

PAN-ASIANISM OR WORLD FEDERALISM?

Raja Mahendra Pratap and the Japanese Empire, 1925-1945

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UNITED NATIONS VS. WORLD FEDERALISM

- Sovereign nation-states as political unit
- Limited power to sanction intervention
- National militaries
- Security Council
- Permanent Members representing major powers

- Citizen as political unit
- Significantly reduced national sovereignty under federal system
- Complete disarmament, domestic police forces only
- Nations organized into regional blocs
- Control of nuclear weapons centralized

WORLD FEDERALISM (世界連邦) IN JAPAN



Kagawa Toyohiko
賀川豊彦 1888-1960



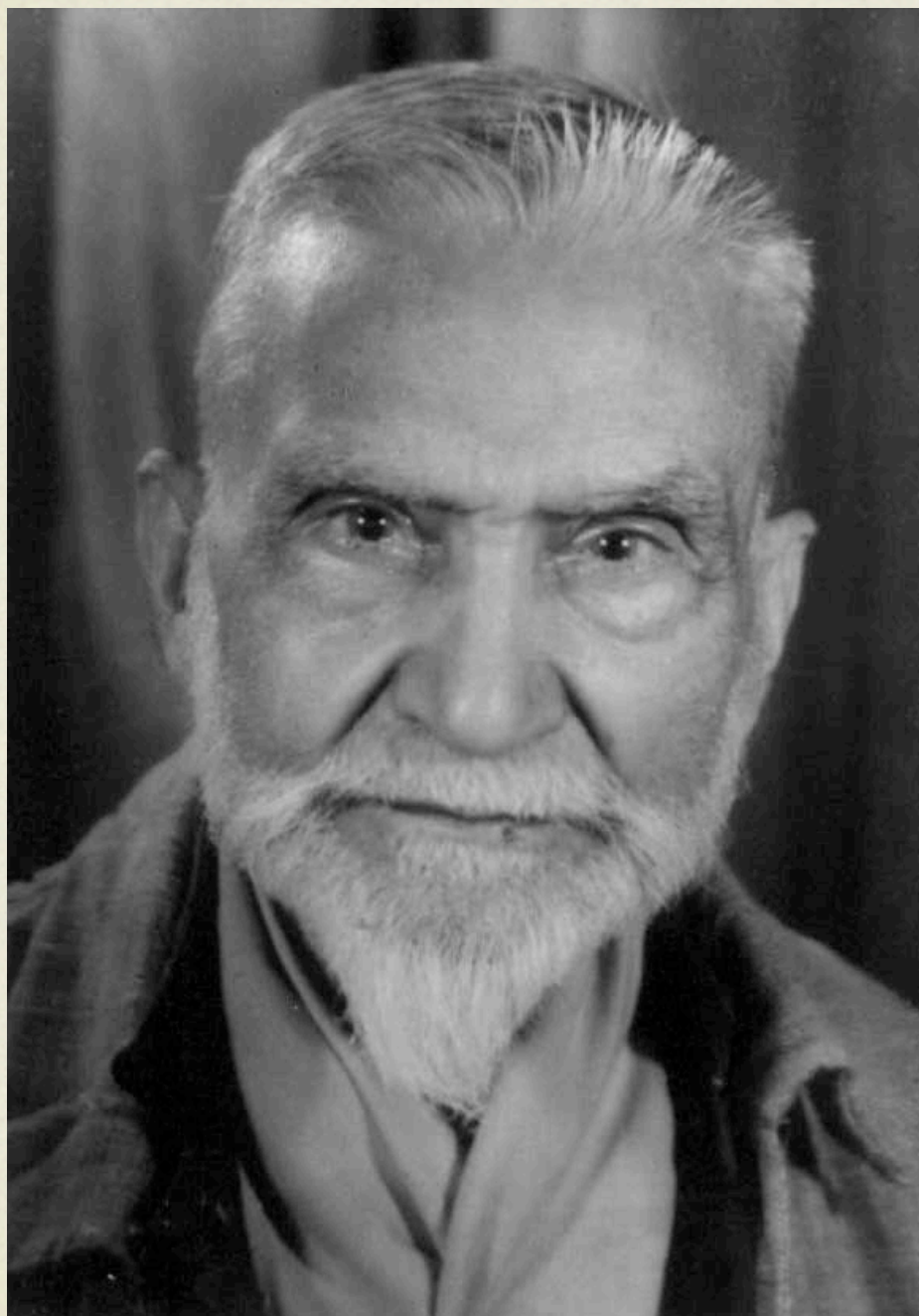
Rōyama Masamichi
蠟山政道 1895-1980



Ishiwara Kanji
石原完爾 1889-1949



Ozaki Yukio
尾崎行雄



Raja
Mahendra
Pratap
1886-1979

Two prominent Pan-Asianists Pratap worked closely with:

Ōkawa Shūmei

大川周明 1886-1957

Nakatani Takeyō

中谷武世 1898-1990

Two other, more well-known Indian independence activists in Japan:



Rash Behari Bose
1886-1945

(Worked closely with Pratap)



Subhas Chandra Bose
1897-1945

(Head of pro-Japanese Indian National Army,
supported in place of Pratap's Aryan army)

WORLD FEDERATION 1929-1943

World Peace,
World Family,
World Religion,
World State,
World Army,
World Cooperative

THIS IS OUR CIRCULAR LETTER
Special Iceland Number ★★ See Within Page TWO
WORLD FEDERATION
Founder and Editor: Mahendra Pratap (Raja) Servant of mankind
Address: Post Box 20, Akasaka, Tokyo, Japan.
Price: Friendly Offering

Golden Land, Province of Buddha, World State. Vol. IX. No. 3.

AWAKENED HUMANITY! BRING ORDER IN THE WORLD! There are people nation conscious. There are people religion conscious. Some have the mentality of a struggling caste. Some have developed the mind of a fighting class. Many can not get out of the idea of a race. Many serve this or that state. A few here and there, through out the world, have come to realize that we can not possibly afford to waste our time and energy in building a house of cards. Nations rise and fall. States appear and disappear. The only thing permanent in this changing world is humanity. Men were, are and shall remain on this earth so long as the living conditions can sustain human life. We should, therefore, work to bring order in the world. A well ordered World alone can guarantee harmony and happiness to all mankind. We appeal to awakened humanity. We work to awaken humanity through out the world. And we assert that it is not a privilege reserved to only a few. Any one and every one, born rich or poor, born with any shade of skin, born and brought up in any kind of society, can be awakened to realize the consciousness of humanity. And once when a person is human conscious, he or she acts as an honest human being. He or she, then, loves all humans, is kind to all that lives, observes justice in all cases and knowing that we can all be influenced at times by hatred, anger or selfishness, works to establish some such order in society that our passions are not allowed to create destruction in our world.

SAVE THE WORLD FROM A CASTE SYSTEM. We curse the caste system in India. We curse it because the Indian history reveals that it has been mainly the cause of the plight of the Indian people. Now one of the greatest living men, Mahatma Gandhi, is trying to remove one great blot, the untouchability from that cursed system. But the worst thing is that our world is developing a kind of caste system before our very eyes. Our black brother, the Negro, is considered untouchable by the so-called whites. In Japan and China, we see signs of a growing warrior caste. If these warriors should conquer one day a land inhabited by purely white brethren they will gladly respect the whites as modern Brahmins. The same phenomenon can appear in America or Africa if the mixed population there should be able to rule the land some day. The rulers will become the warriors, a few proud and obstinate whites will be regarded as the high priests, peoples of different mixtures will form numerous castes and the blackest brethren will be suppressed as untouchables. I bring out bluntly these possibilities to warn the people who are trying to entrench themselves as a superior caste or God chosen nation. They can not, they shall not long enjoy their exalted positions. From within will appear disruption. Sex will mix up peoples. All the time sexual intercourse, in spite of all precautions, keep the currents of blood flowing. Climate obliterates in course of time, in every locality, all the superficial differences. From without, from corners in this world where some new unifying idea develops, forces may pour in subjugating the caste ridden society! The only remedy of the present confusion and future bloody struggle is to save today our world from falling into a caste system.

YOU CAN MAKE ANY KINDS OF GROUPS. You need only hammer sufficiently long on any kind of idea and you will find that it creates a group. Do you find it funny to make groups after the length of noses or colour of hair? But it is what they call races, human beings differentiated by their outer appearances. And people get wild if you speak with your throats and they speak with their noses. This they call people of different languages and of different nations. People fight for whims and fancies and thus they call a religious war or a war for principles. You can make any kinds of groups and make people fight for your notions. Is it not then better to make groups with the set purpose to bring about unity in our humanity? Is it not better to find the common points in the existing groups and thus work for their harmony? We do it. Our World Federation is trying to promote universal unity. A world federalist should instinctively work to remove all the causes of disunity in every locality and in the world. He or she must work to establish justice in every case and to develop an atmosphere of love.

UNIVERSAL VIEW POINT. A universal view point alone can establish universal order. Every kind of factional view point encourages factional fight. And a fight can bring both victory or defeat. The greatest victory, then, is never permanent. Every rise has its fall. In a universal order there can be no man made misery. We shall all work for our common welfare. We shall all produce and distribute our production to make all mankind happy. There will be no reason left for selfish appropriation or aggrandizement.

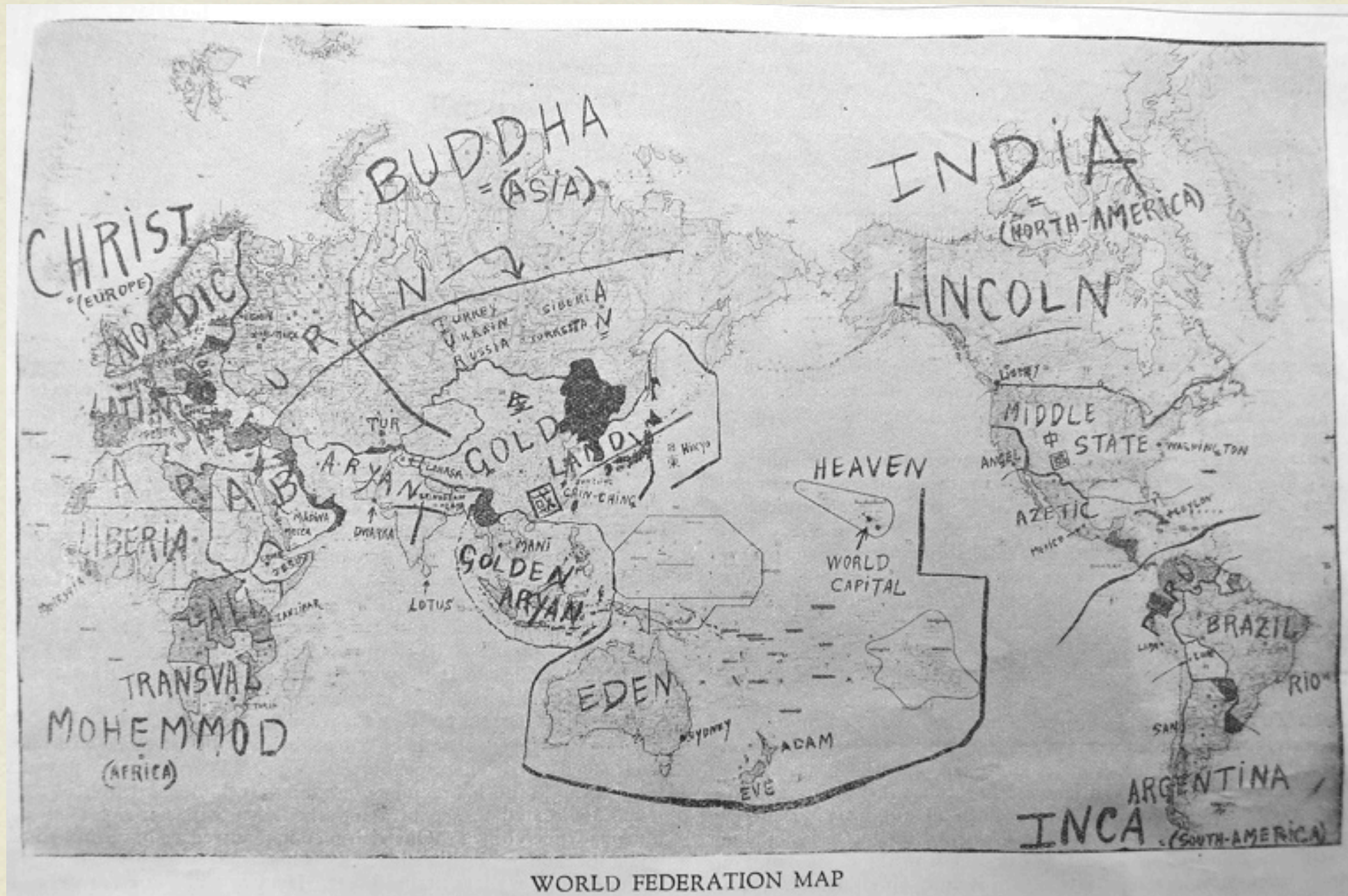
Selfishness as we know it today is born out of uncertainty in life. We are never sure whether we can always have our daily bread. We are never sure whether we can always possess the advantages which we possess today. We try in different ways to safe guard our future. Struggle starts. We struggle with our own neighbours, on our lips may be: love thy neighbour as thyself! Let us learn to combine among ourselves. Let us learn to cooperate for our common welfare. In the welfare of all mankind is the best welfare of every individual and every group, this is the universal view point.

MAN IS A COMPOSITE BEING. A man is not simply a nationalist or inter-nationalist, a religious man or an atheist, a partisan or a free lance, he is in some degree something of a nationalist, some what internationalist, a little religious and a little atheist and a partisan and a free lance at the same time. Strange to say, man is not always a fixed unchanging unit, at times he is more this and less that and again less this and more that. It is, therefore that we have to exert constantly to keep ourselves on the right path and see to it that we are not misled by any misleading factors in life. The great laws of the creation keep Man on a certain track, he has to follow like a river, his destiny from a mountain to the sea but flowing along through upper valleys and the lower plains he gets at times full of foams and at times completely placid. And then Man is Man. He has a mind. They say, Man was made by God in His own likeness. Man has to rise higher and still higher to take a general view of the existence. A general view can reveal to man how he must act under different circumstances and yet follow his chartered path of life!

FOREST GROWTH AND A PLANTED GARDEN. Forest grows and grows in all its majesty. Forest has its own beauty. And yet, a forest is a forest and not a garden planted by human hands on a human plan. This is the difference in the growth of nations and the States of the past and the world federation which we plan to plant! Our garden will still have plants and trees, the same as they grew yesterday in a wild forest but now the trees will not over shadow the flower plots nor the bushes will stifle the roots of a fruit tree. And our world culture will develop to perfection flowers and fruits. And they will not wither away on branches, unseen by any human eyes, or get rotten on the ground, unused by human beings. Man, in the likeness of God, will enjoy the creation on this earth. This is the ideal of World Federation.

SIMILES ARE SUGGESTIVE BUT NOT DECISIVE. Poets sing praises in the praise of the objects of their love. They make frail humans moon and stars. But it will be a sad sight if any human should turn in to a fire ball or a cold rock of a deserted moon. We use similes, too. We call the world a garden of God. We compare sometimes men and women with trees and plants, some bear fruits and some bear flowers. We speak, also, of thorns and bushes and we speak of clearing them out. Persons full of pride, stuffed with queer notions of self conceit, may feel themselves as useful trees and consider some humans as mere bushes but from our view point all mankind is of the same breed. At the worst, the only difference between man and man can be that which exists between a black horse and a white horse or a big bulldog and a smaller bulldog. All men can either be classed as horses, dogs or apple trees. Yes, some may have pedigree, some may have higher culture, but all form a common species. And the fellow human feeling demands that we love one another as brethren. To try to harm one another is a kind of cannibalism. Indeed, to kill out right and eat up may not be so painful to the victim as to give him constant pain through out his life, through some kind of political or social or economic pressure, applied with some legalized instrument of torture!

THOUGHTS CAUGHT IN THE MIND'S NET. (1) Thinking gives rise to action, action shapes conditions, again conditions act on thinking. (2) We need some other kinds of ministries. A ministry of harmony among peoples, a ministry of the unity of religions, a ministry which provides our daily bread, a ministry which builds our houses and sees to it that no one remains without a shelter... and such other ministries. (3) The greatest trouble is that people begin to think and act from one single stand point such as national, social, religious, racial or the like. We have to learn to think and act from the stand point of all round well being of the entire mankind. (4) Thorough amalgamation and uniform education should merge minorities and small castes into one homogeneous whole. (5) Dissatisfaction creates the interpreters of the wishes of the people who may be dissatisfied. If these



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“We stand for certain compromises with fascism,
under certain circumstances.” (1937)

HERE IS LEADER HITLER, the great leader of Great Germany. He worked on a plan. Through long years he marched on to his single goal—to free Germany from the chains of Versailles. And he achieved his goal. The forgers of those chains are waging war to mend the broken links, but the leader is fighting to thwart the enemies in their sacrilegious designs. We wish all success to Leader Hitler! And we congratulate him on his birthday which is on the 20th of April.



“Japan, Italy and Germany have joined hands. They are bound to clash with the old established colony owners a day earlier or later. What should we do then? I have no hesitation in suggesting that the friends of humanity, labour in general, peace workers and the oppressed nations should help this coalition...We surely stand for world order where every locality becomes self-governing and all united in a world state. However, so long as the struggle continues the weaker states have every right to strengthen their positions.” (1937)

Two other, more well-known Indian independence activists in Japan:



Rash Behari Bose
1886-1945

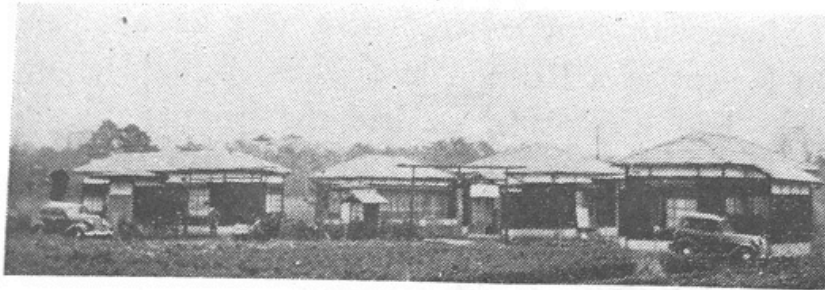
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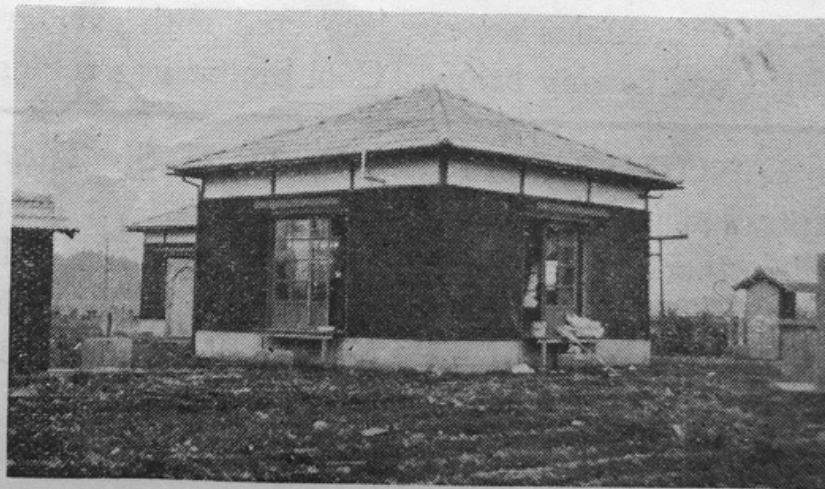
The World Federation Center, Tokyo (June 1938)



Here is a **Complete View** of our World Federation Center for Japan at Kodaira-mura, Tokyo-fu. The two cars standing in

front are of our guests. The photo was taken by our friend Mr. Shiam Sunder Gupta, a student from Khurja, India.

The amateur photographer Mr. S. S. Gupta has very smartly taken this photograph bringing in all the **six symbols of the six religions** represented around our central meeting hut. The Cross, the



Muslim arch, the Hindu ocean and the lotus, the Buddhist prayer wheel together with two shelters to house the Shinto tablets and Sikh Granth Sahib are all clearly visible. A groom and a bucket are also there to show our spirit of service.

द्वितीय स्वतंत्रता संग्राम सेनानी सम्मेलन
2nd.FREEDOM FIGHTERS' CONVENTION



CHALLENGES

- How to answer the calls for social and economic justice
- How to reconcile different political ideologies
- How to prevent nationalism simply scaling up to the level of the region.

“Understand This! Why do you not understand this simple thing: If some one loves Japan he can not love India and if some one loves India he can not love Japan. But one who loves Asia he can love Japan, China, India and the other countries of this continent alike. And one who loves Asia he can not love Europe or America. He will sow seeds of bigger struggles of the continents. But one who loves the world will surely love Africa, Europe and Americas all alike.” (1936)

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