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Satomi Nippon Bunkagaku Kenkyusho

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Head 所長	Kishio Satomi	28.4.14 Taisho to present	The Satomi Position	Tokyo Musashinomachi. Sekimae, Higuchi 1268	This institution is not Company nor Asseiateer.
Editor	Eiji Okamoto	Jan 7. Showa to	Nippon Tekko Rengs	Osaka Kitatu Murekoveoho I.	
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Do	Sueyoshi Nakayasu	1.9.16. Showa to 9.3.18. Showa	Gyosei School.	Tokyo Setagayaku Soshigaya 2 chome 1224	

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Do	Sueyoshi Nakaura	1. 9. 16 Showa to 9. 3. 18 Showa	Gyosei School.	Tokyo Setagaya Sobigaya 2chome 1224.	

SATOMI NIHON BUNKAGAKU K[illegible] Kyukyo

Affidavit

In defense of

SATOMI NIHON BUNKAGAKU KENKYUJO (Satomi's Office of Study in Japanese Cultural Science) and KISHIO SATOMI

I Periodical published by the KENKYUJO - "KENKYUKAIJU ZASSHI", issued monthly in number averaging 500, for distribution among friends and others, who expressed personal interest in the Kenkyujo's study and subscribed to the periodical. The paper has never been advertised or sold to the public at a store or a stall.

II Satomi Nihon Bunkagaku Kenkyujo is not an organization - Its predecessor of the same name, established in 1925, was a regular Institute, having in its organization a number of officers and staff members. This, however, was completely reorganized in 1931, and was turned into what it is now, that is, nothing more than Satomi's private office or a study. A separate Department of publications which formed part of the original Institute was dissolved at the time of the reorganization, and as it prevails now, one of Dr. Satomi's understudy meets the legal requirement by acting as Editor and Publisher of the above mentioned periodical. It is respectfully submitted, therefore, that the present Kenkyujo is not an organization.

III That Satomi Nihon Bunkagaku Kenkyujo and Kishio Satomi - Dr. Kishio Satomi and his Kenkyujo are not UYOKU (right-wingers). On the contrary, they oppose UYOKU very strongly, and have consistently worked to combat that brand of KOKUTAI-doctrine which was promoted by numerous UYOKU bodies and all-powerful KANGUN (Bureaucrats), which in the eyes of Satomi and his Kenkyujo was too self-righteous, too exclusionistic and too mystic to be true or scientific. Satomi of necessity employs the same terminologies as the UYOKUs do, such as KOKUTAI, KODO, and KOKKO-ICHIU, but he does so in his own fashion, imparting upon each one of them its correct conception or implication, which more often than not differs violently from the image given by the UYOKU.

It was in the year of 1927 that he formulated KOKUSAI KAGAKU, or the

science of KOKUTAI, and took a definite stand to oppose those who advocated dictatorship, class-rule, militarism, expansionism, etc., "in the name of KOKUTAI". Needless to say that he was rewarded for it, as was only to be expected, with many a privation and even with persecutions. Satomi really is in a class by himself among the Japanese scholars of KOKUTAI theory, and is in no sense to be mixed with UYOKU.

That he said at the time of the Japanese surrender is typical of his stand. By way of rebuking certain educationists who were suggesting at that time that the time to advocate openly the KOKUTAI-theory had run out, and that they had no choice but to go underground, he said that they had "better stop preaching that variety of KOKUTAI-theory which can not be shouted in front of the DAIICHI Building". Satomi's latest book "KAGAKUTEKI KOKUTAIRON" (Scientific theory of KOKUTAI) which came out of the press on July 20, 1947, passed the censorship without a single alteration or deletion, excepting that mere two words used to amplify explanation of one of the illustrations used in the book were stricken out by the censor. And it might further be added that the theory propounded in this book is exactly the same as that he had consistently advocated since the pre-war time.

IV Factual proof - Best possible effort will be made later in this Affidavit to explain why the charge of Nationalism or militarism that has now been made by the Committee against some of the articles published by the Kaikyuje should really not have been made, and should therefore be withdrawn. It is to be feared however that such an attempt at explanation or interpretation of the true meaning of the articles may not prove conclusive, as are the case very frequently with argumentations. It is respectfully pointed out therefore notice should be taken of the fact that Satomi's KOKUTAI-theory differs greatly and often runs counter to the ordinary run of KOKUTAI-theory, which latter in Satomi's estimation is more doctrinaire than theoretical, and that one can understand him truly only if he goes to the trouble of getting deeply into his theory and of measuring him up with his own yard-stick, rather than by running over his articles hurriedly and judging him

by means of more vulgar usage of the terms, which he uses in common with the UYOKUS, but with much more profound meaning than usual. Proof is not wanting that he was more or less correctly understood by the public at large, and by nationalists and militarists, his foes, in particular, some instances of which will be cited herein below.

"China Incident" from his standpoint was not compatible with the ideals of Japanese KOKUTAI. Finding it not practical, however, to point it out so bluntly, he condescended to using the then popular phraseology such as "Sacred War", "New order of East Asia", etc., but tried the hardest to make his countrymen see the agressive nature of the war and its unsustainability, and to restrain the Government from pursuing the mistaken policy, devising every conceivable means of insinuations and suggestions.

He did not see fit, however, to remain so reticent when he saw a popular clamour was started to demand a war with England and America, and it was in a book he wrote in February, 1940, entitled "Nihon Ichio" that he denounced the war-mongers as "those who do not understand what is Kokutai of Japan", and stated point blank that "the Americans will be the first ones to understand us, if we convince them what we want really is justice." Jingoes and fanatics were not slow to feel the thorn thrust in their sides, and started at once on a series of vehement attack on Katoki and his Kenkyujo, condemning them as Chieftain of Kokutai revolution, obstructionist of China Incident, and American fifth-columnist. Facts show that Katoki has never been considered by the Japanese nationalists as their ally, but as consistently been denounced as their arch fiend, quite contrary to the verdict now returned by the committee. It is not maintained that all the articles published in the fervor of the war are entirely impeccable, but it is an honest belief of Katoki that the background or the thoughts underlying all those articles are free from blemish, and can eloquently be defended by the record of vociferous denunciations that were made of him by numerous Uyoku advocates and bodies, more prominent instances of which are cited below.

A. Satomi was denounced as one who placed obstruction in the path of successful pursuance of China Incident, by (1) Hiroyasu Tadokoro in his book entitled "He who obstructs the solution of China Incident", published February 27, 1941, by Seikatsu Kagaku Kenkyujo. (See pages 17, 19, 25, 37, etc.). (2) Gyoichi Taniguchi in his articles appearing in more than a dozen instalments in the daily "Nichinichi Shimpo", in November, 1942, under the caption of "Appraisal of Satomi's anti-royalty and anti-KOKUTAI thoughts." In an article of November 16, Taniguchi avers accusingly that "even China Incident became war without reason if one is to believe Satomi".

B. Instances wherein Satomi was labeled as BUGUN (Military-debasing), HANGUN (anti-military), and American fifth-column, after the outbreak of the war of the Pacific are innumerable. Perusal of the articles listed below is respectfully solicited, as they are fair examples of the bombardment that greeted Satomi all through the war years.

(1) "Satomi Takes un-Japanese Stand", an article that appeared on the front page of the daily paper "Kodo Nippo", dated October 25, 1942.

(2) "Exterminate those BUGUN HANGUNG thoughts", Kodo Nippo, December 11, 1942.

(3) "We Demand that Education Minister Hashida Take a Decisive Step", same publication, December 13, 1942.

(4) "Watch Hichio Satomi, the American Fifth-Columnist", same paper, December 17, 1942.

(5) "Destruction of Kokutai-Doctrine Means Home-like Demoralization", same paper, December 22, 1942.

(6) "Arrest Hichio Satomi, American Fifth-Column", same paper, December 26, 1942.

(7) "We Declare with Full Confidence that Satomi is a Fifth-Column", same paper, January 22, 1943.

(8) "Jewish Fifth-Column merely American-British Fifth-Column", February 5, 1943.

(All these articles were flashed over the front page of the Jingo daily. Other articles of the same tenor are omitted from citation.)

3. Whole company of UYEHIs concentrated their attack on Satomi condemning his theory as being KOKUTAI-changing and ill-intentioned. Instances: (1) "Kodo Nippo" published hundreds of articles, coming out of the pens of tens of writers, during the three years, 1941-43, the common theme of which was the attack on Satomi and his anti-nationalistic thoughts.

(2) "Heimin Shimpo", another reactionary daily paper, similarly assaulted in scores of articles Satomi's theory with a charge of anti-Royalty and anti-Kokutai.

(3) "Keon Jiho", another imperialistic periodical, joined in the incrimination of Satomi with several articles published in 1942 and 1943.

(4) "Nihon Shimbo", in November 1942, issued a "Special Number to Denounce Satomi", under the editorship of the paper's Chief Editor Ekmo Kato, and filled the whole issue with seven articles captioned "Fifth Column thinker Hisao Satomi" and the like. The December 1942 issue of the same periodical was "Special Number, No.2, in denunciation of Satomi".

(5) It is almost impossible to complete the list of the magazines and papers that joined force with the above in assaulting Satomi, but a few more may be given. They are "Gomi Hiho", "Kyogiku Shimbun", and "Chugai Nippo".

P. Organized movement was not absent, made up of 125 UYEHI individuals and 54 UYEHI bodies, to condemn Satomi. One hundred and thirteen leaders of UYEHI and fifty four bodies of the same thought got together in 1942 to set up an office in Yurakucho Building with a sign "Office of Satomi Matter", and sent out deputies to the Cabinet, Home Affairs Ministry, Justice Department, Education

Department, Public Prosecutors Office, Imperial Diet, Ritsumeikan University and so on, sent in to these offices what they called KENPAKUSHO and SHINGENSHO (both may be translated as Memorial, Pleadings, Suggestion or Advice); published a pamphlet entitled "Kishio Satomi's Theorem that disgraces KOKUTAI", distributing them not only to the above mentioned public offices but also to the public; and worked assiduously to expell Satomi from the thinking circle of Japan. More violent of the nationalist bodies such as Kokuryukai even went so far as to send some of their BOSHI (bully) to Satomi's Kenkyujo and threaten him with bodily harm---without, however, having any effect on Satomi. Names of the members of this reactionary group, individual and organizational, are listed below.

Individual: Takeji Ayakawa, Bin Abao, Hiroshi Ikeda, Kisaburo Ariu, Jujiro Omikuma, Kenzan Oyamada, Junichiro Kobayashi, Noriaki Shimazaki, Chiaki Shirato, Denpu Takano, Munehide Tanabe, Imajiro Terada, Yoshiki Nakamato, Fumihori Nishimura, Hiromichi Nojiri, Joshi Mitake, Sakichi Mitsui, Saburo Minagawa, Kyoki Mineda, Takudo Yamata, Shigemichi Yanagimachi, Masuzo Yoshida, Genko Aono, Soko Ueda, Masao Ishii, Yasaburo Itakura, Yasutaka Ichige, Rikuho Ito, Yuzan Iimura, Matsuo Uchida, Masahiro Umemo, Takeo Urabe, Tetsuji Eto, Iwao Nozaki, Shoshiro Obara, Inzo Kato, Norihiro Kariya, Shinichiro Kawahara, Ikko Kotojima, Mitsuo Kinoshita, Shingo Kuwashima, Kohno Kodama, Iwao Saito, Kanzo Sasamoto, Hitoshi Sano, Masashi Sano, Masuzo Sakashd, Hideo Shimozuma, Matsutsune Jinba, Kosaburo Jinbo, Kanae Sugiura, Masahichi Sugimoto, Zenichi Suzuki, Isamu Suzuki, Katsuyuki Suriyato, Ranjo Seo, Kenjiro Takahashi, Toshio Takahashi, Senichi Takahara, Kazuyoshi Takeuchi, Kazuto Chirita, Tokusaburo Chiba, Osamu Tsuchiya, Naraji Tsutsumi, Saito Tsumura, Kyuichi Tsuruoo, Shichisei Nakano, Ikuo Nagatoma, Keiichi Nagano, Goro Hino, Tei Hosaka, Seiji Harada, Hideo Higuchi, Genzo Fukazawa, Tomohiro Endo, Yoshiro Fukuda, Shingo Fujihisa, Toshishige Fuseo, Tatsuaga Hoshino, Kaiso Honda, Kazuyoshi Matsuzawa,

Isao Hasegawa, Sushu Hirata, Goro Moriyama, Son Morooka, Takihiro Yamashita, Ihei Yamamoto, Tadashi Tokunaga, Yoshiharu Murakami, Hiromori Nakamura, Seiichi Soeno, Shunichi Maeda, Tomoburo Sato, Shuhei Kawai, Mitsuo Hinoshita, Sumio Okada, Eiji Yoshimi, Tomosaku Takeuchi, Kojiro Odera, Naini Sugawara, Takao Inoue, Sayohiko Hasegawa, Tayoji Suzuki, Mitsuo Sugiura, Hatsui Sugano, Ichiro Miura, Sagaki Nakano, Takeo Urata, Hokuo Daido, Hinroku Akiyama, Muneimaru Takahashi, Soken Fukuda, Shintaro Aoyama.

Organization: Kokoku Gakuto Kumiaikai, Dainihon Kodokai, Yuigiyu Kumiai, Teikoku Shimposha, Nihon Shiso Kenkyukai, Kokoku Undo Kumiai, Kokusui Domei, Ishin Koronsha, Daiwajin Yokusantaisei Kakuritsu Kumiai, Dainihon Kua Domei, Kokufu Kai, Kaitem Jihosha, Dainihon Bocho Kumiai, Jishishin Dojo, Nihon Shinko Kyokai, Kodosha, Kokuryukai, Kimmo Hoshi Kensho Kai, Jishishin Juku, Kokoku Shonenki Kokutai, Himmho Kurabu, Shinjiki Juku, Seisei Juku, Komeikai, Kokutai Yogo Hengokai, Sojin Kurabu, Kodo Kaisai Kenkyujo, Senji Taisei Kyoka Kumiai, Saisei Ichi Yokusan Kyokai, Tan Kyokai, Keiset-so, Shinto Tushi Hengokai, Dainihon Kyokai, Daito Seinen Domei, Dainihon Juku, Sumera Bunkasha, Dainihon Kinrokai, Daidhon Keshinkai, Nihon Kyogakukai, Taigikai, Denkosha, Sanshinsa, Kenkio Nihon Gakukai, Ishin Undosha, Kenia Kyodokai, Kodo Yokusan Seinen Dojo, Kodo Nippoosha, Kon Kyodotai, Kenkoden, Kodo Yokusan Seinen Kumiai, Tenkan Dokai Kaseikai, Genri Nipponsha, Yamato Juku, Tensho Gidan.

Reference: Kodo Nippo, January 25, 1943, which devoted full four pages to printing the complete text of KENKAIDOKO, or memorial.]

E. Debate in the Diet and Action taken by the Government.

1. House of Peers. - In the Eighty First session of the Diet, Baron Kumazawa Ide, a member of the House of Peers, put several questions, on February 5, 1943, to the Prime Minister, Home Minister and Minister of Education, and demanded them to suppress the issuance of Satomi's books, which "belong to the

Materialistic Dialectics", and are "the most detestable, lamentable, and dangerous literatures." He declared further that "the whole library should be suppressed from further issue. It is to be regretted that the treatment given them so far has been too lenient", adding that "Opinion expressed by me at this time is shared by many others than myself". Michio Tsuzuki, Home Minister, who responded said in part "I have been well informed of the cases of disapproval made of the works of Satomi that Baron Ida has just pointed out to us", and Shigeo Miyoshi, Chief of Police Affairs Bureau (Keibo Kyokucho) explained that "the books contain some statements which are questionable, but that does not at all mean that they have the approval of the authorities", and that "we have at this moment the whole contents of the works of Michio Satomi, which counts or exceeds 60 volumes, under very close scruting with a view to finding out the real trend of thought of the author, and it is hoped that some conclusion will be reached without much further delay". (See: Minutes of Eighty First Session of the Imperial Diet, House of Peers, Number 5.)

2. Home Ministry. - Home Ministry Order of April 6, 1943 suppressed issuance of major parts of Satomi's works published during the preceding twenty years. However, this did not quite satisfy the UYOKU, and they brought strong pressure to bear upon the Ministry of Education to have them deprive Satomi of his Doctor's degree, which was conferred on him in approval of his work, "A Study of Law of Kokutai in Japanese Constitution", which displeased UYOKU in no small measure. This evidently was too much of a demand on the Ministry of Education to be met readily by them, as such an action would have made mought of the Ministry's academic authority. They compromised therefore with a few demm alterations ordered by the Home Ministry to be made in the future editions of the work in question.

3. Ministry of Education. - No sooner did Hideki Tojo take the office of Education Minister in addition to his premiership on April 21, 1943, than he decided to purge Satomi of the chair of professorship at the Hitotsubashi University.

He called the President of the University to Tokyo, by a letter that reached Kyoto on April 26, and told him that it would be political wisdom that Satomi resigned from the faculty of the University. Neither the University nor Satomi was willing to accede to this, and it was only when the matter was forced that Satomi was suspended from the pedagogic duty for the period of one year.

4. Justice Department. - Tokyo District Court summoned Satomi for investigation under CHIAN-IJI-HO (public Security Act) as well as publications Act, and as a FUKEIZAI (lesemajeste) suspect; interrogated him more than a dozen times during the period from December, 1942 to July, 1943, and public prosecutor Yamamoto decided on July 9, 1943, that "the case is dropped in consideration of the administrative measure already taken by the Home Ministry, and the fact that he is no longer active as a professor at the Ritsumeikan University".

The fact that the whole world of UYOKU and their protege went to all these troubles to persecute Satomi, a mere scholar of comparative solitude, irrefutably proves that his ideas are antithesis of that held by UYOKU and FAKKO, in spite of the fact that he uses such common terminologies as KOKUTAI, KODO, HAKKO-ICHIU, Sacred War, New Order, etc.

In designating a certain number of articles published by Satomi Nihon Bunka Kenkyujo as being subject to purge, the Committee has not named either the portion of such article that is held as objectionable or the point of the rule that has been violated; and such an omission is to be deeply regretted in view of the serious effect that the purge will have not only on the interested party but also to the general public. It is rather difficult in the circumstances to hope to clear the charges infallibly, but the best possible attempt will be made in the following paragraphs.

V Defense of the Articles.

(1) "KOKUTAI-Thoughts in the Latter Middle Age" by Kimio Satomi, November, 1937. This is a historical survey of the thoughts on KOKUTAI prevailing in the

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latter part of the Middle Age, that appeared in several installments in the Kenkyujo's periodical, and as such contains no agreement that might fall within the scope of the investigation. It will be noted further that the article differs very little in its manner of treating the historical facts from Section Two (KOKUTAI-theory in the Middle Age) of Chapter One (Historical Conspectus of KOKUTAI-theory), which forms part of "Nagakuteki Kokutairon" recently published by the same author and passed by the SCAP censorship.

(2) "A Study in Article Three of the Imperial Constitution" by Kishio Satomi, January 1938. This also appeared serially in the periodical. It is hard to fathom just what point of scrutiny the article is held to transgress. Satomi's views on Article Three are outlined in his later book "Tenno and the Communists", on page 64 and after, and this book has also been passed on by the SCAP.

(3) "Revelation of KODO-Internationalism" by Kishio Satomi, January 1938. It will have to be admitted that the article does not denounce the war, or condemn the Government that was waging it, neither of which stand Satomi was in a position to take as a good national, but it will be noticed if the article is read carefully that he maintains an internationalist's stand and says that "a control (of another nation) on the outmoded principle of old time Imperialism is an act of intolerable immorality" and that we "must refrain from realising Japan's ambition at the sacrifice of our neighbors, and from subduing some other race for the sake of welfare of the Japanese (see page 12).

(4) "KEIZU (Tenno's authority) and the Imperial Armed Forces" by Zohji Ogura, January 1938. This article was written with the object in view of stressing that the Japanese Army and Navy derive their strength from the person of Tenno, and does not seem to correspond to Item 8 of the Screening.

(5) "General Survey of the Contemporary KOKUTAI-theory. (16)," by Zohji Ogura, January 1938. The author picks in the article Seiichi Otsuki, and Jingi Hasebi, out of the contemporary writers on KOKUTAI, and expounds their ideas impartially and objectively, withholding his own views on the subject. The

article therefore should be blameless.

(6) "Easy Lesson on KOKUTAI-KENPOGAKU (Study of the Contitution from the standpoint of KOKUTAI-theory)" by Eiji Okamoto, February 1938. The article does not negative Liberalism, as may be charged it does. What the article does is to enquire historically the reason why the Liberal School of the Contitutional Study came to lose its authority; and on that account does not come within the scope of Charge Point 7.

(7) "Meaning of the Japan-Germany-Italy Tri-partite Anti-Communism Agreement in the Course of the Development of the World History", by Toshio Horiuchi, February 1938. In this article, the author holds as erroneous the popular view that the Anti-Communism Agreement has any economic design against Great Britain, United States, Russia and France, and opines that it was a negative measure taken by the three countries out of their common ideological desire to defend themselves from the danger of Communism which was threatening to destroy their Countries and Cultures. It is submitted that an article of this nature should be exempted from screening.

(8) "China Incident and KOKUTAI" by Kishio Satomi, February 1938. This article was written to ask the reader to reconsider the plausibility of the thesis, advanced by the government and held by the general public, that China Incident was a sacred war. The article points out, with reference with that passage in the Imperial Rescript which runs "primarily to have the Republic of China reflect well", that "we must reflect well before we expect China to do the same", and insinuates that the judgment as to whether the war is really sacred or not will have to be made more on what Japan does in the future than what is claimed to be doing. The author goes so far as to state that "it may transpire that the war was not so sacred as it was supposed to be" as according to what we do from now on. It is hard to imagine that such an article as this gives any cause to censure.

(9) "Idea of KOKUTAI Manifested in the Rescript of AMATERASU OHKAMI", by Chigaku Tanaka, February 1938. The opinion expressed in this article is that the word KACHI that appears in the Rescript does not mean (that the descendants of

AMATERASU OHKAMI) "shall be lords of" but (that they "shall set the Tenno's ~~my~~". Nothing objectional may be discerned in this article.

(10) "From the Founding of the Country to the Restoration, and from the Restoration to the HAKKO-ICHIU", by Kishio Satomi, March 1938. Points of this article are (a) that the Japanese race is a synthesis of life which is a cross-breed of several races, (b) that Tenno came into being as the spiritual center of that entity, and (c) that the ideal that was developed and upheld by the race was symbolized by SANSHU-NO-SHINKI (The three Sacred Treasures). It is maintained that every one of these points will pass the examination, if same is made carefully.

(11) "Questions and Answers on the Elucidation of KOKUTAI", by Eiji Umeto, April 1938. Attempts are made in this article to answer such questions as regards "History of NANBOKU-SHICHORON (Arguments as to the Comparative Importance of Northern and Southern Dynasties)", "History of HINOMARU (National flag)", and it is believed that it does not correspond to any point in the screening.

(12) "KOKUTAIGAKU (Study of KOKUTAI): Imperial Rescript: Triumphal Return", by Kishio Satomi, April 1938. Points are raised in this article (a) that a scientific independence is the prerequisite of the Study of KOKUTAI, and that it would be difficult to maintain this independence in a University that is controlled by UTOKU and KANRYO, (b) that Imperial Rescript had better always be published with authorized translations in outstanding foreign languages, and (c) that personally ought to raise their hats to the ashes of the war-dead and the wounded or striken soldiers who are returning from the front. It is the firm belief of the author that an article such as this is entirely free from any charge.

(13) "Founding of the Japanese Nation", by Chimata Tanaka, April 1938. This article enumerates five elements of the Japanese Nation, i.e. KAMI, MICHI (way), KUNI (land), HITO (people) and KOTO (Koto). and explains that KAMI signifies Ancestors and not Christian God or Buddist Buddha. Hard to imagine that this article contains anything objectionable.

(14) "Substance of KOKUTAI of Japan (First Half)" by Kishio Satomi, July 1938. The article points out that the KOKUTAI of Japan is a blood-structure of the race, no like of which exists in other part of the world, and reconstructs the Nazi-ravies by indicating to them the divergence of facts that underly such Nazi notions as Ruler and Blut, and the Japanese notions of Ruler and Blood. The article should by no means be screened out.

(15) "Deep Meaning of the Rescript to the Army" by Kishio Satomi, September 1938. Substance of this article has been passed by the censor of the SCAP in its new rendition as Section 5 of "Cause and Effect of the Defeat, and Heart and Core of the Reconstruction", an article that appeared above Satomi's signature in the October 1945 issue of the magazine "Sekai"; and should be passed without question.

(16) "A KOKUTAI-scholar Suggests A Key to the Solution of China Incident", by Kishio Satomi, September 1938. It is a satire on the indiscriminate use of the words "Sacred War", and the author lectures by that means that it is essential that any aggressive ambition must be shaken off. It is this type of article that infuriated UYEKU and KAKUEI, and should deserve the reward of approval by the Screening Committee.

(17) "KOKUTAI and Scientific Spirit", by Miji Okamoto, October 1938. The author pointed out in this article that the fact that the ordinary run of Japanism and KOKUTAI-doctrine flourishing at the time were made the object of general ridicule was not to be wondered at. Certain species of liberalists did not have the brain enough to grasp the substance of KOKUTAI, and concluded dogmatically that it would not bear any scholastic inquiry. It is this kind of erroneous attitude taken by some liberalists, and not the Liberalism itself that the author tried to deprecate in this article.

(18) "KOKUTAI and Law of KOKUTAI", by Kishio Satomi, November 1938. The author propounds here his basic theory that "KOKUTAI" is a purely Japanese name given to the synthesis of life of the Japanese race, and not a translation of any European word that signifies "form of State". The proposition is exactly the same as the one

made in the author's recent book "KAGAKUTEKI KOKUTAIRON", published in July this year and already approved by the SCAP, as mentioned in the above. It is obvious that the article is free from any reproach from the stand point of the present screening.

(19) "What will Happen to the China Incident After the Fall of Wuhan", by Eiji Ohmoto, November 1938. In this article the writer surveys the development of the China Incident objectively, and suavely points out that it was a failure, political as well as militaristic, on the part of the Japanese Government. It is un-scientific for the Government to believe that they can bring the Chinese to their knees by capturing Wuhan, and the success of the CHOEKI-KENSETSU (long term construction) advocated by War Minister Itagaki will hang more on the development in the international situation than the might of Japan's armed forces. The tenor of the whole article therefore is a forcible cautioning of the undue confidence on the part of the Japanese militarists, and does not contain any objectionable point.

(20) "Genetics of One-Party Doctrine", by Eiji Ohmoto, December 1938. The article describes the origin of the One-Party doctrine, its development up to the time of writing, and the trend it was then taking, and cautions its practitioners against falling into the pitfall of making a lifeless body-politic of the Party, through an illicit marriage between KANRYO and GUNBU (Military Clique). Article not to be condemned.

(21) "Deep Meaning of the Rescript to the Army", by Kishio Satomi, November 1938. This is an academic analysis of the structure of the Rescript, and does not touch its thought-contents. This should pass the screen for the same reason as is given for article (15).

(22) "Detailed Criticism of the One-Party Doctrine from the View Point of KOKUTAI-theory", by Kishio Satomi, January 1939. It must have been made clear by this time that Satomi holds his own theory of KOKUTAI. So in this article introduces this theory to the protagonists of the One-Party System, who assert it in the name of KOKUTAI, and tell them bluntly that the system is untenable

not only by the Japanese Constitution but also by KOKUTAI. While it is possible that the title of the article may be judged as Nationalistic or Militaristic, even a hurried glance through its text will convince anyone of its true nature ——which is Anti-Nationalistic and Anti-Militaristic. Even Prince Konoye, evidently under the influence of this admonition of Satomi's, made an outward show of declaring to the nation that the One-party system was against the spirit of Japanese KOKUTAI.

(23) "Characteristics of the Japanese Nation", Kishio Satomi, February 1939. It is not denied that some words and phrases used in this article savour of some objectionable qualities, but it will be found when the whole article is studied carefully that the fundamentals of the essay are not at all objectionable, and therefore the article should be cleared. The author enumerates as specific qualities of the Japanese nation, (1) the fact that individuals do not stand against each other, but form part of a unified whole——a synthesis of life, (2) existence of a racial belief that the ancestors are KAMI of divine attributes (This would make Japan a religious nation, but point is made that the divine attributes of KAMI is neither transcendental nor absolute. "Kami and men are essentially the same"--P.17. This is a complete denial of the "absolute Godhood of the royal ancestors" which the UYOKU thinkers are wont to assert.) and (3) that there has always existed in Japan, from the time of the founding of the nation through all ages, a definite objective to realize justice on a national basis.

(24) "KOKUGAKU, KOKUYOU and KOKKYOUGAKU", by Kenji Ogura, February 1939. The writer simply discribes in this survey what interpretations there are of these three technical terms, without expressing his own views. This kind of writing can hardly come within the bounds of the committee's field of investigations.

(25) "KOKUTAI, Law and Science", by Kishio Satomi, May 1939. The basic idea of this article is refutation of the theory that anything sacred should not be made a subject of study, and Satomi insists in this article, as he will do on all

available occasions, that TENNO, KOKUTAI and other supposedly sacred subjects must undergo a scientific study before they can be held really sacred. Reference is made in the article to "the need of completing the work of founding Manchukuo", and some may be held blameworthy. It must, however, be plain to anyone who is versed with the fundamentals of the author's view on these matters, that his proposition is, not to approve the founding of Manchukuo, which he simply accepts as a fact, but to urge that the full and complete independence must be give the country without attaching to it too many strings of Japanese origin. The article therefore should be cleared.

(29) "Tragedy of History-Education", by Daioh Gakujin (Yoshio Satomi), September 1939. Hard to guess what portion of this short piece is thought to correspond to which point of investigation, unless a passage like "Again at the Yasukuni Shrine, they went into explaining the architecture, putting off bowing to the shrine until it was finished" attracted an unusual attention of the investigator. It might help the reader of this little piece to know that Satomi is by no means a blind worshipper of Shrines, as UTOKU fanatics are, and was boycotted by the Association of Shinto priests when he wrote "KOKUTAI does not reside in Shinto Shrines. Shinto priests are not guardians of KOKUTAI, but more caretakers of the Shrine", ("End of Preliminary Part of History of Japan", 1930, P.200). What Satomi meant to censure in this short article was laxity of those educationists who went to sue places, spent gay evenings, and generally disgraced themselves and their profession, on the pretext of making pilgrimage to Meiji and Yasukuni Shrines, without even paying proper respect to the Shrines when they reached the place. This article should be cleared.

(30) "On the need of establishing KOKUIN-Middle-School Immediately", by Kimio Satomi, October 1939. The purpose in writing this article is to urge the need of establishing proper institutions for teaching the younger generation of Japan orthodox KOKUTAI-theory, such as expounded in the author's latest work "KAGAKUTEKI KOKUTAIRON", referred to above. There was a superfluity of spirited

slogans and catchwords, such as KODO-NO-TAIGEN (the great work of rejuvenating Asia), KOKUTAI, KODO, HAKKO-ICHIU, DOKOI-KOKKA (Moral State), etc., widely prevalent in Japan at the time of writing, but these words and phrases were greatly misused, very frequently to advance aggressive ideas rather than to propound real KOKUTAI-ideas. This is the situation that SAKUMA desired to rectify by issuing this article, and the latter for that reason should not be purged.

(THE END)