The history of the rise and fall of nations shows that the nations which have risen to a dominant position in the world have all been possessors of superior national cultures and ideals. For some time or even for a considerable period, internal and external circumstances may prevent such nations from attaining their full stature; but their progress cannot be permanently thwarted, for the time will come when they will resume their upward course with added vitality. National revival results from the resurrection of national tradition and culture. The Great Reform of Taika, the first of the kind in Japanese history, was the outcome of the efforts for restoring the enlightened rule of the early Emperors, while the Restoration of Meiji came as the culmination of the movement for reinstating Imperial Rule by doing away with the feudal Shogunate.

The Fascist Revolution of Italy and the National Socialistic Revolution of Germany were nothing more nor less than the resurrection of the racial spirit of the Italian and German peoples. The nations making their way through formidable difficulties will invariably hark Back to their tradition for inspiration and guidance. If a new era in history means the resurgence of traditional spirit, the

East Asian sphere of mutual prosperity, for the consummation of which Japan is making strenuous efforts in concert with her partner-nations in East Asia, must also represent the revival of the traditional culture of the East. By discarding their dependence upon Britain and America, and by redeeming themselves from the shackles of plutocratic imperialism, the peoples of East Asia are now advancing, under the leadership of Japan, toward the firm establishment of the new order.

Mr. Yutaro Tomita

The culture from which the nations of East Asia draw their inspiration is the Oriental culture with a historical background of four thousand years. This must signify the
veritable renaissance of Oriental culture.

The establishment of the new East Asian order has been the objective implicit in the China Campaign which started in 1937. In its true inwardness, the China Affair represents the common claim of the Oriental nations to live their own life in harmony and peace and free from external control. The advent of Manchoukuo as an independent State blazed the trail for the new Asia, and the Far Eastern nations are now engaged in consolidating the East Asian sphere of mutual prosperity as the visible expression of their inherent right to live their own life. The struggle for the new Asia means the fight for the recovery of the patrimony of the East.

For several decades in the past, Oriental nations themselves, it must be confessed, had sought to organize their economic life on the principles of individualism and capitalism, without proper understanding of the implications of plutocratic imperialism. This however had to be curbed or liquidated. The bankruptcy of individualism and capitalism is now a world-wide phenomenon. In East Asia, Japan and her partner-nations have returned to their traditional standpoint that capital must be the servant of economic life, and economic life, of the State. In contemporary phraseology, the unequivocal recognition of the supremacy of the interests of the State over those of the individual may be characterized as totalitarian. These ideas however are not importations from abroad, for they are the very ideas traditional in the Orient from remote ages. These ideas were in danger of being submerged by the invasion of plutocratic capitalism. Consequently, the problem now before the nations of East Asia is to remove the trammels of plutocratic capitalism and to realize the restoration of Oriental culture.

At this moment, totalitarian ideas are sweeping over all Europe, but these ideas, be it repeated, are nothing new to the East. Political and economic regeneration, now in evidence in different quarters of the globe, may even be regarded as evidencing the triumph of Oriental ways of thinking. What is then the essential basis of Oriental culture?

The basic and most characteristic institution in the East is the family. Not that the family is not an outstanding feature of any national society. But among the Oriental nations, the part the family plays in economic life, moral education, and government is fundamental, for the family forms the basis of Oriental society, hence of Oriental morality. The family is looked upon as a model for government, the State is regarded as an enlarged family and the Ruler as the head of a national family. As a corollary of this basic principle, government of the country does not consist merely in the application of force but in benevolence, the essence of good government. As a further consequence of the same principle, national economy, that is, the economy of the national family, does not consist in the mere advancement of private interests but in equitable satisfaction of the total needs of the national family.

The society based upon the family does not annihilate the individual. On the contrary, the individual finds the full opportunity of development because of the organic nature of this type of society. The society starting with families as the units is capable of infinite expansion. The ideals underlying the national foundation of Japan are the same ideals that called Manchoukuo into being. The two nations sharing common ideals and common
aspirations form the backbone for the Far Eastern family of nations.

In China, loyalty to the Ruler as the head of the national family has always been a cardinal virtue. In marked contrast with Japan, however, dynastic changes have rather been frequent in the Celestial Kingdom, where such changes have been justified on the strength of the theory of the mandate of heaven. It was this defect, however, which largely accounted for the undoing of China in the nineteenth and twentieth centuries. The indissoluble relationship between Manchoukuo and Japan precludes any element of instability. The new wangtao-ism which Manchoukuo has now adopted as the basic creed of her national polity is of the identical nature as the kodo-ism (Imperial Way) of Japan. On this new basis, the existing relationship between Manchoukuo and Japan has been rendered closer than ever before.

The establishment of the East Asian sphere of mutual prosperity forms the guarantee for peace in this part of the world. It is at the same time a contribution to world peace. The regional reconstruction of international life must be an idea familiar to the student of world affairs.