

China
The Asiatic Monroe Doctrine

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INDEX 6540
FILE NO. 7-36

"By the Asiatic Monroe Doctrine we mean the principle that Asiatic affairs should be dealt with by the Asiatics. As, however, there is no Asiatic nation except the Japanese capable of undertaking these duties, the Asiatic Monroe Doctrine is virtually the principle of the Japanese dealing with Asiatic affairs.

"There must be no misunderstanding as to the meaning of this doctrine. We do not hold so narrow minded a view as to wish to drive out the Whites from Asia; ~~er-to-free-the-Yellows-from-the-rampancy-of-the~~ what we want is simply that we become independent of the Whites, or free the Yellows from the rampancy of the Whites. When we recall that as long as fifty years was required for dealing effectually with a small state like Korea, we can well imagine what number of difficulties attends the settlement of questions relating to the Asiatic continent, together with the Eastern Seas.

"The most essential point the Japanese people should bear in mind in carrying Asiatic out the Monroe Doctrine is that they must first win the respect of the Eastern races and the deference of the Whites. The Asiatic Monroe Doctrine is the principle of Eastern autonomy, that is, of ^{it} Orientals dealing with Eastern questions. It is spiritless and humiliating of the Asiatics to leave their affairs in the hands of Europeans and Americans.

"The Whites are in the habit of taking a narrow view of the wide world. They have not always been a superior race. They learned religion from the Hebrews, astronomy, chemistry and mathematics from the Arabs, and the invention of the compass and gunpowder ^{from} to the Chinese. They are, so to speak, the pupils of those whom they call the colored races. They are, however, forgetful of these facts and look down upon the Orientals as belonging to inferior races. The principle of brotherhood which they preach is only applied to the Whites, as are their principles of equality and humanity.

6540
7-36

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 "In these circumstances, there ~~is~~ only two ways for Japan to pursue in formulating her attitude in regard to world politics. The one is to accomodate herself to the ways of the Whites and to lead a 'quasi-White' life, in constant dread of them. The other is to give full play to her characteristic merits, instead of being ashamed of belonging to the Yellow race, and by dint of indefatigable effort to equip herself with qualifications superior in every respect to the Whites by accepting the merits of others and discarding her own demerits. In this way Japan can make the Whites accept her superiority as a glaring fact and then she can go a step further to make her efforts on behalf of orientals in general to place them on equal terms with the Whites.

"However skilfully one may imitate others, the imitator can never come up to the mark of the original. The Japanese/^{by attempting to imitate the Whites} can only provoke in others the contempt one feels for a crow trying to deport herself in the manner of a peacock. Now that Japan is determined to secure her position in the world by means of the strong nation principle, she need not show any hesitation in choosing between the two ways lying before her.

~~The Origin~~

The Orient for Orientals:

"Nothing is, of course, further from our intentions than to advocate Japan's conquering of the world, such as Alexander the Great attempted. We are ready to leave the Europeans to attend to European affairs and the Americans to attend to American questions; but we demand that they should leave Orientals to attend to their own questions, just as we, Eastern peoples, do not interfere with their affairs. However earnestly they may preach the principle of universal brotherhood, the ^p ~~theory~~ ^{theory} of Whites, who regard not only their property, but other people's property, as their own, is scarcely tenable before the impartial judgment of the Almighty.

"An Eastern autonomy does not essentially mean the expulsion of the Whites. If, as a result of Eastern autonomy, the influence of the West, which has been advancing in the east, should return whence it came, the Whites have no reason to be ^{dissatisfied} ~~dissatisfied~~

for the East will simply return to the original owners what it cannot in reason accept.

6540

7-36

Eastern autonomy.

"Even the revision of the early treaties effected by the Japanese Government caused much resentment among British residents in the Japanese open ports against the foreign offices of their own governments, as a sacrifice of their rights. It is therefore as clear as light that the above theory will be received by the Whites with anything but favor, but world affairs cannot always be settled to please the Whites nor are we born to serve the Whites. Whether it is convenient or inconvenient to them, ^{they} we cannot offer any strong opposition to our steps, which are taken in strict accord with a sense of high justice. This is the reason why we unhesitatingly uphold the principle of an Eastern autonomy.

No World Domination

"Nothing is more dangerous than to lay down a national policy on the basis of making an enemy of the world. We must, therefore see to it that the Eastern autonomy theory will not be misrepresented as a plan for excluding the Whites, or for world domination, lest Japan be placed in the very sorry plight of fighting all the other powers, with their inexhaustible resources.

"The mighty object of the Restoration was to place Japan on a par with the Great Powers. In other words, it consisted in safeguarding her independence. The question of today is not the independence of the Japanese Empire but her expansion. This leads to the birth of the Eastern autonomy theory. Now that the national rights of this country are recovered, it is incumbent upon the Yamato race to try to recover for the weaker nations of the East their rights, which have been trampled underfoot by other Powers."