

ADVICE TO ALL THE PEOPLE OF THE CHINESE REPUBLIC

General MATSUI issued the following statement under the title of 'Advice to all the people of the Chinese Republic,' and thus, gave the Chinese people a sympathetic warning so as to enable them to reflect themselves with their complete reconsideration of the real morality of East Asia.

1. It is a matter of deep regret to the two nations of China and Japan that immediately after the outbreak of North China Incident, the feelings of the both nations began to burst out, and by force of circumstance, it seems that a hundred year crisis is to be brought about in East Asia after the battle lines were finally expanded to a great degree.

At this juncture, for the good of a great number of the Chinese people in and out of government offices, I hope that the Chinese official and people would meditate and observe all the internal and external affairs, with their eyes wide open, and reflect themselves over and over again recalling that principle of morality for East Asia.

Indeed it means the destruction of the international morality and also, the disturbance of the peace in the Orient that such acts as to undervalue Japan's real power under a spell of their self-complacency principle, or to endanger their existence because of their over-readiness for communistic influence, and furthermore, for the sake of executing Peace restoration movement to utilize anti-Japanese and resistance principles for the means of unifying national opinion and to strengthen the political powers by emphasizing most strongly the necessity of advocating the above principles. Even in case their principle,

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'Down with Japan', which they are only too ready to decry, should, by any chance, be realized, I wonder whether they would still consider that the five races of China would be able to lead their happy life by so doing. There is no reason why such a plain reason should not be understood by them. However, it is indeed a fact of great regret to me that the Chinese people in general are placed in such a deplorable situation in which they can not speak out even such matters openly. My sincere hope for your reflection truly lies in this very point. It must be recalled, in my opinion, that Dr. SU Chung-shan, great founder of the Chinese Republic, has always hoped for and endeavored to establish peace in the Orient as well as for the restoration of China.

2. What Japan really hopes for is the coalition between China and Japan, and I am of the firm belief that this is truly the principle which will bring about peace in the Orient. But if the thoughts or feelings of the Chinese Government and people toward Japan should remain just as they are, it would be necessary, to my regret, to uproot all their anti-Japanese and resistance movements, and to eliminate completely the fundamental cause of unhappy events which are prevalent at the present. The sole object of our Army rests on this point. It goes without saying that the Imperial Japanese Army should not be easily mobilized. It is our belief, however, that, if it should rise up in arms once, it is our real intention to annihilate the enemy completely so as to attain the object of its expedition. The aim of the attack of our Army is solely directed toward the Nanking Government and its Army

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which resist Japan, but we have no intention whatever to aim at the people in general for the object of our operation. That is to say, the time has come for the Chinese officials and people who have hitherto been busily engaged in the work of the firm establishment of the Nanking Military Clan Regime to return to their normal state by throwing away their former illusions. Hence, our Army would never hesitate to carry out a great work of constructing Greater Asia hand-in-hand with any country which would try to join us with sincerity for the maintenance of peace in the Orient. If, however, there should be some people who, under a spell of nightmare, would resist us or prevent us from taking actions, we should never be able to refrain from chastising them. I deeply sympathize with the innocent people in general who suffered from disasters of war or exposed themselves to the danger of losing their lives and properties. Furthermore, I hope that you would keep yourselves away from all the battle-fields for the time being instead of being misled by groundless rumors and rest upon perfect reliance for the Imperial Army especially at this juncture.

3. All the farmers who are residing in operation areas are truly to be considered as disregarding the blessings of heaven and earth, for they are not taking advantage of all the grains that are ripe, and that they have all stopped their own works by leaving their safe and peaceful houses at this good harvest time. I greatly regret this fact. Some troops of our Army requisitioned some grains which had been left in farm houses a while ago, but the fact is that there was no one for us to deal with directly, for there were no inhabitants

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left at that time. Under such unavoidable circumstances, everything has been left unsolved until now. For the compensation of the above, our Army would readily be responsible for its payment for them, and we are simply waiting for the advent of such opportunity. As it has already been mentioned above, our Army does not entertain any enmity toward the harmless people. And furthermore, it has been my constant desire to guarantee their safety, and to safeguard their means of livelihood. It is my sincere advice to all the good people in the areas in the rear of battlefields where our Army is garrisoned and that they will speedily return to their respective farms yearning after the lands where the spirits of their ancestors have been resting, and will continue their own works without any anxiety with perfect reliance for the Imperial Japanese Army.

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CERTIFICATE OF SOURCE

I hereby certify that the book hereto attached, written in Japanese by Yokoyama, Kendo, consisting of 204 pages and entitled "Biography of General MATSUI" is a book which was sent by author in 1939 at Tokyo, and which has been thenceforth in my custody.

certified at Tokyo,
on this 3 day of April, 1947

MATSUI, Iwane (seal)

I hereby certify that the above signature and seal were affixed hereto in the presence of the witness.

at the same place,
on the same date

witness : ITO, Riyoshi (seal)

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TRANSLATION CERTIFICATE

I, T. Otsuki, of the Defense Language Branch, hereby certify that the foregoing translation described in the above certificate is, to the best of my knowledge and belief, a correct translation and is as near as possible to the meaning of the original document.

/s/ T. Otsuki

Tokyo, Japan

Date 15 April., 1947

「中華民國人士に告ぐ」

と題して、左の談話を發表して、以て支那民衆が、東亞の道義に還り三省すべきことを戒告した。

一、最近北支事變の勃發と共に、日支間の感情、頓に激發し、勢の赴くところ、遂に戦線を擴大して、正に東亭百年の危局を招來せんとしつつあるは、兩國の爲に寔に遺憾に耐へない。この時に當り、予は中國官民が夙に内外の情勢を靜視大觀し、東瀛の道義に還り、再省三省せんことを廣く朝野の人士に望む次第である。獨善自己に陶醉して、日本の實力を輕視し、或は赤化勢力と苟合して、その存在を危うし更に又、民族復興運動のため、排日、抗日を力説して、國論統一、政權強化の具に供する筈の如きは、正に國際道德の破毀であり、東洋平和の擾亂である。君子が口を開けば、言はんとする「打倒日本」が假りに實現し得たりとしてそれが中國五民族が幸福に生存し得ると思はるゝか、こんな見易い道理をさへ認識し得ない筈はないのであるが、之を口にするを得ない状態に置かれてあるのは、實に嘆はしく思ふ。予が諸子の反省を望むのは、實

に此の點である。曾て民國創立の先哲、孫中山氏が、中國の復興と共に常に東洋の平和を念願努力した事實を想起する必要がある。

三日本が眞に庶幾しある所は日中の提携であつて、之が眞に東洋平和を昭來する大道なりと確信する。然しながら中國斷野の思想、乃至對日感情が現在の如くならんか。遺憾ながらその排日抗日運動を根絶し、今次事變の如き不祥事發生の根因を芟除するの要がある。其の目的は茲に在るに外ならぬ。皇位は容易く動くべきではないが、然しその一度起たんか、徹底的に敵を殲滅し、出師の目的を達成せんとするものが吾人の信條である。其の目標とするところは、南京政府と抗日軍とであつて、一般民衆を作戰の對象とする考は毛頭無い、即ち從來南京軍閥政權の扶植に狂奔し來つた支那官民が、既往の迷夢から覺醒して正常に還るべき機は來たのだ。即ち眞に東洋平和の爲、我に伍せんとする者に對しては、其は相繼へて、喜んで興亞の大業に従ふに吝かでない。然し乍ら若しそれ未だ惡夢に迷ひて我に抵抗し、或は我行動を妨害する者あらば、何等の假籍なく、斷乎之を屠戮するは、已むを得ないところである。

無辜の一般大衆中、直接戦火に遇ひ、或は生命財産の危険に曝されある者に對しては、予は深く同情を表すると共に、暗子が此際、何等流言に惑はざるゝことなく、須らく帝國軍隊に信賴して、暫らく戦塵の圏外に在らんことを希望する。

三作戦地方の農民諸衆は、恰も五穀成熟の收穫期に際會し乍ら、自己安住の地を離れて、生業を休止するが如きは、正に天地の忘澤に燕へざるものであつて、予は深く遺憾に思ふところである。又軍は曩に農家に渡れる穀類を一部徵用したところもあるが、當時、住民不在の爲、直接交渉する相手無く、已むなく今日に及んである。之等徵用品に對する代價は、欣然軍に於て支拂ふべきことを欲し、その機會の來るを待つてある次第である。敵意なき民衆に對しては、軍は何等含むところ無きは、前續述の通りであつて、寧ろ進んでその安全を保障し生業を保護すべきは夙夜予の所念するところである。戰場後方、我軍守備地域の良民は須らく日本軍に信賴し、父祖英靈の眠る郷邑を思慕して、速に農に歸り、安んじてその業に復すべきことを勸告する次第である。

文書ノ出所ニ関スル證明書

本書ニ添付ナル日本語ニテ書カレタル二〇四頁ヨリ成ル横山健堂著松井大將傳ト題スル書籍ハ一九三九年東京ニ於テ著者ヨリ贈與ヲ受ケ爾來自分(本館)ニ於テ蔵置ナル書籍ナルコトヲ證明ス

昭和二十二年四月三日 於

松井石根

石署名捺印ハ自分ノ面前ニ於テ爲サレタルモノナルコトヲ證明ス

同日於同所

立會人 伊藤清