon world affairs resulting in friction, clashes and wars to the sadness of the world.

## (5) THE QUINTESSENCE OF CO-OPERATION AND SELFISHNESS IN HUMANITY

The spirit of co-operation and selfishness is found mixed to a degree



throughout the world to-day and may be illustrated by various applications to subjects. In applying co-operation to families and friends it brings happiness, wealth and peace. In intimate relationships it succeeds in creating that even flow of peaceful life so desirous by these attempting this form of contacts, whereas selfishness leads to a continual state of unrest and unhappiness. The application of the spirit of co-operation has been attempted by the creation of various leagues as states and powers. It has been attempted to eradicate the spirit of selfishness from the policies of nation and multilateral contracts have been entered into by the various powers to prevent the spreading of the spirit of selfishness of a particular nation in applying its policies. Success has as yet not been unqualified when applied to world affairs but with the continual teaching and spreading of the ideas and spirit of co-operation the world will eventually attain a proper and correct attitude towards world problems and solve them without recourse to armed clashes and war, for settlement. It is this spirit of selfishness that causes the failure of leagues of peace and disarmament conferences to really disarm and decrease the appliances of murder and bloodshed. Though it appears that the spirit of selfishness has completely permeated the world to the exclusion of co-operation this is not so, if co-operation was to be entirely eliminated from the world's activities the destruction of the world would occur immediately. The war

between the spirits of co-operation and selfishness will continue even though it is recognized that co-operation is the most desirable.

The spirit of co-operation is the nature of human kind and the quantity of co-operation is comparatively higher than the quantity of selfishness that every individual had contained, so whatever the want a person may have, yet one cannot give up the spirit of co-operation completely. But the power of preserving and developing it is rather small, owing to the fact that people are usually selfish in character. Selfishness has the power to displace the spirit of co-operation, which may be seen in history as well as in present occasions. The reason is due to the lack of co-operative education and co-operative politics. Having co-operative education and co-operative politics, the spirit of co-operation will shine in all its brilliancy.

## (6) INFLUENCE OF CO-OPERATION AND SELFISHNESS UPON THE WORLD

The influence of co-operation and selfishness upon the world is of a greater extent than is generally realized. In exploring the extent of these influences we find in many cases that a form of co-operation will be extended but is not lived up to in spirit. A race will be known for its exceedingly fine performance of politeness and grace of manners, whereas it is merely a form and if analyzed closely it will be found



that the race does not live up to the spirit of the ceremony creating a great gap between spirit and practice.

The selfish person usually succeeds in attaining the aim strived for at the time being but eventually finds that through the actions of being selfish has lost in the long run far more than what has been obtained. The conduct of a selfish person reacts upon himself to a greater degree than is usually realized and in the long run loses not only the material gain striven for but also the respect and friendship with those with whom he comes into contact with. This fact is applicable to nations also, in their dealings and contacts with other nations. It is the cause of a loss of respect and confidence in their operations and results in all loss of material gains as well as spiritual gains.

Selfishness is not a fundamental trait of human nature but is an acquired characteristic and can be eradicated from the personality if so desired. The person who does not eliminate this characteristic from his personality is the sort of person who does not realize that he is retaining an unprofitable characteristic in his life and invariably learns this fact through experience and loss of material and spiritual gains in the long run. Men who have eradicated this undesirable characteristic from their personality are quick to realize and profit through their contacts with other members of the human race in their dealings. It will also be found that the gains realized from a person who is unselfish and who is

intelligent enough to understand this fact will acquire gains that are permanent and which react to his fortune and profit infinitely.

In summarizing the influence of the effects of co-operation and selfishness it is pertinent to remark that the results of selfishness are temporary whereas the effects of co-operation are permanent and good reacts to the person utilizing this force or element for an indefinite period of time. Only the result of co-operation is right, great, and valuable.



## CHAPTER II

### EVENTS WHEREIN THE ELEMENTS OF CO- OPERATION AND SELFISHNESS HAVE BEEN UTILIZED

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#### (1) CO-OPERATION BY THE ANCIENT AND SAVAGE TRIBES

During the age of universal wilderness, man lived in a savage state and his entire life was ruled by fear. Having but the most rudimentary ideas upon life his entire time was taken up in acquiring food and skins, the one to feed himself and his family and the other to clothe them. The food was mainly wild animals. Eventually, the various tribes having gathered together as clans and more or less settling at a permanent place, they found it necessary to co-operate together for the benefit of the tribe as a whole. This lesson in co-operation was not lost upon the leaders of the tribes who might be classed as their sages as they readily found that through the element of co-operation they gained much for the least expenditure of time and effort. The fact that selfishness was also born through these activities was, of course, natural,

as all short-sighted people usually become selfish upon the thought or the realization that some sort of gain may result through co-operation and this bad trait has infected the world to such extent that in many cases it overshadows all the best efforts of those broad-visioned leaders that would attain their aims for the benefit of the whole through co-operation, and leads to the misery of the world's peoples generally and needlessly.

It has been through co-operation that families, societies and nations have been built and it is through selfishness that friction, clashes and wars result; therefore it will be only through unselfish and co-operative methods that the world will eventually realize its aims and ambitions to the benefit of all without misery and grief to any. The influences of these two elements are far-reaching and terrible in the extreme when not applied to the world's problems in the right spirit.

## (2) CO-OPERATION IN THE BUILDING OF NATIONS

The struggles of the leaders of the various tribes to acquire leadership over neighboring tribes and the final growth of these tribes into states and nations was the result of the tireless efforts of greatminded and broad-visioned leaders who viewed the subject from an unselfish and unlimited point. Yao and Shun of China and Solomon of the west were the great leaders who come off hand to the mind as illustrating



the point. They collected various scattered and opposing tribes together and welded them into a nation that derived great material and spiritual gains through co-operation. In unifying a scattered series of tribes or peoples together into a nation it will be found the best illustration possible to understand the idea of co-operation and building, from an unselfish standpoint. If at times, through self-aggrandizement, certain persons made use of the nation for selfish motives, that can be easily understood as the persons involved were not of the broad-minded type and were working through personal and selfish motives to gain, from a material standpoint, something for themselves, such as wealth or fame. It will be found that this type of person is not greatly interested in the welfare of the people generally nor do they understand the possibilities of their position in benefitting the people through unselfish acts.

There are various forms of government of which, for the people's sake and benefit, it is generally accepted that the republic form is the best; that it is the best for the general welfare of the people in that they have a voice in settling matters of state and in the legislation effecting the people. This may be true only where the leaders placed in the positions of responsibility are true to their word and who strive to employ their time in office for the welfare of the people to the exclusion of selfish and personal aggrandizement. If the leaders elected to office

go so far as to permit selfish motives and personal gain to overshadow their lawful duties it usually results in a dictator form of government to the loss of the people as a whole. Under a dictator the people in a nation are similarly placed as if in prison, having no power to change the conditions nor having the power to oppose the leaders who have gained the power to enslave the nation. Through more rapid and wider forms of communication the world in general learnt that various nations were ruled by a selfish policy or a co-operative policy the last reacting to their credit and the former to a loss of credit. The results were, of course, both a greater knowledge of national affairs and also greater efforts to force the leaders to co-operate for the world's benefits.

### (3) REVOLUTION IN MODERN NATIONAL POLITICS

Since the nineteenth century the desire for greater indulgence in national affairs swept over the various nations, and the result has been the downfall of a number of absolute monarchies and several dictator-ruled states where the people had no voice in government. Some absolute monarchies were swept out of existence and a representative system of government instituted where the state was ruled by representative selected from various regions of the nation. The national affairs are governed by the professional law and the constitutional law. But those representatives are not those who really follow the spirit of



co-operation, therefore a condition of selfishness is produced. Comparatively speaking, the monarchy system is the application of selfishness by a single person whereas the representative system is the application of selfishness by a group of persons. Some states swept out of office absolute rulers to institute various forms of government and finally tried the committee system of government. In some cases those new forms of governments were a success but in others cases they were a complete failure, causing greater confusion and troubles for the people.

Since both the representative system and the committee system resulted in failure, politicians begin to utilize the old system of dictatorship, and a system of absolute monarchy again exists. Absolute monarchy will produce distinct unhappiness. It is generally found that those which were ruled by selfish policies failed in attaining the desired happy, wealthy and peaceful state and revolution or upsets in government resulted. In short, it will be found that regardless of what form of government is set up and in power if a co-operative method is not utilized failure follows, to the misery of the people in general. Only the application of co-operation will produce a general state of peace.

#### (4) GENERAL VIEW OF THE MODERN SOCIAL THOUGHTS

Different kinds of social thoughts introduced since Rousseau

formulated the "Social Contract". Politically, the government changed from the system of dictatorship to the representative system and the committee system. Having failed with these systems, the thoughts of social communism was produced. The principle of these thoughts is to preserve the general welfare for the people, to free the people from the monarchical control and the economic difficulties. The methods of developing these thoughts is that every individual must sacrifice his own benefits and work for all people in a cooperative manner. The application of co-operation satisfies these desires.

In fact, the dictatorship system in the government is due to the selfishness of the authorities and the economic difficulty is due to the lack of co-operative education in society. It is foolish and also useless for people to struggle against the government or the society so as to overcome the monarchical control or economic difficulty. In order to free from these troubles, cooperation is the only method that can be applied. With the spirit of co-operation, people lived together friendly and kindly, the government will be a republic and the society fortunate. If, without, co-operation, the selfishness will find its existence in society, a state of confusion and struggle is raised. Peace and fortune are the conditions that people hope for and co-operation is the road to these conditions, therefore people should put the spirit of co-operation in actual practice. Co-operation will produce a perpetual



good for all peoples.

A republic actually conducted upon a real co-operative spirit for the welfare of all the members of the nation may possibly succeed in attaining wealth, peace and happiness for all. The teaching of the people and the spreading of the knowledge that co-operation will alleviate the condition of affairs, in economic affairs and in governmental affairs, will eventually result in the desired aims for all peoples in all nations.

## (5) EXISTENCE OF CO-OPERATION IN MAN'S LIFE

It is strange that nature produces varied plants and animals of all sorts and kinds. These differences are evidently due to the difference in nature. Different natures will produce different appearance and products. Cause and effect can be found in all things and especially in nature's products. In some matters we are at loss to explain the cause but we may see the effect. In one case it is shown by man's structure and nature. Some men are wise, some are good, some are tolerant, some are efficient and some are broad-visioned, but all are different and no general rule can be applied to mankind in general to illustrate man. The opposite of these stated types of man are in abundance also and the studying of their characters is of interest in addition to the studying of these outlined, if for no other reason than why they are of the type

stated. Nature is usually blamed for this strange design in humanity but the reason is not so easy to find. The effect is there to be seen but the cause is not so readily found nor understood. It is for this reason that the application of co-operation is so difficult and why leaders have such strenuous times in welding a nation together that will endeavor to attain a stated end without friction and opposition from members.

Leaders of broad-vision and of ability have attempted to put into practical use the principles of co-operation and equality in their efforts to enhance their nations prestige, wealth and peace. The idea of equality has been proclaimed and has been utilized as means to build the republican form of government but it will be found that in the externals equality may exist to a certain degree but is not met within man's ability. Laws have been passed and the republican form of government has endeavored in every way possible to preserve the fiction that man is equal but in the main it has been a failure because basically man is not born, nor can he live, equal, owing mainly to the difference in ability and other similar principles of life. Broad-visioned and intellectual men will naturally win greater success than men of small caliber who endeavor to gain their ends by selfish methods and who strive for great things with a narrow-minded view-point. The theory of equality may be taught and proclaimed but to put it into practice will result in failure in the end.



In viewing the problem as a whole it will be found that owing to the different amount of abilities of men and the various amount of their intellect it is not possible to attain a perfect state of co-operation without a certain amount of friction. Wealth and property would be distributed according to the person's ability and power, if, otherwise, we distributed the productions among all people in equal proportion according to the principle of equality, it is not favor to those men of greater ability. This is really a condition of inequality.

The fact that man is generally recognized as being of the animal kingdom, though of the highest type, brings us to the point of nature in reproduction. It is known that nature has generated the impulse in man to have affection for woman and that through the working of nature's handicraft, affection and so forth, the race is reproduced. Civilization recognizes this fact and in controlling society has finally, through evolution, brought forth a set of rules and regulations that guide man and try keep his nature open a high moral plane. There is but one dis-advantage in this and that is the many inconveniences attendant to man's acquiring a mate under the economic conditions to-day. The heavy expenses and other drawbacks of a similar nature have a tendency to prevent man from attaining that highly laudable state, a happy married life. It is one of the many and vital subjects that must be studied and corrected if a real state of happiness and peace

and content is to exist from efforts put forth through the co-operation of the members of the nation towards attaining success.

In summarizing the analysis of the above we find that the subject of equality is closely interwoven with the problem of attaining the desired state of happiness, peace and content for a nation and its people and find that only through an unselfish exertion and efforts by the combined people can the desired state be successfully won and that only by real co-operation by the whole for the benefit of the world.



## CHAPTER III

### THE IDEAL CONSTRUCTIONS OF THE "WORLD OF CO-OPERATION"

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#### (1) THE WORLD OF CO-OPERATION

The term "Republic World" has been introduced in my article of the "Principles of Unity and complexity". The word "Republic" is easily confused with the term that used by the communists, people will mis-understand it and mis-use it. It is therefore required to introduce the term "World of Co-operation". There is no similarity between the principles and type of government of the Communists and the idea of a government created through co-operation as outlined and described in my works. World of co-operation will bring success and bring happiness and peace whereas other forms, including the communistic form, will surely fail in the long run. The teaching of co-operation must be extended into education, politics and all other matters that effect the lives of the people living in the state. The world of co-operation is the ideal state that the world's peoples are ever striving for and desiring.

## (2) NAMES OF DIFFERENCES NOT ALLOWED IN THE WORLD OF CO-OPERATION

I have outlined the organization and the professional law of the world of co-operation in chapter five of "Principles of Unity and Complexity". The aim of the organization and the law is to prevent the explosion of international wars and struggles. World of co-operation requires a commonwealth. Perpetual existence of the nations and general welfare of the people are needed. Name of differences, safety and ruining, strong and weak, great and small, are the sources of struggle, which should not be permitted. The first step in creating the world of co-operation will, of course, be a great world conference, each representative bringing to the meeting the authority of his individual state to work for the creating of the international republic and the submerging of individual and nationalistic ambitions. During the conference the professional was established and the world co-operation administration organized, each nation of to-day will be a unit member of the organization. The primary and main effort will be the welfare of the world's peoples as a whole but not any individual state or nation's people. The spirit of co-operation must be instilled and must be the most forceful element among the nations's representantive at the world conference.



### (3) AVOIDING THE COMPETITION OF FAME AND RIGHT

The known and utilized forms of government in the world's nations that govern nations and peoples to-day, absolute monarchy, representative, and committee form of government, are all failures. The absolute monarchy is an absolute selfishness, which introduces the struggle of fame and right. The representative and the committee form of government is a failure owing to its competition of parties and their usual selfish motives for obtaining the power of governing the nation. There can be but one result from these types of government and that is friction, clashes and wars. All of these forms of government are based entirely upon selfishness, personal, party, and national, therefore they can never be a success in peace, happiness and content. Private and personal ambitions and personal fame for the selfish individual will have to be eliminated and eradicated from the government and all matters conducted upon a co-operative basis to attain the desired result.

In case of the world of co-operation, the governing officers should be elected from the members of the nation who have the greatest ability in leadership and who have the greatest intellectual powers. The officers have their specified responsibilities but have no specialized rights. The

highest reward for a man of ability should be work well done and not personal fame nor monetary rewards or other material rewards. Change of office and election of new officials should take place at stated intervals to insure that an official shall not become under the impression that his services cannot be replaced nor that he is indispensable.

In an analysis of the above stated methods of creating and conducting a government it will be found that this is the ideal method of governing and that it is the surest course to eliminate wars and clashes between people and nations and to attain that laudable condition of peace, content, wealth and happiness for all the world's peoples.

#### (4) CREATION OF GREAT CO-OPERATIVE MOVEMENT IN POLITICAL AFFAIRS OF ALL GOVERNMENTS AND STATES

There are a great many and varied systems of government throughout the world to-day and as the peoples of the various nations would naturally feel safer and more content under the guidance of their present type of government it is better that the form should not be changed immediately; that is upon the creation the world of co-operation and the inauguration of the co-operative movement the present types of government should be continued until the situation had become more stabilized and until the world of co-operation shall have become strongly



enough organized and prepared for eventualities that may arise before the change is actually made. When the representatives to the world co-operation have become accustomed to the methods of conducting the state of co-operation they then could bring the matter up before their peoples and nation as to the proper time to make the change over and become an integral part and portion of the co-operation government. The new government would control and conduct all internal and external affairs concerned with all nations as they became a part of the new organization releasing the former officials to take up a new position in the new organization if they are of the proper material, that is if they have the ability and are efficient and trusted servants of the former governments who will employ their abilities in furthering the interests of the new state in a co-operative spirit and will submerge all selfish and personal aggrandizement, for the welfare of the people as a whole.

### (5) REFORMATION OF THE WORLD ECONOMY UNDER CO-OPERATIVE SYSTEM

It is generally realized and accepted that the economic systems of the world's nations have broken down under present methods. The natural analogy is a reformation of the present economic system that will bring satisfactory results, in other words one that will meet the needs of the people and nations at prices that do not lead to paucity

of commodities owing to the lack of competence. It is generally understood that a government attempts to create a condition whereas the people may obtain the necessities of life at the least expenditure and that this is termed a part of the economic system. Owing to the breakdown of the present system a reformation is not only needed but becomes a vital necessity which must receive the attention of the nation's leaders above all else and prior to all other problems confronting them.

This problem, under the system of the world of co-operation, by co-operation, is solved to the satisfaction of all concerned. Where the economic system meets the demands of the people it will be found that they are usually satisfied or contented with their government, but this pleasant state of affairs has not been considered to be, existing at present, therefore the waves of unrest and civil wars that has swept over the various nations and also the wide-spread interest being taken in the subject by the peoples of all nations. In short, the purpose of the system of the world co-operation economy is to benefit the people, for the people are the only power that determines the economic policy in the final analysis. An economic policy that corresponds to peoples' demands must be sufficient and favorable. The procedures and methods for the world co-operation economy should be established as soon as the world co-operation administration is organized. During this unfortunate age,



every nation knows only the method to follow that results in selfishness, the co-operation economy policy should not be renounced if happiness and peace is desired.

#### (6) THE WORLD CO-OPERATION EDUCATION, ITS AIM AND METHOD

Method is the mode of procedure of action and aim is the purpose of endeavor or to say it in another way method is the cause of action and aim is the result of action. Without proper methods the ultimate aim desired or striven for will not be successfully achieved and the methods utilized become meaningless to all purposes. A particular method may be applied to one line of endeavor and achieve success whereas if applied to the wrong purpose it will fail. Thus the two become intermingled when it is necessary to strive for a given aim and if proper methods are not applied the whole of the endeavor becomes a waste of time and results in unrest and misery if it effects the people in some important phase of their lives. Method and aim cannot, therefore, be separated. If so or if wrongly applied it loses its entire force and results in failure. Aim of an action may be in other words termed as "Body" and method may be recognized as the road that is capable to obtain the body.

The asserted aim and ambitions of all nations in the world to-day is the preservance of the nation, peace, happiness, content, greater

prestige and of course, many other stated aims. A close study of their aims and their methods will show, however, that all are based upon a spirit of selfishness and, in the striving for the general welfare, a non-co-operative and selfish course is followed, leading to friction and wars. An illustration will suffice to point out this pertinent fact. The attitude of a nation towards another nation may be compared to a person's viewpoint upon a sheep. There is no doubt but what the person may hold a certain amount of affection and interest for the welfare of the sheep but eventually it will be found the ultimate end in view is the eating of the animal. It is through similar courses that wars are generated and that friction arises between nation and peoples, directly through lack of co-operation.

The avowed aim of all civilized nations and their leaders to-day is the preserving of peace and the general welfare of the people. The courses pursued or the methods applied all vary according to the various viewpoints and ideas of the many and varied leaders who attempt to attain this laudable state of affairs. Success will not attend these efforts until enlightened peoples understand and are educated up to the point of thoroughly understanding the spirit of co-operation.

Every member of all nations must be trained and educated into the spirit of co-operation and self-control. Self-control is to train people to control their organs of actions, such as ears, eyes, mouth and the body.



The chief aim is to train the people not to follow the spirit of selfishness. Any one is capable to free himself from selfishness, and become a person of good conduct; we then say that person's character is stable. Stabilized character is the right ambition that a person may have, the foundation of co-operation. Application of the spirit of stabilized body means the development of co-operation. The person educated to the point where full understanding of co-operation results in happiness, content and peace, lacking this education will have nothing but misery, grief and unhappiness to show for their efforts.

## (7) APPLICATION AND RITES OF CEREMONY

The full understanding of the rites of ceremony have lost their significance and are not generally realized, this state of affairs having been in force for the past three thousand years, in fact since the Tan and Yu dynasties of China. The full realization of the effects and good of the rites of ceremony reached its peak in those days and has since gradually declined and becomes of less importance.

It is through the ritual of ceremony that the people can be and are taught a great many principles and subjects pertaining to life and it is also through this medium that certain lessons of respect and discipline are conveyed to the people as a whole, otherwise they would remain in ignorance of both the lessons imparted and the significance

which is so important to their lives.

There are a great many learned minds that fully comprehend the purport of law in all its divisions but there are not a great many that fully realize the importance of ceremony, nor the importance this form of rites has upon humanity. In the past the ancients attached a far greater significance upon forms of ceremony than do present day leaders.

Broad visioned and deep-thinking minds will understand the good that can be achieved through various ceremonies and the correct and proper method of applying them to our daily lives but this knowledge comes only after deep research and study.

The application of ceremonies to our daily lives will lead, through co-operation, to all the laudable aims that are striven for, and acclaimed as being striven for, by all nations, peoples and all classes of society.

## (8) MUSIC, EFFECTS IN IMPROVING THE CUSTOM OF THE WORLD OF CO-OPERATION

Ceremony is used to control a person's conduct, which is an external training whereas music is used to improve a person's nature, which is an internal amusement. It is evident that ceremony effects the material side of life and illustrates to us the forms of conduct, music has a spiritual value little realized generally. Music brings forth and creates a spiritual psychology in the people that raises their



standards of living, contacts with their fellow-men and general mode of human conduct to a greater degree than is fully understood by the general run of humanity. Music may be used to instill martial thoughts or it may be utilized to bring peaceful thoughts to the people, as is desired by the leaders. It has been the wrong and wilful misuse of music that has aided to such a great extent the teaching of militarism and all selfish actions that lead to suffering, grief and unhappiness.

#### (9) LAW, APPLICATION OF, TO AID IN APPLYING CEREMONY AND MUSIC TO HUMANITY'S PROBLEMS AND GENERAL LIFE.

Law, being what it is, the expression of the majority into rules and regulations for the protection of the weak, it is necessary that we fully understand its scope and limitation. Law cannot and does not make "good people", it merely regulates the scope of their action and promises punishment if they transgress those rules. Ceremony and music having closer application to the psychology of the people can be and is used, in some cases, to teach the people the right method of living and the correct and moral manner of making contacts with fellow-man. These two last matters cannot, nor are they, utilized where the law is used to control people's actions. Present day politicians and leaders usually know the methods, and effects, of law, but are ignorant, as the ancients

were not, of the full utility of the rites of ceremony and music. It is therefore necessary that thorough education be acquired concerning the use and effects of music and ceremony by the leaders and that these two forms be utilized to the best advantage and to the fullest effect in the world of co-operation. Law merely effects people's action whereas ceremony and music effects peoples thoughts and the standard of living mentally.



## CHAPTER IV

### RESULT OBTAINED IN THE WORLD OF CO-OPERATION

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#### (1) DECREASE OF THE PEOPLES' BURDENS

The various policies pursued by the several nations are based entirely upon selfishness. The policies followed necessitate the expenditure of larger and larger sums upon military preparedness resulting to the people, in higher and higher taxes to support the military development of the state. The result is a sacrifice of the production of the people for unprofitable machines and labor of many men unprofitably employed. It results in a vicious circle, greater sums expended for arms to defend the country, greater arms to defend the territory and wealth acquired, by militarism through wars, from neighboring powers. Thus it goes on and on with increased taxes necessary to support the greatest armies the world has ever seen, under arms to-day. Various pacts and treaties, in addition to the League of Nations, have come into being to preserve the peace of the world but they all are unsuccessful

owing to the spirit of selfishness underlying the actions of the various leaders of the nations signing these conventions.

If real trust and confidence could be felt among the leaders of the nations when they gather around the conference board to draw up a peace convention instead of suspicion and selfishness on the part of certain ones than a true peace pact could be signed that would be of use and which would assure the world's peoples that wars would be outlawed forever. If, also, administrators of various nations could realize that a nation or group of nations could be administered with less expenditure of wealth by co-operation the desired conditions would adjust themselves automatically and the proclaimed aims and objects of peace-inclined leaders would be realized to the happiness, content and pleasure of the whole world. It would decrease military expenditure and various other forms of heavy taxes, resulting in less bloodshed, misery, starvation and other woeful conditions in the several nations. It is necessary, however, that a true spirit of co-operation, of give and take, should prevail over the conference board when the representatives meet to settle their various difficulties.

## (2) ECONOMIC CONDITIONS THROUGH CO-OPERATION

Economics form of the greatest and most difficult problem be-



setting the world's nations to-day. It is beginning to be realized that regardless of how wealthy a nation may be, if other nations are laboring under economical difficulties the rest of the world will be effected and misery will be the result in all countries. This tie-up between nations, in an economical way, has only in the last decade been fully understood and realized therefore there has not, as yet, no method been found that will solve the problem without the co-operation of the entire world. It has been through selfish policies that the best and greatest leaders of the world have been unable to solve the problem but it is finally being learned that there are certain methods applicable that will force the selfish nations to fall into line and aid the others in bringing peace and content to the world's toilers. It has been this state of selfishness that has caused the present state of unrest, discontent, misery, starvation and general distressful conditions to prevail throughout the world's nations. An absolute state of co-operation utilized by the various nations would result in renewed hope, content and happiness, in addition to a bettering of the economical conditions if all nations would co-operate together to attain this state. The Communist experiment in Russia was supposed to have lightened the load from the shoulders of the toilers and to bring a state of content and happiness to its members but a close study of this method will show that it has been a failure as has been previously stated and for reasons already outlined.

### (3) SELF-CULTIVATION IN THE WORLD OF CO-OPERATION

Modern teachers, philosophers and politicians have discovered that a new psychology can be imparted to the people. It is the cultivation of self-control. If the habit of self-control is acquired and is applied to human conduct in a proper manner, it becomes of great value to the person. However, the misapplication of this new method will result in disaster. The misdirecting of this potent force and action causes selfishness and narrow-vision towards great problems. It is necessary for the leaders of nations to be men of great ability and of broad-vision to teach the people that self-control wrongly taught and wrongly applied merely leads to selfishness and results in unhappiness, discontent and trouble.

Cultivation of the habit of tolerance, consideration and co-operation is necessary if the misapplied spirit of self-control and selfishness is not to overcome the good of the people and result in failure. The illustration of the sheep will also apply to this subject as has been previously outlined. The world's nations are short of men of good caliber and who have the interests of the people at heart.

### (4) REGULATION OF NATIONAL POLICY AND PERSONAL CHARACTER



The world of co-operation being based upon unselfishness, strictly adhering to high principles, and being conducted for the welfare of the people, will eradicate all previous sorts of government that were conducted under dictatorships, committee, and representative forms of constitutions. The world of co-operation will be divided into many units, the central unit and the division unit; but there will be no difference in rank of the several divisions, all being equal before the public and responsible to it for the efficient and honest conduct of their work. An illustration will suffice to explain, thus: the bureau of finance will not be permitted to conduct their activities in secret but will permit the public to oversee and to understand all operations with public audit and reports.

The very common faults of every man, of boasting and of bestowing flattery, must be eradicated, owing to the drawbacks attendant to such petty vices. The results and disabilities that result are greatly out of proportion in their harm than would be supposed from such trivial actions, and vices. It will be found, after an analysis, that man is usually desirous of fame and selfish ends when he utilizes such petty devices to attain his ends. In the new state formed by co-operation these vices will be eliminated and will become a part of the various outmoded processes that are discarded into the limbo of time as being out of fashion and too antique for modern usage.

There will be another laudable end achieved, also, in the new state, and that is the eradication of competition of humans for fame and personal honors. The fact that work well done is sufficient to the worker thereof will become a general state of affairs and will result in greater efficiency and honesty in governmental affairs. Thus we will regulate governmental affairs and policy and build personal character.

## (5) SUBJECT OF COLONIES OF NATIONS

The present policy of the several nations controlling colonies is to obtain as much more land and peoples to govern as is possible. This is a selfish policy and will also be dropped in the world of co-operation. The colonies must be openly governed during the world of co-operation. The division of nations is simply for the convenience of administration. Wherever there is territory there may be a nation.

The question of the world becoming overstocked with people has been advanced from time to time by various research bureaus and members of scientific bodies but this question and problem will never arise. It is physiologically learned that the propulation will increase as much as two times within thirty years, and three hundred years after the population would be ten times as much. If the rate of increasing the population is constant then the territory will not be sufficient for men to live. But this is not actually true. Fish, among living organisms,



in the world, reproduce the most. One fish may reproduce many hundred thousand fish. If after ten years with constant reproduction, without natural death and other methods of keeping their numbers down, the waters would not be sufficient for fish to live. But this case is not true. Since water is always sufficient for fish to live therefore territory must be sufficient for men to live.

In short, only with selfishness in application the world territory will be insufficient for people to live, if, with all restrictions removed there would be quite enough territory for all the peoples that the world will ever see or have.

## (6) ELIMINATION OF COURTS OF LAW

The most trite statement ever made in regard to law was the one that "It is law that creates crime". This is a fact and must be fully understood when bringing the subject of the elimination of courts of law into effect under the world of co-operation. The people of the co-operative state having been educated to the high standard necessary and to the point where they understood and realize the good resulting from the methods of co-operation would become naturally more tolerant, more considerate, of greater and a better character and the various transgressions of the law would automatically cease making the courts of law useless and out of date. The people, applying the new principles would be automatically doing away with the courts without realizing the fact.

## (7) UNIFICATION OF PEOPLES CUSTOMS WITH BENEVOLENT POLITICS

Benevolent politics can be explained thus: in ancient and modern times there were, and are, five different methods of government and ways that effect the people, they are: politics, affairs, right, position and benefices. The various names as outlined may appear to the different from each other but it will be found that they are similar and that they are merely the affairs of government conducted under the term of politics.

What do we mean by politics? It means to maintain the peace of the nation and the welfare of the people through the effort of the authorities of the government, that is the authorities in the government must know how to follow the law of the government and how to govern themselves and how to work for the people beneficially. A favorable condition is thus created. Affairs means the authorities understand how to settle the events occurring in the nation in the right and proper manner. Right means that the particular authority is full of knowledge and ability. He is able to manage the national affairs. This particular man has the absolute power to rule the nation. Position means the position of the authority is the highest in the nation. Once a person arrives at this position he becomes the chief of the nation who has the power to control the nation and the people. Benefit means the authority of



the nation has the absolute power to distribute the production of the nation. People who disobey his command will be considered as a traitor to the government and should be punished. All these explanations, except the first one, are all failures, because the systems fall into the system of dictatorship.

It is through the fact that the various authorities of the several nations are ignorant of the correct methods of ruling the nations; they only understand the methods as outlined above; therefore there is no mystery as to why there is so much misery and grief in the world to-day. Their activities are directed in the wrong direction to achieve success in their aims. In the new state of co-operation this will be eliminated and the principles of co-operation will eradicate this state of affairs to the general benefit and welfare of the people.

## (8) CULTIVATION OF PEOPLE'S CHARACTERS

During the middle ages in Eastern Asia education became a part of the general life of the people and the terms "Master" and "Instructor" became widely known and accepted. We interpret these terms in modern days as teacher.

It was a generally accepted idea that the master was rich in knowledge and noble in character. His speeches, teachings and activities were held up and used as models for the others to conform to

in life. The instructor was slightly lower in rank and knowledge as he taught, by speeches, but did not attempt to influence his followers by his actions, this was left to the master who was a model of virtue and high character. The difference can be seen both as to application and as to results. The instructor's methods are undesirable as is evident whereas the master's methods are most desirable. It is through the master's methods that noble characters are built. Therefore it is evidently desirable that the new state be educated by new masters who will influence the people towards attaining high character and noble standards.

## (9) THE BRILLIANCY OF THE WORLD OF CO-OPERATION

The new state founded upon unselfishness, and existing upon co-operation in education, politics, people's customs, characters, ceremony, etc., will be well regulated and will be in a continual peaceful state. Under the new system people will know and understand how to control themselves and will know how to co-operate with all for the general benefit, resulting in that desirable state where there will be no one of evil character or those without the necessities of life. Ten or twenty years of teachings and life under this state of affairs will teach the people co-operative politics and education. The whole plan must be



applied and taught to all regardless of whether they are of a civilized state or a savage state. All must be brought under this desirable state to the welfare of the entire world. We will then attain the great peaceful and contented commonwealth.

## (9) THE BRILLIANCY OF THE WORLD OF CO-OPERATION

The new state founded upon universalism and existing upon co-operation in education, politics, people's customs, characters, economy, etc. will be greatly regulated and will be in a continual peaceful state. Under the new system people will know and understand how to control themselves and will know how to cooperate with all for the general benefit, resulting in that desirable state where there will be no more evil character or those without the necessities of life. For in the only state of peacefulness and liberty, the state of affairs will be such that economic, political, religious and education, the whole planet must be

## CHAPTER V

### PRINCIPLES OF SELF-CULTIVATION

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#### (1) METHODS OF SELF-CULTIVATION

Man is similar to plant life in that cultivation is necessary to bring forth the best traits of the human character. This is usually termed training and education but it must be in conjunction with self-cultivation or man attains maturity with various traits that react unfavorably upon those he comes into contact with, or if he be in a responsible position, reacts upon society and national and international affairs in an unfavorable manner. Self-cultivation of high principles in co-operation with education becomes necessary then to create men of sterling character for positions of leadership.

Character-building and cultivation of high standards by new educational methods must be inaugurated in the new state to insure success. The olden and present time methods of education must be done away with as they merely teach the student a basis of education without that deeper knowledge of human character. In the past and present days it has been taught that self-glory and personal



the aim of self-cultivation is to train the ears in wisdom, the eyes in brightness and the mouth in honesty. The terms "wise", "bright" and "honest" have different meanings other than the meanings generally accepted. People called an ear wise because it is capable in hearing sound, music or different language, but this is simply the 'external wise'. The term "wise" is the real internal wise, through this "wise" a person will realize the defeat of selfishness and be able to avoid it. Men in the world of co-operation are men of "wise" ears in truth. What we mean by bright and honest is also different from the explanations that people generally understand. Bright and honest are not these external means but the internal brightness and honesty.

Lack of wisdom brightness, and honesty, the ears, eyes and mouth must produce unfortune. People in this world do not know how to control their organs, by and by they fall into selfishness. It is therefore learned that all unfortune in a family, in the society, in a nation and in the world are simply due to the lack of wisdom, brightness, and honesty in ears and mouth. The only way to prevent this unfortune is to learn self-cultivation.

Self-cultivation is the only and sure method of acquiring the full realization of the uses of the organs and also the only method of learning now to apply the lessons learnt to bring us good fortune, good health and happiness and content. Generally speaking, self-cultivation

teach the ability of self-understanding and self-realization. Through this training people can determine their own body-contents. People may recognize their actions themselves.

The method of self-cultivation may be classified into three steps in order, from recognition to consideration and then to application, that is from understanding to enlightenment and then to application. The order is clearly classified and arranged. People can follow the order without trouble.

What do we mean by recognition? To recognize is to know the events in detail and understand it in natural. If we teach a person to hear, we must teach him to be able to realize the event what he had heard and at the same time understand what is the event that will prevent his hearing. Recognition is really necessary in performing an occasion, if you want to catch the robber but without knowing that particular robber, naturally you cannot catch him.

In order to recognize what selfishness is, we must know the nature of selfishness, be sure to realize the principle of selfishness. After knowing clearly what selfishness is, people may have the power to avoid it, a great fortune will be built.

## (6) CONCLUSION

The principle of self-cultivation is to train the ears, eyes and mouth,



is able to see, to hear and to talk. It is hard because people cannot realize what he had heard, saw or how to talk. Take ear as an example, if you can hear what others are talking that means your is useful, it is alright, but it does not mean that your ear is wise. A "wise" ear may not only hear others talking, but also realizes the speaker's original idea. The ability of "wise" is rather hard to learn.

One who has this valuable ability is fortunate while others are not.

The regular way of hearing, seeing and talking is absolutely hard to learn, one cannot master it ever through his whole life. But if one devote one-self to be in self-cultivation, one will by and by promote one's ability. The more you learn the more will be your fortune.

Arts and science are simply the instruments that people used to satisfy wants. Having good characters and attitudes, great fortune comes, human's wants satisfied, which needs no more science or arts. With self-cultivation, the wisdom of a person is increased. A world of commonwealth is the result.

## (5) SELF-UNDERSTANDING AND SELF- REALIZATION

Both arts and science teach people to learn knowledge externally, what people had learned, seeing, hearing, talking and motion, are all actions and events outside of the body. But self-cultivation will



### (3) DIFFERENCE IN SELF-CULTIVATION AND SCIENTIFIC EDUCATION

The principles of self-cultivation was generally known by the scholars in the ancient times. But those scholars never tried to teach others, owing to their nature of selfishness. In order to prevent the world war in the future and to preserve the welfare of the world, all forms of selfishness must be avoided. Self-cultivation should be considered as the fundamental education in the world of co-operation. The people may learned to cultivate themselves and be able to free from selfishness. The method of self-cultivation is really different from those methods of scientific education, it is the training of ears, eyes and mouth.

### (4) SELF-CULTIVATION, ITS EASE AND ARDUOUSNESS.

Self-cultivation is the training of ears, eyes and mouth. It seems to be very common but it is really not common, it seems to be very general, but it is actually not so general. It is easy because every body may see it, it is hard because no body can understand it clearly and exactly. It is common because all people, irrespective of age or sex, must has a pairs of ears and eyes and a single mouth. It is not common because people does not know how to hear, to see and to speak in the regular and proper way. It is general because generally every person



learned that the principles of hearing, seeing and talking of all people must be the same but the habit of doing so is different in the respect to their environments. With these difference in habit frictions are produced. People cannot know each other, struggle therefore evolved. A family, a society, a nation and the world is thus brought near to destruction.

It is simply due to these differences that the world is so distressed. Peoples' actions, hearing, seeing, and talking was habitually told to be in difference, due to these differences, every one fell into the way of selfishness, worked for one's own and hated the others. It is true that the right and fame in the world and also the territory is limited, but the habit of selfishness is unlimited. One will never feel satisfactory. Being in selfishness and at the same time there is no way to satisfy the want, struggles and competitions evolved, the world falls into unfortune. The unfortune is simply due to the lack of self-cultivation. Lack of self-cultivation means to train people to hear, to see and to talk in the wrong way.

Self-cultivation is the exact method that will train people to have good and regular habit of hearing, seeing, and talking. Having these good habits men may be able to do good for the world. A great common-wealth is the result.



is able to hear and interpret the sound to the mind. The eyes are trained to see and interpret a picture correctly to the mind. It can see and discriminate objects liked and disliked. The mouth is used to talk in a proper manner, all speeches should be truth. If the faculty of utilizing the three organs is developed to a high standard one will become of the finest type.

## (2) EXPLAINING THE NEED OF SELF-CULTIVATION AND THE RESULT

Originally, the ear could not hear, but was influenced by the sound waves, through the influence of sound waves, the ears grew and developed until man was able to hear, it was again influenced by the different kinds of speeches and languages, with a result that it possesses the ability to differentiate the kinds of sound and know exactly what the sound means and convey the meaning to the mind. Eyes and mouth have the same development. The principles of hearing, seeing, and talking in different people are evidently the same, however, they may have their own habit of hearing, seeing, and talking. The principles are the same but there exists difference in actual practice. The reason is due to the difference of environment. Being different in environment, people learned to have different habits of hearing, seeing and talking, at any rate the principle is similar. It is therefore



fame, a selfish aim, are vital to one's happiness and content. This is, of course, exactly the wrong method as it leads to nothing but unhappiness, discontent and disturbed conditions. The cultivation of human nature can be compared to the cultivation of flowers and plants, a wrong method of cultivation will result only in failure to produce the desired aims and the wrong cultivation of man results in bad customs and undesirable traits of character.

Self-cultivation is simply the training of the three organs in the human body, ears, eyes and mouth. These organs are the organs required for daily use, without ear we cannot hear, without eye we cannot see, without mouth we cannot speak and take foods. On the other hand, the ears, eyes and mouth are the sources of misery all unfortunate events occurring to human beings in the world being introduced by these three organs. Through self-cultivation, the three organs may be trained and governed to the proper methods. The normal condition of the organs may be termed as "Good Organs". Men of good ears, eyes, and mouth are the men of good conduct. Men of good conduct will benefit the family, the nation and the world as a whole.

The method of self-cultivation is to cultivate the ear, the eyes, and the mouth. After training, the ear becomes more effective in hearing. The person not only knows what is being talked about but also understands what the person really means. Whenever there is a noise the ear

s the only method that will build the world of co-operation and preserve the perpetual existence of world of co-operation. It is therefore necessary that every people in the modern world must avoid the habit and spirit of selfishness as the first step and build a world of co-operation afterwards. Once the world of co-operation is built, the people, the world as well as the human beings, will be in content, happiness, and in fortune forever.



公和論

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# 公和論

第一章 論公和與反公和之事實並論其來源分量與得失

## (一) 貢獻公和改正之新生日

何謂公和公者。即代表人我均安之真義而言。非辦公從公。擁護公理之謂。和者。乃和人我均得享受生安之事實立論。非和其生產。打破所有權而平均之建議。公和之色彩。不發現於世界則已。苟發現於世界。人我間。必將優勝劣敗等名詞。沉諸洋海。競爭口號。投之深淵。有國無分。大小強弱。各以其公和政策。治理其國。而其社會家庭。均得以公和教授。淘育精神。男不爭名。女不競艷。強不凌弱。智不詐愚。衆不暴寡。勇不苦怯。貧富有所依。老幼有所養。世界雖大。儼如一家。人類雖雜。親同兄弟。斯乃公和法行使後。所必收之效果也。非理想亦非妄議。特患人不明其理耳。明而行。行而得。獲之如操左券。非難事矣。然在公和法行使時期。其次序可分三種觀察。茲特詳述如後。



一爲社會公和。社會者。即人我各以其家庭業務組成一總現象之代名詞也。欲表現公和之社會。必男女老幼。皆受有公和之教育。各自有其高尚之人格。得明公和教育之完美真理。了達公和與不公和之究竟。各修其身。各齊其家。於此始能實現公和之社會。苟不由公和教授法入手。欲求公和社會之實現。其何可得。

一爲國家公和。考古來立國原則。本爲保護一國公和而有。既有之。何必再言公和。特因其保護公和之法。積久弊生。雖云保護。實無異破壞。不得不再提立國之公和新法。闢百利而無一害之新生路。謂之眞公和。眞公和之國政。必內無虛榮權利之爭。外無敵國侵凌之患。國人樂享公共生安。不淫不盜。遺傳萬年而不變。斯爲立國之至上不二法。惜自古以來。罕悟及之。

一爲世界大公和。世界者。即各國各民族。交換生安知識而成。亦即各國各民族。各據其生安理想。彼此競爭而有。大公和世界者。乃停止國際競爭。人我競



爭而始發現者也。倘大公和世界一日不發現。則世界大戰一日不休止。世界大公和早發現一日。則世界大戰早休止一日。若世界大公和之發現。在世界大戰未發生以前。則世界大戰不特於此告終。並與其各國內戰亦同時消滅。永無再起之日。而其爲國者。必深信公和政治。與公和教育。是爲世界。爲國際。爲人我間。造無量幸福。爲人類今後闢一新生路。將世界化爲極樂。無國不樂。無人不樂。皆由大公和一念。有以基之也。

## (二) 標明反公和之死路

何謂反公和。所謂反者。卽指今之有國者。競強厭弱。有家者。競富厭貧。社會競虛榮。男性競利。女性競色。佯假公和之名。而陰行競爭之實。苟所爭不遂。不惜犧牲性命而圖之。大者即以國爲量。率其國人拚命而爭。小者卽以人爲量。犧牲一切。捨身而爭。而其所爭者。皆謂爭得一時優勝爲幸。不知敗者亡者之痛苦。難堪難受。更有繼續敗者亡者而起。以圖報復。一次遞加一次。聯合全世界。



人而演大慘劇。同在一條死路上。高興采烈。爭一時之光榮。不顧未來之痛苦。欲不走死路。不可得也。若以斯論爲過情。請觀今日世界大戰之預備。較前有之歐洲大戰如何。今日世界大戰。如無良好結果。而未來之世界大戰。必較今日之預備。更有增加。如此增加一次。人類必減少一次。倘人類不至死亡殆盡。則世界大戰。必無已時。又據反公和之事實立論。有用炸彈毒藥死光以制死敵人者。敵人亦以同等對待。或更以其他之離奇死人方法而報復之。雖云毒人殺人。何異自毒自殺。今合全世界共有之自衛。與攻人政策。而細察其結果。豈非同在死路上。爭旦夕之生存乎。吁。人類。人類。非同爲上帝之愛子乎。何其自苦如斯。今將各國施行反公和之細則。分三項而評批之。

一爲社會反公和。以現今社會表面論。人人皆爲自愛自重份子。孰願行反公和之事。而受反公和之污名。未識其所不願者。適足以造成反公和之莫大根由。而不自知。其故爲何。請觀今日社會上。所發現之男女離異。雖云俾各遂其



意志。各自適其素願。均欲得未來之美滿家庭。豈知未來之美滿家庭未至。而現有之美滿家庭。已無形打破。又以夫婦間之情感論。可謂至親至愛。實踐公和無難。不惟不踐公和。竟至各遂私欲。打破至親至愛之真情。夫婦尙且如此。遑問路人。由此事實。推及一國。孰是實踐公和份子。以致各民族之習慣。羣趨入爾詐我虞一途。以爾詐我虞之國人。集成社會。焉有良好社會。以不良社會。集成國家。焉有良好國家。並各以不良國家。集成不良之世界。使人在不良之世界上。每日演不良之生活。下至農工商學等份子。無一不受有爾詐我虞之傳染。今到受傳染最深時期。責其不爾詐我虞。其可得乎。吾人乃究其詐虞之根因。皆由治國無公和政策。社會無公和教育。以致男女二性。一念之差。有以肇其始。

一爲國政反公和。實爲造成世界大戰。與不良社會之的矢。何則。因現今世界掌國政者。皆受歷史所載之存亡事蹟。深刻腦筋。以爲不競爭。不足以立國。並



觀得現今世界弱小民族。爲人蹂躪之激刺。不得不增加武力。以圖自衛。凡負責執政諸人。無不受此二種因果果因之傳染。認定反公和爲是。眞公和爲非。而顛倒視聽。視聽既已顛倒。與之說眞公和。不用武力。豈能入耳。以致實行反公和。造成世界大戰。而不知畏。囿於不良社會。而不知改。僅知已之戰勝。爲一時之快慰。此情此理。爲不反之反。是乃眞反。

一爲世界反公和。此反公和不實現則已。苟在完全實現之日。初則國與國戰。民族與民族戰。略有秩序。尙可苟安一時。繼則國與國仇。結不解緣。民族與民族仇。亦結不解緣。鑄成漫無秩序之戰爭。及至戰無可戰之日。暗殺暗毒之風。必應運而生。且有二人不能並生。不能相見之事實。若果如此。則人無遺類。不特人無以爲人。世界亦不成其爲世界。此皆反公和一念之差。而造到無人無世界之結果。今特大書特書於此。願我世界十六萬萬同胞。其一再思之。

(二)述公和性之來源



夷考世界各民族。無分棕紅黃白黑。所含之公和性。至厚且多。人人自足。惜無良好教育。以啓提之耳。何謂公和性。在東方習俗言。謂之天良。在西方普通稱。謂之內求 (Nature) 昔各宗教之鼻祖。皆指此一點而立言。立法以教後人。釋迦指爲佛性。耶穌特稱聖靈。孔子命名天性。人常警惕此點。卽與人相親相愛。立無量善行。人若亡失此點。卽與人鬥智鬥勇。演無量惡行。凡世界人。同抱此一點。隨地皆生樂境。同離此一點。遇事卽抱悲觀。吾人乃細考此一點之來源。皆由上帝所放之光。流行於宇宙間。科學家驗得之。命名「以太」。又謂之「種性」。一人無此「種性」。不生。雖有男女之交。無非藉此以煉形體。苟無此「種性」。一降臨。男女雖百交而無一生。此「種性」。在人身內。無形體可見。耳離之不能聽。目離之不能視。口離之不能言。四體離之不能動。各大宗教本此立法。各大聖王。本此立政。各大聖哲。本此垂經。皆使人人各安其本。有一種性。一而和其家國。以至和諸世界。今日之日。世界發生禍亂。雖至極點。而猶有不忍亂。



之存在者。皆是本此一點而有。不然。世界早已大亂。不堪設想矣。此一點「種性」。人人皆同。無論在何種民族身中。莫不與人相親相愛。表和樂同情。古人謂此一點「種性」。不自證明之時。卽謂天下無道。能自證明之時。卽謂天下有道。家人證明之時。其家必和。國人證明之時。其國必治。全世界人證明之時。世界卽言歸於好。成立公和。永無競爭之患發生。倘離此一點「種性」。不自證明。徒據人之欲妄用事。必發現男女不能婚配。家庭不能成立。國法不收效。果條約不保安寧。人性化爲獸性。如豺狼虎豹。見面卽浪漫嬉遊。偶爾失和。則亂鬥亂咬。羣性不能久存。無不東奔西竄。各自藏身潛形。以防追咬。如此成何世界。斯卽人離「種性」之結果。可謂人而禽獸。禽獸而人也。今若提倡公和世界。本非難事。但請世界各民族。將各個人之「種性」。展開使用。不轉瞬卽得有何難哉。苟問公和性自何而來。則應之曰。自各個人之「種性」來。「種性」自何而來。卽從上帝所發之光來也。



#### (四)述反公和性之來源

所謂反公和性者。非大與亦非本有。乃由人之自作自造而來也。何則。由人之初生時代。與禽獸雜居。無言語。無文字。亦無秩序。好鬥亦好嬉遊。與禽獸無異。及後智者挺生。作爲言語文字以教之。始離禽獸而成人羣。在人羣中仍不脫嬉遊奮鬥之習慣。演出死亡強弱成敗榮辱之慘劇。而死亡強弱成敗榮辱之言語文字。卽藉以成立。自死亡強弱成敗榮辱文字成立時代。卽受死亡強弱成敗榮辱之言語激刺。或文字鼓盪。發生反公和性。與人鬥智鬥勇。自反公和性成立之時。卽認反公和性爲人生所必需。防人自衛。不可或無。是必人人自備一切反公和之需要。佯假公和之名。以圖生存。此情此理。在各國歷史上。已演若千年。不特未改。反藉以擴大。時至今日。凡有國有家者。孰不認反公和之組織爲正當豫備。眞公和爲一種虛設。人類進化至此。造成外人而內禽獸。自執政以至民族。由東而西。自北而南。全世界莫不皆然。試問有何良好國政出



現無非在反公和一方面有偉大設施。是乃謂之強也。富也。如是之謂強富。豈真強富。究其結果。無非造成衆怨所歸。作死途中之先進耶。若問反公和性之自何來。則應之曰。乃由人之自作自造。非天與亦非本有。特患人不自知。不能改也。

(五)較量公和性與反公和性孰多孰少

常考人類羣居雜處。交易有無。必須真公和用事。遇人即發生親愛祥和。絕不以反公和性相對待。若有反公和性之發現。必出於萬不得已之苦衷。或由半面無情而生。或由雙方各走極端而成。此種情形。不常見亦不常有。即或有之。小則有國政法律所禁止。大則有國際聯盟與國際公法所制裁。均在禁止之例。何至有反公和之性發現。吾人乃細究其根因。其有所發現者。皆由產生法律之人。與執法受法者。均含有反公和性。彼此惕防利用。無貫徹主張。同在一個世界上。演親善假面。不能不有。由是謂法律能生效力。國聯能作保障。其何



可得。豈非同在拋棄真公和而實行反公和耶。雖然如此。而又不逕然實行反公和者。其故爲何。因各個人所含之公和性較反公和性爲多。是以遲遲考慮。未敢遽然行此大不幸之事。何以故。且觀家庭國際間。人羣往來相雜。孰非抱有公和性。與人推誠布公。苟不有此。則人類絕滅久矣。何有今日。縱有反公和性之發現。一年不數見。或數年不一見。豈非真公和性至多且厚乎。無如真公和性雖多。而推行力則極微。不遇反公和之性發現則已。倘一遇反公和之性發現。一受壓迫。卽同化爲反公和。而莫能自主。此種事實。在歷史上。與現今世界上。不少概見。其故爲何。蓋因真公和之政治教育。未能實施。有如此耳。若真公和政治教育。實施以後。絕不有此等不幸之事發現。若問公和性與反公和性孰多。則應之曰。反公和性。直不過真公和性百分之一耳。若以今日推行反公和性之實力相較。則真公和性僅能及反公和性百分之一。人類生存在此百分之一的公和性下。以養以活。可謂苦至極矣。



(六)較量真公和性與反公和性之行使孰得孰失

自古及今。行使真公和法。至拙且愚。教人學禮讓。受忍辱。守範圍。安本分。常爲行使反公和之人所不恥。行使反公和法者。自謂高明過人。勇敢過人。其所用之奸謀鬼詐。亦過人。常佔人之便宜。剝奪人之生產。或強奪人之所有。爲己有。若以眼前所發現者而論。豈非行反公和者得。而守真公和者失乎。誰知其中變幻。大有不然。何則。行反公和者。日爲非善行。小則有如爲匪爲盜。爲犯公令法律。大則有如強國霸主。爲全世界人所嫉視。凡立國爲全世界各國所嫉視。其國雖強。直如石火電光。一發卽無。豈能長保。凡人爲一鄉所嫉視之人。至人呼其名。若談虎色變者。其人雖高興一時。必如西山之日。恍然不見。何以故。因行反公和之人。所抱之反公和性。皆非人之本性。上爲上帝所不許。下爲人羣所不容。無非藉後行反公和之勢力。以消滅前行反公和之人。使前行者無結果。而後行與後行者。因因相報。致人識透反公和無良好之結果。以自警惕耳。



此事此理。皆天演天立教化。特人未之詳察。而實踐公和之人。雖云受人蹂躪。受人侮辱。常自晦明以達其用。終必受人歡迎。而自成立。愚非真愚。拙非真拙。實乃欲順從上帝之命。不爲反公和所搖動。不能不如此也。苟以兩者之得失相較。反公和可謂得而復失。真公和可謂失而復得。若從長比較。反公和之得非得。真公和之失亦非失。可謂長此永得。與天地相終始矣。

## 第二章 請觀公和與反公和在過去與近代所演之成績

### (一) 述部落時代之公和

上古洪荒時代。未建屋宇。與木石居。獸人不分。與鹿豕遊。無所謂公和。亦無所謂反公和。日在浪漫嬉遊之中。食獸肉而寢獸皮。養成無上殘忍。較今之反公和更嚴酷十倍。而其好勇鬪狼之惡習。層出不窮。每日數見。幸天降智者。教以人羣和樂。於是乃有部落之組織。自部落成立後。其有私鬥行爲。悉由酋長嚴法制止之。人類固有之公和性。卽由茲而產生。一切反公和舉動。乃因以頓減。



至後人類日衆。部落之組織日多。又發現部落與部落競爭強弱。以致反公和之慘劇。不特不能禁止。且更益以擴大。倘不有哲王挺生。創立國法以統其部落。則人類之公和生安。無由成立。而一切保障公和法理。亦無由產生。

(二) 述國家時代之公和

當部落戰鬥各走極端之時。人類幾無生存。天心厭亂。乃特生哲王。東亞有堯舜。西亞有大衛。所羅門。皆以身表公和。統有國人。而組成大公和政教。成立國家。凡世界一切國政設施。卽肇始於此。當是時。世界未交通。民族稀少。除防止無文明教育之野蠻外。無需若干武力豫備。各民族受哲王之公和教育。以致公和程度。日益增高。各守倫紀。孰不厭惡反公和之害及人羣。殊哲王不能久存。又不多生。繼哲王而掌政教者。其德行不及。不足以維持公和。猶其小者。且更逞其私慾。妄改典型。以一己之反公和性。播諸政教。以致羣小效尤。人民無敢問罪。又無隣國匡正其非。儼然將保護民族公和政府。化成專制政府。歷數



千年以爲常。所謂公和者。實不公和。無非爲智者詐愚。勇者苦怯。存亡相代。並演一部濃血史。而一切離奇離異之反公和性。卽由此次第產生。所幸者世界未交通。國無強隣之畏。雖偶有外患。亦無大恐怖之事發生。各民族處國如處獄。無所逃避。畏法如畏虎。孰敢聲張。不特不敢言公和。並反公和亦不知孰是孰非。若非世界交通進化。隣國往來相望。不能揭開數千年之黑幕。但此黑幕雖揭。而反公和之性。不期油然擴大。比上古部落時代之苦鬥。更加嚴重。各民族又將陷入戰禍深淵。其將如之何。

### (二) 述近代國政改組之事蹟

自一千八百年後。各民族漸知黑幕政府之非。遂改行羣議制。一切公和法。由約法與憲法保障之。似乎可以糾正獨裁之弊。而各民族得以享受公和生安。殊羣議制中。能代表公和法理。以身作則者。百不一見。而其議法與議人。均含有反公和性。以反公和性代理羣議制。猶之集多數智者而鬥智。強辨是非。是



非何由而明。無非強者執行之。弱者瓦解耳。何足以表現公和。與民族造福。若以事實上所經過之得失論。施行羣議制者。無非得多數反公和性。以保護公和。獨裁制者。以一人反公和性。保其公和。二者孰得孰失。可不待智者而知。乃又於羣議制施行之不充分。不能解決各民族之痛苦。而改組委員會制。行見委員會制之施行。各抱反公和性。各不負責。世所謂多頭政治。卽生多頭之弊。獨一政治。又生獨一之憂。多與一均無良好結果。將如之何。而後可得保民族享受公和生安耶。而人類於新改組相演之下。均不收美滿效果。後又發動舊思想。仍立君主。豈知君之爲君。足以代表公和。能以身作則者。歷代不數見。不能以身作則之人。卽含有反公和性。以含有反公和性之人。爲一國之君。與一國少數人互相利用。假一國之生產。日行反公和之政令。不啻將一國人民。驅之水火而不知反。自謂操富強之勝算。豈知隣邦生畏。對待日衆。造成衆矢之的。致世界大戰。由茲而起。並致各民族咸感不安。均受反公和莫大痛苦之打擊。無



由制止將以上所述。觀察全世界人。非不知反公和之非。謀公和之是。特其自性未改。皆欲以反公和性鑄成公和。其何可得。無論其爲獨裁羣議委員。皆不能收公和美滿效果者爲何。實因已身之反公和性未去。所言所行。必與公和發生異議。猶之禁盜者不盜。淫者不淫。吸煙者不吸煙。實難以言語爭勝。法律收效矣。

#### (四)述近代所發現之改造思想

自「盧梭」社會墮落一語。呼號於世界後。而一切憂時者之悲哀。文人之憤慨。詩人之激勵。皆爲之次第產生。以致各民族生活空氣。不然大變。始有羣議委員等制之改進。又因羣議委員等制。不能滿足各民族之希望。乃有社會共產平均等主義。與無政府思想現世。今則敬推各項主義之由來。皆欲造成各民族享受公和生安。不受專制與經濟之壓迫。得和樂自由。爲惟一目的。殊據此種種思想之發現。適足符一般人之心意。皆願犧牲其現有。而爭最後之必



需改建。以達其目的。豈知愈改建。去生安問題愈遠。其故爲何。實未知所受之專制壓迫。非政府之過。乃政府中人。反公和性發動之過。倘執政諸人不發生反公和性。何有專制壓迫之行。所謂經濟壓迫者。乃社會無良好教育。致各民族均含有反公和性。焉得不爭奇握算。以經濟壓制羣衆。受此二者壓迫之羣衆。而爲過激之理想。勢必將打倒貧富而均之。以弭經濟壓迫。打倒政府而消滅之。以除專制壓迫。殊於他人之專制。未能打倒。而一己之專制。又將獨興。豈非理想與事實矛盾。他人之經濟壓迫。可以取締。而一己之經濟壓迫。又再行肇始。豈能收平等平均之效。據此種種思想之發現。立論不可謂不豐富。而皆不能收得美滿效果者。無他。特由人自身之反公和性未去。故所行適得其反。其言論之履行細則。均取於對待地位。由反公和性產生。其所收之效果。謂能使執政諸人。行使反公和政策。受此打擊。能悔悟前非則可。謂能與各民族改造生安幸福則不可。



(五)論人根性之不齊可公和而不可以平等和

遍觀宇宙內動物植物。各有大小長短之不同。非物之不齊。乃由根性中各含有厚薄高下之特殊性。故所發現於外者。卽有大小長短之各異。由此理以考核人之生機亦然。人有智愚賢不肖。大小長短壽夭之異。非培養之不善。教育之不良。實因秉賦於天之根性。各有不同。故其生卽有異質。不可以一概論。強其同等進化。近代思想大家。因感受專制與經濟之壓迫。遂發生平等理想。並欲建設平等世界。將必使富者不富。貧者不貧。生產平均。生活平等。成無高下無分別之社會。是必使愚者不愚。智者不智。而後可得。如仍有愚者智者之現世。則仍有貧富可分。有貧富之可分。其生活必有高下之可別。有何律法。可以使人無智愚貧富也。凡有法律祇可施諸形體。而人之種性。無形體可見。有何法可以施及於無形體之種性。又以各項動物之自私觀。除家畜而外。皆有私蓄儲積。豈獨於人。而不有私蓄儲積乎。今欲平等生產。致不私積。化個人之私。



而爲一國之公。果如其法以行之。則一國之人。必發生懶惰之患。雖日用嚴法以鞭之。其於本意不憤興何。甚至生產法已平均。而各個人之生產力不平均。其所出之生產。亦必發現不均。有餘者賞之。不足者罰之。行之一二次。尙可支持。若行之多次。弱者必病之溝壑。壯者必走險四方。國之民族無所依。其立國法又將何存。更有一般思想。天開者。因人之情。火易趨於性慾。發生淫亂等事。難以禁止。則解放婚配。任人自由。俾各遂其美滿心願。豈知人之光陰年齡有限。而美滿之心願無限。以無限破壞有限。豈不是自棄其良好婚配之時光。欲求美滿而實不得美滿。以致怨女曠夫。遍滿世界。皆爲此種思想所由成也。苟由公和法理上判斷其是非。則以上諸思想。皆走入反公和之岐路。不特不有良好結果。與良好國家社會發現。並將其舊有之良好國家社會而犧牲盡淨。若欲良好國家社會發現。非從公和法理入手。不爲功。和其習俗。和其倫紀。和其秩序。和其美滿男女。更和其美滿家庭。其各個家庭業務之發達。聽各個



人之聰明才力勤勞以爲量。爲政者祇有輔成之責。絕無戕害之理。所謂可公和而不可以平等和者。皆在於此。

### 第三章 試擬大公世界建設所有之實象

#### (一) 改正大公和世界之名稱

愚作二一論之時。以大共和世界標名。出版之後。一再審察。覺共字口號。與第三國際所呼之口號相混。且於適用。諸多流弊。今特將共字改爲公字。謂世界各民族交際往來。以公字冠其首。言公而行公。俾一切政治教育。均可由公和原則糾正之。

#### (二) 打破國際間存亡強弱大小等名詞

大公和世界之約法與組織。已略披露於二一論第五章矣。大公和政策之行使法。重在打破國際間存亡強弱大小等名詞。俾存亡強弱大小等名詞。不存於國際間。不侵犯執政人之腦筋。方可謂大公和世界之實現。勢必先行開大



公和世界之會議。成立大公和世界之約法。並成立世界大公和辦公署。劃各國舊有疆域。爲大公和政治行使之區分位。各國均放棄自衛法。解除武力設備。而成立世界大公和之公衛法。互保全世界公安。致大國樂有其大。小國亦樂有其小。強者不生侵奪之野心。弱者不發顛覆之大患。同在世界大公和指導下。宥其民族。俾各民族程度增高。皆能履行公和法理。發育子孫。亦不受大小存亡強弱等名詞之激刺。斯則爲大公和世界成立完善之時代。

(二) 破除虛榮權利之爭。免去人亡政息之患

古來政體建設之經過。無非獨裁羣議委員等制。三者發現於世界。所收之效果。爲何。想早爲我十六萬萬同胞所共見。以獨裁制言。雖得人如堯舜。亦有人亡政息之患。以羣議委員制論。雖立法如蛛絲。易受黨派傾軋之禍。何況在獨裁羣議之中。又包藏有權利虛榮等陋習。致人民不時頓起爭執。爭執之所在。卽發生內患。內患之所及。影響外憂。此皆我十六萬萬同胞。自有生以來。飽受



虛驚。備嘗艱苦者也。今特指明三者之立場。何以不收美滿效果。因三者之流弊。均出於私。獨裁者。卽獨一之私。羣議委員者。卽多數之私。雖云辦公。無非皆以其私意私智之所得。而辦之於公。豈能昭信允服。國人與世界之仰望。所謂以私辦公者。乃公卽私。私卽公。公私毫無分別之可言。今若改行大公和法。公推多數望重之人。掌執公約。出納公令。逐日輪流。俾有專職而無專權。可以化除權利之爭。多數人平等相待。可以化除虛榮之爭。凡繼續辦公人。均按平日成績表遞升。人變而政不變。可以免人亡政息之患。一舉而三者之流弊。卽化並能傳百代而不變其常。豈非一勞永逸。免去數千年難除之弊。

#### (四)大公和世界改建伊始凡各國國體暫任其舊

現在各國國體。有獨裁羣議委員等名稱。皆由其國執政諸人。自認爲可而成。亦由數千年。幾經沿革改正而有。當茲大公和世界改革伊始。驟言改行平等制。其如舊有習慣。不能卽時放下。何勢必採用權宜辦法。先行組織世界大公



和。造世界大公和成立時期。同時解除國有之武裝設施。共守大公和之約法。修新有之和好。棄舊日之仇怨。凡各國執政諸人。能先承認平等制之完美。毅然改建。任其自動。大公和世界之總辦公署。卽遣人扶持之。不能強迫之。若各國執政諸人。認不明平等法制。仍安舊政。無意改建。祇可派人勸導之。亦不能強迫之。到先行改建平等法制之國。施行之後。收有美滿效果。各民族皆知平等法制有利無弊。自然次第改建。大公和世界之總辦公處。亦必贊助之。扶持之。俾各國國體內政。同企於平等。完成大公和世界之唯一目的。斯乃世界大公和總辦公處。應盡之責任。

(五)改善世界大公和之經濟制俾無窮民窮國

各國現在所行之經濟制。皆以國爲主體。由財政專家產生。以國爲主體之經濟。必發現有足有不足。時現奇緊恐慌之狀。補救維艱。大公和經濟之行使法。則以民爲主體。由民自產生。以民爲主體之經濟。不特無不足之慮。並無奇緊



恐慌之發現。不僅此也。並能使民族各自滿足。貧不愁。富不憂。盜賊不生。流氓土匪不作。致國家辦公。取之不盡。用之不竭。所謂家給人足。國泰世界安者。皆賴世界大公和經濟制度之改建。有以維繫之耳。其施行之細則。在大公和辦公處成立時期。各國武備解除之後。即公開佈告。茲當此各國反公和嚴重期內。應當暫守秘密。

(六) 大公和世界之教育以修身爲體科學爲用

有體有用。本古之名言。辦事者之實驗。未有徒知用而亡其體者也。今觀世界各民族所立之體爲何。無非受反公和國政之指導。各自愛其國。不愛他國。以他國爲魚肉。我國操屠宰之具。雖言親愛。有如牧人之愛羊羣。未有不作食肉寢皮之想。立體既已如此。其用可知。若問大公和世界之各民族。其立體大有所不同者。何則。施政以公和。教育亦必施之以公和。公和之行。在人各有其體。有體即各教之以體立學。與體立教授。體立教授者。即修身學之別名。修身學之



教授者。即教人耳目口體。不受反公和之傳染。即已傳染者。亦必解束淨盡。自身乃不發動反公和性。到自身不發動反公和性之時。雖受反公和性之傳染。亦不變滅已身公和性之常。果哉。人到受反公和性傳染。或與其壓迫之時。而不自變滅公和性之常。斯乃謂之體立定。到體立既定之後。用之於一人。衣食住自無不足。用之於家庭社會。即和諸家庭社會。用之於鄉。即和一鄉。用之於國。即和一國。用之於世界。即和諸世界。無不宴然自適。各達其所用。收無量無邊之美滿效果。如是之謂民族。乃大公和世界之真民族。古所稱聖佛等階級。亦不過如是。

(七) 以禮制維持世界大公和之秩序

禮制之失傳。不獲見於世界者。已三千餘年。唐虞之盛。僅如曇花一現。東亞素稱秉禮之邦。尙不知禮制之作。對於國與民有何福利。其餘各民族。徒知用法。並不知禮之爲用。何物乃爾。今日者。驟然以禮字提綱。謂能維持大公和世界。



之秩序。豈不貽笑大方。但未知禮爲治世理國之本。化民齊俗之根。若法制者是乃治國之末事。教民之尾聲。倘不由根本立政。徒在末事上教民。豈能化反公和之性。而收得大公和之完美效果。若以上古王化眼界觀。即謂國無禮。則國失常度。家無禮。則家失常軌。一人無禮。則人無常行。世界無禮。則世界必大亂。若以中古雜霸眼界觀。則大有不然。以爲禮之爲用。無非交際講和。表現一種好意而言。豈能如法之生人殺人。赫赫有聲。使人知畏知警。立干見影哉。吁。自中古以下。皆認法制爲根本。豈知根本之政治。不在法制。

(八) 以樂制調和世界大公和之習俗

禮者。節人之行。見諸外也。樂者。和人之性。達諸內也。內和諸樂。外安其禮。其習俗之完美。可想而知。何待多言。但是此行此舉。必有其時。亦必有其人。其時爲何必。到世界進化。大公和實現。斯乃時至。其人爲何。必修身有素。才德俱備。斯乃得人。倘不得其時。又不得其人。雖有禮樂之名稱。存滿宇宙。視之無光。聞之



無聲。孰知爲立國治世。無價至寶。反不如法制之立收速效。以生殺予奪治人民。致民如畏虎狼。如臨深淵。知避而不知戒。已成數千年之苟免習慣。

(九) 以法制補禮樂制之所不及

徒用法制爲政。可以束縛各民族之行。而不足以服各民族之心。徒用禮樂爲政。可以化齊各民族之良好份子。不能制裁各民族之不良份子。果到禮樂制之推行。達到圓滿目的。則法制之設。不過虛有其名耳。何則。禮樂者。乃治世界之善教也。善教既立。法亦收同等效果。倘教未立而徒用法。其法之得中者鮮。所收之效果幾希。如以現在與過去一部濃血史觀。其所謂政治家。皆落入徒知用法一途。以致刑一匪而羣匪生。罰一騙而衆騙至。遂日在除暴安良。卒之暴未除而良亦未安。皆由徒用法而不知禮樂之失。大公和世界成立時期。是必糾正現在過去之非。

第四章 試擬世界大公和之美觀



(一) 各民族之負擔減輕

行見各國民衆。爲負擔其國之反公和需要起見。賦額之增加。無有底止。如今年海陸空防務之豫算。必超過去年。明年海陸空之豫算。亦必超過今年。一年增加一年。勢必傾全國人生產之所有。以貢反公和之設施。而擴充海陸空之軍實。人均知武備凶事也。禍國殃民。皆由於此。知之而不能改。又不能不如此。試問何以如此。實因不能放下反公和之組織。如飲毒自飽。不得不增加負擔。以自保其朝暮生存。雖有聯盟縮兵等組織。實無異緩衝他人。增進已有。豈能寢息反公和之野性。而成就同一大公和之現世。倘世界各國執政諸人。能同厭反公和之惡習。視如腐鼠。同時捨棄。恢復公和真性。而產生世界大公和。將陸海空之一切武裝設施。同時撤去。投之海洋。一切不生產人。與不生產業。同時改正。則各民族之負擔。必減至十分之八九。其有不可減盡者。無非爲世界大公和之辦公費。不能不徵收一二。且需要無多。豫算有限。凡舊有一切苛捐。



雜稅以及進口出口。均可一律撤消。若無世界大公和法理之產生。度成世界大公和實現。則各民族之苦極負擔。實無法卸免。

(二) 自足經濟之活躍

各民族處極端反公和之下。享受生活最難者。莫如經濟之不充。在個人方面言。縱有發展能力。其如社會同告困苦何。縱使一國有偉大經濟人才。其如他國亦受同樣之奇窘何。而各民族之生活程度。均在辛苦勤勞之中。除負擔外。莫不以衣食住爲焦慮。若在世界大公和指導之下。不特無重大之負擔。且有公和經濟法以裕其生產。無分農工商學。均有一定之生產權。以自資其活躍。永不受經濟之壓迫。雖有智者與勤勞者之富厚。拙者懶惰者之貧乏。現諸世界而貧者亦不眞貧。不得流爲土匪盜賊。其自身亦有救濟。縱經水火之災。亦不失已有生財。此乃大公和世界。自足經濟之政策。不行則已。行則全世界民族。雖稱有富有貧。同去土匪流氓之騙害性。與搶奪暗盜性。而爲純良至好。



之民族。皆由公和經濟法產出。非共產平等法所及。各民族變而爲富有之民族。則其國必富。世界亦富。富而教之以講信修睦。修身齊家。如草上之風。誰不翻然景從。

### (二) 各民族皆能自教以成其身

近世哲學大家。與大政治家。發現一種良好思想。美其宣言。謂之自治。以爲人之向善。莫如自治。以自治之民族。推戴國政。不特法令易生效力。而已身亦得法律上之良好保障。此種思想。真可謂完善無比。殊行之多年。不能收實效者。爲何。因其所立之法。乃教之自去嗜好。自勤生產。以足國政反公和之需要。如羊羣之牧人。教之以放下嬉遊。勤於飲水食草。自肥其身。自豐其毛。以貢牧人之需要。如此之謂自治。焉能收得美滿效果。達到思想之目的。今則更進一解。而爲我全世界十六萬萬同胞告。屆大公和世界成立之日。所行之修身教育。卽是自教。自教以成其身。卽是自偉。以成其光明正大之人。人既成爲光明正



大。無論處家處國處世界。皆能履行公和。誘進公和。以至一世二世。萬世而不變其常。皆由自教一念及之。

(四)國無虛榮權利之爭人無吹牛拍馬之行

世界大公和之組織法案。從各民族共同共保生安法理產出。革去獨裁羣議之流弊。雖有總治與分治位之設施。無非分辨公位次。有統繫而無階級。有何虛榮可言。財政由民衆公權產出。實無一己之自由行動。有何權利之可言。此兩事化爲無有。卽國無虛榮權利之爭。實現於世界也。各民族更有一種陋習。卽俗呼爲吹牛拍馬。實言之。卽社會中之騙術。各民族中之投機份子。是也。試問此種投機份子。自何而來。乃因國政不良。上有虛榮權利之設施。下有竣刑嚴法之禁令。人民欲叨取榮利。必須避免嚴法。而採取極柔手段。以克至剛。在爭虛榮權利下。圖享虛榮權利。倘虛榮權利之組織既無。則吹牛拍馬之行爲。又從何生。兼之有修身教育。以開啓人之眞智慧。教人皆知修德爲本。本立而



人格自高。無須吹牛拍馬。名至實歸。皆由己身方面之實德實行做去。不必求眩惑一時之術。而造畢生之罪過矣。

(五)殖民地公開永無人滿之患

觀各國現行政策。因錯認反公和爲保國需要。不得不爭取殖民地。以發達民族。而圖富強。欲去此種積弊。是必公開殖民地。欲公開殖民地。是必打破國界。欲求打破國界。是必求大公和世界實現後。將殖民地劃爲公有。雖有國界區分之設施。無非爲各民族接近易洽。公令出納。俾得歸宿。負責辦公人各有專職。不發現漫無統繫之弊。是爲至要。無論何種民族。任何發達。必使有人卽有土。有業務而無遊民。是乃世界大公和之惟一要政。或又謂科學實驗法。驗人之生理。可在三十年內必增加一倍。若行之三百年。必增加十倍。人有增加十倍千倍之能。而地無增加十倍千倍之多。豈不是仍有人滿之患。今日提一譬喻以解之曰。請觀動物生理之衆。莫如魚類。一魚可產數十萬衆。一年一次。卽



增加數十萬倍。雖日經捕魚之損耗。不能減去生衆十分之一。若以十年生理言。則魚必多於水。豈非水少而魚多乎。且觀自古以來。若干年代。水仍似其多。魚仍若其少。其故何也。若無水少魚多之發現。必無地少人多之足慮。特患殖民地不公開。各自私其地。私有其民族。自然發生人多地少之憂。與人爭優勝劣敗耳。倘打破私有。而公開殖民地。卽流傳萬年。而猶有人不滿地之概況。豈一意料間。卽可強言斷定耶。

(六) 刑庭虛設

當世界大公和告成之時。各民族皆受修身教育之淘成。禮樂大化之培養。人之立身。皆在德行。不尚口爭。必遇事謹慎。遇人謙恭。絕無訟獄之發現。訟獄既不發現。其有刑庭。豈不等於虛設。如首章所謂盜賊不作。淫亂不生。衆不暴寡。勇不苦怯。是實有也。卽可由大公和世界法理中。一一產出。特患人不由世界大公和法改建之。不得見耳。



(七)以善政齊各民族之俗

何謂善政。別乎現在與過去爲政之弊。而立言也。古來政之爲用。可分五項解釋。方足以貫澈爲政之真理。有政有事。有權有位。有利。皆同出於政。而異其名。稱名異而趨向各別。各生流弊。所謂失之毫厘。謬以千里者。卽在於此。何謂政。乃行政之人。守約法。正己身。出言不失光明正大之體。行事不失光明正大之用。古所謂無爲而治者。卽指此而言也。何謂事。乃行政人所辦之事。如內憂外患之發生。必須如何辦理而辦之。謂何謂權。以爲一國人之安危。均繫於行政人之一身。此人當爲全國所推重。又爲全國人所仰望。不敢不保護之。服從之。以大行政人之權。何謂位。以行政人所居之位。爲全國之高位。不特不與之抗。並須折禮下拜之。爲之言聽計從。無論其人爲智愚賢不肖。一居此位。卽操一國生殺予奪之權。何謂利。凡全國人所出之生產。均順受其支配。倘不順受其支配。卽謂之犯法。予以極刑。此上五項解釋。除第一項立法外。均流入旁枝異



想生無量流弊。爲禍民族。遺害數千年。改之無可改。並將第一項之立法原則。沉之深淵。難以表現。現今各國政治大家。均在第二第三四五項立足。孰能解立政之原則。吁。大公和政治不實現則已。苟能實現。勢必匡正其非。將以上五事消於無形。而收惟一正大光明之效。何則。掌執約法。出納公令。人數至多百餘。少亦數十。甲乙相較。凡有不光明正大之言行。則顯而易知。責人責已。亦不時相見。必不染邪辟之言行。位雖尊。而並尊者衆。逐日輪流。無戀棧久延之惡習。此所謂一舉而衆善皆至。以此有利無弊之善政。齊各民族之惡俗。謂不能收美滿效果者。必無是理。

(八) 以善教格各民族之性

東亞在中古時代。產生高等教育法。立太師太傅。卽今東方俗語。呼師爲師傅者。卽是此意。何謂師。師者。不言不教。以身作則。逐日謹慎其言行動作。致學人得以觀瞻者。是傳也者。卽指師之言行而言。解釋師之言行。以教學人。致學人



感受言行。而自謹其言。自慎其行也。特因求師。不易得師。卽廢師而僅有其傳。徒以言語教學人。使學人僅受傳之言語教育。殊不知徒有言語教育。人之妄念。易於發生。妄念發生。其不良之性慾。卽從茲產出。此之謂師道誤立。無量惡性。因以產生。成一種不良教育。相傳數千年。流行五大洲。改無法。救亦無法。救如大公和世界所立之修身教育。重在師。並重在傳。凡爲教務教授之職者。必先自端其言行。謹守其身。勿致流入邪辟之行。倘教職員中。有邪辟之行爲。發現。應立即辭退其教職。勿使濁流混入清流。致學人不僅受其言論之害。卽德行觀瞻。亦受有同化之患。凡教育大家。必須選人爲正人。行爲正士。則光明正大之民族。乃可造成。一切教務與教令。皆由此立。謂不能造成大公和民族。人人皆有士君子之行。必無是理。

(九) 請觀大公和世界所收之效果

當大公和世界成立之後。外有公和政治以齊各民族之不齊。內有修身教育



以和各民族之不和行之十年或二十年之間。則政治教育均能普及。在政治教育普及時期。男性方面。不特表現無遊民。且並無野行。各安其身家。本其自有之恒性以安天和。女性方面。不特表現守身如玉。且並以冶容爲辱。各歸有爲。有守之婚配。本其天所賦畀之良。以教育子孫。男女二性之程度進化至此。方可謂立人倫之大本。大本既立。則世界一切祥和之氣。即由茲而生。倘行至百年之後。雖生番野蠻。亦皆化爲文明上哲。何況文明國家。此則謂之真文明。現世如世所稱之夜不閉戶。道不拾遺。行遍大地。皆能實見。豈如過去世之區區政教。偶爾收得一時效果。即謂之善政也哉。

### 第五章 試擬修身教育之概略

#### (一) 闡明修身教育之立法與現在過去之區別

人之有身。如花果之有樹。欲花果之發達完美。必先培養其樹。欲人之不作亂。不造殃民禍國之罪。必先教養其身。倘有身未修。使之爲家。必亂。乃家使之治。



國必禍乃國。使之維持世界。必擾害世界。縱或不用。即爲民族中之不良份子。但是此種教育之立法。與現在過去之教育立法則大異。何則。因現在與過去所立之教育法。徒在言語文字上立教授。教之以多識前言。多讀古書。參考行事之得失。技藝之優劣。與其奸狡詭詐。爲已身後來衣食住用之立場。必須競得優美衣食住。爲所學得之光榮。殊此種教育。於不知不覺中。將人造成反公和性。發生種種大不幸事件而不自知。猶之養花果者。不善培養。日事戕賊其樹。使樹失其本性。喪其天質。何有完美之花果產出。所謂教法不良。造成禍國殃民之人才。猶不自覺。若問修身教育之立法。則大有區別。人之有身。人人皆同。身之作用。以耳目口三者爲最。乃日用所必需。認世界一切禍亂之作。皆緣耳目口三者而生。倘耳目口三者得有良好教育。則人必爲良好人才。以之爲家。必和其家。以之爲國。必和其國。以之維持世界。必和諸世界。縱或不用。亦爲一民族中之優秀份子。至其教授方案。即從人耳目口立法。使人涉身處世。聽



必達其聰。不發生喜聽不喜聽之我見。若發生喜聽不喜聽之我見。不禍亂於已。即禍亂於人。視必達其明。不發生愛見不愛見之我執。若發生愛見不愛見之我執。即與人發生競爭。則無量惡意。即肇於此。口勿誑言妄語。出言即昭信用。不固定我所說我所不說。倘一固定。則無量數之口舌爭執。即從茲產出。修身教育之立法。必依耳目口之本有各事。教之以明體達用。其教法緣此而立。其教授法即由此而施。

(二)披露修身教育所必需之理由

人之有耳。本非能聽。因初生之始。受各項音波之傳染。起聽知識。然後能聽到。聽知識長成之後。又受各項言語之注射。起聽分別。然後能達人意思。發動自由意思。與人言語交際。由此理推之於眼。並推之於口體。皆有同樣之造就。合全世界人所有之視聽言動而統計之。雖表現各有不同。然徵之於發爲視聽言動之理由則一。發動視聽言動之理由既一。而其表現於外之視聽言動又



各是其是。各非其非。抑又何耶。此無他。特因生時所受之環境不同。音波傳染。與視線表現。各有其不同特點。以致聽雖一。而所聽之知識程度不一。視雖一。而所視之分別見解又不一。口體之動雖一。而口所發之聲音。與身所現之體質。莫不各具特點。此所謂世界人耳目口體雖同。而耳目口體之養成性。則各異。以各異耳目口體之養成性。組織家庭。必怨尤多。而和樂少。組織社會。必奸詐多。而誠信少。組織國際。必憂患多。而安全少。何況自古以來。人類世世相沿。演成一部不同視聽言動之奸詐史。表演各個所抱一定宗旨。合一切苦樂得失。以警告後人。後人又復演各個所抱之宗旨。與其一身苦樂得失。以警告後人。皆在書本上牢牢記載。或在舞臺中重重遞演。以貫輸人之耳目口體。使人耳目口體。不特不能減少其欲壑。並資以擴大其嗜好。與人角觸苦樂得失。以遂耳目口體之欲。世界雖大。權利有限。殖民地亦有限。而耳目口體之欲無限。以無限競爭有限。恨不一人一世界。方足以償其意願耶。此無他故。因自古以



來人皆失去修身教育。祇能教人聽。發展聽知識。致聽爲知識所障。而塞其聰。徵之於目。於口。體亦然焉。得不表演膿血之爭。至今爲烈。不能制止。今欲寢息全世界禍亂。保全各民族公共生安。是必由修身教育入手。以啓人耳聰目明。則收大公和世界之效果。猶反手也。有何難哉。

(二)修身教育有傳授與練習法。非科學教育法所能及。

古來不乏修身之人。因未能大用於世。一人得之。卽終於一人。不能世世相沿者。以此。何以故。因學者受反公和性之驅使。不能順受師傳之練習。以致所收之效果。如螢火電光。何能久存。今後爲寢息世界大戰。而發生大公和世界之進展計。對於反公和性。與反公和之組織。應無形消滅。且須認修身教育爲世界大公和之惟一教育。學人必不受反公和之壓迫。而秉惟一知識。學習修身法要。對於師之所傳。必須練習。相得益彰。彼與此觀摩有方。世世生生。有法有守。不致如往日曇花之一現。雖然。要必得其傳。而練習有方。始能有益於身。並



有益於世。苟不得其傳。而妄加揣想。不蹈毫厘之失。千里之謬者。未之有也。

(四)論修身教育之平易精深

修身教育之立法。乃在耳目口體上加以教授。可謂最普通而最不普通。最平常而最不平凡。其平易處。人人可見。其精深處。雖數十年難造其極。何謂最普通。遍數世界十六萬萬同胞。無一人不具有耳目口體。無性別老幼之分。人人可能。豈非最普通。何謂最不普通。如耳之所聽。人皆知外能聽聲。不知內能聽者。爲何物。至於目與口體亦然。能達其內外者。百不一見。豈非最不普通。何謂最平常。因耳目口體之用。皆爲人日用所必需。人人皆知。人人皆能。豈非最平常。何謂最精深。因耳之於聽。外能識人之意志。別善惡。辨真僞。乃可謂之善聽。不能謂之聽善。必須自能證明聽之何以聽。聽之自我。我又何自。能了達本源。啓其天聰。乃可謂之聽善。此事此理。窮之難盡。用之有方。苟不得其要。雖終身學習。亦不能入聽善之門。豈非最精深。倘學之既成。施之耳目口體。謂某也耳。



聰某也目明某也出言有信某也體具端莊人人可見。若問何以有如是之聰。達其目明口信體莊之目的。其精深蘊密處。則畢世難解。豈非數十年難造其極。但是不學修身則已。苟學之一年。必收一年之效果。學之十年。必收十年之效果。是乃立教之至善至美。爲亘古不二之良好教育。如科學與文字學者。是爲達用之學。體立而用自達。必能精益求精。更增無上智慧。以後物質之發展。必蒸蒸日上。其出品之精良。非今世科學家所能想及。

(五)論修身教育之自知自明及其次第

近觀科學與文字學之教授。皆是教人外知外明。一切視聽言動之進展。即以身外所有爲進取。而修身教育則反是。教人自知自明。明一切視聽言動之發端。皆以身內所有爲斷定。能自認識其視聽言動之所自。謂之自知。能自覺證其所自之去來。謂之自明。初則教之認識。次則教之以覺證。繼則教之以履行。即是由知而明。由明而行。有次第可分。學者按其次第而進。無難事也。何謂認



識。如以聽爲教。即必教人認識聽者爲何物。何物能障蔽其耳。使人聽之不聰。至於目與口體亦然。猶之捕賊。必先認識。認識既無。賊從何捕。欲去人耳目口體之反公和性。必先認識反公和性之根。是何種理由產出。產自何所。藏至何處。方能自行搜出。將耳目口體之舊污洗淨。與全世界同胞共新之。

## (六) 總論

以耳目口爲修身教育之提綱。並以耳聰目明口信爲究竟。不知其中深意者。莫不笑而置之。謂人之有耳。孰不知聰。人之有目。所見皆明。口之出言。皆知講信。何必再言耳聰目明口信。焉知世人之所謂聰明信。正吾人之所謂不聰不明不信也。何則。世界之所謂聰。即耳能辨聲。能聽幾國言語。與若干音樂之謂。如此之謂聰。是爲外聽之聰。非吾人所謂之聰。吾人所謂之聰。是能達自聽之所在。發生反公和性者爲何物。能自去其反公和性。造成公和人才。是乃謂之眞聰。對於目明與口信。亦有同等之理解。非世之所謂聰明信也。如世之所謂



聰明信實。足以塞其真聰真明真信。特無人啓發教授而不自知。徒以不聰之聰。不明之明。不信之信。日受反公和性之驅使。欲放棄而不可得。何能有自知。自明之實證。如以愚言爲不當。立法有未妥。請觀古來禍亂之作。與現在世界大戰之肇始。孰非由人耳目口所藏之反公和性而生。若耳目口內無反公和性。則世界一切禍亂之作。必化爲無有。且爲我十六萬萬同胞進一解曰。如社會之惡習。家庭之不幸。國際之失和。何一非耳目口之作祟。使人耳目口難受難安。造出大不幸事。所謂耳目口者。即造世界萬惡之罪魁。亦即造世界萬善之鼻祖。視人能否自修其身爲定。能修身則衆善皆至。不修身則衆惡皆出。大公和世界之成立。能保千萬年而不變其常。惟賴有修身教育爲之作津樑。引渡。倘不有此。不特難以成立。縱成立亦不久。特爲我全世界同胞敬告之。並願我同胞免一時之難。同去反公和之自衛組織。而成立大公和世界之良好公衛。以致大公和世界成立萬歲。修身教育行之萬歲。我十六萬萬同胞均得享受公共生安。發育良好子孫亦萬歲。