

50



EXTRACT FROM: "CONTEMPORARY JAPAN FOR DEC. 1940." pp. 1514-20.

THE THREE-POWER PACT AND THE WORLD OF TOMORROW  
By TOSHIO SHIRATORI

In point of importance to the future of mankind, the Japanese-German-Italian treaty concluded in Berlin on September 27 must be considered of epoch-making significance. As clearly stated in the preamble, the three signatory Powers intend by this treaty to set up a permanent world peace by enabling all the nations to take their proper places under the sun and thereby translating into fact the principle of co-existence and common prosperity among them.

Peace is a natural desire of mankind and for its fulfillment repeated attempts have been made ever since the dawn of history. No religion worth the name has ever failed to profess as its primary object the realization of peace and tranquility among men. There is, for example, a Biblical teaching intended, no doubt, to work out the salvation of man, "Render unto Caesar the things that are Caesar's, and unto God the things that are God's." It has become clear, however, by what has transpired since that no salvation of man, with human nature as it is, can be accomplished by such methods as the Scripture enjoins us, making as it does a distinction between what is God's and what is Caesar's and separating as it does flesh and spirit and substance and mind from each other. Not only that, but it has become increasingly clear that the course of international politics, based upon the principle of rendering unto Caesar what is Caesar's, has developed into sheer materialism, allowing the strong to prey upon the weak in denial of God's injunctions of justice and fraternal love for mankind. It is clear that such a system can produce nothing other than confusion and conflict in the world. In view of these failures in the past, Japan, Germany and Italy have come out to solve this all-important problem confronting mankind by an entirely new and hitherto untried means. Herein lies the fundamental idea which has motivated the conclusion of the tripartite treaty.

The new world order, to which reference is made in the treaty, has been conceived with such a motive. But as things stand today, with armed struggles raging in Europe and Asia, it would not be quite reasonable to expect the intentions of the signatory Powers to be evaluated readily at their full and proper significance by other Powers. This is especially true when many of them are either directly or indirectly involved in these struggles and are either aroused with feelings of hostility and hatred or are experiencing extreme uneasiness over their own future. Considering moreover the fact that the great historic change which is now taking place under our eyes requires of many Powers the abandonment of views of a world and life to which they have been accustomed for past centuries, it obviously would take a considerable time for the real meaning of the new world order to be generally understood and much more accepted. This means that the interim years which will intervene between now and the time when the fullest



significance of the instrument will be understood can by no means be peaceful ones. Most probably, therefore, a long period of perseverance and strenuous endeavour is in store for the three signatory Powers, which will do well to be fully prepared to meet adequately these eventualities.

Despite this fact, Japan, Germany and Italy are far from being eager to welcome a new struggle. Japan, for instance, has for the past three years of the China affair consistently demanded that China reconsider her attitude, understand Japan's real intentions, grasp fully the spirit of the new times and take advantage of it. In Europe, too, the leaders of Germany and Italy have since before the outbreak of the present war, continued to make Great Britain and France proposals for a similar peaceful understanding. Unfortunately, the opposition and antagonism between the new and old ideologies in both the East and the West was so profound as to render it essentially impossible to find a middle course of reconciliation, the result being the continued life or death struggle between them which we witness today. The issue of the wars in Europe as well as in Asia is clear beyond doubt; and the sooner the final submission of the vanquished comes, the less will be the tribulation of mankind. The present wars in the East and West are fundamentally different in character from those of the past. Although they entail a tremendous amount of destruction, their primary object is construction, as witnessed in the gradual emergence of a new order out of the ruins, and reconstruction where destruction has taken place. The three victorious nations, despite their immense sacrifices incurred in waging war, are steadily growing in power both materially and spiritually. This has been made possible due to the real strength of those who create, not destroy. But to those who hold to conventional ideas, who are prone to judge everything in terms of materials and figures, this would seem quite fantastic. In fact, it is for this reason that there are a number of people who have not yet awakened to the reality of the situation which is looking straight in their faces. This testifies incidentally to the great difficulty with which the hard crust of conventionalism can be broken through. This type of people fail to discover where the real source of strength and power which Japan, Germany and Italy are at present displaying lies. Clapping eyes on only the superficialities, they seem to be entirely ignorant of the great fact that the principle for which the three Powers stand cannot be overcome by mere material strength. Blissful in their ignorance, they continue their stubborn resistance against the three Powers in the hope of conquering the new order or at least of prolonging the tenure of life of the old one. But theirs is a vain effort. To protect what is naturally doomed to downfall in a historical process is nothing short of tragic. In truth, it is because of the existence of many such people that Japan, Germany and Italy have found it necessary to enter into this treaty. In this respect the treaty is bound to wield immense power and influence, and no doubt constitutes a menace in no small measure to those who cling to the old order of things. This may be called



the negative side of the treaty. The true purpose of the tripartite treaty, however, lies in its positive side. To contribute toward the construction of a new world order is the primary object which the three Powers desire to establish under the pact; and it is solely in consideration of its operation in such a positive sense that the writer emphasized at the outset of this article the importance of this treaty from the viewpoint of world history.

What, then, is the new order which Japan, Germany and Italy intend to bring about, first in their respective spheres and ultimately throughout the world, as stipulated in the instrument? To give a clear-cut answer to this question is difficult at the present stage; but in view of the fact that the three Powers, discarding the ideologies of individualism and democracy, have adopted the principle of dealing with human society from the totalitarian point of view, the character of the new order to be created under their leadership must for the most part be clearly perceived.

From the time of ancient Greece down to the modern age, Western civilization has undergone various changes in form, but the basis upon which it has developed has consistently been the individualistic view of the world. It was the movement for Kultur staged in various fields of activity by the German people with the rise of Prussia to power which revolted for the first time against this conception of civilization. Yet because of the structures of her state and society as well as the thoughts of her people not yet being entirely free from liberalism and individualism, Germany was ultimately defeated in the last European War, and the German term Kultur was accordingly made the butt of ridicule and contempt by the conquerors. By its subsequent development, however, Kultur Kampf has proved that, though its steps may be temporarily interrupted, it is after all in line with the inevitable course of progress which mankind is destined to take. The totalitarian movement, started by the Fascist Revolution in Italy and now about to reach its zenith in the National Socialist Revolution in Germany, is spreading like a prairie fire, leaving no room for doubt that the world of tomorrow will be thoroughly permeated with this new concept of world and man.

The writer understands the totalitarian movement to mean, in the west, a return to that simple but virile human instinct which characterized the German and Latin peoples of more than a thousand years ago. Simultaneously with the appearance of such a movement in Germany and Italy, there also arose in Japan a similar movement for going back to the intrinsically Japanese way of ancient days. In Japan, however, no such drastic change as warrants being called revolutionary was necessary, as was the case in Germany and Italy. For Japan's polity has since the foundation of the Empire been established and maintained upon a permanent and unchanging basis, and the pure and unadulterated totalitarianism embodying the unity of sovereign and subjects as one organic body has always been the



immutable faith of the Japanese people. But it would be untrue to say that the evils of liberalistic civilization have not for the past half-century poisoned her ancient tradition. Indeed, the accumulation of its harmful influences had become so intolerably large in both internal and foreign affairs that at last the nation revolted and its dissatisfaction found expression in the form of the Manchurian incident of 1931. This incident meant the bursting out of the thitherto suppressed healthy, racial instinct of the nation, in challenge externally of unjust conditions long forced upon mankind by the democratic Powers and internally of all alien ideas and thoughts grafted upon the people. It called for a re-examination and a return to what is really Japanese in politics, economics and indeed in all activities of the people. The characteristics of this movement in Japan have become even more accentuated in the current China affair, in which the classic expression, Hakko Ichiu, has been adopted as the national slogan, and the ultimate object of the affair, in consonance with the spirit of the slogan, is to be the establishment of a new order in East Asia. The controversies of the past ten years in the Far East, therefore, may well be called the racial revivalist-reform movement of the Japanese people, chief obstacles to which having been offered by the machinations of the democratic Powers who have clung to the old order as the best purveyor of their own interests. The war in Asia can thus be regarded as essentially a conflict between the view of the world as represented by these democratic Powers and the Kohdo spirit which has consistently been protected and fostered by the Japanese nation since the foundation of the Empire. Since the current war in Europe is, fundamentally speaking, a struggle between two different ideologies and a clash between old and new civilizations, it may safely be said that in this sense the wars in the East and West are essentially the same.

Unless one views the present wars in the above light and takes into consideration the fact that the so-called new order movement is ultimately an ideological and cultural movement for a return to man's innate character, one will never be able to understand correctly the real nature of the new world order of tomorrow which is to be established through Japanese-German-Italian co-operation.

Before a new world order is fully established, there must first of all be effected a radical change in the thought of the people in general. In other words, the mental habit must be broken which has for past centuries controlled mankind. Everything requires reappraisal, and even the essential qualities of God and man must necessarily be re-examined. In this process many a dogma and prejudice will have to be wiped out, for in order to achieve the contemplated change, such things as freedom and equality of individuals, the inherent rights of man, the absolute sovereignty of a state and the right of self-determination of the people must be viewed from a completely different angle from that of the past. In the new world,



many things which formerly were highly evaluated as making this earthly life worth living may lose their value, for it must be emphasized that the very things which the old forces in the world have specially prized constitute the sources of injustice, irrationality, tyranny, and exploitation. It is not expected, of course, that such a tremendous reformation which has no parallel in world history can be accomplished in a brief space of time. But now the trend of the age is definitely in that direction. Not only that, but the construction of a new order is in fact already progressing over wide areas of Asia and Europe and promises to be greatly accelerated hereafter.

In view of this epoch-making movement now under way in Europe and Asia, there should be no doubt as to the reasons for the birth of the treaty among Japan, Germany and Italy or as to the duty with which it has been charged.



A F F I D A V I T

City of            )  
                      )  
Tokyo, Japan       )

I, the undersigned, Katsúji INAHARA, being first  
duly sworn before John R. Pritchard,  
depose and say as follows:

That I have been editor of the publication  
"Contemporary Japan" since its foundation until the  
present day; that I was serving in this capacity in  
December 1940 when the article "The Three Power Pact  
and the World of Tomorrow" by Toshio SHIRATORI was  
published; that I recall the publication of this  
article; and that said article was published without  
change of context at the instance of Toshio SHIRATORI in  
the December 1940 issue of the said publication.

Given under my hand this 5th day of September,  
1946.

/s/ Katsuji Inahara  
Kat suji INAHARA

Sworn and subscribed to by Katsuji INAHARA before  
the undersigned this 5th day of September, 1946.

/s/ John R. Pritchard  
Captain, Infantry  
Summary Court



44 557A

一九四〇年（昭和十五年）十二月號現代ノ日本  
ヨリノ拔萃 一五一—一五二〇頁

三國同盟及ビ明日ノ世界

白鳥敏述

／＼ FOSHIO SHIRATORI

2361-1

人類ノ將來ニ對スル重要性ノ點ニ於テ、九月二十七日ベルリンニ於イテ締結サレタ日獨伊條約ハ劃期的ノ意義ヲ有スルモノト考ヘナケレバナラナイ前文ニ明カニ述ベラレテ居ル通、三調印國ハ此ノ條約ニ依リ總テノ國家ヲシテ太陽ノ下ニ其ノ所ヲ得セシメ、依ツテ以テ「家間」ニ於ケル共存共榮ノ原理ヲ實現スルコトニ依リ恒久的ナ世界平和ヲ樹立セントスル意圖ヲ有スルモノデアアル。

平和ハ人類ノ自然的欲望デアリ、之ガ實現ノタメニ有史以來種々ノ企テガ繰返サレテ來タノデアアル。宗教ト云フ名ニ價スル宗教ニシテ、人間間ニ於ケル平和ト靜穩ノ實現ヲ其ノ第一ノ目的トナス



ト公言セザリシモノハ末ダ嘗テ無カツタ。例ヘバ  
 疑モナク、人間ノ救済ヲ行ハント意圖セルバイブ  
 ルノ救ガアル、即チ、「シーザーノ物ハシーザー  
 ニ返シ、而シテ、神ノ物ハ神ニ返セヨ。」ト。  
 併シナガラ、ソレ以後ノ出來事ニ依ツテ、人間ノ  
 救済ハ、人性ガ不變デアラバ、聖書ガ我々ニ  
 命ズルカ如キ方法、即チ聖書ノ如ク神ノモノトシ  
 ーザーノモノトヲ區別シ、又肉体ト精神、物質ト  
 心ヲ互ニ分離スルガ如キ方法ニ依ツテハ完成サレ  
 ナイコトガ明カトナツタ。ソレノミナラズ、シー  
 ザーノモノハシーザーニ返セト謂フ主義ニ基ツク  
 國際政治ノ過程ガ、全キ唯物主義ニ發展シ、人類  
 ニ對スル正義ト兄弟愛ノ神ノ命令ヲ否定シテ、弱  
 肉強食ヲ許サシムルニ至ツタト云フコトモ亦漸次  
 明トナツタ。カ、ル組織ガ世界ニ混亂ト鬭争以外  
 ノ何物ヲモ生ミ得ナイノハ明ナコトデアル。カ、  
 ル過去ノ失敗ニ鑑ミ日獨伊ハ此ノ人間ノ直面シツ  
 、アル最重要問題ヲ全ク新シク從來試ミラレナカ  
 ツタ手段ヲ以テ解決セントスルニ至ツタノデアル。  
 此處ニ三國條約締結ノ動機ヲナシタ根本理念ガ存  
 スルノデアアル。



本條約ニ於テ言及サレテ居ル新世界秩序ハガ、ル動機ヲ考ラレテ居ル。然シナガラ、ヨーロッパ及ピアシアニ於テ軍事國争ガ激シク行ハレテキル現在ノ事情ニ於テハ、謂印國ノ意圖ガ他ノ強國ニ依リソノ十分且ツ適當ナル意義ニ於イテ容易ニ評價サレルト期待スルコトハ至ク合理的デハナイデアラウ。他ノ強國ノ多クガ直接間接ニ此等ノ國争ニ捲込マレテヨリ或ハ敵意ト憎惡ノ感情ニ動かサレテキルカ、又ハ自國ノ將來ニ對スル極端ナ不安ヲ覺エツツアル時ニ於テ特ニ然リデアアル。更ニ我々ノ眼前ニ於イテ起リツツアル大歴史的變化ガ多クノ國々ニ、彼等ガ過去數世紀ニ亘ツテ慣熟シタ世界觀、人世觀ノ放棄ヲ要求シツツアルノ事實ニ鑑ミルナラバ、世界新秩序ノ眞諦ガ一般ニ理解サレ、且ツ更ニ受人レラレルニハ、長イ時間ヲ要スルコトハ明デアアル。是ハ現在ト是ノ文藝ノ至キ意義ガ理解サレルデアラウ時トノ間ニ介在スル年月ガ、決シテ平和的ナモノデアリ得ナイト云フコトヲ意味スルモノデアアル。恐ラクハ、其レ故ニ、長キ期間ノ忍耐ト奮闘努力ガ三謂印國ノ前途ニ横ツテ居リ三謂印國ハ此等將來起ルベキ出來事ニ對處シテ十全ノ備ヘヲナスヲヨシトシナケレバナラナイ。

是ノ事實ニ拘ラズ日、獨、伊ハ決シテ新シイ國争



2361-4

ヲ歡迎スルモノデハナイ。例へバ日本ハ、支那事變ノ過去三年間ニ於テ、支那ガソノ態度ヲ再考シ、日本ノ眞意ヲ理解シ、新時代ノ精神ヲ十分ニ把握シ、ソレヲ利用スルコトヲ終始一貫シテ要求シテ來タノデアアル。ヨ！ロツパニ於イテモ亦、獨、伊ノ指導者達ハ今次戦争ノ勃發以前ヨリ、同様ナ平和的ナ理解ヲ大英國、及ビフランスニ對シテ發言シ續ケテ來タ。不幸ニシテ東洋及ビ西洋ニ於ケル新、舊イテオロギ一國ノ對立ト抗争ハ非常ニ深刻デアツテ、融和ノ中間コースヲ見出スハ本質的ニ不可能デアツタ、テソノ結果ハ今日吾人ガ目睹スル彼等ノ間ノ生死ヲカケテノ闘争ノ繼續トナツタノデアアル。(次頁ヨリ續ク)



アジアト同様ヨーロッパニ於ケル戦争ノ成行ハ疑ヒ  
 モナクカデアル。被征服者ノ最後の降伏ガ早ク到來  
 スレバスル程、人數ノ苦難ハ減ズルデアラウ。東洋  
 及西洋ニ於ケル現時ノ戦争ハ本質ニ於テ根本的ニ過  
 去ノ戦争トハ異ル。假令ヘ是等ノ戦争ガ大變ナ量ノ  
 破壊ヲ齎ラストハイヘ、ソノ首要ナル目的ハ廢墟ノ  
 中カラ新秩序ガ漸次ニ現ハレテ來ル様ナ建設デアリ  
 破壊ノ行ハレタ場所ニ於ケル再建デアアル

戰勝三國ハ、戦争遂行ニヨリ蒙レル莫大ナ犠牲ニ  
 モ拘ラズ、物質的ニモ精神的ニモ着々ト強力ニナツ  
 テ行ク。コノコトハ創造スルモノ、破壊セザルモノ  
 ノ眞ノ力ニヨツテ可能トナツタノデアアル。併シナガ  
 ラ、因襲的思想ヲ固守スルモノ、總テヲ物質ト數字  
 トカラ判断スル傾向ニアルモノニトツテハ、コレハ  
 全く空想的ニ見エルデアラウ。事實彼等ノ直面シテ  
 キル事態ノ眞實性ニ目覺メナイ人々が多數アルトイ  
 フコトハコノ理由ニヨルモノデアアル。是ノコトハ兼ネ  
 テ又因襲主義ノ固イ殻ヲ破リ去リ得ルタメノ重大ナ  
 ル困難ヲ證明スルモノデアアル。コノ型ノ人々ハ日本、  
 ドイツ、イタリーガ現在示シテキル力ノ眞ノ源泉ガ  
 那邊ニ存スルヤヲ發見シ得ナイ。眞ニ皮相ニノミ眼  
 ヲ奪ハレテキル彼等ハ三國ガ立脚セル主義ガ眞ナル



物質力デハ打倒サレ得ナイトイフ大事實ニ關シテ全ク無智ナ様ニ見エル。無智ノ御蔭デ彼等ハ新秩序ヲ征服シ或ハ少クトモ古イ秩序ノ壽命ヲ伸バストイフ希望ヲモツテ三國ニ對シ頑固ナ抵抗ヲ繼續スル。併シナガラ彼等ノ抵抗ハ空シキ努力デアアル當然歴史ノ過程ニ於ケル没落ヲ運命ツケラレテキルモノヲ保全セントスルコトハ悲劇ニ外ナラナイ。

事實日本、ドイツ、イタリーガ本條約ヲ締結スル必要ヲ認メタノハカ、ル人々ガ多數存在スルタメデアアル。コノ點ニ關シテ本條約ハ莫大ナ力ト影響ヲ發揮スベク、疑ヒモナク事物ノ舊秩序ニ固執スル人々ニトツテハ少カラヌ脅威トナルモノデアアル。是レハ本條約ノ消極的ナル面ト云ツテヨイデアラウ。併シナガラ、三國條約ノ眞ノ目的ハソノ積極的ナル面ニ存スルノデアアル。新シイ世界秩序建設へ寄與スルコトガ三國ガ本條約ノ下ニ成シ遂ゲントスル主要目的デアアル、而シテ、著者ガ本文ノ最初ニ世界史ノ見地カラコノ條約ノ重要性ヲ強調シタノハ、ヒトヘニ斯ノ如キ積極的意義ニ於ケル本條約ノ機能ヲ考ヘテノコトデアアル。



サテ本文書内ニ規定シテアル先ヅ其各個ノ國內ニソシテ窮極ニ於テハ全世界ニマデ、日獨伊ガ齎ラサウトシテ居ル新秩序トハ如何ナルモノデアラウカ、現在ノ段階ニ於テハコノ問題ニ對シテ明徹ナル解答ヲ與ヘルコトハ困難デアル。然シ三國ガ個人主義及び民主主義ノ理念ヲ辨シテ全體主義的見地カラ人類社會ヲ律シ様トスル主義ヲ採用シタ事實ニ鑑ムレバ彼等ノ指導ノ下ニ創造セラルベキ新秩序ノ往後ハ大体ノ所明カニ窺取サレルニ違ヒナイ。

古代「ギリシヤ」ノ時代ヨリ近代ニ至ルマデ、西方文明ハ形式上様々ナ變遷ヲ經テ來タガ其ノ文明ガ依テ以テ進展シテ來タ基礎ハ一貫シテ個人主義的世界觀デアツタ。此ノ文明觀ニ對シテ始メテ叛旗ヲ翻シタノハ「プロシヤ」ノ興隆ト共ニ「ドイツ」民族ガ様々ナ活動ノ分野ノ内ニ起シタ文化ヲ求メテノ選動デアツタ。然シ其ノ國家社會ノ構成立ニ其ノ國民ノ思想ガ完全ニ自由主義及個人主義カラ脱却シテ居ナカツタガ爲メニ獨逸ハ遂ニ前歐洲大戦ニ敗レ、其ノ爲メニ獨逸語ノ「クルツィア」ハ勝利者カラ嘲笑輕蔑ノ的トサレルニ至ツタ。然シナガラ其ノ後ノ進展ニヨツテ「クルツィア」運動ハ一時的ニハ其ノ歩ミガ阻止サレルカモ知レナイガ結局、人類ガ取ルベ



ク運命ヅケラレテキル進歩ノ遅ケラレヌ道程ト一歩  
シテキルトイフ事ヲ自證シタ。全世主義運動ハ「イ  
タリー」ノ「フアシスト」革命ニ始マリ今ヤ「ドイ  
ツ」ノ國家社會主義革命ニ於テソノ頂點ニ達シヤウ  
トシテ屠ルガ燎原ノ火ノ如ク擴ガリツツアツテ明日  
ノ世界ニハ世界ト人間ニ對スル此ノ新シイ觀念ガ完  
全ニ滲透スルダラウトイフコトハ疑フ餘地ガナクナ  
ツテキル。

筆者ハ全世主義運動ハ西洋ニ於テハ、一千年以上モ  
前ノ「ゲルマン」、「ラテン」民族ノ特長デアツタ  
素朴剛健ナ人類本能ヘノ復歸ヲ意味シテ屠ルノダト  
考ヘル。「ドイツ」「イタリイ」ニ於ケル其ノ様ナ  
運動ノ出現ト同時ニ、日本ニ於テモ古代ノ本質的ニ  
日本的ナル道ニ歸ラウトスル同様ナ運動ガ起ツタ。  
日本ニ於テハ、然シナガラ、「ドイツ」、「イタリ  
ー」ニ於ケルガ如ク、革命ト呼バレルヤウナ、劇烈  
ナ保證ハ必要デナカッタ、ソレハ日本ノ國體ガ建國  
以來、恒久不變ノ基礎ノ上ニ建設サレ、且ツ維持サ  
レテ來テ居リ、君臣ノ一體性ヲ一偏ノ有機體ニ具現  
スル純粹無雜ノ全世主義ガ信ニ日本人ノ不變ノ信念  
デアツタカラデアアル。シカシ自由主義文明ノ害惡ガ  
過去半世紀ノ間日本古來ノ傳統ヲ毒サナカッタト云  
フノハ正シクアルマイ。



實際其ノ惡影響ノ蓄積ハ對内、對外兩方面ニ於テ其  
 慢ノ出來又程甚シクナツテ、其ノ結果遂ニ國民ハ之  
 ニ反抗スルニ至ツテ、ソノ不滿ハ一九三一年（昭和  
 六年）ノ滿洲事變トイフ形ニ於テ表明サレタ。是ノ  
 事變ハ是ノ國ノソレ迄抑壓サレテキタ健全ナ民族本  
 能ノ爆發デアリ、ソレハ外的ニハ、民主主義的諸國  
 ニヨリ久シク人類ニ強キラレテ居タ不當ナ状態ニ對  
 スル挑戰デアリ、内的ニハ人々ノ上ニ不正ニ加ヘラ  
 レテキタ、アラユル外來ノ觀念及思想ニ對スル挑戰  
 デアツタ。ソレハ、政治經濟並ニアラユル國民活動  
 ニ於ケル眞ニ日本的ナルモノノ再檢討トソレヘノ復  
 歸トヲ要求シタ。日本ニ於ケル是ノ運動ノ特徴ハ現  
 今ノ支那事變ニ於テ一層強調サレ、「八紘一字」ト  
 イフ古典的表現ガ國家的標語トシテ採用サレ、事變  
 究極ノ目的ハ其ノ標語ノ精神ニ應ジテ、東亞ニ於ケ  
 ル新秩序ノ建設トサレテキル。ソレ故ニ過去十年間  
 ノ極東ニ於ケル論戰ハ日本國民ノ民族復興主義改革  
 運動デアルト言ツテモヨイデアリ、ソノ主ナル障  
 害ハ、己ガ利益ノ最上ノ創造者トシテノ舊秩序ニ取  
 リツイテキル民主主義的諸國ノ陰謀ニ由來スルモノ  
 デアツタ。斯クノ如クアジアニ於ケル戰爭ハ本質上  
 民主主義的諸國ニ代表サレタ世界觀ト日本國民ガ建  
 國以來一貫シテ保護シ育テ上ゲテ來タ皇道精神トノ



衝突デアルト見ルコトが出来ル。「ヨーロッパ」ニ於ル現時ノ戦争モ根本的ニ言ヘバ二個ノ異レル「イデオロギー」ノ争鬪デアリ、新舊文明ノ衝突デアルガ故ニ、此ノ意味ニ於テ、東洋ト西洋トニ於ル戦争ハ本質的ニ同一デアルト言フ事が出来ルデアラウ。上述ノ所ニ照シテ現今ノ戦争ヲ見、且ツ所謂新秩序運動ナルモノガ究極ニ於テ、人間本性ヘノ復歸ノ爲ノ理念的文化運動デアルト謂フ事實ヲ考慮スルコトガナイナラバ、日獨伊ノ協力ヲ通ジテ建設サルベキ明日ノ世界新秩序ノ眞ノ性格ハ、決シテ正シク理解サレ得ナイデアラウ。

新世界秩序ガ完全ニ建設サレル前ニ、民衆一般ノ思想ノ根本的變化ガ先ヅ第一ニナサレナケレバナラナイ、換言スレバ、過去ノ數世紀間人類ヲ支配シタ精神的習性が破ラレ不バナラナイ。アラユルモノガ再評價サレルコトヲ要求シ神ト人間ノ本性サヘモガ再検討ヲ余儀ナクサレテキル。此ノ過程ニ於テ多クノ獨斷ト偏見トガ一掃サレ不バナラナイデアラウ、何故ナラ、目論マレタ變革ヲ成就スル爲ニハ自由トカ個人ノ平等トカ、生得ノ人權トカ、國家絕對主權トカ、國民ノ自決權トカイフヤウナ事柄ハ、過去ノソレトハ全く異ツタ角度カラ眺メラレ不バナラナイカラデアル。



2361-11

新世界ニ於テハ、曾テコノ地上ノ生活ヲ生クル  
値スルモノヲフシメルモノトシテ高度ニ評價セラ  
レタ多クノ專柄ハソノ價值ヲ失フデアラウ、トイ  
フノハ、世界ノ舊勢力ガ特ニ價值アリトシタ諸々  
ノ專柄コソ、不正、不合理、專權及ビ搾取ヲ構成  
スルモノデアアルコトガ強調サレネバナラナイカラ  
デアアル。勿論世界歴史ニ前例ナキカ、ル大改革ハ  
短時日ノ間ニ完成サルベクモナイ。シカシ、時代  
ノ趨勢ハ今ヤ明ラカニソノ方向ニ向イテ居ルノデ  
アル。ソレノミナラズ、新秩序ノ建設ハ實際ニ既  
ニアジヤ及ビヨーロッパノ廣大ナ地域ニ於テ進歩  
シテ居ルノデアリ、今後大イニ促進サレル見込モ  
アル。

現在ヨーロッパ並ニアジヤニ於テ進行途上ニアル  
此ノ劃期的運動ヲ見レバ、日獨伊三國間ニ於ル條  
約誕生ノ理由、若クハ其ノ條約ニ課サレタル任務  
ニ付何等ノ疑念モアリ得ナイデアラウ。



2361-12

宣誓供述書

日本 東京都

余、下名 福原勝治 ハ「ジョン・アール・プリチャード」  
John R. Prichard / ノ 面 前 ニテ 適 法 ナル 宣 誓 ヲ 行  
ヒタル後左ノ如ク 証言 供述ス、  
即チ余ハ創立以來現在ニ至ル迄 刊行物「現代日本」

Ontenemporary Japan / ノ 編 輯 人 ナリ 余ハ千九百四十  
年ノ昭和十五年ノ十二月 白鳥敏夫ノ論文「三國條約ト明  
日ノ世界」 / The three power part and the world  
OF FORTNOW / ガ 發 表 セ ラ レ タ ル 當 時 右 資 格 ニ テ 働

務シ居リタリ 余ハ該論文ノ刊行ヲ 想起スルモノナリ  
該論文ハ白鳥敏夫ノ 懇望ニ依リ 該出版物ノ千九百四十年  
ノ昭和十五年ノ十二月 號ニ於テ何等章句ヲ修正スルコト  
無ク發表セラレタルモノナリ

千九百四十六年ノ昭和二十一年ノ本九月五日 署名ス

福原勝次 / 署名

千九百四十六年ノ昭和二十一年ノ本九月五日 福原勝治  
治ハ下名ノ 面 前 ニテ 宣 誓 且 ツ 署 名 セ リ

ジョン・アール・プリチャード / 署名

John R. Prichard /  
即決裁判所 Summary court  
所属 歩兵大尉



Doc 2361 -

The original document has been withdrawn from this file for court. by Hyde.

It has been marked Ex. 557 for Identification only.

The excerpt we used is in evidence as Ex. No. 557 A.

Hyde

1 Oct 46



INTERNATIONAL PROSECUTION SECTION

Doc. No.

~~133~~ 2361

Date 3 July 1946

ANALYSIS OF DOCUMENTARY EVIDENCE

DESCRIPTION OF ATTACHED DOCUMENT

Title and Nature:

Printed magazine, "Contem-  
porary Japan," ~~part~~ a Review of Far Eastern Affairs,  
Published by Foreign Affairs Association of Japan.

Date: December 1940 Original (X) Copy ( ) Language:

Vol. II, No. 12.

Has it been translated? Yes ( ) No (X)  
Has it been photostated? Yes ( ) No (X)

English

LOCATION OF ORIGINAL (also WITNESS if applicable)

Do Dit.

SOURCE OF ORIGINAL:

Foreign Affairs Association, Tokyo

PERSONS IMPLICATED:

SHIRATORI, Toshio.

CRIMES TO WHICH DOCUMENT APPLICABLE:

Conspiracy for aggressive warfare

SUMMARY OF RELEVANT POINTS (with page references):

In article pp 1514-1520, "The  
Three-Power Pact and the World of Tomorrow,"  
SHIRATORI ~~says~~ praises ~~new~~ totalitarian  
state as epitomized by Germany, and states  
that new world order must be achieved  
through strenuous endeavors. "Freedom and equality  
of individuals, the inherent rights of man,  
and the absolute sovereignty of a state," he warns,  
"... must be viewed from a completely different  
angle."  
Birth of treaty is part of this movement, he claims  
W.H. Wagner.

Analyst:

Doc. No.



Stenciled by Kimura (from) (checked) by TATSUYA (p.3)

三國條約と明日の世界

白鳥敏夫述

① 先づ其ノ尊厳ニソシテ兼極ニ於テハ

全世界ニミテ日獨伊ガ平等ヲサウトシテ居ル新條

序ハ如何ナルモノニアラハ其ノ手ヲ止ラレド

モ一人何ゾアルカ。現在ノ地球ニ於テハ此ノ問題ニ

對シテ明徹ノ解答ヲ與ヘンコトハ困難ナル。

個人主義並ニ民主主義ハ廢棄サレテ全體主義

の見地ヨリ凡人類社會ニ於テ此ノ主義ヲ採用ス

其ノ首領ノ下ニ創造サレルヘク新秩序ノ性格ハ

アチニ方面ニ明カニ受テ入ラレバヤラヤイ。

大體ノ所ニ取テサレニ違ヒナイ



(2)

古代ギリシアノ時代ヨリ近代ニ至ルまで、西方文明ノ形

式<sup>上</sup>種々様々ニ變遷シ、道ヲ<sup>至</sup>来タガ

其ノ文明ガ依<sup>以テ</sup>進展シテ来テ、基礎ハ一貫シテ世界個人

主義的見解ヲアツタ。此ノ文明<sup>ニ</sup>非<sup>ズ</sup>見解ニ<sup>テ</sup>非<sup>ズ</sup>

シテ始<sup>ニ</sup>テ革命<sup>ヲ</sup>起シテ<sup>テ</sup>ゴロン<sup>ト</sup>シテ勢力<sup>ヲ</sup>、<sup>隆</sup>ト共ニ

進<sup>ニ</sup>シテ<sup>テ</sup>依<sup>ル</sup>活動<sup>ニ</sup>、種々<sup>ノ</sup>分野<sup>ニ</sup>内<sup>ニ</sup>構<sup>ヘ</sup>テ

シテ文化<sup>ヲ</sup>運動<sup>シ</sup>テアツタ。然レ其ノ因<sup>ハ</sup>其ノ社会

ノ構成<sup>ニ</sup>至<sup>リ</sup>其ノ國民ノ思想ガ完全ニ自由主義<sup>ト</sup>及<sup>ビ</sup>個人主

義<sup>ト</sup>シテ自由主義<sup>ト</sup>並<sup>ニ</sup>個人主義<sup>ト</sup>カ<sup>ラ</sup>定<sup>ム</sup>テ<sup>テ</sup>離<sup>レ</sup>

我カラ脱却<sup>シ</sup>テ<sup>テ</sup>依<sup>ル</sup>カ<sup>ラ</sup>為<sup>ル</sup>ニ<sup>テ</sup>他<sup>レ</sup>ハ<sup>ハ</sup>此<sup>ノ</sup>勝<sup>リ</sup>

得<sup>テ</sup>不<sup>レ</sup>得<sup>ル</sup>等<sup>ノ</sup>思想<sup>ハ</sup>同様<sup>ニ</sup>シ<sup>テ</sup>國家<sup>ニ</sup>社會<sup>ニ</sup>

政<sup>治</sup>大<sup>ニ</sup>敗<sup>レ</sup>シ<sup>テ</sup>其ノ為<sup>メ</sup>ニ<sup>テ</sup>他<sup>レ</sup>ハ<sup>ハ</sup>此<sup>ノ</sup>勝<sup>リ</sup>

一<sup>ノ</sup>構造<sup>ガ</sup>原因<sup>ニ</sup>テ<sup>テ</sup>中<sup>心</sup>ニ<sup>テ</sup>アツ<sup>テ</sup>ト<sup>ク</sup>ハ<sup>ハ</sup>此<sup>ノ</sup>勝<sup>リ</sup>

百<sup>カラ</sup>嘲笑<sup>シ</sup>輕<sup>蔑</sup>シ<sup>テ</sup>ト<sup>ク</sup>ハ<sup>ハ</sup>此<sup>ノ</sup>勝<sup>リ</sup>

果<sup>實</sup>後<sup>ニ</sup>於<sup>テ</sup>敗<sup>北</sup>シ<sup>タ</sup>カ<sup>ラ</sup>ト<sup>ク</sup>ハ<sup>ハ</sup>此<sup>ノ</sup>勝<sup>リ</sup>



(3)

朝笑りのトサシ、シニテ 輕蔑ヤシク。

然レテカウ其レ後(進) 發展ニヨリテ、ドイッ美化(闘争)

非一時的ニ阻止サレテトモマシヤ、結局、人類が取

ルベク運命ツケテキル進歩、避ケラレテ道程ト

一致ニシテ 自體ニシテ 線トキカルトイフ事ヲ明カニシテ。

合體主義運動ハ、イタリノ「アレント」革命ニ始マリ

テヤト「ソ」國家社会主義革命ニ於テソノ價値ニ

七連シヤウトニシテ 恰モ再原ヲヤル大衆

イヤ事構リ明白ノ世界ヲ 世界ト人向ニ打テ 此ノ新

シイ概念が完全ニ滲透スルダラウトイフコトハ疑フ餘

地ガナラフテナル。



(4)

余は全體主義運動の、西洋に於ては、一千年以上も

其の前の、<sup>民権</sup>ブルジョア主義の、<sup>民権</sup>性格の、<sup>民権</sup>運動を、<sup>民権</sup>運動と云ふ

剛健な人間精神への復歸を意味して居る。

考へ、<sup>民権</sup>中心の、<sup>民権</sup>運動は、<sup>民権</sup>運動に於ては、<sup>民権</sup>運動の

出現と同時に、日本に於ては、古代の本質的、<sup>民権</sup>運動の

道に歸らうとする同様、運動が起つた。

日本に於ては、<sup>民権</sup>運動が、<sup>民権</sup>運動に於ては、<sup>民権</sup>運動が

革命と言ふことを得るやうな、<sup>民権</sup>運動の、<sup>民権</sup>運動の

必要に於ては、<sup>民権</sup>運動の、<sup>民権</sup>運動の、<sup>民権</sup>運動の

民権、<sup>民権</sup>運動の、<sup>民権</sup>運動の、<sup>民権</sup>運動の

維持せしめ、<sup>民権</sup>運動の、<sup>民権</sup>運動の、<sup>民権</sup>運動の



(5)

性ノ一箇ノ有様ニ出現スル

君臣一體 ~~純粋~~ 鬼神 ~~氣~~ 皇天 ~~全體主義~~

第三

か日本人ノ不鮮 ~~信~~ 念 ~~テ~~ ア ~~カ~~ ラ ~~テ~~ アル。シカシ

日本主義

自由主義文明 ~~害~~ 惡ガ ~~迄~~ 去半世紀ノ間 ~~リ~~ 其

其ノ傳統ヲ毒サヤカツト云フ事ハ正シクサレ

實際 其ノ惡影響 ~~蓄~~ 積ハ 亦ハ 亦外兩

面 ~~事~~ 伸 ~~ニ~~ 於 ~~テ~~ 非 ~~事~~ 事 ~~ニ~~ 於 ~~テ~~ 種 ~~甚~~ 大 ~~テ~~ 其

之ニ至極ス

遂ニ國民ノ耐 ~~能~~ 力 ~~ニ~~ 至 ~~リ~~ シ ~~テ~~ 不 ~~滿~~ 人 昭 ~~和~~ 六 ~~年~~

洲サ

(一九三二年) 滿洲事變トイフ形ニ於テ 是レ又

ソレ也 抑 ~~テ~~ 亦 ~~レ~~ 事

以 ~~テ~~ 事 ~~變~~ 之 ~~後~~ 律 ~~方~~ 之 ~~中~~ 庄 ~~服~~ 之 ~~盡~~ 事 ~~ヲ~~ 健 ~~康~~ 之 ~~保~~ 護 ~~ヲ~~

本ル

國家ノ民族精神ノ保 ~~護~~ 以 ~~致~~ テ ~~アリ~~ 其 ~~レ~~ 也

信(ニヨリ)

對 ~~外~~ 的 ~~ニ~~ 三 ~~民~~ 主 ~~義~~ 的 ~~勢~~ 力 ~~ト~~ 云 ~~フ~~ 余 ~~儀~~ 亦 ~~カ~~ 其 ~~レ~~ 也

之義

居 4







ソレ的ニ過去十年間、極東ニ於テ論戦ハ、日本人

民族復興者ニ對シテ

一民族復興者ニ對シテ運動シアルト云フニモヨ

ソレ

イノテアリ、主ナル降参ハ、我々の勢力ヲ著カシ

己が利益ハ最ニ、洲達者トシテ

自身ノ利益ハ日船ノ用達商人ナリ、日秩序

國家の利益

ニ取リテイテ中心ニ民を以テ勢力ヲ著カシ、陰謀ヲ用フル

其の

毛ノテアマ、アインヤニ於テ戦争ハ、カヤリテ民を以テ

ソレ

替カニ代表サシテ世界ニ其地ト、舊國ニ對シテ

其の

日本國良ニ依テ保護ヲ培セテ來テ、白五道精神

其の

神トノ魂ヲ以テ衝突シアルト見ルコトモ出來ル。

根本的ニ

ソレハ、ニ於テ現時ノ戦争モ、二個ノ異レルイテ、カロギ

其の

一の葛藤ナリ、昔曰文明ト新文明ト、衝突ス



(2)

下アト言ハシテ中ニ此、此ノ意味ニ於テ、東洋

カ故ニ

ト西洋トニ於テ、戦フノハ、~~我~~的ニ同ニテアル

カ出来

ト言フ事カ、~~言ハレテ~~アラウ。

上誠ニ明カナル如キ

運動トバレルモカ究極ニ於テ、人間ノ本性ハ

復歸ノ爲メ、~~運動~~的ニ文化運動ナル

事實ヲ各處スルコトガ、~~日獨伊~~

協力ヲ通ジテ建設セラルルモ、明白ノ新秩序

ノ道ニ、性格ト、~~得~~テ正當理解サシテアル

ラウ。

新

新世界秩序ガ、~~建設~~セラルルニ















INTERNATIONAL PROSECUTION SECTION

Doc. No. 2361

2 July 1946

ANALYSIS OF DOCUMENTARY EVIDENCE

DESCRIPTION OF ATTACHED DOCUMENT

Title and Nature: Printed Magazine "Contemporary Japan" A Review of Far Eastern Affairs published by Foreign Affairs Association of Japan. Vol IX, No. 12.

Date: Dec 1940 Original  Copy  Language: English

Has it been translated? Yes  No   
Has it been photostated? Yes  No

LOCATION OF ORIGINAL

Document Division

SOURCE OF ORIGINAL: Foreign Affairs Association, Tokyo

PERSONS IMPLICATED: SHIRATORI, Toshio

CRIMES TO WHICH DOCUMENT APPLICABLE: Conspiracy for aggressive warfare

SUMMARY OF RELEVANT POINTS

In Article pp. 1514-1520, "The Three-Power Pact and the World of Tomorrow", SHIRATORI praises Totalitarian state as epitomized by Germany, and states that new world order must be achieved through strenuous endeavors. "Freedom and equality of individuals, the inherent rights of man, and the absolute sovereignty of a State" he warns, ". . . must be viewed from a completely different angle."

Birth of treaty is part of this movement, he claims.

Analyst: W.H.Wagner

Doc. No. 2361



DOCUMENT DIVISION

9-23- 1946

MICROGRAPH SECTION is requested to run DOC. NO. 2361  
requested by Tavener in Jap. No. of pages 12 (?)  
No. of copies 105

Rush!

COMPLETED:

Date 9-24 Signature H. J. Nagatani

VAULT:

Date \_\_\_\_\_ Signature \_\_\_\_\_

This receipt with two copies of this document attached to go  
to Room 347, Lt. Alexander.

Not entered!  
This is to replace Doc 2361 (Jap) -  
To be moved tomorrow! (9/29)  
See this Barc about it



Doc 2361

24/9

Lt Obberg

Tavener

Errors have been discovered  
in this reproduction which  
Mr Tavener wants to  
present in Court tomorrow.

Errors have been corrected  
Please have this sent to  
~~me~~ ditto to be recopied  
with corrections as inserted  
replacing former poor  
translation.

A.A.

Restored on 12 pages

OC Thurston

M. T. H. S. S. S.  
Please do  
Nobahala  
M. T. H. S. S. S.



To be ready by tomorrow morning for  
Mr. Tenenber  
2361-1

一九四〇年（昭和十五年）十二月 現現代ノ日本”  
ヨリノ抜萃 一五一四—一五二〇頁  
三國同盟及ビ明日ノ世界

白鳥淑夫 述

／＼ TOSHIO SHIRAFORI

人類ノ將來ニ對スル重要性ノ顯ニ於テ、九月二  
十七日ベルリンニ於イテ締結サレタル日獨伊南<sup>條約</sup>  
ハ劃期的ノ意義ヲ有スルモノト考ヘナケレバナラ  
ナイ。前文ニ於イテ明<sup>カ</sup>ニ述ベタルカ如ク、三調印  
國ハ此ノ條約ニ依リ<sup>總</sup>テノ國際ヲシテ太陽ノ下ニ  
其ノ所ヲ得<sup>シ</sup>メ、ソレニ依リ<sup>依</sup>テ國家同ニ於ケル共存  
共榮ノ原理ヲ實現<sup>スル</sup>セント<sup>スル</sup>意圖ヲ有スルモノデア  
ル。

平和ハ人類ノ自然的欲望デアリ、之ガ實現ノタ  
メニ有史以來屢々種々ノ<sup>企</sup>謀<sup>謀</sup>ガ<sup>繰</sup>テ來タノデア  
ル。宗教ト云フ名ニ假スル宗教ニシテ、人間間ニ  
於ケル平和ト靜穩ノ實現ヲ其ノ第一ノ目的トナス



ト公言セザリシモノハ無カツタ。例ヘバ<sup>未だ世目テ</sup>異<sup>モ</sup>ク、  
人間ノ救済ヲ行ハント意圖セルバイブルノ教ガア  
ル、即チ、「シーザーノ物ハシーザーニ返シ、而  
シテ、神ノ物ハ神ニ返セヨ。」ト。

併シナカラ、ソレ以後<sup>出来事</sup>起レルコトニ依ツテ、人  
間ノ救済ハ、人性ガ不變デアラバ、聖書ガ我  
々ニ命ズルカ如キ方法、即チ聖書ノ如ク神ノモノ  
トシーザーノモノトヲ區別シ、又肉體ト精神、物  
質ト心ヲ互ニ分離スルガ如キ方法ニ信ツテハ完成  
サレザ<sup>ナ</sup>ルコトガ明カトナツタ。ソレノミナラズ、  
シーザーノモノハシーザーニ<sup>返セト謂フ</sup>主<sup>義</sup>ニ基ヅク  
國際政治ノ過程ガ、全キ陸物主義ニ發展シ、人類  
ニ對スル正義ト兄弟愛ノ神ノ命令ヲ否定シテ、人<sup>弱</sup>  
肉強食ヲ許サシムルニ至ツタト云フコトモ亦漸進  
的<sup>中</sup>明トナツタ。カ、ル組織ガ世外ニ混亂ト鬭争  
以外<sup>ノ</sup>何物モ<sup>生</sup>得<sup>ミ</sup>ナイノハ明ナコトデア<sup>ル</sup>。カ  
、ル過去ノ失敗ニ鑑ミ日獨伊ハ此ノ人間ノ直面シ  
ツ、アル最重大問題ヲ益ク新シク從來試ミラレナ  
カツタ手段ヲ以テ解決セントスル<sup>ハニ至ツタ</sup>ノデア<sup>ル</sup>。此處  
ニ三國同盟締結ノ動機ヲナシタル根本理念ガ存ス  
ルノデア<sup>ル</sup>。



條約ニ於イテ言及サレテ居ル新世界秩序ハカ、ル動機デ  
 考ラレテ居ル。然シナガラ、ヨーロッパ及ピアジア  
 ニ於テ軍事國等ガ激シク行ハレテキル現在ノ事情ニ  
 於テハ、印國ノ意圖ガ他ノ強國ニ依リソノ十分且  
 ツ適當ナル意味ニ於イテ容易ニ評價サレルト期待ス  
 ルハ至ク合理的デハナイデアラウ。他ノ強國ノ多ク  
 イ國々ガ直接間接ニ此等ノ國等ニ達マレテワリ、  
 或ハ激意ト嫌惡ノ感情ヲ以テ動カセキルカ、又ハ自  
 國ノ將來ニ對スル極端ナ不安ヲ覺エツ、アル時ニ於テ  
 患フト殊ニ眞ザアルト思ハレル。更ニ我々ノ眼前ニ  
 於イテ大歴史的变化ガ起リツ、アルト云フ事實ハ、  
 多クノ國々ガ、過去數世紀ニ亘リ價用セシ熟世界  
 觀、人世觀ノ放棄ヲ、多クノ國々ガ要求シツ、アル  
 事實ニ鑑ミルナラバ、世界新秩序ノ眞義ガ一般ニ理  
 解シレ、且ツ更ニ受入レラレルニハ、長イ時間ヲ要  
 スルコトハ明デアアル。現在ト是ノ非敢ノ至キ意義  
 ガ理解サレルデアラウ時、人問ニ介在スル年月ハ、決  
 シテ平和的ナモノデアリ得ナイト云フコトヲオモイ  
 味スルノデアアル。其レ故ニ、長キ期間ノ忍耐  
 ト奮闘努力ガ三訂印國ノ前途ニ横ツテ居ルリニ調印國  
 事ノ國々ハ此等木脚ノ出交事ニ對シテ十全ノ備ヘラ  
 ナスヲヨシトシナケレバナラナイ。  
 此ノ事實ニ拘ラズ日、獨、伊ハ決シテ新シイ國等



2361-4

ヲ歡迎スルモノデハトナシ。例へバ日本ハ、支那事變ノ過去三年間、~~支那~~

事變ニ於イテ、支那ガソノ態度ヲ再考シ、日本ノ眞

意ヲ理解シ、新時代ノ精神ヲ十分ニ把握シ、ソレヲ

利用スルコトヲ終始一貫シテ~~支那~~要求シテ來タノ

デアアル。ヨーロッパニ於イテモ亦、獨、伊ノ指導者

達ハ今次戦争ノ勃發以前ヨリ、同様~~ナ~~平和的ナ理解

ヲ大英帝國、及ビフランスニ對シテ~~提言~~要求シ續ケテ來

タ。

不幸ニシテ東洋及ビ西洋ニ於ケル新、舊イデオロ

ギイ間ノ對立ト抗爭ハ非常ニ深刻デアツテ、融和ノ

中間コースヲ見出スハ本質的ニ不可能トシタ~~イ~~デア

ル、~~イ~~テソノ結果ハ今日吾人ガ目睹スル彼等ノ間ノ生

死ヲカケテノ闘爭トナツタノデアアル。  
(次頁ヨリ續ク)



(續々)

アジアト同様ハ勿論ヨロツバニ於ケル戦争ノ成行ハ疑  
 ヒナク明テアル。被征服者ノ最後の降伏ガ早ク到來  
 スレバスル程、人數ノ苦難ハ減ズルデアラウ。東洋  
 及西洋ニ於ケル現時ノ戦争ハ本質ニ於テ根本的ニ過  
 去ノ戦争トハ異ル。假令是等ソノ戦争ガ大變ナ量ノ  
 破壊ヲ齎ラストハイニ現ハレテ來ル様ナ、ソノ根本ノ目的ハ破壊  
 カラ新秩序ガ漸次的急變ニ示サレル如キ建設デア  
 リ、破壊ガ行ハレタ場所ニ於ケル再建デアアル。

戦勝三國ハ、戦争遂行ニヨリ蒙レル莫大ナ犠牲ニ  
 モ抱ラズ、物質的ニモ精神的ニモ着々ト強力ニナツ  
 テ行ク。コノコトハ創造スルモノ破壊セサルモノノ現象ノ  
 力ニヨツテ可能トナツタノデアアル。併シナガラ、因  
 襲的思想ヲ固守スルモ、總テ物質ト數字トカラ  
 判断スル傾向ニアルモニトツテハ、コレハ全ク空  
 想的ニ見エルデアラウ。

事實彼等ノ直面シテキル事態ノ現實性ニ目覺メナ  
 イ人々國民ガ多數アルトイフコトハコノ理由ニヨルモノ  
 デアル。

(次頁ヨリ續ク)



2361-6

(續)

是ノコトハ兼ネテ  
又因襲主義ノ固イ殻ヲ破リ去ルタメノ重

大ナル困難ヲ証明スルモノデアアルヨ

コノ型ノ國民<sup>人々</sup>ハ日本、ドイツ、イタリーガ現在示

シテキル力ノ眞ノ源泉ガ那邊ニ存スルヤヲ發見シ

得ナイヨ

單ニ皮相ニノミ眼ヲ奪ハレテキル<sup>彼等</sup>ハ三國

ガ立脚セル主義ガ單ナル物質力テハ打倒サレ得ナ

イトイフ大事實ニ關シテ全ク無智ナ様ニ見エル。

無智ノ御蔭テ彼等ハ新秩序ヲ征服シ或ハ少クトモ

古イ秩序ノ壽命ヲ長ビカス<sup>伸バ</sup>トイフ希望ヲモツテ三

國ニ對シ頑固ナ抵抗ヲ繼續スル。併シナガラ彼等

ノ抵抗ハ空シキ努力デアル。當然歴史ノ過程ニ於

ケル没落ヲ避命ツケラレテキル<sup>モ</sup>ヲ保全セント

スルコトハ<sup>悲</sup>災劇ニ外ナラナイ。

(此頁ヨリ續ク)



事實、日本、ドイツ、イタリーが本協定<sup>條約ヲ締結</sup>に加入スル必要ヲ認めタノハカ、ル<sup>人々</sup>國民ガ多數存在スルタメデアアルコト

コノ<sup>點ニ關シテ</sup>見地カラ本協定<sup>條約</sup>ハ莫大<sup>カト</sup>影響ヲ發揮スル<sup>ベク</sup>コト

ヲ運命ツケラレテモ<sup>ノ</sup>デアアル。疑ヒモナク專

物ノ舊秩序ニ固執スル<sup>人々</sup>ニトツテハ少カラ<sup>ス</sup>脅

威<sup>トナル</sup>形成スルモノデアアル。是<sup>レ</sup>ハ本協定<sup>條約</sup>ノ消極的

ナル面ト云ツテヨイデアラウ。併シナガラ、三國

條約ノ真ノ目的ハソノ積極的ナル面ニ存スルノデ

アル。即チ新シイ世界秩序建設へ寄與スルコトガ

三國非ガ本條約ノ下ニ成シ遂ゲントスル主要目的

デアアル。而シテ、著者ガ<sup>本</sup>問題<sup>文</sup>ノ最初ニ世界史

ノ見地カラコノ<sup>條約</sup>協定<sup>ノ</sup>重要性ヲ<sup>強調</sup>シタノハ<sup>新</sup>新ノ

如キ積極的<sup>意義ニ於ケル</sup>ナル<sup>本</sup>協定<sup>ノ</sup>機能<sup>ヲ</sup>活<sup>動</sup>タ<sup>シ</sup>ト<sup>ス</sup>ヘ<sup>ニ</sup>考

ヒヤツチ<sup>ノ</sup>コトデアアル。



サテ<sup>本</sup>文書内ニ<sup>規定</sup>約束シテアル先ヅ其各個ノ圈内ニ、  
 ソシテ窮乏ニ於テハ全世界ニマデ、日獨伊ガ齋<sup>齋</sup>ラサ  
 ウトシテ居ル新秩序トハ如何ナルモノデアラウカ、  
 現在ノ段階ニ於テハコノ問題ニ對シテ明徹ナル解<sup>答</sup>  
 ヲ與ヘルコトハ困難デア<sup>ル</sup>。然シ三國ガ個人主義<sup>主義</sup>的  
 見地<sup>主義</sup>ニヨリ<sup>主義</sup>人類社會ヲ律シ様トスル主義ヲ採用シタ  
 事實<sup>ニ鑑ムレバ</sup>老人<sup>ニ</sup>其ノ指導ノ下ニ創造<sup>セラ</sup>ルベキ新秩  
 序ノ性格ハ大体ノ所明カニ觀取サレルニ違ヒナイ。  
 古代「ギリシヤ」ノ時代ヨリ近代ニ至ルマデ、西方  
 文明ハ形式上様々ナ變遷ヲ經テ來タガ其ノ文明ガ依  
 テ以テ進展シテ來タ基礎ハ一貫シテ個人主義的世界  
 觀デアツタ。此ノ文明觀ニ對シテ始メテ叛旗ヲ<sup>掲</sup>シタ  
 ノハ「プロシヤ」ノ興隆ト共ニ「ドイツ」民族ガ其  
 ノ活動<sup>活動</sup>ノ様々ナ分野ノ内ニ起シタ文化ヲ求メテノ運  
 動デアツタ。然シ其ノ<sup>家</sup>社會ノ構成並ニ其ノ國  
 民ノ思想ガ完全ニ自由主義及個人主義カラ却シテ  
 居ナカツタガ爲メニ獨逸ハ遂ニ此<sup>前</sup>歐洲大戰ニ  
 敗レ、其ノ爲メニ獨逸語ノ「クルツア」ハ勝利者  
 カラ嘲笑輕蔑ノ的トサレルニ至ツタ。<sup>カ</sup>  
 然シナガラ其ノ後ノ進展ニヨツテ「クルツア」運動



ハ一時的ニハ其ノ歩ミガ阻止サレルカモ知レナイガ  
 結局、人類ガ取ルベク運命ヅケラレテキル進歩ノ避  
 ケテレヌ道程ト一致シテキルトイフ事ヲ自證シタ。全  
 體主義運動ハ「イタリー」ノ「フアシスト」革命ニ  
 始マリ今ヤ「ドイツ」ノ國家社會主義革命ニ於テソ  
 ノ頂點ニ達シヤウトシテ居ルガ其ノ燎原ノ火ノ如ク  
 擴<sup>ガリツツアツテ</sup>ガ<sup>ル</sup>勢ノ前ニ明日ノ世界ニハ世界ト人間ニ對スル此  
 ノ新シイ<sup>（親）</sup>進念ガ完全ニ滲透スルダラウトイフコトハ  
 異フ餘地ガナクナツテキル。

余ハ<sup>（筆者）</sup>全體主義運動ハ西洋ニ於テハ、一千年以上モ前  
 ノ「ゲルマン」<sup>（類本能）</sup>、「ラテン」民族<sup>（特性デアフ）</sup>ガ格ヅケテキタ  
 素朴剛健ナ人<sup>（類本能）</sup>間<sup>（本能）</sup>精神<sup>（本能）</sup>ヘノ復歸ヲ意味シテ居ルノダト  
 考ヘル。「ドイツ」「イタリー」ニ於ケル其ノ様ナ  
 運動ノ出現ト同時ニ、日本ニ於テモ古代ノ本質的ニ  
 日本的ナル道ニ歸ラウトスル同様ナ運動ガ起ツタ。  
 日本ニ於テハ、然シナガラ、「ドイツ」、「イタリ  
 ー」ニ於ケルガ如ク<sup>（革命ト書ハレ）</sup>革命ト書ハレ<sup>（呼バ）</sup>律ルヤウナ、劇烈  
 ナ<sup>（保證）</sup>非<sup>（保證）</sup>化ハ必要デナカツタ。ソレハ日本ノ國體ガ建國  
 以來、恆久不變ノ基礎ノ上ニ建設サレ、且ツ維持サ  
 レテ來テ居リ、君臣ノ一體性ヲ一個ノ有機體ニ具現  
 スル純粹無雜ノ全體主義ガ常ニ日本人ノ不變ノ信念  
 デアツタカラデアアル。シカシ自由主義文明ノ害惡ガ過  
 去半世紀ノ間日本古來ノ傳統ヲ毒サナカツタト云フ

（ハ正レクアルマイ）



ノハ正シクアルマイ。

我慢出来又

實際其ノ惡影響ノ蓄積ハ對内、對外兩面ニ於テ<sup>方</sup>其<sup>程甚レクナリ</sup>其<sup>結果</sup>遂ニ國民ハ之ニ反抗スルニ至<sup>ツテ</sup>ソノ

不滿ハ昭和六年<sup>一九三一年</sup>ノ滿洲事變トイフ形

ニ於テ表明サレタ。此ノ事變ハソレ迄抑壓サレテキ

タ<sup>全</sup>僥倖ナ民族本能ノ爆發デアリ、ソレハ外的ニハ、

民主主義的諸國ニヨリ久シク<sup>人種ニ強キ</sup>タセラレテ居

タ<sup>人種</sup>不當ナ状態ニ對スル挑戰デアリ、内的ニハ

人々ノ上ニ<sup>不正ニ加ヘ</sup>抑シカ<sup>テ</sup>セラレテキタ、アラユル外來ノ

觀念及思想ニ對スル挑戰デアツタ。ソレハ、政治經濟、

並ニアラユル國民活動ニ於ケル真ニ日本のナルモノ

ノ再檢討トソレヘノ復歸トヲ要求シタ。日本ニ於ル

此ノ運動ノ特徴ハ現今ノ支那事變ニ於テ一層強調サ

レ、「八紘一字」トイフ古典的表現ガ國家的標語ト

シテ採用サレ、事變究極ノ目的ハ其ノ標語ノ精神ニ

應ジテ、東亞ニ於ケル新秩序ノ建設トサレテキル。

ソレ故ニ過去十年間ノ極東ニ於ケル論戰ハ日本<sup>國民</sup>ノ民

族復興主義者<sup>ニヨリ</sup>改革運動デアルト言ツテモヨイ

ノデアリ、ソノ主ナル障害ハ、己ガ利益ノ最上ノ調

達者トシテノ舊秩序ニ取リツイテキル民主主義的諸

國ノ陰謀ニ由來スルモノデアツタ。斯クノ如ク<sup>其</sup>ア

ジャ<sup>其</sup>ニ於ケル戰爭ハ本質上民主主義的諸國ニ代表

サレタ世界觀ト日本國民ガ建國以來一貫シテ保護シ







新世界ニ於テハ、曾テコノ地上ノ生活ヲ生クルニ  
値スルモノタラシメルモノトシテ高度ニ評價セラ  
レタ多クノ專柄ハソノ價值ヲ失フデアラウ、トイ  
フノハ、世界ノ舊勢力ガ特ニ價值アリトシタ諸  
ノ專柄コソ、不正、不合理、專權及ビ搾取ヲ  
スルモノデアアルコトガ強調サレネバナラナイカラ  
デアアル。勿論世界歴史ニ前例ナキカ、ル大改革ハ  
短時日ノ間ニ完成サルベクモナイ。シカシ、時代  
ノ趨勢ハ今ヤ明ラカニソノ方向ニ向イテ居ルノデ

アル。

ソレノミナラズ、新秩序ノ建設ハ實際ニ既ニ

シヤハ及ビヤヨーロッパノ廣大ナ地域ニ

テ居ルノデアリ、今後大イニ促進

テ進行途上ニアル此ノ劃期的運動ヲ見レバ、日獨

伊三國間ニ於ル條約誕生ノ理由、若クハ其ノ條約

ニ謀サレタル任務ニ付何等ノ疑念モアリ得ナイデ

アラウ。

別行



於此ニ於テ

ニ進歩シ

ニ於テ

ニ於テ

ニ於テ

ニ於テ

ニ於テ



宣誓供述書

日本 東京都

2361-13

余、下名酒原勝治ハ先ヅ「ジョン・アール・ブリチャード」  
 // John R. Pritchard / ノ面前ニテ  
 道法ナル宣誓ヲ行ヒ<sup>タル後</sup>左ノ如ク證言供述ス、  
 即チ余ハ創立以來現在ニ至ル迄刊行物「現代日本」  
 // Contemporary Japan / 編輯人ナリ余ハ千九百四  
 十年ノ昭和十五年ノ十二月<sup>月</sup>白鳥敏夫ノ論文「三國  
 條約ト明日ノ世界」/ The three power pact and  
 the world of tomorrow / ガ發表セラレタル當時  
 右資格ニテ勤務シ居タリ余ハ該論文ノ刊行ヲ想起  
 スルモノナリ 該論文ハ白鳥敏夫ノ<sup>自</sup>筆ニ依リ  
 該出版物ノ千九百四十年ノ昭和十五年ノ十二月號  
 ニ於テ何等章句ヲ修正スルコト無ク發表セラレタ  
 ルモノナリ

千九百四十六年ノ昭和二十一年<sup>年</sup>九月五日<sup>日</sup>署  
 稱ス 酒原勝次ノ署名ノ

千九百四十六年ノ昭和二十一年<sup>年</sup>九月五日<sup>日</sup>酒  
 原勝治ハ下名ノ面前ニテ宣誓且ツ署名セリ

ジョン・アール・ブリチャード<sup>署名</sup>  
 John R. Pritchard

即決  
 他易裁決所 / Summary court /

所屬

歩兵大尉



AFFIDAVIT

City of )  
Tokyo, Japan )

I, the undersigned, Katsuji INAHARA, being first  
duly sworn before John R. PRITCHARD,  
depose and say as follows:

That I have been editor of the publication  
"Contemporary Japan" since its foundation until the  
present day; that I was serving in this capacity in  
December 1940 when the article "The Three Power Pact  
and the World of Tomorrow" by Toshio SHIRATORI was  
published; that I recall the publication of this article;  
and that said article was published without change  
of context at the instance of Toshio SHIRATORI in the  
December 1940 issue of the said publication.

Given under my hand this 5th day of September,  
1946.

Katsuji Inahara  
Kat suji INAHARA  
稲原 好治

Sworn and subscribed to by Katsuji INAHARA before  
the undersigned this 5th day of September, 1946.

John R. Pritchard  
Captain, Infantry  
Summary Court



THE THREE-POWER PACT AND THE WORLD OF TOMORROW

By Toshie SHIRATORI

\* \* \* \* \*

What, then, is the new order which Japan, Germany and Italy intend to bring about, first in their respective spheres and ultimately throughout the world, as stipulated in the instrument? To give a clear-cut answer to this question is difficult at the present stage; but in view of the fact that the three Powers, discarding the ideologies of individualism and democracy, have adopted the principle of dealing with human society from the totalitarian point of view, the character of the new order to be created under their leadership must for the most part be clearly perceived.

From the time of ancient Greece down to the modern age, Western civilization has undergone various changes in form, but the basis upon which it has developed has consistently been the individualistic view of the world. It was the movement for Kultur staged in various fields of activity by the German people with the rise of Prussia to power which revolted for the first time against this conception of civilization. Yet because of the structures of her state and society as well as the thoughts of her people not yet being entirely free from liberalism and individualism, Germany was ultimately defeated in the last European War, and the German term Kultur was accordingly made the butt of ridicule and contempt by the conquerors. By its subsequent development, however, Kultur Kampf has proved that, though its steps may be temporarily interrupted, it is after all in line with the inevitable course of progress which mankind is destined to take. The totalitarian movement, started by the Fascist Revolution in Italy and now about to reach its zenith in the National Socialist Revolution in Germany, is spreading like a prairie fire, leaving no room for doubt that the world of tomorrow will be thoroughly permeated with this new concept of world and man.

The writer understands the totalitarian movement to mean, in the West, a return to that simple but virile human instinct which characterized the German and Latin peoples of more than a thousand years ago. Simultaneously with the appearance of such a movement in Germany and Italy, there also arose in Japan a similar movement for going back to the intrinsically Japanese way of ancient days. In Japan, however, no such drastic change as warrants being called revolutionary was necessary, as was the case in Germany and Italy. For Japan's polity has since the foundation of the Empire been established and maintained upon a permanent and unchanging basis, and the pure and unadulterated totalitarianism embodying the unity of sovereign and subjects as one organic body has always been the immutable faith of the Japanese people. But it would be untrue to say that the evils of liberalistic civilization have not for the past half-century poisoned her ancient tradition. Indeed, the accumulation of its harmful influences had become so intolerably large in both internal and foreign affairs that at last the nation revolted and its dissatisfaction found expression in the form of the Manchurian incident of 1931. This incident meant the bursting out of the hitherto suppressed healthy, racial instinct of the nation, in challenge externally of unjust conditions long forced upon mankind by the democratic Powers and internally of all alien ideas and thoughts grafted upon the people. It called for a re-examination and a return to what is really Japanese in politics, economics and indeed in all activities of the people. The characteristics of this movement in Japan have become even more accentuated in the current China affair, in which



the classic expression, *Hakko Ichiu*, has been adopted as the national slogan, and the ultimate object of the affair, in consonance with the spirit of the slogan, is to be the establishment of a new order in East Asia. The controversies of the past ten years in the Far East, therefore, may well be called the racial revivalist-reform movement of the Japanese people, chief obstacles to which having been offered by the machinations of the democratic Powers who have clung to the old order as the best purveyor of their own interests. The war in Asia can thus be regarded as essentially a conflict between the view of the world as represented by these democratic Powers and the *Kohdo* spirit which has consistently been protected and fostered by the Japanese nation since the foundation of the Empire. Since the current war in Europe is, fundamentally speaking, a struggle between two different ideologies and a clash between old and new civilizations, it may safely be said that in this sense the wars in the East and West are essentially the same.

Unless one views the present wars in the above light and takes into consideration the fact that the so-called new order movement is ultimately an ideological and cultural movement for a return to man's innate character, one will never be able to understand correctly the real nature of the new world order of tomorrow which is to be established through Japanese-German-Italian co-operation.

Before a new world order is fully established, there must first of all be effected a radical change in the thought of the people in general. In other words, the mental habit must be broken which has for past centuries controlled mankind. Everything requires reappraisal, and even the essential qualities of God and man must necessarily be re-examined. In this process many a dogma and prejudice will have to be wiped out, for in order to achieve the contemplated change, such things as freedom and equality of individuals, the inherent rights of man, the absolute sovereignty of a state and the right of self-determination of the people must be viewed from a completely different angle from that of the past. In the new world, many things which formerly were highly evaluated as making this earthly life worth living may lose their value, for it must be emphasized that the very things which the old forces in the world have specially prized constitute the sources of injustice, irrationality, tyranny, and exploitation. It is not expected, of course, that such a tremendous reformation which has no parallel in world history can be accomplished in a brief space of time. But now the trend of the age is definitely in that direction. Not only that, but the construction of a new order is in fact already progressing over wide areas of Asia and Europe and promises to be greatly accelerated hereafter.

In view of this epoch-making movement now under way in Europe and Asia, there should be no doubt as to the reasons for the birth of the treaty among Japan, Germany and Italy or as to the duty with which it has been charged.