

Ref No # 2534

極東國際軍事裁判所

亞米利加合衆國 其他

對

荒木貞天 其他

宣誓供述書

供述者

岩松五良

自分儀我國ニ行ハルル方式ニ從ヒ先ツ別紙ノ通り宣誓ヲ爲シタル上
次ノ如ク供述致シマス

山石松氏

Handwritten signature

私は岩松五良であります。現在東京都杉並区馬橋三丁目一三番地に住んで居ります。

私は東京で教育を受けました。即ち三年間の高等學校の後一九一八年から一九二二年迄東京帝國大學文學部。一九二三年から一九二四年迄前記帝大の法學部で教育を受けました。一九一九年から一九二四年迄中學校で歴史を。一九二五年より一九三〇年迄海軍兵學校で歴史及び國際法を。一九三四年より一九三七年まで東京高等農林學校で歴史・農業教育専門學校で教育行政を教へました。私は一九二五年より一九四二年まで文部省に勤務致しました。

私は荒水文部大臣自身に關する私の経験を申上げて見たいと思ひます。大臣が文部大臣に就任する以前に日獨間の交歡が日本政府によつて計畫され其結果として日本の青年が獨逸に送り又獨逸

からも青少年を日本に送るといふ事にはうまい。そして日本青年團の一行は獨
逸に派遣されて歸朝したのが、荒木文相の時であった。其の報告を聞かして
文相は私にかういふ事を云はれまい。この一行が獨逸で作つた服装で十
千ス式の敬禮にするなぞ、十千ス化して歸つて来た事は遺憾千萬である。
自分は何故日本を出る時の心持や服装で歸つて来てくわいなうか、十千スの思惑に
かぶれる事はきらいだ。あれで青少年團を指導するのはたまるものではない。一
方に傾いて指導者としてはずいものである。然しこゝから青少年達の文藝が將
来も續いて行はれる場合にはこの若き人々の一行を獨逸ばかりでなく英國にも
佛蘭西にも同時に訪問させたい。といはれまい。

日獨文化協定を締結された事について荒木文相は私にかういふ協定は獨
逸ばかりでなく何處の國ともかかる希望を持つ國と締結する事が出来る
様な計画と方法を立てて見たいと云はれたことがあります。

ニ、荒木文相は或時私に國家が武力により一軍國になつたのでは決して永續はしない。本當の一軍國には文化の方面からも其のたゞ資格を持たなければならぬと話されし事一た。

三、荒木文相の時は支那事変中なので一般の間に美術展覧會も此を以て其の語教育は廢止すべきだとの意見が強くなつておりました。大臣は斷乎とてかゝる意見に反対し一國の文化活動の上より一時的に之も廢止すべきものではない。材料が少なければ自ら方法もあると言はれて存続します。其語廢止は殊に女學校で叫びます。たがこれは排外思想から起つたものであらうこの考へから明治天皇の五箇條の御誓文の一を例に引いて自命が偉かつた。自國民の優越を徒に誇つてはならぬ。日本人たる者は自ら他人に賞賛され愛され尊敬される人になるべきである。其語教育は廢止するよりも却つて之を獎勵し、學生は勿論其の他の人々にもより以上外國語を勉強せよ。

此はならぬ。日本は「フツシヨ」の國に於てはならぬ。もつと西洋文明の研究に熱心且真面目にならぬはならぬ。英米等では熱心に日本語を勉強せぬ位で、この事は大に惜まばぬはならぬ。何時も語つて居らる事。

四、盲聾啞者の教育を重んじ、ヘレン・ケラー女史の例をよく引用せられ、聾聾啞者の教育に手話法、口語法の論争が劇しかつたのであります。文相はその人に適した方法で教育すべきであつて、偏せお人の材を伸ばして社会人とて立派に育つて行くことを強く主張せられました。

五、荒木文相は軍人であつた。その間から誤解された事が多々あります。例へば長髪林正がその一つであります。當時石黒次官や三の局長が自ら頭髪を短くします。たことは事毎見でありますし、又省内の人々で頭髪を短くした者も相當あつた事も事毎見ですが、決つて断髪令を出したわけではありません。文相は長髪であらうと短髪であらうとそれは教育に何の関係もない。又軍人の真似をするよりも國民として立派な人であつて

欲しい。そんな形式的な事はなんのどうでもよいと言つて居ます。現に秘書課長であつた私さへ長髪のまま今日迄此の通りであります。

六、事業一周年を迎へること。訓令について當時の事情を申上げます。これは石黒次官が次官會議を終へて帰館廳後私に内容を示されて之に基づいて私の草案一稿もつてあります。

其の内容とは決して獨善の専横侵略と言ふ事は毛頭考へておりませぬ。只教育者、學生の本分を明かにして正しく指導に勉むるに在ることの強調なのであります。これに使用した語句については事業中であり、その上蔭主席が長期抗戦を宣言した後であり、當時一般的に使用されたものを用ひます。又この訓令は次官限りで決裁されたものであり、まして大臣はこれについては知らぬのであります。

七、農林省校長會議の訓示、精神作興詔書奉戴十五周年を迎へるに就て申上
けます。之東洋校長會議の訓示は始め各担任部局に於て立案し之を大臣が
口述されるのであります。即ちこの訓示も右様により、使用上の語句は當時善
通一般に使用されぬものであつて、殊に排日抗日政策に終始した國民政府と事
ふ事考中でありますので、國民に向ひ或は農業教育を担任する人々に向
つて、我日本の存立のなる危機を脱する事をも強く自覚見せしむるは當然
であります。何等之に侵略等の考へはありません。當時日支の關係から時局の
急速なる解決を望みながら、前途に未だ光明を認めず、堅忍持久を以て
政府の方針と定めあつたので、私達はすべしこの訓示案はこの主旨から凡そが、
通譯されるのは當然であります。

八、荒木大臣は教育目的、機會均等とよく言はれ、本省の給仕が、夜學を校に通
つてゐるのが、事務のため損もすれば、遅刻し或は休むるが、あるので、文部省に

居る者が他の範とならぬばならぬのにこれに及する様がある様ではいかなること大臣の
肩擔で夜食を給するの時々大臣自ら陪任諸君に接して激励されることあるや
かあります。た。萬年筆に「艱難玉汝」と刻んで贈つた事もあります。た。その為
今日上級學校に進み或は社会的に成功して居ります。青年此の校の將大励
も、此の道がなくて正式に中絶の校へ行かなん達に勉學の機会を與へるといふ教
育の機會均等に外ならぬのであります。曾て或若い將校が秘書課長た
る私を訪問して外國人教師をやめさせてはどうか獨逸がユグヤ系を追放
し様は外國教師殊にユグヤ系教師を追放すべきである。と強く主張致
しました。私は事重大で私の存では決して兼ねるから上司に伺つてみるとる事をし
後荒木大臣に其の旨を伺ひましたら大臣は即座にそれは陛下の仁愛
の大御心に及する日本と獨逸とは異ふ。僅か數十萬人のユグヤ人を國外に追
放しなればやつて行かぬところは十千の弱兵がある。我國文化向上の存に功の第の

あつた人を虐待し、理由もなかりに外國人を排斥し、たゞする事は人道に反する。日本は独
逸の屬國でないから、獨逸がユダヤ人を排斥し、たゞして其の真似をし、たゞしはならぬ。予
は断じてない。若しユダヤ人が現實身に悪い事をし、ておれば別であるが、我國ではたゞ
な事は聞かして居ないからと言はれ、私も非常に感激し、其旨其の特校
に傳へました。其の後或有力な教育家が来られ、ユダヤ系の獨逸人教師を
やめさせる考へは、なかりと同様の意見を述べられ、たゞ、私は既に荒木大臣の御
考へと承知し、ぬたうで、自信を持つて斯る考へのない事を、即座に返事致
し、ました。

九 荒木大臣在任中、よこ南米や北米から第三女が参り、たゞ荒木大臣を訪問
致し、ました。澤田大使夫人、中村喜如堂、代議士等に引率され、て来りました。

その際大臣は必ず本省の大臣室や官邸に招き、テ、パーティーを開いてお給
なさいました。其のお話の内容は大体次の様なものであります。

八 貴さんは今市民と一々任んで御話になつてゐる團の爲に働き、振之下さい。

挿文

挿文

其の國の人民とて之に派に義務を果さしめる事があるが、あなた方の先祖の願であります。自
 米は絶対に戦つてはなりません。併し萬一不幸にして戦ふ様な事があつたなら、
 あなた方は御安話になつてゐる國の友に勇敢に戦つて下さい。それか自派米人と
 しての行き方です。併しそれには皆さんの感情上の苦痛があるでせう。その苦
 痛を防ぐためには皆さんの自米戦ふ事には出来るだけ誤解を解く
 様努めるべきと説き及ぶと説かれます。米國からも米の邦人子弟の教育を視
 察して参ります。私は到る所を感じましたことは、邦人の子弟が住むその國の
 人になり切つて生活してゐるやうで、之が排斥を受けざる原因の一であり
 ます。又子弟教育にもつと世觀を重んじて内地の教育をそのまま移植する
 事のない様に主張いたします。だが、残念ながら、誰も其育成する人が居りません。然
 らるに荒木大臣が、斯る事を考つてゐられる事を知りました。私は深く
 敬服いたします。

十、最後に荒木大臣の時に宗教団体法が出来ました。此の原案は余程前に出
 来たものであります。此の法律によつてキリスト教を始め、我法律に正式に掲載され
 たのであります。偶々此法案の審議が、丁が支那の袁世凱後であつたために
 同法第一條にキリスト教を入れるならば、回教も入れることよふ意見が諸方から
 大臣に迫つて参りました。又大臣はキリスト教を保護して三億の回教徒を
 敵に廻す者であると強硬に主張して来る者もあつた。内閣や大臣應接
 室で大言壯語して随分私が困りました事があつた。大臣は回教は昔
 の三大宗教と言はるゝに相違ないが、現在我國に於ける布教状態は微々たる
 もので、数百名の信者とニヶ所の布教所を持つに過ぎない。同法第一條は現
 に活動してゐる團體を代表として例示したに過ぎない。例示しながらとて布
 教が出来ないのではない。信教の自由は憲法第三十八條によつて保護されてゐる。
 假にも政策の爲に基本國法を利用すべきではないと凡ゆる反対を押し叩つて
 遂に我國法の權威を守らされたのであります。

昭和二十二年（一九四七年）八月二十日 於

國際軍事裁判所

供述者

岩松 五良



右ハ當立會人ノ面前ニテ宣誓シ且ツ署名捺印シタルコトヲ證明シマス

同日 於

立會人

蓮岡 吉明



宣
誓
書

良心ニ從ヒ眞實ヲ述ベ何事ヲモ黙秘セズ又何事ヲモ附加セザルコトヲ
誓フ

署名捺印

山
松
五
良



Def Doc No. 2534

I M T F E
United States of America et al versus
Araki Sadao

SWORN DEPOSITION

Deponent : IWAMATSU, Goro

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

Ref No #2534

1. I am IWAMATSU, Goro. I am now living at 122 Mabashi 2-chome, Suginami-ku, Tokyo.

I was educated in Tokyo. After completing a three-year course of high school, I studied in the Literature Department of the Tokyo Imperial University from 1918 to 1921 and in the Law Department of the University from 1921 to 1924. I taught history at a middle school from 1919 to 1924, history and international law at a naval school from 1926 to 1930, and history at the Tokyo Higher

Agriculture and Forestry School and educational administration at the Agricultural Education College from 1934 to 1937. I served in the Education Ministry from 1925 to 1942.

I wish to state my experiences concerning Minister of Education ARAKI. Before he was appointed Minister of Education, an exchange of courtesies between Japan and Germany was planned by the Japanese Government and some Japanese boys were to be sent to Germany in exchange for German boys. The party of the Japanese youths which had

been sent to Germany returned home, when ARAKI was Minister of Education. On receiving their report he said to me;

"It is great regret that this party has come home nazified, wearing clothes of German make and saluting in Nazi style. I dislike nazification. Why have they not come home with as the same frame of mind and clothes as they left Japan? It is unbearable for me to think that they will ^{later} lead ^{the Japanese} boy scouts

Biased leaders are not good.
If such an exchange will be
made in future, I would like to
send such young men, not only
to Germany but to England and
France as well."

Regarding the conclusion of
the Japan - Germany Cultural
Agreement, Minister of Education
ARAKI told me that he wished
to make a plan to conclude
such an agreement with any
other countries in the world that
wanted to, let alone Germany.

2. Minister of Education. ARAKI
once
told me that if a state ranked
among the great Powers by her
military power alone, she could not
hold that position so long, and
that a first-rank power in the
real sense of the word should have
culture enough to qualify her for it.

3. It was during the China
Incident that Mr. ARAKI ~~was~~ became
Minister of Education. And it
was strongly asserted by the
public that an art exhibition
or English teaching at school

should be abolished. He was firmly opposed to such an opinion. An art exhibition, he said, should not be suspended even temporarily from the standpoint of national culture. He added that if it was due to the shortage of painting-materials a measure would be found to cope with it. Abolition of English from the curriculum, especially of girls' high schools was advocated. He thought it based on exclusivism. Citing, therefore, one article from the Imperial Covenant

consisting of Five Articles, he often told that we should not be self-conceited nor vainly pride ourselves upon our national superiority, that we Japanese should be loved, praised and respected by other nations, that English ^{should} be encouraged rather than be abolished, that not only students but ^{also} other people should learn ^{the} foreign language more than they do now, that Japan should not be a country of Fascism, and that we should be more earnest and sincere in learning Western civilization, assuming the same attitude as that of the

English or ^{the} American people who are learning Japanese in earnest.

4. He made much of educating the blind, the deaf and the dumb, often citing Helen Keller. ~~In those days~~ There are two speaking methods for educating the deaf and the dumb; one is by hand and the other by mouth. In those days these methods were hotly discussed, but the Minister of Education stressed that it should be decided in consideration of individuality with a view to developing their ability freely to become a good citizen.

5. Minister of Education ARAKI was much mistaken by the public. It was perhaps because he was a soldier. For instance there was a prohibition problem of growing hair long. It is true that Vice-Minister ISHIKURO and a few other Directors of bureaus had their hair cut short at that time, and that a good number of officials in the Ministry had their hair cut short, but ~~the Minister~~ there was no such order. The Minister said it did not matter whether to

have a long hair or a short one, as it had no connection with education and wished us to be a good citizen rather than to imitate a soldier in such a trifle formality. I who was the chief of the Secretariate wore my hair long as I am now.

6. Let me talk about the circumstances under which ARAKI's instruction entitled "On the First Anniversary of the Incident" was made. I made a draft of it based on Vice-Minister ISHIKURO's

suggestions which he showed me when he returned to the office after a vice-ministers conference. Self-conceit or any aggression upon the world never occurred in my mind when I wrote it, but it clarified the duties of educators and students, and stressed upon right guidance and diligence. The words and phrases used in it were those prevailing at that time of the incident when CHIANG KAI-SHEK had just declared a long-term resistance. Such ~~an~~ instructions used to be decided by a Vice-

Minister. About the above-mentioned instruction the Minister himself did not know.

7. Let us speak about an instruction given to a conference of agricultural school principals and entitled, "On the 15th Anniversary of the Promulgation of the Imperial Rescript on Spiritual Resurrection." Originally an instruction to a school principals conference was first planned by respective department concerned, and based on it a minister

dictated. This instruction was made by such a procedure. The words and phrases used in it were those prevailing at that time. It is natural that it strongly urged those in charge of agricultural education ~~and~~ or the nation at large to tide over the crisis which was threatening the very existence of Japan at the time when we were struggling against the KUOMINTANG government which was sticking to an anti-Japanese policy. It contained nothing aggressive. In those days there

was no ray ~~in~~ ^{of} our hope in our efforts toward the earliest possible adjustment of the Sino-Japanese relation. Therefore perseverance is the Government's policy. All our drafts of instructions were naturally deduced from it.

8. Minister of Education ARAKI advocated equal opportunity for education. Some of the room boys of the Ministry went to night schools. They ^{were} often late for, or absent from, school due to prolonged office ~~at~~ work. He said it was not good, because those who were

in the Education Office must be a model for others. He gave them supper at his own expenses, and encouraged them. Once he gave them fountain pens in which he had ^{asaying,} "Adversity polishes you" inscribed.

They are now attending higher-grade schools or are successful in society. His encouragement of young men's schools ~~was~~ ^{also} meant equal opportunity for education, for they ^{would give} gave a chance of education to those who could not afford to attend a regular middle-

school. Once a young officer came to me who was Chief of the Secretariate and strongly insisted that just as ^{Jews were banished in} Germany, we ^{should} expel foreign teachers, especially Jew teachers. I replied that I could not decide it for myself, as it was so important and that I would ask my superior about it. When I asked Minister ARAKI about it, he instantly replied that it was against the august benevolence of the Emperor, that Japan was different from Germany which had such a weak

point that she could not get along unless only several hundred thousand Jews were banished out of the country, that it was unhuman to mistreat those who had served in developing our culture, or to expel foreigners without reason, that as Japan was not a German territory, ~~she~~ there was no reason why she must follow Germany, and that if Jews did anything wrong, of which he never heard, it would be another question. I was deeply impressed by it, and I told

the officer to that effect. Later a powerful educationist came and asked me if I had any intention to banish German teachers of Jew origin, but I who had already known the intention of Minister ARAKI's replied in the negative with confidence.

9. While he was Minister of Education, after ~~the~~ NISEI came to see him from South America and North America. When Mrs. SAWADA, wife of Ambassador SAWADA, and Member of Parliament NAKAMURA, Kage took them, the Minister was

sure to hold a tea party for them
in the Minister's room of the Office or
in his official ~~residence~~ residence and
to ~~make~~ ^{make} a speech. A gist of
his speech on such an occasion
was as follows:

"My boys, I wish you will
work with all your might for the
country in which I you live as
a citizen. It is also your
forefathers' wishes for you to fulfil
your duty as a citizen perfectly.

Japan and America should never
fight. ^{unfortunately} But if a war should

break out between both countries,
I advise you ^{bravely} to fight for the
country which has protected you.
It is the way you Americans of
Japanese origin should go along.
I think you would feel painful for
it. So I wish you, in order to
avoid such a mental pain, to
do your best to clarify mis-
understandings between both ~~one~~ of
them, which otherwise would lead
to a war."

I once went to the U. S.
and the South America to inspect

the education condition of children
of Japanese parents. What I felt
~~everywhere~~ wherever I met them was
that they were not leading a
complacent life ^{adapting themselves perfectly} ~~as if they were~~
^{with the country} ~~natives~~. That ~~of~~ is one of the
reason why they were repulsed.

I contended that education for
them a view of the life and the world should be emphasized in and

that such education as in Japan
would not do there. But to my
regret none supported me then.

I, therefore, was greatly impressed
when I learned that Minister of
Education ARAKI was of the same

opinion.

10. In conclusion I will add.
The religion ~~corporation~~ ^{organization} law was
enforced ~~when~~ ^{while} he was Minister of
Education. The draft of the law
was made much earlier. By
this law Christianity ^{became} ~~was~~ for the first
time ^{registered legally,} ~~legal~~. It happened that
this ~~bill~~ draft was discussed just
after the outbreak of the China Incident
and that there ~~occurred~~ was opinion
from various quarters that Moham-
medanism should be included in

Article 1 of the law in which Christianity
was ^{registered} ~~included~~, some people ^{even} ~~asserting~~ ^{declaring}
that the Minister of Education was
protecting Christianity in opposition
to 300,000,000 Mohammedians. I
was much troubled as they came
and used bombastic words in the
Minister's drawing room or the official
~~residence~~ residence. ~~It ^{was} true, he~~
He admitted
~~said~~ that Mohammedianism was
one of the three greatest religions in
the world, but he said that its
missionary work in Japan was
so poor that there were only
hundreds of Mohammedians

and two missionary places, that
article 1 registered representative
religious organizations that were
~~taking~~ ^{playing} an active part, that, ^{even,} if it
was not registered Mohammedanism
could be propagated, as freedom
of faith was guaranteed by
article 28 of the Constitution, and
that the fundamental law of
the country should not be utilized
by ^{mere} a policy. Thus despite all
the oppositions he defended the
authorities of the Constitution.

Def Doc No.

On this 20 day of August, 1947

At IMTFE

DEPONENT IWAMATSU, Goro (seal)

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

On the same date

At the same place

Witness: (signed) HASHIOKA, Komei (seal)

OATH:

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

IWAMATSU, Goro (seal)