

THE PRINCIPLES OF THE MORAL EMPIRE

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The principles of the moral empire by Kojiro Sugimori

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KOJIRO SUGIMORI

**THE PRINCIPLES OF
THE MORAL EMPIRE**

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BY

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PREFACE

WE have still too many gods and no God. Conscience and utility are two gods. So are the inner and the outer world, pride and love, individualism and collectivism.

To mention a few more, nations are gods, and classes are gods. It is natural for us to reduce all these dualistic and pluralistic gods to one God. This natural reduction, however, is only possible by means of synthetic creation. A new God fashioned from the substance of all existing gods is the thing which we now badly want. The sense of the dignity of one's own moral person is in need of being so heightened as to stand above all things else. No matter where the source of the world's light may be, so long as the light comes from without ourselves that source must be regarded as

PREFACE

derivative, as only a reflection from some original source. The divine spark in the form of a metaphysical pride, which consists in a boundless self-respect and self-responsibility, as well as an infinite faith in our own power or creative possibility, is the light that illuminates the world. Organisation, on the one hand, and specialisation, on the other, must both be emphasised in view of the need of personal worth. Moral and theological reform, each of them pregnant with social reform, these are the things which this volume intends to convey.

I wish to express my indebtedness to Dr. W. Tudor Jones and Mr. J. T. Walley, M.A., for their kindness in reading the proofs.

K. SUGIMORI.

CLIFTON, BRISTOL,
October 1st, 1917.

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CHAPTER I

INTRODUCTION

WE are now living in the most momentous time in comparison with which any age in history is simpler and smaller both in its magnitude and meaning. This war was bound to come, since, in the first place, it *has* come; and, in the second place, no progress has ever been made by our ancestors save at the cost of the heaviest sacrifice. And we who live now are not only the children who are born to reap the benefits sown by our forefathers, but are, at the same time, ourselves fathers responsible for the destinies of our children and posterity. We are, indeed, the only