

INTERNATIONAL MILITARY TRIBUNAL FOR THE FAR EAST

THE UNITED STATES OF AMERICA, et al

-vs-

ARAKI, Sadao, et al

AFFIDAVIT

DEPONENT: Sister Mary  
Mercedes

Having first duly sworn an oath on the attached sheet and in accordance with the procedure followed in my country, I hereby depose as follows:

I was born in Lynn, Massachusetts, under the name of Ruth G. Downing, and am an American citizen over 21 years of age. Since being converted to the Catholic faith in 1943, I am known as Sister Mary Mercedes. I reside at the Convent of the Missionaires of Our Lady of Mercy, 558 - 4 Chome Koenji, Sugininiku, Tokyo.

I first came to Japan as a Protestant missionary in 1929 and except for a furlough in 1935-1936 I have continuously resided in Japan carrying on my missionary activities in and about the city of Tokyo.

I was so engaged in my work in Tokyo when war broke out in December, 1941. Nevertheless, the police and other Japanese authorities permitted me to continue my missionary work, i.e., carrying on religious services, teaching English and Sunday school classes, etc., in the same manner as before the war until September, 1942. During that time I had no unpleasant experiences or untoward incidents.

In September, 1942, I was requested to go to an internment camp for civilians in Denerchozu, Tokyo, Japan, and I stayed there for one year until September, 1943. There were about 70 female and 25 to 30 male internees, most of whom were missionaries and their families, both Protestant and Catholic. Men and women were kept in separate quarters and at first the police and the camp guards were in constant surveillance over us. But in so doing, they stated that it was not because the authorities suspected the internees of any act inimical to Japan but because they desired to protect us from any untoward incidents as much as possible. There were American, British and other internees from other enemy countries. I can state that the treatment we received in the said camp was very kind and very good. We were allowed to go out for shopping, accompanied by civilian guards. They were very

courteous and solicitous of our well being in going in and about the various shops and districts of Tokyo. I observed, during these shopping tours, the attitude and reaction of people toward us and I can state that we had no untoward incidents but rather the people seemed to maintain the same reaction to us as before the war and nothing unusual happened. Our food was about the same as that provided to the Japanese people as a whole and we were treated on the same basis. Whenever any sickness occurred, proper medical attention was provided and the sick were well cared for. As time went on, the number of guards and police were decreased. They were very friendly to the internees and I know that many of the guards, notwithstanding that charcoal was rationed, saved as much as they could from their rations and gave it to us so as to give us more heat during the winter. We also received some Red Cross supplies during our stay in this camp, which lasted until September, 1943.

The Japanese authorities permitted us to carry on our religious activities in the camp. We held masses, communion, etc., as well as the usual Sabbath services. We were also allowed to have Japanese visitors who came to see us.

About September, 1943, owing to the fact that many of the internees were sent home for repatriation, we were moved temporarily to the Franciscan Monastery in Denenchofu, Tokyo, for about 2 weeks; thereafter, to the compound of Archbishop Doi in Sekiguchi. Those of us that remained behind moved into the Sekiguchi camp. There were about 50 internees of American, British, Irish nationalities and one Russian later. Archbishop Doi's compound comprises of a school, cathedral, seminary, convent and the Archbishop's house. The school was converted into an internment camp. Later on German internees were brought in. We all stayed in this camp until May 25, 1945. During our stay in this camp, the treatment we received was also excellent. We were permitted similar activities as above described. During our stay at this camp in Tokyo we received about one Red Cross parcel per person per month. We were also allowed visitors, as well as to go to the dentist, etc. The treatment we received was considerate and kind and I often wondered whether the Japanese in America were being treated as well as we were.

This Sekiguchi camp was burned as a result of Allied bombing on May 25, 1945, and we all moved to the Franciscan Hospital in Tokyo, known as the Seibo Hospital. Here we were not attended by any police but only few civilian guards. We stayed there until the surrender on or about August 15, 1945. Thereafter, the camp authorities said we were at liberty to go anywhere we liked but it was suggested to us that in view of the damaged condition of the city and the general disorder, it would be better for us to remain in the said camp. Also they suggested our remaining in the camp until the American troops arrived so that we would not be dispersed. All in all, I state that the treatment we received was very considerate and kind in every way and while the food given us deteriorated in quality and quantity as the war progressed, we nevertheless were given rations equal to if not better than that allowed to the Japanese people.

On this 3rd day of September, 1947, at Tokyo.

(signed) Sister Mary Mercedes

Def. Doc. 2485

Sworn to and subscribed before me on the above-mentioned  
date and place.

(signed) Capt. Roland Schwartz  
Summary Courts Martial

Witness

OATH

In accordance with my conscience I swear to tell the  
whole truth, withholding nothing and adding nothing.

(signed) Sister Mary Mercedes  
Ruth G. Downing

極東國際軍事裁判所

亞米利加合衆國其他

對

荒木貞夫其他

口供書

供述者 修道女メアリーマーセデス

右ハ先ツ別紙ニ正當ナル宣誓ヲ行ヒタル後、我が國ニ行ハレル方式ニ從ヒ以下ノ如ク供述ス

私ハマサチユークセッツ州リンニ生レルス、G、ドウイングトイフ名前テ二十一歳余ノアメリカ市民デアル。一九四三年ニカトリック教ニ歸依シテカラ修道女メアリーマーセデスト呼バレテキル、私ハ東京都杉並區高圓寺四丁

目五五八番地聖母マリヤ傳道修道院ニ住ンデキル。

私ハ最初新教傳道者トシテ一九二九年ニ日本へ來タソシテ一九三五年カラ一九三六年マデノ休暇ヲ除イテ私ハズツト日本ニ住ミ東京内ヤソノ附近テ傳道事業ヲツツケテキマシタ。

一九四一年十二月ノ戰爭勃發當時私ハ東京テ同ジ仕事ヲシテキタ、シカシナガラ警察ヤソノ他ノ日本政府當局ハ一九四二年九月マデ私ノ傳道事業即チ宗教的禮拜式、英語ノ教授、日曜學校等ヲ續ケルコトヲ許シタ、ソノ間私ハ別ニ不快ナ經驗トカ厄介ナ事件ニハ會ハナカツタ。

一九四二年九月私ハ日本東京田園調布ノ一成人向ノ抑留所へ入ル命令ヲウケテ九四三年九月マデ一年間ソコニ滞ツテキタ、ソコニハ七十人ノ男ト二十五人カラ三十人位ノ女ノ被抑留者ガ居テ多クノ者ハ新教舊教ノ傳道者トソノ家族デアツタ、男ト女ハ別々ノ場所ニ入レラレ最初ハ警官ト收容所ノ警備ガ私達ヲ斷エズ監視シテキタ、シカシ監視ヲ行ヒツツモ彼ラハコレガ別ニ日本政府當局ガ被抑留者ガ日本ニ對スル敵對行動ヲスルコトヲ疑ツテキルノデハナク出來ルダケ私達ヲ不快ナ事件カラ守ルタメニナシテキルノダト述ベタ抑留所ニハ米國人、英國人又他ノ諸國國人ガ抑留サレテキタ、私ハ當抑留所テ私達ハ大ヘン親切ニ丁寧ニ扱ハレタトイフコトガ出來ル。私達ハ軍人テナイ警備ニ耐ソハレテ買物ニ行クコトヲ許サレテキタ、警備達ハ私達ガ東京ノ色々ナ店ヤ、色々ノ場所へ

氣持ヨク出入リデキルヨウニ大ヘン懇切ニ又熱心ニ心配シテ<sup>ワレタ</sup>買物ニ出カ  
ケタ時私ハ人々ノ私達ニ對スル態度ヤ動作ニ注意シタガ、私達ハ少シモ不愉快  
ナ出來事ニ會ハマバカリカカヘツテ人々ハ戦争ヤソノ他ノ異常ナ事ノ起ル前ト  
同ジ様子チシテキルヨウニ見エタトイフ事ガ出來ル。全体トシテハ私達ノ食事  
ハ日本人ニ與ヘラレテキルモノト同ジ分量デアリ私達ハ同ジ茶草テ取扱ハレタ  
ノデアル、誰カガ病氣ニナルト適當ナ醫藥手當ガホドコサレテ病人ハ大事ニ看  
病サレタ、嘘ガ<sup>タ</sup>切<sup>リ</sup>從<sup>ヒ</sup>醫<sup>備</sup>ヲ<sup>醫</sup>官<sup>テ</sup>敷<sup>ル</sup>流<sup>ル</sup>儀<sup>ヲ</sup>彼<sup>ラ</sup>ハ<sup>抑</sup>留<sup>者</sup>ニ大ヘン親  
切テ多クノ醫備ガ炭ガ配給ダツタノニモ拘ラズ彼等ノ配給カラ出來ルダケタク  
ヤン儉約シテ冬ノ間私達ガ余計ニ暖房デキルヨウニ私達ニクレタノチ知ツテキ  
ル、私達ハ又コノ抑留所ニキル間ニ赤十字カラノ支給品チ幾ラカ受ケトリソレ  
ハ一九四三年九月マデ續イタ。

日本人當局は、我々に收容所内で宗教的活動を許可してくれました。我々は彌撒・信仰告白は最初は二週間毎に行はれましたが、この制限は後で緩和されました。教會等又恒例の安息日禮拜も行ひました。又日本人來訪者との面會も許されました。一九四三年の九月頃多數の抑留者が本國に還送されましたことから約二週間は東京田園調生のフランススコ派修道院に一時移され、其後は關口の土井大僧正の構内へ移されました。殘留した我々は關口收容所へ移りました。土井僧正の構内へ移された。學校大天主堂研究室、修道院、僧正の寓居より成り、全部抑留者收容所となつておりました。づつと後で、獨逸の抑留者が收容されました。我々は一九四五年五月二十五日迄此收容所に居りました。此處に滞在中、我々の受けた待遇は又上々のものでありました。ここでも前記と同様の行動を許可されました。吾々が東京の此收容所に居る間一ヶ月に一人當り一面の赤十字小包を受けました。又來訪者との面會も買物も許されました。吾々の受けた待遇は思ひ遣りのある、又親切なものであり、米國に居る日本人達も自分達と同様に好遇されてゐるのかと思ひました。

此の關口收容所が一九四五年五月二十五日の聯合國の空襲で焼けましたので、當時聖母病院として居れてゐた東京のフランススコ派の病院へ移りました。此處でも我々は官邊に附まとはれることなく、極く少數の民間の守衛が附きました。

我々は一九四五年八月十五日頃の降伏まで、同地に居りましたが、其後、收容所當局では、何處でも好きな處に行つてもよろしいとのことでしたが、同市の戦災状況や一般の無秩序とに鑑み、前記收容所に居た方がよいのではないかと提示してくれました。我々がちりぢりにならぬように、米軍が進駐まで收容所に残留することを提案しました。全く、我々の受けた待遇は萬事非常に思ひ遣りがあり又支給された食糧は戦争の進展とともに量質共に低下したにも拘らず日本人に許されたものにまさるとまではゆかないが、等しく配給を受けました。

昭和二十二年九月三日

於東京

署名

右は同日同所に於て私の面前にて宣誓し且つ記述致しました。

證人



宣

誓

書

良心ニ從ヒ眞實ヲ述ベ何事チモ黙秘セズ又何事チモ附加セザルコトヲ誓フ

(署名)

メリー、マーシーズ