

DEF. DOC. #268

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Excerpt from "Youth and Culture"

by General ARAKI, Sadao

Translation by Defense
Language Branch

It is true that you young men should always be brave and high spirited, but I would like to say out of kindness that you should be careful not to display reckless and personal courage nor to satisfy your own personal enmity, which is very harmful not only to yourselves but to society and the country you live in. Therefore, we earnestly advise you to shun such action and pursue genuine moral courage developed from the cause of justice and humanity. With it you can never be in the wrong and can look at the main issue of things. Then, please bear in mind the difference between the former and the latter.

For instance, if you resort to brutal force on the spur of the moment, driven by your personal feelings and injure others, it does not mean courage. On the other hand, if you can fight as fierce as a tiger in case of emergency, though you are usually gentle as a cat, then you are truly courageous. That is, even if you are looked upon as a coward and despised as such by others at ordinary times, yet you have moral courage if only you can sacrifice yourselves with determined courage in an emergency for what you believe to be the cause of justice and humanity.

EXCERPT FROM "YOUTH AND CULTURE"

by SADAO ARAKI

Then, how to achieve this ideal? Emperor JIMMU's August rescript is written in the NIHON SHOKI (Records of Japan); "we will establish our capital at the centre of RIKUGO (universe), making HAKKO U." The careful reading of this rescript will show the way of us Japanese. HAKKO means the world, and U a house.

Let me explain it more explicitly. In the world as well as in country, each of us should try to secure everlasting welfare of mankind by harmonious intimacy, as if in the same family, not trespassing upon one another, and under a strict order, each holding his own proper position. That is my humble interpretation of the rescript.

page

(to be added between ~~line~~ one and two)

"Knightly Benevolence"

Courtesy is the primary basis of human relationships. Courtesy between sovereign and subject, father and son, elder and younger brothers and sisters, endows human relations with order and a distinction. Otherwise, there can be neither sovereign nor subject, and neither father nor son, and no distinction whatever between elder and younger brothers and sisters.

So a man without propriety is no better than a beast. Even the crow observes filial piety to parents by feeding them in return when the parent birds get old, and the pigeon is said to be so polite to parents as to stay in lower positions than the parents do. The man without propriety may be regarded as an inferior being to birds and beasts.

In the Imperial Rescript granted to soldiers it is desired that "soldiers shall be decorous." Should soldiers lack propriety, they would merely constitute a mob or a gathering of vagabonds; no distinction of rank may be observed whereby no orders shall be obeyed. Thus the military spirit shall be lost.

Then what is propriety? The Imperial Rescript graciously defines it as "to be respectful toward your superiors and considerate toward your subordinates." This is the essence of propriety. That is to say, merely revering superiors is not sufficient. True propriety is displayed only when the superior and the subordinate conduct themselves with due respect and consideration toward each other.

From the old times propriety has been appreciated as a virtue of "Bushido" along with loyalty, courage and faith. One must be wholly sincere toward not only his superiors but also toward his colleagues and subordinates and

DEF. DOC. #268

even toward his enemies. This sincerity in associating with people is propriety. The term "Knightly Benevolence" also means this. In our country a man is not respected, no matter how excellent a tactician he may be in battles, unless he adheres to the principle of "Knightly Benevolence".

The principle of "Knightly Benevolence" is something that the great military leaders of our country have always adhered to. Without exceptions, the warriors, such as UESUGI, Kenshin or KATO, Kiyomasa in older times, and more recently SAIGO, Takamori, who were called great commanders and heroes, strictly adhered to this principle. If one opens the pages of Japanese history of war he will find numerous examples.

The warm courtesy shown by Fleet Admiral ITO, Yusuke to the enemy admiral, Ting Ju-chang is a good example of this. On September 17, 1894 on board the flagship "Matsushima" as the Commander-in-Chief of the Combined Fleet, the Admiral engaged in battle with the North Ocean Fleet of the Chinese Navy in the Yellow Sea. Commanding the main force of the Combined Fleet and the First Diversion Squadron, he smashed the enemy fleet, sinking five warships, causing fire on the "Ting-yuang" and the "Lai-yuang", and putting the other ships out of commission. Although this remarkable victory was, of course, attributable to the august virtue of His Majesty, much credit was due to those brave officers and men who did splendid work under the command of the Admiral.

After suffering this crushing blow, the Chinese Navy staggeringly retreated to Weihaiwei to make a stand. The Admiral who had been acquainted with Ting Ju-chang in the past was deeply impressed with the loyalty of the enemy expressed in his continued brave defense on the small island of

DEF. DOC. #268

Liukung Tao. In January the following year the Admiral wrote a letter to Ting Ju-chang advising him to surrender. Even such a brave man as Ting Ju-chang was said to be moved to tears by the courteous Admiral's letter which expressed his heart-warming feeling. Let us now cite a passage from the letter:

"I had the honor to be on intimate terms with Your Excellency for many years. The change of situations between the Empire of Japan and the Empire of China unfortunately forced us to face each other as enemies in the battle field. This was, however, due to the fact that each of us had duty to serve our respective countries, but the friendship between us remains unchanged as in bygone days. So I would like to venture to state a few words to Your Excellency for your kind consideration. That the military forces of your esteemed country continue to lose and that Weihaiwei is about to fall are entirely the result of many years of corrupt administration. Unless the root of the evil is erased your country will never be saved from inevitable ruin. Why does Your Excellency not wait for a proper time to undertake a great renovation and save your country from the crisis so that you can truly fulfill your duty as a subject? It is not the way for a man of honor to be particular about a trivial matter and not to be able to bear minor disgrace. Hence, with the worldly known chivalry of the Samurai in mind, I sincerely plead with Your Excellency to visit Japan for the time being and do your utmost so that Your Excellency may be of service to your country in the future. I shall greatly appreciate Your Excellency's acceptance of the advice of your faithful friend."

Ting Ju-chang, however, turned down this offer of a surrender. Accordingly, our torpedo boat flotilla made an attack on the night of February 5th and

Following this, our fleet opened fire simultaneously from every ship, aiming or capturing the enemy battleships. Ting Ju-chang then sent his delegation to negotiate for peace with the condition that all the remaining ships and arms be surrendered and that at least his subordinates will be saved. As for himself he committed suicide bravely. Meeting the delegation, Fleet Admiral ITO willingly accepted all the propositions and sent "sake", confections, etc. to Admiral Ting to comfort him for his long struggle. Soon afterwards the Admiral received the news of the suicide of Ting Ju-chang. He immediately ordered the fleet to observe silence and expressed his sincere condolence.

When he heard that Ting Ju-chang's coffin would be sent to Chefoo by a small junk, he released the warship "Mangochi" and allowed them to send the coffin aboard the warship. This was done with his following remark: "Admiral Ting was our enemy but he certainly was a praiseworthy man of loyalty. If he had died in peace time, the deceased would be sent escorted by battleships. He who died for his country is about to be sent instead by a small and humble boat. The Samurai of Japan from respect to his spirit can not allow this to happen."

Furthermore, he expressed his true sentiment of benevolence, adding that: "Should there be any room on board the ship, I have no objection to embarking surrendered officers of the Chinese army and navy provided that while she passes the area under occupation of the Japanese fleet she bear a white flag. We shall never fire on her."

The Chinese officers and soldiers were said to have been deeply impressed by this and tendered their sincere appreciation. Does not this story truly illustrate the characteristics of the Japanese soldier who lives on the

principle of "Knightly Benevolence". Propriety should be observed to this extent.

Live on the Essence of Morality

The time-honored military history of our country plainly reveals how highly propriety and benevolence were esteemed from the standpoint of "Bushido". Being asked of the Yamato spirit I would say it is comparable to the "wild cherry blossoms glowing in the morning sun." I believe the verse well expresses the very spirit.

The aforementioned story of Fleet Admiral ITO and the following tale which has been handed down from the old days illustrate the spirit.

In about 1585 the forces of HOJO, Ujinao and those of SATAKE, Yoshinobu confronted and fought each other at Fujioka in the Province of Shimotsuke. One day a warrior named OKABE, Gondayu, a retainer of the HOJO who had been harrassing the enemy, galloping his horse all over the field, came across a worthy match. While these two jostled with each other on horse back, both of them fell to the ground in a huddle. For a while they wrestled with each other but finally OKABE held his opponent down and was able to decapitate him. On the way back to his own position on horse back, carrying the bloody head under his arm, it occurred to OKABE that he held no banner on the back of his armour. The flags or banners held on the back of warriors were the emblem of prestige, similar to the colors. This means that no matter what distinguished services one may render, or even when one decapitates as many as ten of the enemy, prestige is lost without the banner on the back. OKABE realized that the banner was lost during the fight and decided that it must

recovered by all means. He turned his horse back towards the enemy position.

He looked for the banner in vain at the spot which seemed to be the place where he had fought with his foe. Then urging his horse close to the enemy position, he exclaimed in a loud voice:

"My name is OKABE, Gondayn, a native of Shimousa Province. I dropped my banner while I was grappling with one of you a little while ago, and was returning without noticing it. As the head I won is not inspected by our master yet, it will neither be an achievement on my part nor disgrace on your part. Should any one of you happen to find my banner, kindly give it back to me. In exchange for it I will return this head to you."

In response to this, one soldier came out from the position of SATAKE. He held the very banner OKABE had lost and stepped up to OKABE calmly.

"I was deeply impressed at your admirable attitude in spite of you being our enemy. I will give you back the banner I found as you wish. I will take the head of my comrade."

Stretching his hand, he delivered the banner to OKABE. OKABE was much delighted at this, thanked him cordially, and handed the head over to him.

"I am very much obliged to you. I would like to be informed of your name!"

"KAWANAKA, Mihosiji, a retainer of SATAKE."

"KAWANAKA, would you kindly place the banner on my back?"

So saying OKABE turned his back to the enemy.

"Certainly," replied KAWANAKA, putting the banner carefully on OKABE's back. Then both warriors nodded to each other with a smile and parted for their respective positions. The enemy who witnessed this were said to be greatly

moved at the scene.

Doesn't the foregoing typify the graceful feelings which might be called the knighthood of ancient warriors? Such men should be called the real Japanese warriors. Our "Bushido", the way of warriors, does not permit needless killing, injuring innocent people, torturing women and children in a war as witnessed in the war history of Europe. In our country, therefore, no one can be esteemed as a great commander simply because of his bravery. How skilled he may be in annihilating the enemy, he is not called a great general.

The highest virtues in the Japanese "Bushido" are humanity and righteousness. It is a sense of human love which transcends a man's idea of friend or foe, and it is an unmistakable sense of righteousness which overcomes falsehood to bring out the truth. That is why the benevolent general is respected in Japan more than the general with courage or strength or wisdom. And that is the reason why the phrases such as "the samurai must aid one another" or "Knightly Benevolence" came into existence. Moreover, the need of humanity and righteousness is as great at present as in the old days. Such sense is not only essential in time of war but also in our daily conduct in peace time.

The idea that "nobody matters except myself" was never a part of our national spirit. The thought that to prefer to be prosperous even if prosperity is gained through illegal and unjust means has never been tolerated by our traditional spirit. These are the tendencies of thinking that come from the materialism. They are indeed evil ideas that originate from utilitarianism and individualism.

We should never be influenced by these ideas. How can one enjoy the

DEF. DOC. #268

happiness of human life if he prospers at the cost of the misfortune of others? How much merit is there to be prosperous by means of an immoral way? When one is obsessed by these ideas he is apt to disgrace his name and family and harm society. As a matter of fact, this utilitarian thought seems to be deeply rooted in the minds of our people. It is indeed a deplorable phenomenon.

C E R T I F I C A T E

(Form No. 6)

Statement of Source and Authenticity.

On this 20th day of January, 1947.

At Izumi, Komae-mura, Kitatama-Gun,
Tokyo-to.

Deponent; (signed) ARAKI, Kinko (seal)

I, ARAKI, Kinko, hereby certify that the book hereto attached, written by ARAKI, Sadao in Japanese, consisting of 44 pages, and entitled "Youth and Culture" was purchased by me in Tokyo in 1937 and has been in my possession ever since.

I, HASUOKA, Takaaki, hereby certify that the above statement was sworn by the Deponent, who affixed her signature and seal thereto in the presence of this witness.

On the same date,
At the same place.

Witness: (signed) HASUOKA, Takaaki (seal)

Associate Defense Counsel, I.M.T.F.E.

TRANSLATION CERTIFICATE

I, William E. Clarke, 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/ William E. Clarke

Tokyo, Japan

Date 23 Jan. 1947

(Excerpts from "Youth and Culture")

not used

陸軍大將 荒木貞夫述、青年と修養

青年の意氣

老練心まで注意したいことは、徒らなる私憤や私勇を戒めていたゞきたいことである。われわれの青年に期待するものは、断じて私憤や私勇ではなくて、實に公勇である。大局を通観して誤らざるところの、大義に立脚せる勇氣である。私憤や私勇は、國家にとつて、百害あつて一利ない。身を亡ぼし社會を害し、つひには國家の損失を招くの因をつくるものは私憤である。この公勇と私勇との區別を嚴に戒めなければならぬ。

一時の私憤に纏られて、みだりに腕力を揮ひ、或は他を傷つけるが如きは眞の勇氣ではない。平素は猫の如く、しかして事に當つては虎の如く、日常は怯者と云はれてもよい、意氣地なしと罵られてもいゝ、ただし一旦緩急あれば、おめず断せず断呼として所信に進退する、これが眞の勇者である。

武士の禮

禮は、人倫の大本である。君臣父子兄弟姉妹の間にも、禮儀があるからこそ、はじめて順序區別がついてゐるのであつて、もしこの間に禮儀といふものがなかつたならば、君もなければ臣もない、父もなければ子もない、また兄だか弟だか、姉だか妹だかわけがわからなくなつてしまふ。

故に、人にして禮儀をければ、禽獸に等しいのである。禽獸の中でも、鳥に反哺の孝、鳩に三枝の禮があると言ひ傳へられてゐる所を見ると、禮のないものはむしろ禽獸にも劣るとも云ひ得るであらう。

軍人に賜はつた勅諭にも「軍人は禮儀を正しくすべし」と仰せられてゐるもし軍人に禮儀がなかつたならば、それこそ烏合の衆、無頼漢の寄り集まりで、上下の區別もつかず、従つて命令は行けられず、軍隊の精神は全く頹れてしまふ。

では、禮儀とはいかなるものか。按くも勅諭は禮儀について「上を敬ひ下を慈しみ」と仰せられてゐる。上敬下慈相俟つて、はじめて完全なる禮儀といふことが出来る。

古來、わが國の武士道は、忠節、武勇、信義等と並べて、禮儀をも道德の一として尙んで來た。上の人のみならず、同等の人に對しても、下の人に對しても、或は敵に對してすら、誠心誠意を以て接しなければならぬ、この誠意を以て人に接することが禮儀である。所謂「武士の情」なる言葉も、これを指したものに外たらない。わが國において、いくら戦争が上手でも、戦術に秀でてゐても、この「武士の情」のないものは、人から尊敬されない。實に「武士の情」は、わが國の名將の一大特質なのである。古くは上杉謙信

といひ、加藤清正といひ、近くは四郷用洲といひ、世に名將と呼ばれ、英傑と稱せられてゐる武人達は、例外なく皆この性質を完全に備へてゐる。試みに、日本の戦史を繰くならば、その例はいくらでもゐる。

日清戦争當時、伊東祐亨元師が、敵將丁汝昌に對して示された厚い禮儀の如きもその一例である。

元師は、明治廿七年九月十七日、聯合艦隊司令長官として、旗艦松島に乗り込まれ、本隊及び第一遊撃隊を引さつれて、清國の北洋艦隊と黃海に戦ひ大いにこれを打ち破られた。即ち、敵の艦隊五隻を打ち沈め、定遠、來遠の二隻に火災を起させ、その他のものも、修理を加へねば再び戦ふことが出来なほほどにたゞまつけたのであつた。これもとより陛下の御被感によることは勿論ながら、元師以下の猛將勇卒の働きも、目覺しいものがあつた。

これで大打撃を蒙つた清國海軍は、弱りに弱つて、威海衛に立籠つてしまつた。すると伊東元師は、かねてより敵の大將丁汝昌とは知り合ひの間柄であつたが、小さな劉公島にとちこもつて、よく防戦につとめてゐる敵の忠義に感心され、翌廿八年一月、丁汝昌に手紙を書いて降伏をすゝめた。しかもその情誼に溢れ、禮儀に厚い元師の血涙に充ちた手紙には、さすがの丁汝昌も泣いて感激したといふ。

今その手紙を抜録して見よう。

侯と閣下と多年相親し、日清兩帝國臺局の變遷は、不幸にも兩人をして障頭相見るの已むを得ざるに至らしめたり。然れども、是れ共に國家に報ゆる所以の義務にして、友愛の情、毫も昔日に異ることなし。故に敢て一言を陳し以て尊慮を煩はさんと欲す。夫れ貴國軍の連敗して、威海衛の陥落も亦旦夕に迫りたるは、全く積年の餘弊に出でたるものにして、その弊源を洗滌するにあらざれば、貴國は早晚必らず滅亡を免れず、閣下何ぞ時を俟つて一大革新を行ひ、邦家の危急を救ひ、以て臣民の本分を盡さざる。徒らに細節に拘はり、區々たる小辱を忍ぶ能はざるは大丈夫の取らざるところなり。因て侯、宇内に隠れなき日本武士の驍心に響ひ、暫らく閣下の我が邦に遊ひ、以て他日貴國のため眞に勤勞せられんことを願ふや切なり。閣下それ友人の誠實なる一言を聽納せよ。

だが、丁汝昌は降伏を肯んじなかつた。そこで、二月五日のわが水雷艇の夜襲となり、つゞいて諸軍艦も一斉に攻め立てたので、敵の軍艦は或は擧沈され或は捕獲され、つひに潰滅してしまつた。こゝにおいて丁汝昌は、軍使をよこして降伏を申込み、残りの軍艦軍器は残らず差出すを以て部下の生命だけは救助して欲しいと申出た。そして自らは潔く自決して果てたのであつた。

軍使に接した伊東元帥は、快くその申出でを容れ、酒や菓子などを軍使に

ことづけて丁提督に陥り、長い間の苦戦を厚くねぎらはれたのであつたが、後間もなく、丁汝昌の自殺を耳にするや、特に艦隊にいひつけて、鳴物を止めさせ、深甚なる弔意を表されたのであつた。

そして、やかて、丁汝昌の柩を小さな船に乗せて芝罘に送りとゞけると聞
き、

「丁提督は敵ながらも、あつばれ忠義の士である。もし平時であつたなら軍艦で護送せられるであらうものを、凶難に殉じた今は却つて小さな粗末な船に送られて行く。日本武士たるもの、これを黙視してゐては故人の忠魂に對して相済まぬ」

と云つて、康濟號といふ軍艦を取りないで、これに丁提督の柩を乗せることを許した。そして、その上、

「もし亦その様に餘裕があれば、降参した清國陸海軍の將校達なども乗せても差支へない。たゞ日本の艦隊の占領してゐるところを通る間は白旗を掲げれば、決して砲撃を加へはいたさぬ」

と、仁慈の真情を披瀝されたのであつた。これには、敵の將兵もいたく感
激し、厚くお禮を云つたといふことである。

「武士の情」に生きる日本武士の面目が、まことに麗如としてゐるではないか。禮儀も、こゝまで行かなければ駄だ。

精神に生きよ

古來のわが國の戦史は、わが武士道なるものが、いかに禮節を重んじ、仁愛を尙んだかを明かに示してゐる。

「敷島の大和心を人間は、朝日に匂ふ山櫻ばな」

この歌が、よくその精神をあらはしてゐると思ふ。

近くは、只今擧げた伊東元師の話、また古くはこんな話も傳はつてゐる。天正十三年の頃、北條氏直の軍と、佐竹義宜の軍が、下野國藤岡といふところで對陣した。

その日、北條家の家來で、岡部權太夫といふ武士は、馬を縦横に走らせながら、散々に敵を惱ましてゐたが、その中、屈強の好敵手と出合ひ、互ひに馬上で揉み合ふ中、組み合つたまゝ、二人とも落馬してしまつた。そして、しばらくの間は、上にたり下にたり二人とも懸命に戦つてゐたが、やがて岡部權太夫は、やうやうに敵を組み伏せ、その首を掻き落すことが出来た。

そして、その生血の滴る首を抱へて、馬に乗り、靜かに自陣に歸つて來る途中、ふと氣がついて見ると、背上に益しおいた指物がない。武士の背に指した旗指物は、いけと軍旗の如きもので、名譽の標章である。従つて、いくら殊勳を樹て、見たところで、敵の首を十個掻いて來たところで、この指物を失つたとあつては、武士たるものゝ面目にかゝはる。さつき組討ちをした

時に失つたものに違ひない。これは、どうあつても取り戻して來なくてはならぬ、と決心して、再び岡部は馬を返して敵陣近くに戻つて行つた。

そして、しきりと、さつきの奮戦の跡と覺しきあたりを探して見たが見當らぬ。そこで彼は、やをら敵陣間近くに駒を進め、大音聲を發して、

「われは、下總國の住人、岡部權太夫といふものである。さきほどの組討ちに、指物を取り落し、それを氣付かずに途中まで歸つて行つた。しかし、さきに掻き取つた首は、まだわが大村の實驗には入れてないから、わが手柄にもなつてゐなければ、敵の恥辱にもなつてゐない。もし、わが指物を拾つたものがあるなら、返していたゞきたい。その代り、拙者の取つたこの首はそちらに御返上甲さう」と、どなつた。

すると、すぐに佐竹の陣中から一人の武士が飛び出して來た。見ると、手には岡部の指物を持つてゐる。そして、靜かに岡部の傍に近づいて、

「敵ながら、いかにも殊勝の心ばせ、はとほと感じ入つた。ついては、お望みに任せて、拙者の拾つたこの指物はお返し甲さう。その代り、わが鼠友の首はこちらに渡して貰ひたい」

と云つて、つと手を差し伸べて、指物を岡部に渡せば、岡部はよろこんで厚く禮を云ひながら、これを受取り、さきを取つた首を渡した。

「まことに千萬忝けな。ついては貴殿のお名前が承知致したい」

「佐竹の家中で河中喜平次と申す」

すると岡部は、

「河中殿と申さるゝか。では河中殿、とても御芳志に、この指物をわが背に差して下さらぬか」

と云ひながら、敵の方に背を向けると、

「おやすい御用」

とばかり、河中は丁寧に岡部の背に指物を差してやつた。そして互ひに莞爾と笑ひ合ひ、目禮して東西にわかれた。敵味方とも、この様を見て、皆深く感じ合つたといふ。

武士氣質とでもいけうか、昔の武士の役に床しき心情が、よくうかゞはれるではないか。かくてこそ日本の武士といふことが出来るであらう。かの西歐の戦史によく見るが如く、いたずらに殺戮を事とし、無辜の民を傷づけ、罪なき女子供にまで害を及ぼすやうな取争のやり方は、わが武士道にはない。故に、わが國においては、單に強いからと云つて、名將とは呼ばれない。單に敵を皆殺しにするのが得意だからと云つて、これを偉大なる武將とは云はない。

日本の武士道において、もつとも尊ぶものは、仁であり、義である。敵味方の意識を超越したる廣く深い人間愛であり、邪を破り正を顯はす昭乎たる正義である。これ、わが國において、勇將よりも、猛將よりも、智將よりも、仁將が尊敬される所以である。また「武士は相見互ひ」「武士の情」なる言葉の生れた所以でもある。しかも、仁と義の大切なるは、昔も今も、變りがないのである。また單に戦争において、肝要なばかりではなく、われわれが普通世に處して行く上においても、先づ心掛けねばならないものである。「自分さへよければ他人はどうでもよい」といふ思想は、わが國の民族精神には斷じて無い筈である。また「たとへ少し位不正でも不義でも榮えた方が勝だ」とするやうな思想も、わが國の傳統精神には斷じて流れてゐない筈である。これらは、いづれも唯物的な思想から生じた考へ方である。功利主義と個人主義から發したところの忌むべき思想である。

われ等は、決してかゝる思想に影響されてはならぬ。他人を不幸に沈ませて自分ばかりよくなつたところで、どこに人生の幸福があらう。不義にして榮えたところで、それに幾許の價值があらう。かゝる悪思想に捉はれるからこそ、名を汚し、家を傷つけ、社會に毒を流すやうなことになるのである。しかも、この功利的思想は、まだ根強くわが國民の心情に喰ひ入つてゐるやうである。憂ふべき現象といはねばならない。

文書ノ出所ニ關スル證明書

本書ニ添付セル日本語ニテ書カレタル四四頁ヨリ成ル荒木貞夫述、青年と
修養ト題スル書籍ハ一九三七年東京ニ於テ購入シ爾來自分ニ於テ藏置セル
書籍ナルコトヲ證明ス

昭和二十二年一月二十日 於

東京都北多摩郡泊江村和泉

荒木 錦 子

右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

極東國際軍事裁判所

副辯護人 連 岡 高 明

not used

Def. Doc# 268 (Addition)

辯護側文書第二六八號

正 誤 表

追加、故一頁「青年の意氣」の前に追加

「青年と修養」

8 頁

然らばこの理想を達成するためには、いかにすればよろしいかといふと
 日本書紀に「六合を兼ねて都を開き、八紘を拵ひて宇と爲む」と仰せら
 れてゐる。これは長くも神武天皇の言である。
 この言を拜誦すれば、われわれ日本人の進むべき道は自ら明らかであら
 う。即ち、八紘といふことは世界を意味し、宇とは家の意である。
 つまりわかりやすく申すならば、國內に於ても、又は世界においても、
 あたかも一軒の家の中のやうにお互ひに侵すことなく、
 仲よく、親密に手をつなぎ合つて、整然たる秩序の下に、各々其の處を
 得て人類永遠の福祉を確保せねばならぬ。
 このやうな意と私は拜察する。

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