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ITEM 17 Impressions of a Foreign Cameraman on the Emperor's Trip to ISE -  
Mainichi Shimbun - 14 Nov 45. Translator: C. Gilbert.

402  
 Extracts:

MAINICHI reports the impressions of TOM. L. SCHAEFER, (SAFUA) FAR EASTERN representative of the ACME Photo News Company, who was the only foreigner present at the Imperial procession to the Grand Shrine at ISE.

He observed the procession at the station, and the outer shrine and inner shrines.

He remarked that he was surprised at the extraordinarily quiet way in which the Japanese people greeted their beloved Emperor. On the way to ISE, he had observed several million Japanese subjects standing along the railway tracks waiting for the Emperor's train to pass. The attitude of the Japanese peasants was almost mystic. It was quite a different scene from an American reception of a national figure. 931.6-68

ITEM 13 Comment of American Officer and MP on the Emperor's trip to ISE Shrine -  
Asahi Shimbun - 13 Nov 45. Translator: Y. Akabane.

402  
 Full Translation:

(Dispatch from NAGOYA)

Several officers and men of the Occupation Forces, who had welcomed the Emperor, were unanimous in admiring the splendid attitude of the Japanese people in greeting His Majesty. In this connection, chaplain SHUSU, attached to the American troops, and Mr. MURANTO, a Military Police officer commented as follows:

Chaplain SHUSU, - "His Majesty seems very young and impressive. The attitude of the Japanese people in welcoming the Emperor was so splendid that I felt it should be adopted by us".

Mr. MURANTO, - "Quite a procession! We ought to respect this calm and strict manner of observance, which made me feel rather lonely. This is the first time I have seen the Emperor of JAPAN, but His Majesty has such a sagacious appearance that even if I happened to meet him unknowingly, I would certainly recognize who he was at once." 931.6-68

ITEM 2 Emperor Worries About Food Situation. Agricultural Minister Replies  
To Emperor's Question - Yomiuri Hochi - 7 Feb 46. Translator: T. Okamura.

402  
 Full Translation:

The Minister of Agricultural and Forestry, SOEJIMA, in order to explain the acute food situation to the throne, proceeded to the Palace at 1400 6 February. The minister for 25 minutes explained in detail the general food problems in the country, with rice as the main topic.

It is understood that the Emperor asked many questions relative to the increase of cattle for food, the distribution of perishables, the demand and supply situation of fuel, and the present condition of sericulture.

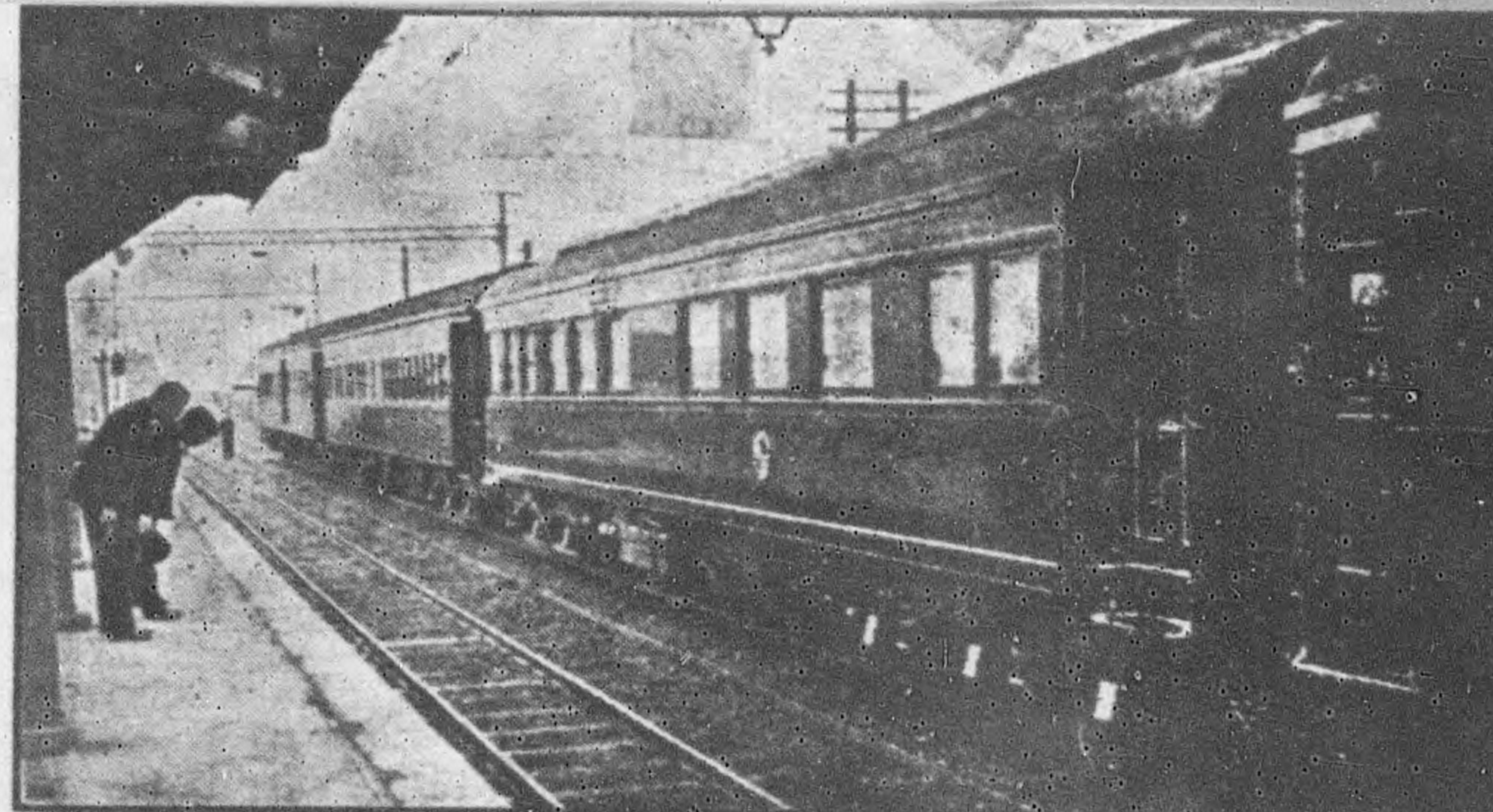
Minister SOEJIMA, after the audience, said at a press interview as follows: "In view of the strained food situation, I explained to the throne the general conditions prevailing. His Majesty, in listening to my explanations, asked many questions, which showed how His Majesty is worrying about these problems."



402



Associated Press



Carrying the Bad News to Ise: As Shintoism demands, and his ancestors expect, Hirohito visited the Shrines of Ise this month to report Japan's defeat to his predecessors. In civilian uniform, he marched into the Tokyo Central Station,



Acme Photos

then rode in the imperial train past bowing Japs. Reverent subjects waited in the rain for a glimpse of their emperor. A white-robed priest led him through the Outer Shrine. In the Inner Shrine, in his ceremonial robes, Hirohito reported the bad news.

# 'ARTHUR PLEASED HIROHITO, AIDE SAYS

Japanese Spokesman Declares General Now Expected to Call on Emperor

TOKYO, Oct. (Reuter)—The secrecy on the talks between Gen. Douglas MacArthur, Supreme Allied Commander in the Pacific, and Emperor Hirohito of Japan was partly lifted today when it was disclosed that they discussed measures for the smooth working of the occupation of Japan.

A spokesman at the Japanese Home Office said General MacArthur had made a "tremendous impression" on the Emperor, who declared himself "well satisfied" with the progress already made. "General MacArthur told the Emperor he would welcome any suggestions that His Majesty might wish to make concerning the reconstruction of Japan," the spokesman added.

## Expect MacArthur to Visit Hirohito

The conversations were "most cordial." The spokesman added that the Japanese people, who, he emphasized, had no ill feeling toward the General, were expecting General MacArthur to return the courtesy of the call by visiting the Emperor at the Imperial Palace.

The text of the conversation between General MacArthur and Hirohito was disclosed by the Japanese Home Office spokesman, who said the Emperor had availed himself of the opportunity personally to thank the Supreme Commander for the way in which he had carried out the occupation "without a single incident."

"General MacArthur in turn expressed the opinion that the smooth occupation was really due to the Emperor's leadership," the spokesman said. "He added that he was most thankful it had not resulted in any bloodshed."

"The Supreme Commander and Emperor Hirohito were in complete agreement that had invasion been found necessary it would have resulted in the loss of thousands of lives on both sides and in the complete destruction of Japan. The Emperor was particularly impressed that General MacArthur did not make any reference as to who was responsible for the war."

"Although the Emperor expressed, as his personal opinion, that final judgment would have to be left to future historians, General MacArthur made no comment.

## American Policy and Japan's Emperor

JAPAN AND THE SON OF HEAVEN. By Willard Price. 231 pp. New York: Duell, Sloan & Pearce. \$2.75.

By OWEN LATTIMORE

A GREAT many Americans feel a persistent uneasiness about the place which the Emperor of Japan holds in American policy. The uneasiness is not entirely dispelled even by publication of the directive to General MacArthur which says that it is to use the exist-

longer in the Department of State, there are still a good many people, both in uniform and in the civilian agencies of the Government, who agree with Mr. Grew that the throne is as "indispensable" to Japan as the Vatican is to Europe.

ON these troubled waters Mr. Price pours a somewhat inflammable brand of oil. On the one hand he assembles conveniently,

initiative. So the male insisted that they circle the island again, and when they met this time he got in the first word."

As documentation of the history of the Japanese Emperor this is of course "pure nonsense"; but as historical material of another kind it is not nonsense at all, for it is an indication, of a kind found also in other countries, that primitive Japanese society was once organized in a

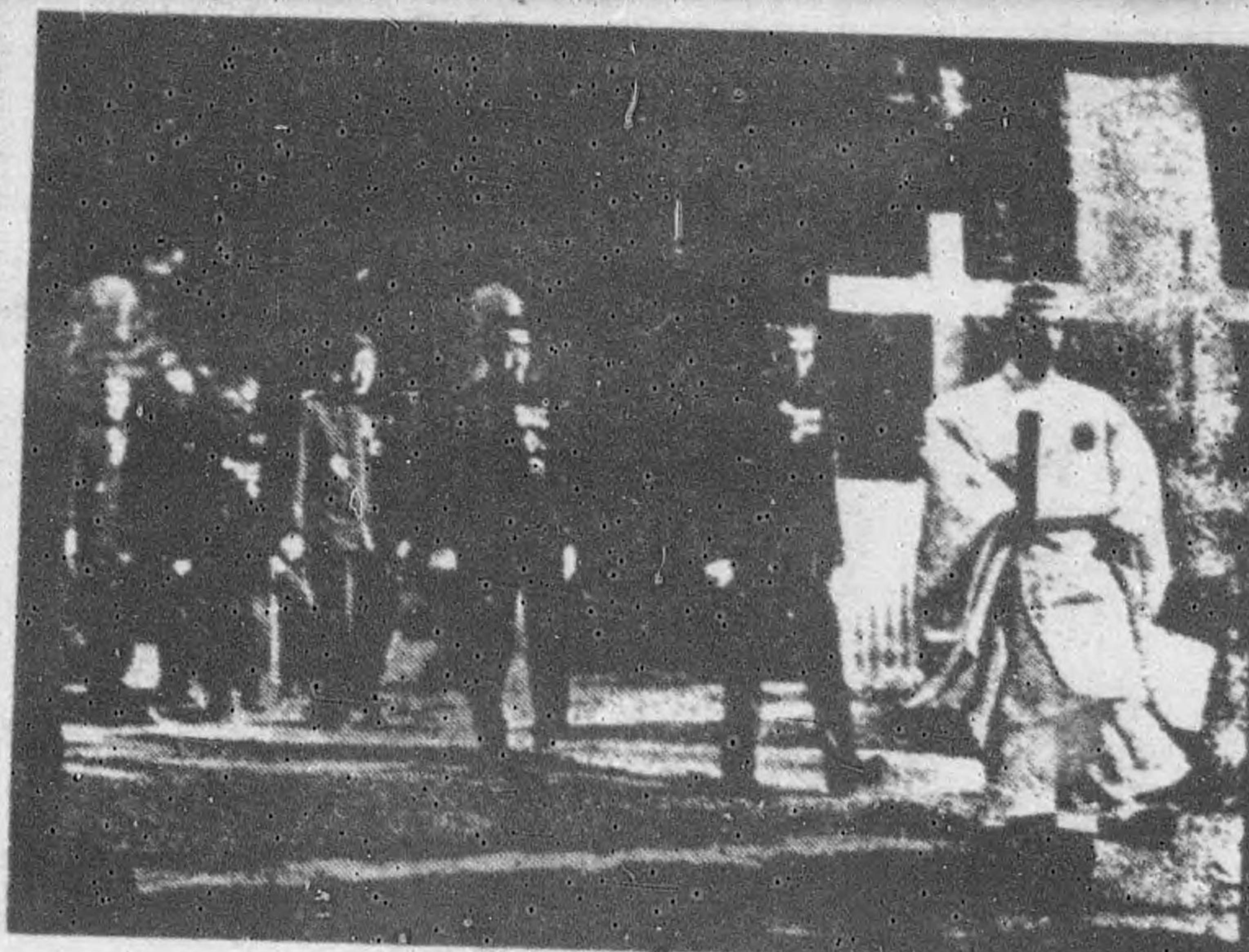
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Carrying the Bad News to Ise: As Shintoism demands, and his ancestors expect, Hirohito visited the Shrines of Ise this month to report Japan's defeat to his predecessors. In civilian uniform, he marched into the Tokyo Central Station,



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A GREAT many Americans feel a persistent uneasiness about the place which the Emperor of Japan holds in American policy. The uneasiness is not entirely dispelled even by publication of the directive to General MacArthur which says that "the policy is to use the existing form of government in Japan, not to support it."

For those who have little detailed knowledge of Japan, the uneasiness is vague. They simply feel that use, for the purposes of American policy, of an institution as anachronistic as the Japanese throne is as incongruous and inefficient as it would be to hitch an American tractor to a crooked stick for the purpose of plowing. For those who know more about Japan, the uneasiness is more precisely identifiable. It narrows down to the danger that use of the Japanese Emperor can easily drift into identification of Japanese obedience to the throne and the throne's obsequious carrying out of American demands for orderly submission, so that in the end American policy may, after all, find itself entangled with perpetuation of the imperial institution.

Uneasiness is fortified by the knowledge that, though Mr. Grew and Mr. Dooman are no

longer in the Department of State, there are still a good many people, both in uniform and in the civilian agencies of the Government, who agree with Mr. Grew that the throne is as "indispensable" to Japan as the Vatican is to Europe.

ON these troubled waters Mr. Price pours a somewhat inflammable brand of oil. On the one hand he assembles conveniently, in one small book, a great many reasons for strengthening the natural American conviction that the whole Emperor business in Japan is as dirty as pitch and that we can't play around with it without getting tarred. On the other hand, especially in the historical sections, he does such a lousy job of debunking that many will simply refuse to believe that any people which was taken in wholesale by such utter nonsense will ever be competent to direct its own affairs under a democratic system.

As an example of the way in which historical debunking can be carried too far, Mr. Price calls the oldest legends of traditional Shinto "pure nonsense." He quotes from the tale of Izanagi, "The-Male-Who-Invites," and Izanami, "The-Female-Who-Invites." When they first met, the female got the first word in, exclaiming "How lovely to meet a handsome male!" It was considered, however, "most unfitting that the woman should take the

initiative. So the male insisted that they circle the island again, and when they met this time he got in the first word."

As documentation of the history of the Japanese Emperor this is of course "pure nonsense"; but as historical material of another kind it is not nonsense at all, for it is an indication, of a kind found also in other countries, that primitive Japanese society was once organized in a clan system under which genealogy was traced by the mother's side. After the shift to the establishment of ancestry on the father's side, old legends had to be retold; but some echo of the earlier form of the legend persisted. As part of the material of cultural history, such legends are both valid and valuable.

In his final chapter, however, Mr. Price makes the main point and makes it with a punch. The title of the chapter is: "Popular Government Is Possible in Japan." That is the point which is of crucial importance for our policy. For if popular government is possible in Japan, it is to our interest to help it establish itself—and that is something we can do only by encouraging popular movements to emerge, and helping them when they do emerge. We can neither encourage them to emerge nor help them when they have emerged by doing political acrobatics of our own on the imperial throne.

Home Office said General MacArthur had made a "tremendous impression" on the Emperor, who declared himself "well satisfied" with the progress already made.

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"Although the Emperor expressed, as his personal opinion, that final judgment would have to be left to future historians, General MacArthur made no comment."

### They Discuss Measures

"Hirohito and General MacArthur then discussed various occupational measures to be taken by the Allies and the Emperor declared himself 'well satisfied' with the progress already made."

"General MacArthur then told the Emperor he would welcome any suggestions that His Majesty might wish to make concerning the reconstruction of Japan, and promised if they were in accordance with Allied policy that he would see they were carried out as soon as possible." The spokesman concluded by emphasizing that nobody in Japan had the slightest ill-feeling toward General MacArthur, and that they were all confidently looking forward to the Supreme Commander's returning the courtesy of the Japanese Emperor by calling on him at the imperial palace.

If he does so he will be the first foreign military commander to be entertained there since the present Emperor received Marshal Henri-Philippe Pétain in 1925.



# Hirohito: The Man And the Emperor

Portrait of Japan's ruler who in his symbolic role may hold the key to peace in the Pacific.

By GEORGE-E. JONES

TOKYO (By Wireless).

**E**MPEROR HIROHITO, one hundred and twenty-fourth of a royal line "unbroken through ages eternal," is the key to Japan's future and, indeed, to peace in the Pacific. Living quietly and simply in the moated Imperial Palace in the heart of Tokyo, he is the basic factor not only in the actions but in the very thoughts of his subjects. When he enjoined them to fight to victory over the United States and Britain his people fought with no thought of quitting. When he told them to lay down their arms they did so without question, submitting themselves to the first defeat in the empire's history.

**A**S one might expect, such a powerful figure is also a controversial subject. Few persons understand the Emperor's role in the scheme of wartime Japan and hence it was natural that in the first days following the outbreak of the war there was a slight tendency to lump Hirohito with Hitler and Mussolini. Gradually this tendency disappeared with the general realization that the Japanese Emperor occupied a place in Japan in no way comparable with those of Hitler in Germany and Mussolini in Italy. The European dictators could well have afforded to envy the magnitude of Hirohito's authority, which was the focal point of an empire's will to make war and finally to bid for peace.

Today that authority—at least in its

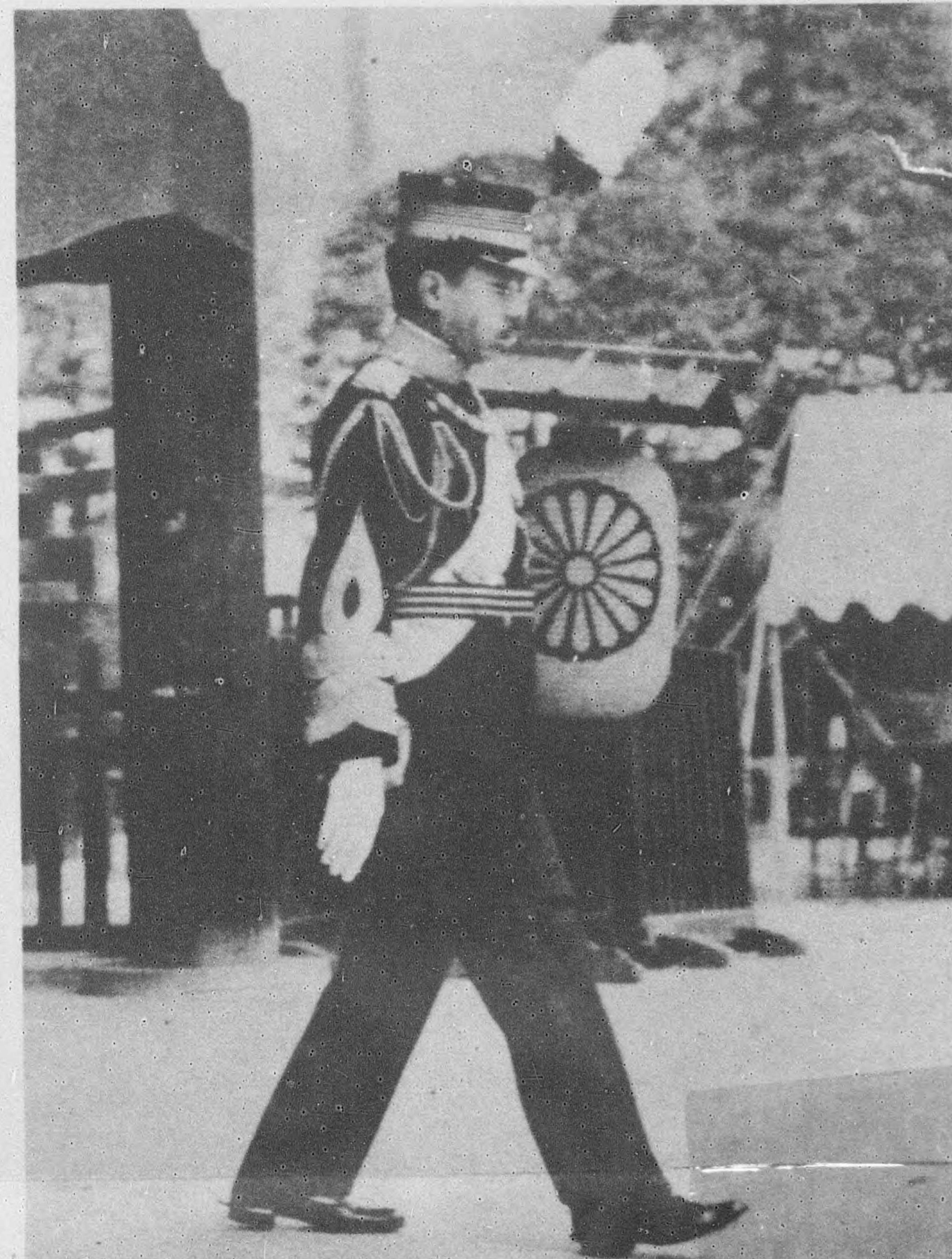
house erected behind the site of the original palace. This house was built for contingency purposes and he moved into it before the traditional palace was destroyed by bombs on May 25. Here he and his family had their air-raid shelters when Superfortresses roared over the capital. Three buildings were destroyed. The writer inspected the ruins. The fire had left nothing of the beautiful but inflammable palace with its priceless, centuries-old architecture. All that remained were a gutted two-story building which had served as his retreat for rest and quiet, and smaller buildings which housed the royal kitchen.

The Emperor's present residence is on a knoll just behind the ruins of the old palace.

**T**O his millions of subjects the Emperor as a human being is virtually unknown. Invariably the press accounts of official visits to the Emperor tell of the visitor's "bow and trepidation," which is more than polite verbiage to express the attitude of a typical Japanese toward his ruler.

In cold fact his human aspects are not nearly so overpowering as his symbolism. This man whose will is that of his people is of slight build, short and bespectacled; in his rare public appearances he either stands on a platform or rides his white horse, lest someone tower above him.

There is nothing to dispute the official picture of the Emperor as a quiet, frugal



402



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Today that authority—at least in its spiritual aspects—remains intact. From his new residence (the old palace was destroyed by fire) Hirohito rules a defeated empire subject to the approval of General MacArthur, whose views are transmitted to the Emperor via Premier Prince Naruhiko Higashi-Kuni and the Foreign Minister.

Neither General MacArthur nor Hirohito has admitted to any curiosity to meet the other and it is likely that, as in the past, the royal authority will express itself in indirect fashion. By the same token, people riding the street cars past the Imperial Palace grounds will continue to remove their hats and bow in the direction of his Imperial Majesty.

**A**S the first guest of the Imperial Household Ministry to view the inner palace grounds, this writer was able to learn something of the rigidly severe and lonely life led by Hirohito. By present-day monarchical standards in Europe it seems a monastic and wearing routine. Only occasionally does Hirohito leave the palace grounds in his long black automobile: to visit a state shrine or to attend the opening of the Diet. During the past year he emerged from royal seclusion to visit metropolitan areas devastated by fire bombs and with air-raid victims he entertains a certain personal sympathy, for his own palace—both outer and inner positions—was leveled by stray incendiaries.

Today, as he has since early this year, Hirohito and his wife live in a simple

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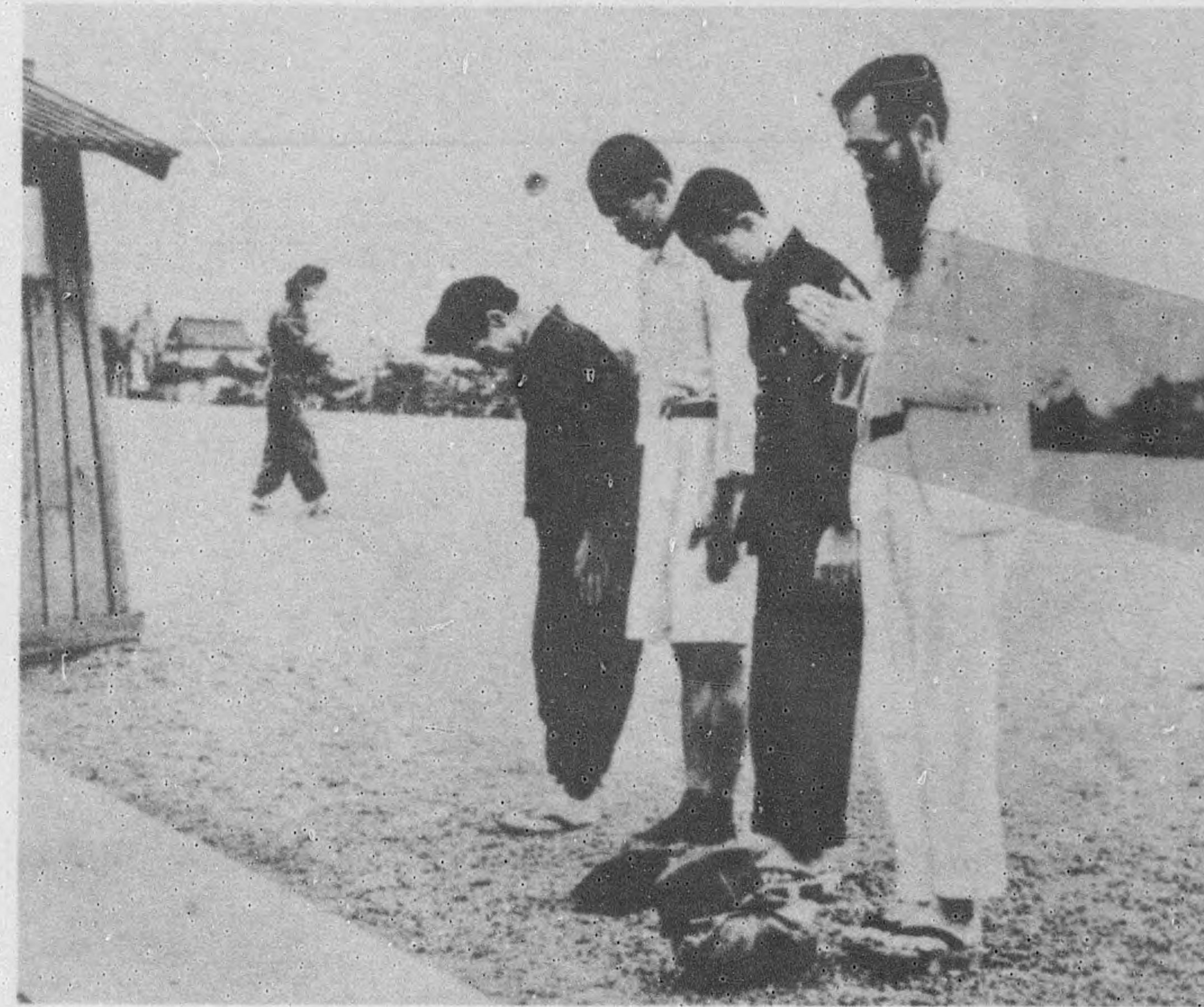
There is nothing to dispute the official picture of the Emperor as a quiet, frugal man. In fact, his inclinations have generally been studious and even introspective. He obtained part of his education in England, and there became intensely interested in the study of biology, a hobby which he pursues to this day. Although wartime tasks have reduced his periods of recreation he still manages to spend an hour a week in the palace laboratory with an instructor. The palace library is filled with books relating to biology, and in the pre-war years he communicated with such authorities as W. K. Fisher of the Hopkins Marine Station at Pacific Grove, Calif., and T. W. Vaughan of the Scripps Institute of Oceanography at La Jolla, Calif.

Hirohito is regarded by the Japanese as well-read, although it is difficult to reduce this judgment to specific topics. When I questioned palace officials whether he was a student of the Bible and other religious writings, the reply was that "it can be assumed that he is. He reads extensively." The Emperor reads the larger dailies thoroughly each day and before the war this practice extended itself to a daily study of THE NEW YORK TIMES and other leading American newspapers as well as British publications.

**O**RDINARILY the Emperor rises at 7 in the morning and goes to bed about 10 at night. Between those hours is his working day, and he is monotonously busy. In his residence he dines simply on both Japanese and foreign foods. Breakfast consists (Continued on Page 54)



Emperor Hirohito "as a human being is virtually unknown."



Obeisance to their God-emperor is the rule for all 78,000,000 Japanese.

Q-23-45

THE NEW YORK TIMES



## Hirohito: Man and Emperor

(Continued from Page 10)

of bread and milk and fruit in season. If he eats a Japanese-style lunch his evening meal will consist of foreign dishes, and vice versa; in either case the menu is confined to soup or salad and one or two dishes. He voluntarily reduced his rice ration in conformity with the national rice shortage and substituted potatoes, corn or noodles.

**D**URING the day he signs papers and confers with Government and household ministry officials; at times he may also meet directly with one or more members of the Privy Council, a group of twenty-six men who are the Emperor's official advisers. At such a meeting the Emperor supposedly is advised of matters of state. Actually there is good reason to believe that, for at least the first three years of the war, he obtained very little real information relating to the progress of the conflict, particularly of the adverse side.

The Japanese Constitution provides that Cabinet Ministers individually have access to the Emperor, and hence it was comparatively easy for the Army and Navy Ministers who were actively interested in suppressing the real state of affairs, to present a highly colored account of things to Hirohito. According to reliable persons, the Emperor first began to discern this situation little more than a year ago when he played at least some part in the removal of General Tojo as Prime Minister—the first setback suffered by the radical army clique since early 1941. Later his interviews with Premier Suzuki became more and more frequent. As a result Hirohito came to a realistic appraisal of the war's progress.

**P**ERHAPS, as asserted by a number of men influential in American thinking, this would prove that the Emperor was merely a tool of whatever faction happened to be in control of the Government at the moment. Certainly it seems true that the army and the militarists persuaded him of the necessity for proclaiming war on the Allied nations. But whatever his capacities for judgment or whatever his intent, Hirohito personally cannot be regarded as a catspaw, the Imperial Household Minister, a man who is very close to the Emperor, told this correspondent.

"His Majesty is a profound lover of peace. Unfortunately for a number of years past the world has been engulfed by the cataclysm of war. During those years His Majesty has been extremely anxious and solicitous. I, as one who serves so close to His Majesty, am convinced that there is no person within my knowledge who loves peace as much as His Majesty the Emperor."

This admittedly is a personal estimate reflecting the peculiar attitude of the Japanese people toward the war and their mission in East Asia, an attitude which condoned the "righteous" mission of the Japanese warrior to bring enlightenment to other nations with sword and fire. None the less, it is the unanimous opinion of informed people in Japan that the Emperor personally intervened to end the war over the opposition of fanatical militarists who wished to continue the fight. He even went so far as to make a recording in a room of the Household Ministry Building on

the night of Aug. 14, so that next day for the first time in the empire's history the people could hear their sovereign's voice over the radio.

**H**IROHITO is not on our list of war criminals, nor is it likely, by any stretch of the imagination, that he ever will be. This question has long bothered certain elements in the State Department at Washington. But the prevailing view was—and still is—that while Hirohito's unique spiritual position was employed to sanction Japanese aggression, he was the victim of a political situation which he never fully understood or never could control.

Actually, the Japanese Emperor plays no active part in the political comings and goings in the empire. His role, rather, is politically passive, except on such rare occasions as that on Aug. 15, when he turned his country from war to peace. Today informed Japanese are likely to admit that Hirohito was misled by the militarists of the army radical clique, and, in carefully guarded phrases, these persons may even go so far as to say that this deception caused the Emperor to act mistakenly.

That is about as much of an admission of imperial fallibility as one can obtain from any Japanese, no matter what his station in life or his education, for in Japan history and logic must yield to the assumption of the Emperor's divine qualities and prerogatives. Not only does the Emperor's person synthesize power and virtue to an unparalleled degree; he is the living extension of the bodies and souls of his divine ancestors, by whose will and wisdom the Imperial State was founded and prospered. So thinks the Japanese citizen, with that tremendous national capacity for blind belief which permits an amazing degree of political and emotional solidarity.

It has been observed that a Japanese subject has no mind apart from the will of the Emperor. Obviously, the Emperor's will sometimes is hard to discern



In the Imperial Palace compound.

through the obscurities of the Japanese political structure, and Hirohito's desires may have been thwarted by his isolation from the people. It might also be logically remarked that had the Emperor's desire for peace been supplemented by a will for peace, the whole course of history would have been changed.

Admirers of the Emperor are convinced to this day that his basic purpose was peace. They cite the fact that he named his reign "Showa," which stands for "radiant peace." They cite poems that he has written. One, entitled "Ocean Glistening in the Morning Sun," follows:

"I would like to find the world as calm as an ocean glittering in the morning sun." Another, entitled "Morning in a Sacred Garden," reads: "What a calm morning it is in a sacred garden. I

would like to find the world as calm as this morning."

**F**OR the past eight years, if we judge the reports correctly, the Emperor has been an unhappy man. War has made a mockery of his reign's designation. He has seen the suffering of his people and the state of low political morality into which his country has fallen.

But of these things the Japanese people know, little or nothing. All they know is that the Emperor brought the peace, for which they are grateful, and in so doing acknowledged the defeat, which they don't like. He is still their man, and in these strange days he is also our man—the man by whose authority foreign troops have occupied Japanese soil for the first time in the 2,605 years of an unbroken dynasty.



ITEM 1 The Emperor Systems and the Communist Party - Asahi Shimbun - 28 Nov 45. Translator: B. Ishibashi.

Summary:

402  
A discussion meeting about the Imperial system was broadcast on the evening of the 21 November. We had been dissatisfied with the conventional addresses over the radio; therefore, this broadcast was welcomed by us. The main point of the discussion is as follows - Mr. KIYOSE and Mr. MAKINO asserted that the existence of the Emperor as the head of family of the Japanese people must be continued. Mr. TOKUDA stressed that the Emperor must assume his responsibility for the war, considering the fact that the whole people are now reduced to the greatest misery. I wholly disapprove of TOKUDA's opinion, not only from my feelings as a Japanese but also through dispassionate examination of social phenomena.

He seems to be swayed by sentimental considerations. I have now become aware that the greater part of the Japanese Communists are tending to oppose the ruling class because they (the Communists) have been long oppressed. I could only wrinkle my brows on hearing TOKUDA's opinions, which were full of violence and dogmatism. Finally, the discussion deviated from the Imperial system and went to the Japanese family system. Mr. MAKINO, who favors the system, was several attacked by TOKUDA. The former said to the latter, "the Communists are men who get understanding by mutual consultation." It is clear that these two men's viewpoints are distinctly contradictory. After all, the Communists are not those who understand talk. 9316-177

ITEM 2 Emperor is Pillar of State, Settlement of Food Problem Dependent Upon Politics, Asserts Hatoyama ( 鳩山 ) - Asahi Shimbun - 30 Nov 45. Translator: S. Fukuda.

Summary:

402  
In an interpellation before a plenary session of the House of Representatives, HATOYAMA, Ichiro, leader of the Liberal Party of JAPAN, stated:

"World politics up to the present has been developed along concepts of dividing and creating spheres of influence, motivated by a desire for national aggrandizement and the formation of a rich and militaristic nation. Such concepts insure neither permanent prosperity nor peace, but establish the strong after the fall of the weak. Basic world policy must be initiated with common and joint concepts throughout the world. What is the view of the government?

"side from ideals of peace, democracy, and freedom, conditions in various nations differ just as the national faiths differ. The political organization, then, should be one compatible with conditions peculiar to the nation. In JAPAN the people believe in the Emperor's sovereignty, JAPAN being a state in which the sovereign is also the spiritual head of the race. Therefore, the central pillar in the Japanese political and economic structure is His Majesty, The Emperor. We must never lose this pillar, because it supports the very political life of the Japanese people. That the Emperor is a democratic being who rules by sanction of the nation's will is the Imperial policy passed down from generation to generation.

"The direct relations between the Emperor and his subjects have in the past been obstructed in some rather shady ways. Our peaceful national policies were warped to lead us to disaster." 9316-222



402  
 ITEM 4 Statement of Imperial Household Minister in Connection with Emperor's Trip to ISE - Asahi Shinbun - 16 Nov 45. Translator: Y. KIBARA.

Full Translation:

The following statement was made by Mr. ISHIIKAWA, Imperial Household Minister, regarding the welcome the Emperor received from the people along his route to ISE:

"In compliance with special wishes of His Majesty, there were as few guards as possible, but farmers working in the fields along railway lines were aware of the Imperial train, and hurriedly took off their head coverings to salute the Emperor. It was a very impressive sight when a widow of a captain killed in the war welcomed the Emperor extending a photograph of her dead husband towards His Imperial Majesty. All of these are renewed expressions of the national respect for the Emperor who seemed to be profoundly moved. Henceforth guards will follow the same example on future Imperial trips. According to Admiral FUJITA, Lord Chamberlain to His Imperial Majesty, the Emperor responded to citizens' welcome by bowing more than 100 times. Also, the Emperor declined to open the window of his car personally in response to cheering people along the railway lines. With reverence may it be said that these things show how benevolent the Emperor is toward the nation." 931.6-93

402  
 ITEM 4 Emperor to visit TAMM Mausoleum - Mainichi Shinbun - 16 Nov 45. Translator: T. Ogawa

Summary:

The Emperor, having finished his Imperial worship at the Grand Shrine of ISE, and his visit to Imperial Mausoleum of UTABI and MOMOYAMA, left ONIYA Palace yesterday at 0805 for KYOTO Station by automobile. His Majesty then left KYOTO Station at 0820 and arrived at TOKYO Station at 1725 of the same day, and then returned to the Palace. His Majesty will worship at the TAMM Mausoleum on 17 November. 931.6-89

402  
 ITEM 2 Emperor Meiji's Birthday Festivities - Asahi - 3 Nov 45. Translator: H. Nishihara.

Full translation:

As the 3rd of November is Meijisetsu, His Majesty the Tenno will hold a most solemn ceremony.

His Majesty will take a seat at Kashikodokoro-Maijin at 10 a.m., and will worship reverently. His Majesty will then go to worship at KOREIDEN and SHINDEN.

IWATA SHOTEN was ordered as an Imperial Messenger to go to Meiji Shrine and worship.

His Majesty will receive greeting from the Imperial families, from ISHIWATA Minister of Imperial Household, and from a certain number of qualified persons between 9 a.m. and 4 p.m.. 931.2-6



402  
 ASAHI, MAINICHI, and TOKYO SHIMBUN brought the Emperor to the public's attention by publication of a dispatch that Washington circles are speculating on the extent of the Emperor's responsibility for the war. An ASAHI report from the Washington Star declared that the latest round-up of suspected war criminals in Japan is another step in pushing the Emperor forward. When questioned in the Diet by Isaji Tanaka (Independent), State Minister Matsumoto denied the possibility that the Emperor may abdicate in the future, according to ASAHI and YOMIURI. The Minister reasoned that the government is not thinking about the abdication of the Emperor because of its stand that the throne has no war responsibility.

A YOMIURI front page report gave detailed information that the Emperor attended two secret meetings at least three months before "Pearl Harbor", at which time war with the United States was definitely decided. Prince Konoye and General Nishio were quoted as the paper's source. 9314-40

402  
 Free debating of the Tenno System was advocated by a forceful editorial in YOMIURI. Declaring that "there is an increasing discussion of the Emperor System and the war responsibility of the Emperor is severely debated by the Allies", the approach of a time when the question must be settled was indicated. The paper stated that "those favoring the Imperial Household wish to establish a constitutional monarchy as that of England". The difficulty of such a change was presented - "If the supernatural, mystic, and living God-like Emperor is to become a British-style human monarch without sovereignty, the Imperial Family will have to make indescribable efforts. Yet, it is more difficult to guarantee that the Imperial Institution will not become the camouflage for militarism and absolutism again". The journal's solution to this problem is continuation of the Allied policy of free speech "so that discussion of the Emperor may by no means be restricted".

In discussing the recent statement of Justice Minister Iwata that the government intended to control discussions of the Emperor through 'lese majesty' laws, a vigorous statement was made. "'Lese Majesty' of the criminal law may be still remaining; however, this should have been nullified as the United States demanded... The present problem is not so easy that it can be solved by control through 'lese Majesty'".

All political parties except the Communist Party in the Diet were reported as supporting the Imperial Institution. With this fact in mind, the paper concluded: "People who advocate abolition of the Imperial Institution, or those who believe in the war-guilt of the Emperor exist besides Communist Party members. We do not immediately agree with these people; yet, in the present crisis, we believe that absolutely no restriction must be forced upon the advocators". 9314-41

ITEM 3 An Alternation of the Emperor's Position is Unavoidable - Yomiuri Hochi -  
8 Dec 45. Translator: R. Ochiai.

402  
 Full Translation:

I.N.S. Special Dispatch--Among the nine war crime suspects announced by the Supreme Commander for Allied Powers on 6 December were two of the Emperor's closest advisers, Prince KONOYE and Marquis KIDO. This makes us wonder whether the Allied judicial authorities in charge of prosecuting war criminals have already taken action with regards to the Emperor himself. Contrary to a Government denial, the Japanese people are discussing the possibility of the Emperor abdicating. There are no indications that General MacARTHUR will take up the question of the Emperor's status, though he has not yet discussed the matter. Since the Emperor's fortune and income, has been frozen, some modification of his absolutely inviolable position will be unavoidable. 9316-285



ITEM 3 Radio Speech of Premier on Emperor's Trip to ISE - Mainichi Shimbun -  
22 Nov 45. Translator: Y. Akabane.

Summary:

402  
 The Emperor left TOKYO on 12 November and went to the KANSAI district where he reported the termination of the war and prayed at the Grand Shrine and Imperial Mausoleum for the revival of JAPAN.

In a radio broadcast on 21 November, Prince SHIDEHARA reported as follows on the Emperor's pilgrimage.

"According to Home Minister Horikiri and Transportation Minister TANAKA, who accompanied the Emperor, the spontaneous, sincere way in which the people greeted the Emperor was truly impressive. Everywhere along the way of the Imperial journey, crowds had gathered. Farmers and fishermen working in the fields or on the sea straightened their bodies to salute the Emperor. Many such examples showing the people's full devotion to the Emperor can be cited and all of them are the expression of a natural feeling coming up from the bottom of the nation's hearts."

The Premier went on to say, "After the Emperor returned to TOKYO, I was granted an audience, when His Majesty expressed his satisfaction over the new simplified guard system at the time of the Imperial journey and said that by this step he felt for the first time the people's hearts came directly in touch with his with no reserve. I feel very happy to be in a position to observe that the Emperor has become very light-hearted as the result of his personal inspection of the country during the recent journey."  
 931.6-140

ITEM 3 Freedom of Discussion - Asahi Shimbun - 2 Dec 45. Translator: T. Kitayama.

Summary:

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 In the House of Peers on 1 December, 1945, Mr. TOYOJI, Takeshita, questioned the Government, on the limitation that should be put on speeches on the abolition of the Emperor System as well as on the support of Communism.

To this interpellation, State Minister MATSUMOTO replied as follows: "Discussions themselves over the abolition of the Emperor system do not conflict with the extent law. Accordingly, so far as they are not followed by actions which go against the criminal law, they are perfectly free. Let those who would clamor for the abolition of the Emperor system do so. Against such clamorous people, I believe there are the greater part of the Japanese who support the Emperor system absolutely. Thought should be opposed with thought alone and not by force. The Government will not handle thought with the law. Especially, since freedom of speech is firmly established in the POTSDAM declaration, it is quite reasonable that discussions over the abolition of the Emperor system also should be permitted."  
 931.6-216



931  
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Full and open discussion of the Tenno system returned to the front pages of ASAHI, YOMIURI, and TOKYO SHIMBUN. The discussion could not be termed frank, as the majority of the opinions voiced were not necessarily those of the papers. However, the manner of presentation was such that the readers would immediately sense the controversial issues being submitted.

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In a delicately worded editorial, YOMIURI attacked the Emperor's position in the government. Declaring that "had the people possessed the right of sovereignty, this war that has brought us only destruction, starvation, and revolution, would not have occurred." The paper then asserted that before democracy could be realized the "people must have sovereign rights in their own hands." Then, reversing the field, YOMIURI quoted a statement by Premier Shidehara: "We must cooperate with the Emperor in re-establishing a peaceful Japan and we must also endeavor to benefit the world."

ASAHI quoted statements by Ichiro Hatoyama, member of the House of Peers, made in the Diet: "Each country should be permitted to have a government characteristic of the nation based upon the national belief. In Japan, the administration of the Emperor is the belief of the Japanese people, indispensable as their flesh and blood. \* \* \* Absolutely, we cannot lose the nucleus of our nation. \* \* \* At times, ties between the Emperor and the people were broken, and that caused the breach of peace that drove the nation into its present tragedy."

The following statement by Count Yoshinori Futara was cited by TOKYO SHIMBUN: "In reply to a foreigner who wanted to know whether the Tenno was a dictator or a figurehead, I said that the position of the Tenno is as that of the conductor to a great orchestra." Then, the paper voiced their own opinion in an article on the Diet session -- "the problem of the Imperial Institution is a problem of sovereignty and is directly connected with the revision of the constitution as a pending political problem." 931.4-35

#### Tenno System

931  
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Tenno system discussions in the Diet were spotlighted by YOMIURI. Sunday's story included the statement of Mr. Matsumura (Kosei Party) in the House of Peers that "I think we should charge the Communists with lese majesty for inserting abolition of the system in their program" and the reply of Minister of Justice Iwata that "I have no objection to theoretical criticism of the Tenno system. If they border on blasphemy in criticism of the system, they will be charged." An article today reported the declaration of Toyoji Takeshita (Koyu Party) on Saturday in the House of Peers that the general masses of the Japanese nation are not yet intellectually qualified to discuss the abolition of the Tenno system. Minister Matsumoto was quoted as saying that "the government at present has no intention of promulgating any law to prosecute those who discuss the Tenno system as long as discussions are made outside the bounds of criminal law". Mr. Narahashi, Director of the Bureau of Legislation, stated that as long as there was freedom of speech in Japan, he expected "strong grounds to be gained in the coming election by those who protect the Tenno system."

A stronger stand was taken by Masao Yumoto (a political critic) writing in the Sunday edition of TOKYO SHIMBUN. "We come to a bold conclusion: The Tenno system should be abolished. We brand it as extremely dangerous. \* \* \* The Emperor and the capitalists are the antithesis of the people in Japan." 931.4-37



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2. Review of the Japanese Press:

a. Spiritual and Temporal Power of the Emperor: The following extracts from an editorial have been translated for their interest in showing how some Japanese make a distinction between the spiritual influence of the Imperial institution and the political power.

The events of 15 August 45 and after demonstrate the spiritual influence of the Imperial institution over the people beyond all question. The writer of the editorial maintains that the hold of the Imperial institution over the Japanese people will not easily be loosened, but that as long as the political power is held by the people the influence of the Emperor will not be abused by any particular clique. The people understand that the Emperor wishes the political power to be in the hands of the people and that the revision of the Constitution should provide for this, but that no revision of the Constitution can affect the people's belief in the Emperor's spiritual influence.

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The Emperor's political power can change overnight but the people's belief in the spiritual power of the Imperial institution will remain for many years, just as Mahomedans, Buddhists and Christians still believe in the power of God even though the founders of these religions have passed away.

(COMMENT BY ATIS)

"The present vital factor which we must admit is that the termination of the war, that is, the unconditional surrender of Japan, could be accomplished in the face of a doubting world, without a single untoward incident, and that this was entirely due to the Imperial Rescript. The strength and depth of our people's faith in the Emperor is fully demonstrated by this single fact. It is the religion of the people of Japan which cannot be taken from them. The great war could be brought to an end solely because of this racial religious belief.

"Such great faith was not fostered overnight within the soul of the Japanese. It is the product of a long history and clearly a natural phenomenon. Like the special historic traditions of kings and emperors in other countries, the Japanese Emperor has a special tradition which is longer and more deeply rooted than those of other countries. Although the thrones of other countries have lost influence it is difficult to assume that the Emperor's position will naturally decline too.

"Some people say that lessening the prerogatives of the Emperor might lead to a weakening of the people's respect for and faith in the Emperor, but this observation definitely cannot be said to be right. The people do not have faith in the Emperor because of the various prerogatives invested in His Majesty, nor is it because the people regard the Emperor as a political authority.

"If the Emperor had been regarded as exercising political authority, the people might have regarded him as the man responsible for defeat and for the various forms of maladministration which culminated in defeat. The opposite was the case and once the Imperial Rescript was issued, the people gladly followed it. This heart of the people shows something more than politics. Judging from this solemn fact, we must come to the conclusion that the ties binding the Emperor and the people will

continue to exist as ever in the form of special faith, and if the continued relation of this belief in the Emperor is to guide the people in the right direction, as in the case of the termination of the war, and if both the Emperor and His people desire to perfect democratic politics, we can hardly find any reason for tampering with or lessening the position of the Emperor and the faith of the people." 711-50 conf



ITEM 1 The Emperor And The Nation - Provincial Newspaper, BOCHO SHIMBUN (YAMAGUCHI) - 15 Dec 45. Translator: H. Arai.

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Full Translation:

402

What should be the real relation between the Emperor and the Nation? The Emperor System is presently being discussed by the Diet, newspapers, and the general public.

The farmers who heard that the places and palaces within the Imperial Palace Grounds were in desolation, owing to air raids, banded themselves into the Farmers' Corps for Service to the Country during their leisure time. The group of 63 young men and women came to TOKYO from KURUMAHAGUN, MIYAGI-ken, and worked for three days from 8 December cleaning the sites of Imperial buildings within the Imperial Palace Grounds. While they were at work, His Majesty the Emperor happened to pass near by. His Majesty came over to them and said that he appreciated their services. When His Imperial Majesty had gone, Her Majesty the Empress appeared and spoke words of encouragement to them. The young farmers being moved to tears by the sight and the speech of Their Imperial Majesties, took the liberty of presenting Their Imperial Majesties with rice-cakes and eggs which they had brought with them. Having accepted the presents with pleasure, Their Imperial Majesties were struck by their naive sincerity and gave them in return baked sweet potatoes.

It is needless to say how deeply the farmers were impressed. This news is very heartening. The whole Nation was forbidden to have the Emperor as the object of discussion on the grounds that His Majesty the Emperor was a living human god in the Imperial Palace. This was not to keep the Emperor at a distance but to idolize the Emperor and to break the organic ties between the Emperor and the Nation.

Fomerly the people were treated like criminals by a formidable array of armed men, and the expression of their joy was repressed. This in effect, cuts off the Imperial benevolence to the Nation and ignores the national feelings of admiration for the Emperor. We don't know if the Army and Navy leaders and the bureaucrats did this purposely, but it is, indeed, their fault that the Emperor System has now been called to question. The relations between the Emperor and the Nation should have been intimate in accordance with the proverb "Justice and righteousness should mark the relations between sovereign and subject, and affectionate relations between them should be that between father and son". if such had been the case, according to the report, being greatly moved by a sense of gratitude, the young farmers presented Their Imperial Majesties with rice cakes and eggs. It is only the Imperial Household Ministry's rules and officials that prohibited such excellent expressions of the Nation upto now. Moreover, we hear that Their Imperial Majesties gave baked sweet potatoes to the farmers. The familiar exchange of presents, indeed, demonstrates the beautiful blood relationship between the Emperor and the Nation. What we, the Japanese people, must regain during this unprecedented revolution is just that relationship. We must remove any obstacles to this feeling through the appeal and power of the Nation.

In case of an Imperial visit no array of police is needed. The whole Nation may become his guard. We want to cry "BANZAI" to His Majesty the Emperor! We should be allowed to offer small presents to Emperor. That is the way to a peaceful JAPAN, and that is how to live in a democratic JAPAN.

7316-528 27 Dec 45



ITEM 5 Democratism and the Emperor System - Mainichi Shimbun - 20 Dec 45.  
 Translator: S. Inoue.

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 Full Translation:

The present Government has stated that it will strictly refrain from interference in the election campaign. All Diet dissolutions in the past sixteen general elections were held for the purpose of confirming popular support of the cabinets which had dissolved the Diet, and the 21st general election was held for the same purpose. However, the next general election will be quite different from those held in the past and should testify as to what sort of constitution and government the people want to have. All of today's parties are upholding democracy as their ideal. However, there are many kinds of democracy: capitalist, socialistic and communistic and the real outcome of the coming general election is dependent upon the people's selection of some kind of democracy.

The most important of the matters to be settled in the election is that of the Emperor System and that of the Constitution. Although the general election repeatedly will be held for the purpose of revising the constitution, there must be some other kind of popular voting for establishing a new constitution. Both the Progressive and the Liberal Parties are capitalistic and positively advocate the continuance of the Emperor System. To-day, we find no importance in merely advocating the System but rather in providing some kind of Emperor System in the Constitution. Both of them equivocally advocate parliamentarians under the Emperor's reign. The Social-Democratic Party is also conservative in this regard and is resistant neither on the sovereignty of the Emperor nor on popular sovereignty. In short, they insist that the larger portion of the sovereign power belongs to the Diet - a democratized Emperor System. They also made clear that they would follow the general will of the people in whatever kind of democracy they might choose in the general election. They seem to want to liberalize the Constitution and want to put the initiative in the hands of the Diet.

The Liberal Party which was established in 1891 was influenced by French political thought and was more radical than the Social-Democratic Party of to-day. They held that sovereignty belongs irrevocably in the hands of the people. The RISSHISHA, the forerun of the old Liberal Party, once drafted a Constitution in which they stipulated that the legislative power, the rights to declare war and negotiate peace, should be with the Diet.

The old Progressive Party established soon after the Liberal Party had a British character and emphasized that sovereignty should remain in the Diet, between the Emperor and the people, where the wills of the Emperor and the people might be concentrated. They were almost of the same opinion as the present Social-Democratic Party, but were

not socialistic.

The Imperialist Party was politically of Prussian origin and their was the theory of the divine right of kings. The present Constitution is based on principles similar to those. "The crisis of revolution" has been heard often in the past and the revolution of to-day is the result of surrender. We must clarify the general will of the people for democracy with regard to the settlement of the Emperor System.

931.6-449 Dec 45



ITEM 1 On the Emperor's Family - Yomiuri-Hochi - 24 Dec 45.Translator: K. TAKAHASHI.LIBRARY  
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Extracts:

402

The "YAMATO Lineage" (The Race to which the Emperor's family belongs) which has been in existence for more than 3,000 years as the leading family of the people, is revealed in its true shape by the study of historical science composed of archaeology, folk-lore, ethnology, antropology etc. The Science indicates that the Emperor's family arose from a chieftain who achieved his rank after the conquest of the YAMATO district. Therefore it is not of our stock but on contrary, of an enemy and conqueror, a descendant of other races. The reason for the unbroken succession of the "YAMATO Lineage" until now is due partly to JAPAN'S topography. She is an insular country and naturally excluded foreigners. Consequently, she was hardly affected by influence from the mainlands. This helped the lineage avoid any remarkable reformations.

The Emperors lost their political power and lived wretched lives by means of selling manuscripts or odes etc, during eras of MUROMACHI and SENGOKU. In the age of the TOKUGAWA Shogunate, their pittance from SHOGUN was only 30,000 Kaku of rice a year and they were restricted severely by "Court Noble Regulations" and other laws. Hence, the conception of the people about the idea of the Emperor at that time differed not a little from that after the MEIJI Era when the absolute system of the Emperor was promulgated by the MEIJI Government.

Dr. BERTZ, a German physician who stayed in JAPAN for a long time, states in his diary that there were so few who hoisted the national flag at the Emperor's birthday in (1877), that constables were compelled to visit every door to make the people do so.

Now I will write down uncounted facts in the history of the Emperor System.

The Emperor System in the ancient ages was directly connected with the people as the absolute monarch and the people's enemy. The tyranny of Emperors YURAIU and BURETSU, described in NIHON SHOKI (The old history book,) was notorious. The former was so cruel that he dared to rip the stomach of a pregnant woman. Moreover we can cite many instances of sufferings of the people in the odes of



EDITORIAL SERIES 161 (Continued)ITEM 1 (Continued)

MAN'YOSHU. (TN old anthology).

In the medieval ages, the Emperor System had already become a mere family. However, men of influence used to exploit the Emperors in their struggles for power.

In the TOKUGAWA Era, anti-Shogunate forces did not hesitate to make use of the Emperor as their weapon against the SHOGUN. The SHOKYU Incident by the ex-Emperor GOTORA and the KEIU Restoration by Emperor GODAIGO were civil wars caused by and for the sake of the upper class, and inflicted on the people the destitution of war calamities and heavy taxes.

After the MEIJI Era, the SATSUMA and CHOSHU clans were successful in completing the MEIJI Restoration and formed an allied feudalistic government which restored the Emperor's family and organized the absolute system of the Emperor. They, made a cat's paw of this system, bound themselves up with it, and won success in constructing the foundations of capitalism. The new capitalism was built up at the sacrifice of the farmers and workers resulting from the disguised rationalization of feudalistic farm-tenancy. The Emperor himself was also successful in taking advantage of the confusion when clans were abolished and prefectures were established. He, with the intention of reviving his family from the privation of long years, deprived the farmers of vast areas of farmlands and forests, leaving thousands hungry. The incessant aggressive wars since the Sino-Japanese and Russo-Japanese Wars were undoubtedly brought about in the name of the Emperor System. The Emperor, concurrently Generalissimo, was always the leader of wars and people died for the benefit of the limited leading class though they believed their death was for the sake of the Emperor.

The Emperor System, which has continued to cheat the people under the excuse of cooperation, that is "the Emperor is benevolence itself", must not be permitted to evade the crime of having suppressed the arguments of the farmers and workers against the exploiting class. The mistreatment of democratic movements, regarding them as rebellious, and the merciless exercise of the peace regulations should not be forgotten because they are all executed in the name of the Emperor System. Having exploited the people and crushed colonial nations, the Emperor System has gratified its ambitions with, and as a representative of, the Zaibatsu, the military clique and the landowners.

931.6-515-See 45

While the people have been thrown into the greatest destitution in their history by the defeat, the Emperor System shows no intention of striving to settle this problem, and seems even more absorbed in excusing itself from the war responsibility as well as in retaining its present status. We are sure that the Emperor System is our Enemy. (Contributed by a Communist, HUI, Yu)



**OPPOSES EMPEROR'S PHOTO**

402  
**Fuse Says New Portrait Will Retard Progress of Democracy**

The people should decide by themselves whether or not to accept new portraits of the Emperor in a new Imperial suit, which the Imperial Household Ministry is to issue to primary schools and other institutions throughout the land.

This view was expressed by Tatsuji Fuse, well-known leader of the Free Lawyers' Association, in an interview with Jiji on Tuesday. Fuse proposed that assemblies of prefectures, municipalities, towns and villages should be allowed to take their respective decisions on the matter.

The Imperial Household Minister recently announced that it would withdraw the portraits of the Emperor in military uniform from educational institutions and issue new Imperial portraits in exchange.

Fuse further told Jiji that, personally, he was against the issue of new Imperial portraits. This step, he said, it will retard the progress of democracy in Japan because it is designed to give the impression that the people have an attachment to the Emperor system. At a time when the Emperor system is subjected to free discussion, any measure that may be taken as an attempt to force the people to worship the Emperor should be refrained from, he said.

He further pointed out that the keeping of the Imperial portraits care on the part of the people in causes unnecessary expenses and charge. 930.2-785.

930.2-785

**LEADERS IN COIN V II**

**Abolition of The Tenno System**

To the Editor:

What strikes me most in reader Chimada's letter which appeared under the above heading in your issue of December 1, is the complete absence of any reason why the "Tenno-system" should be abolished. It would be a disaster of unimaginable proportions if you are going to make this decision a question of sentimental likes and dislikes. Everybody busying himself with the political reform of this country, should study Prof. Yasuzo Suzuki's "Nippon Senji no Kijun" (cp. his "Nippon kempo-shi Gaisetsu," "Nippon Kempo to Roesler," and his article in 4 Monumenta Nipponica (1941) 53-87, 428-453). He would get some light on the original intention of the Constitution, but above all he might discover the spiritual attitude of the men who tried to frame a form of government, which would at once preserve the best of Japan's national traditions and adapt her governmental structure to the needs of a new age. Unless your modern reformers possess this spirit of single-hearted loyalty to their country and scholastic penetration of the

complex questions involved in any constitutional change they are not qualified to tackle this problem.

It should not be overlooked that the Constitution is not just a document or a law. A written constitution is only an expression in legal and political terms of the real "constitution" of a country, of the form of its political existence ordained by the people in order to realize the ends of political society. A written constitution therefore deals not only with the organization of the state machinery, but also with the political status of the people; it provides not only an organ for ruling, but establishes the form of political rule. Herein lies to my mind one of the chief difficulties of constitutional reform at this particular juncture. At present, the political status of the Japanese people is unsettled, and its settlement depends largely on a still uncertain peace conference. The Potsdam Declaration contains only a few fundamental principles and preliminary conditions—comparable in some way to Wilson's Fourteen Points. It remains to be seen how the peace treaty is going to apply these principles and what kind of political status it will give to the Japanese people.

Up to now, the discussion of constitutional changes offers an appalling picture of muddle-headed incapacity. Apart from a mechanical repetition of the formulas of the Potsdam Declaration, not a single principle has been advanced on which to base the constitutional reform. Reasons of expediency and party sentiment seem to preponderate in the flatulent oratory of the reformers. Of course, there may be reasons of utility, expediency and even economy—as a Britisher once stated the case for the retention of their King: "The Court of St. James is the cheapest, and yet the most impressive representation England can get." But everybody who v.g. witnessed the Silver Jubilee Celebration of the late King George V. knows that it isn't just economy which makes the British, including the Labor Party, stick to their King.

The fundamental question should be whether the common good of the Japanese people makes it necessary or desirable to retain the Emperor, and the same criterion should decide on the position the Emperor is going to occupy in the new structure. The end of government is the regulative principle of its structure and power; as The Federalist, put in: "A good Government implies two things: first fidelity to the object of Government, which is the happiness of the people; secondly, a knowledge of the means by which that object can best be attained."

Apart from reasons of historical tradition and national sentiment, the political structure of Japan seems to require the retention of the Emperor as the head of a constitutional monarchy. The Emperor has not only been the symbol of national unity, but also its chief support; and never has national unity been more necessary to the commonweal than in the present crisis. There must be some authority above the erratic flux of party politics and

cabinet changes—even under the present constitution the unstableness of Japanese cabinets is proverbial and cabinets responsible to the representatives of the people are hardly going to last longer. There must be an institution above the clash of class interests and party strife, bent on the common welfare of the whole people and strong enough to assume responsibility for any measures however unpopular if they are necessary for the preservation of peace, order and security (the peculiar Japanese conception of responsibility hampers more than anything else governmental efficiency). There must be a power commanding the respect and deserving the confidence of the entire nation, possessing the political experience and statesman-like farsightedness which have been so sadly lacking in the statesmen of the war cabinets. At present, the political maturity of the people as a whole can hardly be compared with that of their grandparents in the middle of the Meiji period—the intense preoccupation with economic and political expansion abroad seems to have produced a retrogression in political awareness at home, and the one-sided military and nationalistic training at school left no room for a sound civic education. It would be courting disaster to deprive the country of the leadership of the Emperor in the crucial years of political reorientation and reeducation. Of course, an Emperor reigning as a constitutional monarchy in a democratic country has no need of Shinto mythology to bolster up his position. But as a Christian I acknowledge that he has a "heavenly-sent mission" to lead his people to happiness; and the confidence of the people in his leadership is far more important for the rescue of Japan than its exact limitation in the provisions of the new constitution.—Peter J. Herzog

930.2-783

930.2-783

402

**Japan Ruler's Status In War Crime Charge Is Cogitated in U.S.**

Kyodo-AP  
 WASHINGTON, December 5.  
 —General MacArthur's newest list of suspected Japanese war criminals brought renewed speculation here today as to the eventual status of the Japanese Emperor, the question being asked as to "what classification the Emperor was going to be."

930.2-782



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 a. Communist Opinion of the Emperor System: The following extract is taken from a round table conference on democracy in Japan. The publication of such views marks the extent of the change inaugurated by the Allied directive removing restrictions on freedom of speech, etc.

"Mr. SHIGA: As a communist I must persist in the belief that the Imperial regime must be abolished. Suppose we admit that the system was abused by the militarists and bureaucrats, to permit a system always subject to such abuses is pretty dangerous. The Emperor's prerogatives should be curtailed, because in the future we can easily imagine the consequences, when a reaction sets in especially, when you know as well as I do that there are some men who openly declare that they are hoping to restore their power in future.

"Further, we must support the abolition of the Emperor system on the ground that the danger of torturing the people must not be repeated, and I am sure that with the development of the general trend more people will gradually appreciate the necessity. However, as we cannot force an idea on the people, the question of the abolition ought to be put to referendum. JOURNALIST: Do you mean to distinguish the Emperor as a system from the Emperor as an object of faith?

"Mr. SHIGA: These two are very closely interlocked as in the case of the Tsars of RUSSIA, the sultan of TURKEY and other feudal monarchs. They were all thought to be integral parts of the current systems. In my opinion, however, no logical distinction can be drawn between the Emperor system and the Emperor himself. In any case, as he is regarded as something like an object of faith among some Japanese people, despite the support of the abolition, the question should be decided by referendum."

Yomiuri-Hochi, 6 Nov 45. (Translation by ATIS) 911-72 15 Nov 45

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 The Tenno system was approached today from an international viewpoint in a YOMIURI feature and editorial. The first account was an interview by an INS correspondent with the Chinese writer, Dr. Lin Yutang, who laconically declared: "Successive democratization of Japan must... be expected with the dethronement of the Emperor." Suggested means of deposing the Emperor were either by forced abdication or indictment as a war criminal. Dr. Lin believed that the most important job would be to erase fanatic belief that the Emperor is a "sacred" being. The editorial was inspired by an article on "Foreign Affairs" by Hu Ling, publisher of the Chinking daily, Ta Kung Pao, in which he advocated total destruction of the Tenno system. The YOMIURI editor concluded that since most of the Far Eastern nations were against retention of the Emperor, the "problem of the Tenno system is a matter to be taken by the Japanese positively from an international standpoint and not as an affair of internal concern".

ASAHI, YOMIURI, and SANGYO KEIZAI announced without comment that, in accordance with SCAP directives, ceremonies of the Imperial Household will be attended by government officials at their own wish only, and that the Memorial Day of the late Emperor Taisho (25 December) and other ceremonial festival-dates will be only holidays henceforth.

The British constitutional monarchy was compared to the Japanese Imperial system by a MAINICHI columnist who concluded that the payment of taxes and duties did not alter the dignity of a ruler. 9314-55 22, 23 Dec 45



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b. Retention of the Emperor: If "letters to the editor" are to be trusted, the people of Japan are strongly in favor of the retention of the Emperor system. During the month of November Asahi Shimbun received an average of 96 letters per day. Many of these were in regard to the food situation, the political situation and the educational system. However 174 were concerned with the retention of the Emperor system. That this many letters should be received in one month on a subject that was considered only three months ago as first, too sacred for discussion and second, too natural to require discussion, is a sign of the great change taking place in the Japanese people. While only three of these letters claim that no true Japanese would even dare to discuss the subject, this fact has always been so true that it may well be that in this case the real feeling of the people is definitely in accord with that of the majority of those who do discuss it. If only 21 out of 174 who dared to discuss the situation, were in favor of doing away with the Emperor, there must be a vast majority of the people who still feel that there can be no question as to the Emperor's proper place in Japanese life.

911-102 cont

ITEM 1 Emperor's Abdication ~~POLITICAL SERIES~~ in the Imperial House Law - Niigata Nippo - 6 December 1945. Translator: J. Weiller.

Full Translation:

402

In reply to Independent Mr. TANAKA, Isajio's interpellation at the Budget Meeting on the 5th in the House of Representatives, State Minister MATSUMOTO replied as follows: "If I remember correctly, there was a report in the press of Prince KONOYE's talks in connection with the Emperor's abdication, and a couple of days afterwards a retraction was in the press on the ground that there was an error in the report, but I can not say for certain as I have no available data. Besides it is not clear to what extent the retraction was made. As far as the Government is concerned, it has never considered the Emperor's abdication, consequently I am not in a position to say anything on the matter. It is not within the Government's sphere to take such a matter into consideration. There is no mention of abdication in the Imperial House Law now in force, nor have I ever imagined a revision of that law".

931.6-317

402

A report by Frank Kelly, of the New York Herald Tribune, which discussed the present position of Emperor Hirohito, was printed in YOMIURI and ASAHI. Kelly described the Emperor as a "lonely figure" whose abdication is now openly discussed in court circles, and declared: "As far as General MacArthur's directives are concerned, the Supreme Commander is treating the Emperor precisely like one of the Zaibatsu chiefs, with exception that so far he has brought no direct pressure on Hirohito to resign."

931.4-53

402

That the position of the Emperor must be considered not only as being the head of the state and an object of faith and reverence, but also as an individual that possesses taxable property, was emphasized by MAINICHI with a front page feature story followed by an editorial. The paper believed that SCAP directives on Imperial property and Ambassador Pauley's statement about Imperial assets as a source of reparations were very significant since they placed the Imperial family in the same position as average citizens for the payment of taxes.

931.4-54 22 Dec 45



ITEM 1 A Study of the Emperor System - Mainichi Shimbun - 22 Dec 45. Trans-  
lator: T. Kuniko.

Full Translation:

402  
"According to a reliable source, Prince KONOYE, who committed sui-  
cide, is said to have advised the Emperor to abdicate." Such is  
the report of Mr. Frank CARY, correspondent of the NEW YORK HERALD  
TRIBUNE. The report alone is enough to amaze the Japanese Nation.

Such a situation as "abdication of the throne" can be found neither  
in the Constitution nor in the Imperial House Law. If Prince KO-  
NOYE and the chamberlains have advised the Emperor to abdicate,  
or have discussed the matter at all, the problem is one involving  
a revision of the Imperial Household Law, not the Constitution.  
The Law prescribes only that "when an Emperor dies, the Crown  
Prince ascends the throne and receives the ancestral sacred treas-  
ures."

There have been no abdications in JAPAN from Emperor JIMMU to Em-  
peror BURETSU, although some occurred among the succeeding 58 Em-  
perors for reasons of illness, infirmity, old age, and so on. Two  
Emperors, KOGYOKU and KOKEN, ascended the throne again after abdi-  
cating, and there were some Emperors who were forced to abdicate  
or were ordered to resign. "To be forced to abdicate" means by  
the subjects, and "to be ordered to resign" means by a former Em-  
peror.

There is, in the criminal law, a regulation concerning impiety  
against the Imperial Household. The Government also stated in this  
last session of the Diet that impious speeches and conduct should  
be punished. However, the meaning of impiety has been changed with  
the acceptance of the POTSDAM Declaration. In reality, abolition  
of the Emperor System, side by side with the revision of the Consti-  
tution, is being debated. Such a matter, before the defeat of JAPAN,  
would have been regarded as impiety. JAPAN will be given an oppor-  
tunity "to return to such a state as to be respected by the world"  
only after setting up a government based upon democratic principles.  
A government which threatens to punish those who discuss the Emperor  
System can in no way be considered realistic or progressive.

There have been interregna in JAPAN, such as the three year, nine  
month, 26-day period from the death of Emperor JESU to the enthronement  
of Emperor SUIJI; the 11 month, 14-day period from the death  
of Emperor SEINJI to the enthronement of TENSO; and the nine month,  
26-day period from the death of Emperor HETU to the enthronement  
of JOHEI. However, an interregnum does not mean that sovereignty did  
not exist.

That abdication is being discussed throughout the world means nothing  
less than a revolution in JAPAN.

A revolution in JAPAN is a problem of the national Constitution.  
The abolition of the Emperor System is one thing and abdication is  
another. The sovereignty of the Emperor is subject to the Supreme  
Commander for the Allied Powers.

There are double meanings in the Emperor System--that is, the Em-  
peror in the Constitution and the Emperor as a chief of the Imperial  
House. Therefore, the Emperor System is a problem of the Constitu-  
tion and abdication is a problem of the Imperial Household Law. 24 Dec 45  
9316-494



ITEM 1 War Responsibility of His Majesty the Emperor and Other Problems -  
Asahi Shimbun - 6 Dec 45. Translator: H. Naoji.

402  
 Full Translation:

General MacARTHUR's newest order for the arrest of fifty nine suspected war criminals raised new speculation here regarding the status of the Emperor. The consideration is that His Majesty the Emperor may be investigated regarding responsibility for the war; the questions are being asked as to under what classification the Emperor would be placed. It is most significant that Imperial Prince NASHIMOTO, who has been an ornamental councillor for the Emperor, was included in the list of war criminals.

The Government of JAPAN has requested a delay in the apprehension of His Highness, Prince NASHIMOTO, Morinasa, but the Foreign Affairs Section of the Allied Supreme Headquarters published on the morning of 5 December, the following statement:

"The case of His Highness Prince NASHIMOTO will be handled on the same basis as that of other suspected war criminals. In the interview with Prince KONOE and members of the foreign press, there was talk of the possible abdication by His Majesty the Emperor. In some quarters it was doubted that the Emperor would abdicate. On this subject, Mr. TANAKA, Isaji, (Independent) interpellated on the budget meeting of the Diet in 5 December MATSUMOTO, Minister without Portfolio, guaranteeing no abdication by His Majesty the Emperor, replied, 'The Government has never even taken into consideration His Majestys' connection with the responsibility for the war. The present Imperial Household Law has no regulation covering abdication, and I have never even thought of a revision of such a regulation of the Imperial Household Law. I do not expect the abdication of His Majesty the Emperor. I think it is awful even to mention the problem of the abdication, and I believe that very few men differ with us in this respect.'"

The discussions about the Emperor System, which arose in the Diet session, seems to have concerned the Allied Nations. The "Stars and Stripes" of 5 December dealt with this problem under the title of "Present Japan", and the article attacked the response of IWATA Minister of Justice, in the Diet session, saying that the old leaders of JAPAN are still continuing their efforts to keep their authority. The article continued as follows:

"In the questions and answers exchanged between IWATA Minister of Justice and Mr. MATSUMURA, Giichi, in the Diet session on 1 December, the former said, "Whenever the Emperor System is discussed, if the contents of his opinion is contrary to the lese majeste laws, he shall be punished, but this is contrary to the directive of the Allied Headquarters that, "Whatever problem is discussed, the Japanese must be out social unrest, which might be recovered by... Why does Mr. MATSUMURA find it necessary to adopt judicial measures to control criticism against the Emperor System?"

"The Minister of Justice said that men who advocate the abolition of the Emperor System shall be punished for lese majeste, but the existence of such a regulation is in itself contrary to the orders of the Allied Supreme Headquarters. This attitude against the directive from the Supreme Headquarters caused General Thorpe to warn JAPAN that, 'If we don't support democracy in JAPAN until its position becomes solid, democracy in JAPAN will be crushed simultaneously with the withdrawal of the Allied Occupation Forces from JAPAN', but the suppression of freedom of speech is already being practiced here, prior to the withdrawal of the Allied Forces." 9316-271



ITEM 2 Free Discussion of the Emperor System - The YOMIURI - 7 Dec 1945

Translator: J. Wada

Full translation:

402

The democratization of JAPAN is increasing in seriousness with successive orders for the apprehension of war criminals. The Government made a formal request for a reprieve to delay the apprehension of Prince NASHIMOTO, member of the Imperial Household, but was refused by the Allied Headquarters. In relation to this situation, the Emperor System and the Emperor's war responsibility have become subjects for discussion by the Allied Powers. The situation is serious. It is clear that a perfect democracy is incompatible with the Emperor System from a purely theoretical point of view. But it is clear, too, that a perfect democracy cannot be established at once in all countries and at all times. Especially in JAPAN, the people have a strong and traditional belief in the Emperor System, which partakes of mysticism and mythology. Under these circumstances, the maintenance or the abrogation of the Emperor System cannot be decided on by academic arguments, but will need great enlightenment of the masses and full political consideration. While the Allied Powers are strongly advocating the abolition of the Emperor System, in the House of Peers which is the most reactionary part of our National Structure and which should be abolished in the light of Democracy, members are attempting to restrict the discussion of the Emperor System on the part of the public. The Government, on its part declared its intention to control that sort of discussion on the basis of His Majesty's thought Justice Minister IWATA'S reply to Mr. Matsuzaki, Giichi in the Upper House. But the provisions for less Majesty should be abolished, as is advocated by the UNITED STATES. The present situation is too serious and difficult to be solved by a threat of penalty! It is because of the entire lack of political sense on the part of the Cabinet that the Cabinet should be taking the current situation so easy. The reactionary character of the SHIDEMARU Cabinet is clearly exposed therein.

All Diet Parties are supporting the Emperor System. It is natural that the Progressive Party, which represents reactionary landlords and capitalists, should support the Emperor System. The Liberal Party which is alleged to have been formed as the will of the people at large, is supporting the System too. Even the Social-Democratic Party recently declared its support of the System, although the party was believed to have desired the abrogation of the system on the basis of democracy and socialism. The Social-Democratic Party, which denies the people's sovereignty, is incompatible with Democracy, and much less with Socialism. Of course, some members of the party are in favor of the abolition of the system. The party should have allowed its members to discuss the problem much more freely. It is no good for the future of the party that it should consider the results of the forthcoming elections in deciding on such an important problem.

The only political party in favor of the abolition of the System is the Communist Party. The same party is going so far as to urge the determination of the Emperor's war responsibility. However, there are many people who are not members of the Communist Party, who insist on the abrogation of the Emperor System or the determination of the Emperor's war responsibility. We do not necessarily agree with their contentions, but believe that no control should be put on free discussion. Generosity is the essence of Democracy. Even if we cannot agree with them, their arguments provide us with material for criticism and enlightenment. We should have a democratic generosity. Only by free discussion and enlightenment and relentless self-criticism, can we find a stable form of politics. 9316-280



# HOW LONG HIROHITO?

## Two opposite views

*There is wide variance of opinion today as to whether the Allies made a mistake in retaining Hirohito even temporarily on the Japanese throne. The insolent character of his rescript and of the official broadcasts over Radio Tokyo have not helped to dissipate the feeling of uneasiness. All this reminds one too much of Germany after the last war. Yet the argument of those whose judgment prevailed in retaining the Emperor is that without him we would have been faced with widespread disorders in Japan, and perhaps with the necessity of heavy sacrifice of life in the conquest of Japanese outposts. The two articles which follow represent the two sides of the question. Of course the editors of FREE WORLD believe that now that the thing is done, everything depends on what happens after our entry into Japan.*

## No more Mikados!

by

WILLARD PRICE

**H**IROHITO must be deposed, even tried as a war criminal, once the military occupation of Japan is complete. Such is the point of view urged by many in both America and Britain. There is a precedent for such action in the manner of dealing with Germany's Admiral Doenitz.

For those who believe that Hirohito's war guilt makes postwar authority on his part impossible, the next question is:

What of the dynasty? "Unbroken for ages eternal," shall it be allowed to continue with the accession of Hirohito's son, Akihito, to the throne?

The boy is not yet in his teens—he was born December 23, 1933. He cannot be judged guilty of war crimes. Under liberal-minded

Individual enterprise has marked the growth of England. A man started business on a shoestring and worked his way up. All he asked of the government was that it let him alone.

In Japan it has been quite another story. Before the Restoration the land was divided among a number of feudal lords. When these lords decided to get together and organize a new government, they made a deal among themselves. They surrendered their territories to the state, but paid themselves off in government bonds. Formerly rich in land, they were now rich in liquid funds, and with these they started industrial enterprises.

Instead of resenting the government, they found it their best tool. And to keep the com-

**N**OW, back to the Emperor. During this occupation period of twenty years or whatever it may need to be, what will be the imperial status?

I wonder if the advocates of the retention of Hirohito or the immediate accession of Akihito take account of the situation as it will probably exist in occupied Japan. There will presumably be at first no central Japanese government, just as there is no central German government.

How could the Mikado fit into this system? Certainly we could not acknowledge the Emperor as superior to the Allied Commission. Nor could the Japanese people conceive of him as subordinate to the barbarian government. As he has been forced into such a role, he may shortly commit suicide, or if he lacks the nerve, may be given the "happy dispatch" by his associates. And to recognize the Emperor and the Commission as of equal rank will be impossible from both the Allied and Japanese standpoints.

There is no place for the Emperor above, along with, or below the government of occupation.

Let the Allies then depose Hirohito and take no action in regard to a successor. Let there be an interregnum. That would be nothing new. There have been several interregna in Japanese history when no Emperor occupied the throne, because the various factions could not agree upon an incumbent. Let it be understood that the question of resuming the monarchy will be left to the Japanese to settle after the occupation.

Why allow the Japanese this loophole? Because we cannot help ourselves. We can control the situation while we are in Japan. But we cannot keep Japan in leading strings forever, and after we leave she will be free to restore the monarchy if she chooses. It will be better for her and the world if she does not. But since we cannot govern that choice we may as well acknowledge the fact, particularly since that acknowledgment will partially satisfy Emperor-devotees by giving them some hopes, even if long deferred.



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What of the dynasty? "Unbroken for ages eternal," shall it be allowed to continue with the accession of Hirohito's son, Akihito, to the throne?

The boy is not yet in his teens—he was born December 23, 1933. He cannot be judged guilty of war crimes. Under liberal-minded regents, might he not become an enlightened constitutional monarch?

And would not his accession quiet the people and furnish the same control over them that could have been exercised through his puppet father?

It is an inviting solution but it will not do. If we cannot use Hirohito we cannot use his son. The effective "use" of either depends upon the people's notion of his heavenly prerogative, and we cannot lend ourselves to the continuance of a legend that has enslaved the people and given the pressure groups an instrument for world conquest.

The fact that Akihito might be enlightened has nothing to do with it. Twice in modern times Japan has had an enlightened sovereign but nothing came of it.

Meiji, who reigned from 1868 to 1912, began his career with the determination to inaugurate a constitutional monarchy similar to that of England. The ruling clique dominated by the Satsuma and Choshu clans stopped that. Hirohito in "the liberal 20's" seemed to be approaching constitutional monarchy but not so closely as his grandfather had; he was checked and turned backward into the darkest reaction Japan has known since it came out of seclusion.

It is not enough to have an enlightened monarch; you must also have an enlightened and liberated people. Constitutional monarchy depends upon the people, not upon the sovereign. The Japanese people have plainly shown themselves not yet ready for this move.

There could be no objection to a genuine constitutional monarchy in Japan. But it must be remembered that conditions in Japan are entirely different from those which brought a constitutional monarchy into existence in England.

Individual enterprise has marked the growth of England. A man started business on a shoestring and worked his way up. All he asked of the government was that it let him alone.

In Japan it has been quite another story. Before the Restoration the land was divided among a number of feudal lords. When these lords decided to get together and organize a new government, they made a deal among themselves. They surrendered their territories to the state, but paid themselves off in government bonds. Formerly rich in land, they were now rich in liquid funds, and with these they started industrial enterprises.

Instead of resenting the government, they found it their best tool. And to keep the common people in their proper place of quiet subservience, the God-Emperor notion was most effective.

**T**HAT setup remains. A few big families still dominate the industrial life of Japan, and it is to their interest to keep the government out of the hands of the people.

Therefore, until this condition in which the state controls industry, or we should say in which a few industrialists control the state, is ended, the economic monopolies of the few families broken, and industry turned over to the people, there will be no possibility of a people's monarchy in Japan.

We are advised by some to "leave Japan alone" after the war. Let her work out her own problems.

The trouble is that Japan, if by that we mean the 75,000,000 Japanese people, would have no opportunity to work out her problems. The power groups would stoutly maintain the status quo. The sanctity of the throne would be jealously preserved. Education would continue to be chauvinistic. The coming generation would be poisoned as the present one has been. Information from the outside world "subversive" to the vested interests would be stopped at the ports. The industrialist-militarist-Emperor combination would be kept in working order, ready to swing again into action when the world has begun to think about something else.

Like it or not, if we want a new Japan, we must help it come into being. We must at least free it of the old tyrannies.

Japan, already far advanced, may catch step with the rest of the world in from two to four decades—but only with the most unremitting and understanding help.

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We can readily guess what the immediate reaction will be on the part of the Japanese people. They will determine that promptly after the end of the occupation they will restore the dynasty.

But, gradually, they may change their minds. As the years of occupation tick by, as information freely floods in from the modern world, as the imperial hocus-pocus is omitted from schoolbooks and slowly forgotten, as Japanese visit the West and Westerners visit Japan, as the entrenched interests which profit by the Emperor system are broken up and replaced by popular power, Emperor fanaticism will most certainly diminish and possibly die out.

**D**URING Allied control it is assumed that self-government will be encouraged first in the villages, the towns, the prefectures and finally in the top levels of government. Thus the stage will be set some decades from now, either for a republic, or for a monarchy with democratic safeguards and shorn of the mantle of divinity.

Neither should be sanctioned, nor occupation discontinued, until the Japanese people are firmly in control of their government through free elections and a parliament with power.

Of the two alternatives, republicanism or constitutional monarchy, even after two to four decades of renovation the Japanese will do well to prefer the former. They have suffered so many self-inflicted wounds from the sharp edge of imperial fiat and have brought so much grief to their neighbors, that they will be wise to lay aside forever so dangerous a tool. If they get the proper re-education and training in self-government during the interim period, they may be ready to do so.

The interregnum will give them time to think about it.



## We can use Hirohito!

by

JOHN GOETTE

402  
THERE is a simple solution for punishing the war guilty of Japan. Pressure groups are debating this issue. But why not settle it by precedent?

Turn to a historic protocol signed at Peking on September 8th, 1901, by the plenipotentiaries of the United States, Great Britain, France, Russia, Germany, Holland and by Marquis Komura, minister of the Japanese Meiji Emperor. There was no soft peace nor appeasement of China for the outrages of her Boxer hordes in this document which penalized the Chinese Empire for the anti-foreign uprising of the previous year.

Japan was an active signatory to this protocol which calmly exacted more than the ounce of flesh from the Chinese and their frightened, but still proud Empress Dowager.

Placing the defeat and military occupation of Japan parallel with what the then-Allies did to the court of the Empress Dowager in 1901, this is what would happen when we land in Japan:

First, our armed forces would have subdued all Japanese resistance and our garrisons would be stationed in strategic points all over the Japanese Islands. This would include, as at Peking in 1901, physical occupation of the Imperial Palace at Tokyo. Emperor Hirohito and his court might or might not have fled as did the doughty Empress Dowager of China. It is to be presumed that he would have been hustled away to a place of safety as was the Empress Dowager. However, she was fortunate in having a distant inland city of refuge, Sianfu, such as would not now be available. Wherever the Emperor might go, at least we would have

as relatives of the Empress they were permitted to accept life exile in Turkestan without benefit of reprieve at any future time.

For those less highly connected and involved in a more dastardly manner in the massacre of foreigners, the death sentence of beheading was pronounced. When these punishments had been carried out, the Allies sat down at the peace table with the envoys of the exiled Empress Dowager and signed the Protocol. Into that document they incorporated their approval and acknowledgment of the fact that the guilty had already paid the penalty.

THERE we have a basic historical precedent for disposing of the Japanese leaders of this war whose responsibility for atrocities might easily be established in a leisurely fashion while our army of occupation prepares the ground for the eventual but unhurried peace conference with whatever Japanese group we care to select.

The illustrious grandfather of Hirohito was party to this action in China. His grandson could not possibly demur on the grounds that his ancestor made a mistake. Such an attitude would be unfilial and unworthy of the Son of Heaven.

Furthermore, if the Japanese Emperor himself orders the death of his subordinates, including members of his own family, one of whom was a staff officer at Nanking, the United Nations avoid the danger of turning the dead culprits into martyrs in the eyes of the Japanese nation. The latter could not be critical of anything that the Son of Heaven decrees. This is an important point if we mean to set the minds

against Japan, there is another precedent in western relations with China during the last century. In 1860 an Anglo-French military

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For those officials whose acts did not directly lead to inhuman deeds against the United Nations, Hirohito could award the Japanese equivalent of the "silken cord," or the ceremonial dagger of hara-kiri. Such fine points do have their place in Oriental tradition. But what matters it to us so long as such men pay with their lives for what they did?

The decrees of the Empress Dowager as incorporated in the Boxer Protocol went at length into the various crimes of her officials. Again with Oriental circumlocution, it was stressed that the guilty had purposely misled her into condoning the slaying of Americans, Europeans, and Japanese.

Of course, this precedent of Peking can be criticized for overlooking the mooted guilt of the Japanese Emperor. Actually there is little difference between his responsibility now and that of the Empress Dowager in 1900. Again, as matters stand, China and America at least, are on record as favoring the policy of the Japanese people choosing their own form of government. Whatever we eventually do about Hirohito, it would be wisest to let him issue the Imperial Rescripts for the death of his own

60



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Next, according to the early pattern of Peking, United Nations diplomats would be in no rush to assume power from the military chiefs of our army of occupation. Chinese armed resistance to our troops ended in the late summer of 1900, but it was not until a year later, September 1901, that the peace treaty was signed.

**I**N that period, the Allies were deliberate in deciding which Princes of the Blood, cabinet ministers, provincial governors, and lesser officials were to pay personally for the deaths of Americans, Europeans, and Japanese at the hands of the Boxers.

Imperial relatives of the Empress Dowager who had influenced her to listen to the boasts of the fanatical Boxer leaders that they could rid China of all foreigners, were marked out along with other officials who directly gave the orders which resulted in wholesale slaughter of Americans and other victims. Even before the list of guilty was complete, retribution was set in motion.

The Empress Dowager was advised that heads must fall among her officials for what had been done to the foreigners. From her refuge in Sianfu, out of reach of physical Allied military intervention, China's ruler issued a series of Imperial Decrees. Eleven high ranking statesmen were named for drastic punishment.

Prince Chuang was advised by the Throne that "we invite you as a favor to commit suicide." Others were included in this award of the "silken cord," and they docilely carried out this punishment on themselves. Several noblemen were sentenced to death without trial. Among them were Princes of the Blood, but

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Thereupon, it is conceivable that he could descend the throne in favor of another member of his clan, or even alter the Japanese government to a republic by his own hand and seal. This would at once put the regimented and law-accepting Japanese people behind the new government from the outset, thereby easing the task of the victorious United Nations.

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For those who cry for harsher measures against Japan, there is another precedent in western relations with China during the last century. In 1860 an Anglo-French military punishment of the war guilty would work with ease and dispatch. There is General Iwane Matsui. He captured Nanking, China's capital, in December 1937. He ordered, or at least permitted, his troops to engage in an orgy of pillage, burning, and rape such as the modern world had not seen.

General Matsui subsequently retired to Japan and built a temple over which he presides as priest. We should see that the Emperor sends this general the ceremonial dagger of hara-kiri. We will not be bothered with documents, evidence, trial, or legal subterfuge. Matsui will die. Likewise General Matsui's crime involves a Prince of the Blood who was on his staff at Nanking. As for that Imperial Prince, he could be asked to end his own life.

Then there is the notorious General Kenji Doihara who maneuvered the creation of Manchukuo and its puppet Emperor from the seized Chinese provinces of Manchuria. He did not stop there with his plottings. They continued until all of North China was swallowed by the invader. He sits on the General Staff in Tokyo today, and the Chinese will cheer when an Imperial Rescript brings him retribution,



whether by hara-kiri or by a samurai sword skilfully wielded by one so appointed by his own Emperor.

If we ignore this easy means of bringing the war guilty to their proper ends, we will be faced with conducting our own trials. Certainly the results of such trials in Germany after the last war will be repeated if we try such methods in Japan. We will be blocked at every turn by the Japanese if we attempt vengeance on our own, for we will be creating martyrs by the hundreds. On the other hand, if the vengeance comes under orders from the Son of Heaven, few, if any Japanese, will think of disobeying the Imperial Rescripts, not even the condemned themselves.

Our army of occupation will wait, rifles in hand, until we are satisfied that the Emperor has cleaned out the guilty.

When all of this has been done, and it can be accomplished much more swiftly than by the cumbersome system of war guilt trials, our statesmen can supplant the army of occupation. As in the Protocol of 1901 signed with China, all that has been done, including the texts of the Imperial Rescripts, can be incorporated into the treaty of peace. Such a treaty will record that justice has been met instead of wordily setting forth what we want. It will be a *fait accompli* instead of a threat that we hope to be able to enforce justice.



ITEM 4 The abdication of the Emperor can not be imagined - Tokyo Shimbun -  
6 Dec. 45. Translator: S. Sano.

402

Extracts:

At the Lower House Budget Committee meeting on 5 December, Mr. TANAKA, Isoji, asked the Government's opinion regarding the proposed abdication of the Emperor, and the following interpellations and replies were exchanged between Dr. MATSUMOTO, Minister Without Portfolio, and Mr. TANAKA:

Mr. TANAKA: "The Emperor will abdicate the throne, it is said, after the fulfilment of the terms of the POTSDAM Decalretion. What about the Government's view on this?"

Dr. MATSUMOTO: "Prince KONOYE revealed this to be a rumor, but I think it was withdrawn afterward as mistaken correspondence. The Government has never considered this question. According to the present rules of the Imperial House Law an abdication is impossible. Moreover, we never proposed a revision of the article in the Law."

Mr. TANAKA: "The fact that the Emperor has no responsibility in the war is a matter of course, considering the laws or the faith of the people, so that this question demands no discussion. The Government must make clear that the rumored abdication of the Emperor is utterly false."

Mr. TANAKA: "How about the Government's opinion?"

Dr. MATSUMOTO: "This abdication is utterly out of the question. It cannot even be discussed." *931.6-263*

402

Tokyo (ANS)::: Associated Press has quoted a source close to the Japanese throne as saying that Hirohito will not abdicate as Emperor in the immediate future. The Jap source said when Hirohito accepted the Potsdam Declaration and agreed to carry out his provisions, he obligated himself to carry on at least until that was accomplished. *931.2 16 Oct 45*

ITEM 1 The Emperor and His People - Asahi Shimbun - 10 Dec 45. Translator:  
K. Nobunaga.

402

Full Translation:

The Emperor declared in his Rescript at the end of the war, that conditions in the world and in the Empire generally were bad, and "I will correct the situation with extraordinary measures." In the lame duck session of the Diet an indication that extraordinary measures are being practiced in administrative, economic and cultural fields?

As an example, the Lord Keeper of The Privy Seal office deliberated too long over drafts, for the revision of the constitution before submitting them to the Emperor. Then in leaving the problem to the government, there was a further waste of time while State Minister MATSUMOTO, made an intermediate report at the budget plenary session on 8 December.

According to his report, the main principle of the sovereignty of the state are to remain as they had been. Ministers of the state are to be responsible to our people through the Diet. What, the, is the relationship between the Emperor and the people? It should be remembered that minister of Education MAEDA stated at the 30 November Diet session that he was sympathetic to the principles of a limited monarchy.

Cannot the tenet "The Emperor is always with you" be used as the basis for Japanese democracy? *931.6-334*



ITEM 5 The Position of the Emperor - Tokyo Shinbun - 9 Dec 45. Translator:  
S. Inoue.

462  
 Summary:

It seems that the present free speech results in finding fault with others, attacking individuals, and transferring responsibilities to others. Mr. TOKUDA and Mr. JHIGA you are big men in the Communist Party. You well know that we have accepted the POTSDAM Declaration unconditionally with the single hope for the stability along the lines of the unchanged state constitution. We are devoted only to the protection of the present state constitution from any transformation, conquering, with a pathetic determination, any temptations of freedom, haven't we? We were fortunate enough to get freedom of speech as a result of the broadcast of the surrender speech by the Emperor.

Even the militarists whom you must hate were honest enough to abandon their principles and dignity and prostrate themselves before the Emperor, weren't they? So long as you cannot understand the reason, communism and militarism are equally autocratic, and both of them must be rejected. We hate despotism and prefer democracy. Freedom of speech must be used prudently and bring about the highest forms of brotherly love, never violating any divinity. 931.6-289

402  
 c. New Paper Attacks the Emperor: "Minpo" or "The People", a new Tokyo evening paper, is starting out its career with an open attack on the Emperor. Although the Communists have been demanding the abdication of the Emperor and have branded as war criminals the entire Imperial Family, no other paper has expressed such sentiments editorially. Minpo, a liberal paper, does not go so far as the Communists in demanding abolishment of the Tenno system, but the entire article as it appears in the Nippon Times is reprinted here, since it is so different from anything heretofore appearing in the Japanese Press.

"Declaring the Emperor as responsible for the war, the Minpo, newly-published Tokyo evening paper, in its editorial on Saturday, suggested early abdication or other steps necessary to keep His Majesty out of politics.

"The Minpo, or the People, is the first liberal paper which openly pointed out the war responsibility of the Emperor. However, contrary to the Communists, the journal does not insist on abolition of the Tenno system.

"Gist of the editorial follows: "Frankly speaking, we want to point out that His Majesty is also responsible for the war. It is a clear fact that hostilities were started by the Imperial Rescript announcing the declaration of war against the United States and Britain.

"Because of this Imperial Command, all the people in this country made war efforts, patiently bearing all sorts of difficulties. His Majesty said in the Rescript that the declaration was not in accord with the Imperial Wish. However, His Majesty cannot evade the responsibility for bringing about the situation in which Japan finds itself today.

"This responsibility is a moral question, apart from Constitutional argument. Now is the time for the Japanese people to face the Tenno problem with a cool-headed attitude. The Allied authorities have made clear their stern stand in report to war criminals.

"Immediately after the formal surrender of Japan, the Government considered establishment of a Regency to effectuate the virtual abdication of His Majesty. However, the Government later believing that the Allied authorities would not be severe on the question of the Emperor, began attempting to bury this issue.

"What will the Government and the elder statesmen do in case General MacArthur should order the apprehension of His Majesty? It is urgently necessary to take steps, such as abdication, to keep the Emperor out of politics. No time should be wasted on revision of the Constitution or the Imperial Household Law which are matters of mere formalism." 911-99 conf



402  
c. New Imperial Photo: Opposition to the issuance of a new imperial portrait of the Emperor in civilian dress has arisen on the ground that it is an attempt to force Emperor worship on the people. Since these new portraits are merely to replace ones already issued to schools and institutions, the objection at once becomes questionable. While the protest may be made in good faith, there is the possibility of a desire to keep before the people the present picture of the Emperor in military uniform.

It is also interesting to note this feeling of the need for discussion of the Emperor's portrait on the part of at least one element of the population, in view of the great veneration in which this picture has been held in the past. Such a picture, when any school or institution was honored by being its recipient, was immediately hung in a place of honor in the most important room and every one who entered would first of all bow deeply to the Emperor. While the portrait was not quite sacred, the almost mystic awe in which it was held, placed it in a position of importance almost as great as the actual presence of the Emperor would have commanded. There are on record many instances of fires in which people have lost their lives in a vain effort to save His Majesty's Portrait from the flames.

"The people should decide by themselves whether or not to accept the new portrait of the Emperor, which the Imperial Household Ministry is to issue to primary schools and other institutions throughout the land.

"This view was expressed by Tatsuji Fuse, well-known leader of the Free Lawyers' Association, in an interview with Jiji on Tuesday. Fuse proposed that assemblies of prefectures, municipalities, towns and villages should be allowed to take their respective decisions on the matter.

"The Imperial Household Minister recently announced that it would withdraw the portraits of the Emperor in military uniform from educational institutions and issue new Imperial portraits in exchange.

"Fuse further told Jiji that, personally, he was against the issue of new Imperial portraits. This step, he said will retard the progress of democracy in Japan because it is designed to give the impression that the people have an attachment to the Emperor system. At a time when the Emperor system is subjected to free discussion, any measure that may be taken as an attempt to force the people to worship the Emperor should be refrained from, he said.

"He further pointed out that the care on the part of the people in keeping of the Imperial portrait causes unnecessary expenses and charge." 911-99

ITEM 1 The Abdication of the Emperor - Chubu-Nippon Shimbun - 7 Dec 45.  
Translator: S. Ono.

402  
Full translation:

Active discussions in WASHINGTON on the Emperor's responsibility for the war, and a discussion of the problem of abdication of the Emperor between TANAKA, Isajii, Independent, and MATSUMOTO, Minister Without Portfolio, in a Diet session on 5 December, have started rumors among civil and political circles, here and abroad. It seems that foreign correspondents are active collecting information concerning the problem. SMITH, a Reuters correspondent, expressed his views as follows:

"I saw the Premier's secretary yesterday in an attempt to get information on the problem. He denied the rumor of the Emperor's abdication. But I deem it a routine reply. My opinion is that abdication is inevitable, judging from the situation as it is at present. It is a necessary and wise way to meet the situation."

Guirand, of the French Press Union, is reported to have said that he thinks the abdication will take place early next year. 9316-325



402

Regarding the indecision on matters pertinent to the Emperor's position, the St. Louis Globe Democrat commented editorially as follows:

"Public Prosecutor JACKSON of the UNITED STATES has declared at the Nuremburg Trials, that 'the sovereign of an aggressor state is personally responsible for a war of aggression.'"

"This will also apply to the war crimes trials in JAPAN. Even should the Japanese Emperor, as the official sovereign of an aggressor state, argue that he did not wish for war personally or was unable to check the militarists, it is unlikely that he will be spared a trial. The principles underlying such trials must be applied equally to German and Japanese war criminals, otherwise the international principles declared at NUREMBERG will not be adhered to in the future."

9316-314

ITEM 1 (A) Problem of Emperor System. (B) Communist Reporters Protest Against Exclusion. - Tokyo Shinbun - 7 Dec 45. Translator: S. Ota.

Full translation:

402

It was natural that the problem of the Emperor System would be discussed to a certain extent by the Diet. Yet we are dissatisfied because the meaning of guarding the Emperor System in these discussions, as those heard in the streets, has not been substantially clarified, and it is somewhat out of focus. Those who think that sovereignty rests with the Emperor or country, and those who think that the Emperor should remain as an object of faith with sovereignty resting with the people, may be considered supporters of the Emperor System. The opinion of the Communists and Social-Democratic Parties on the System is clear, but we cannot determine in which category the other parties belong. They constantly talk, yet reveal nothing.

Our attention is directed toward the reactionary inclinations indicated by the queries of some Diet Members who demanded the supervision of discussion, such as was made by Communists, by utilization of the lese-Majeste law. The Government blocked the maneuver, asserting that this law was not applicable to the discussions. However, such an assertion is easily retracted and even Imperial Household Minister ISHIWATARI pointed out the inclination of bureaucrats to hinder the intended democratization. In relation to this problem, the possibility of restoration of power by the military clique should not be ignored, as was also pointed out by the Communists.

#### Communist Reporters Protest against Exclusion.

There is something disagreeable in the Communist tactics about which we must make some comment. An example is their protest against the exclusion of the "Red Flag" reporters from the House of Representatives. If the House refused the entrance of the "Red Flag" reporters merely because they are Communists, then, of course, their protest is justifiable. On the other hand, if the reporters were refused because they were not from the daily presses, then the protest should be made in the names of all reporters who are not from the daily presses. We admit that the Communist Party is the only party absolved from war guilt, and yet this is insufficient cause for special privileges for "Red Flag" reporters. The protest should be made to the Authorities concerned or to the Government which limits the daily publications. If they merely demand special treatment for the "Red Flag" reporters, other magazine reporters will add their protests to the one of the Communists made in the name of the masses. Their tactics should be altered as their existence is now considered lawful.

9316-278



ITEM 3 The True Meaning of the Existence - Tokyo Shinbun - 3 December 45.  
Translator: B. Ishibashi.

40  
402

Full translation:

On 23 November I listened to the broadcast of a discussion on the Imperial System. Any expression of opinion on the existence of the Emperor had been heretofore suppressed, not only in broadcasting, but ~~in all other media~~ ~~there were no other opinions about the Imperial System, it~~ should be stressed that the EMPEROR is always, today, as in the past, in war or peace, the pivot of our nation. It has always been and should always be. Our people are anxious for it. Any movement, whether it be liberalism or communism, would be permitted in our country, provided it be peace loving, beneficial and prosperous for the nation. But, if it should be incompatible in principle with the existence of the EMPEROR, expulsion or amendment of it would be inevitable. For the existence of the EMPEROR has quite different characteristics from those of kings of other countries.

Even if it may be legally, substantially and theoretically, of the same kind as the others, and in it may be found nothing to distinguish it from the others, it is distinctively apart from them in our inner-feelings. Some one may argue that this is so because of prejudices with which we were imbued from our primary school days. Nevertheless, an unsound prejudice is bound to fall off as time goes on. Surely, our school education is an example of this. However, our feelings towards the EMPEROR are far more deep-rooted. It has been so for thousands of years. After all, it must be concluded that it is the one true claim of our nation from older times. We people all place ourselves at the service of the EMPEROR. We ran into the war which was hopeless from the beginning because of the Imperial Order. We have the existence of the Emperor within ourselves.

I ask TOKUDA this question, on what basis do you argue that the existence of the EMPEROR is a scourge to the Nation and a source of danger to the people? Do you intend to shift the responsibility for the present sufferings, the extreme poverty and starvation, altogether to the shoulders of the EMPEROR? Suppose the EMPEROR were not in JAPAN and such things as occurred on 15 August happened, and some other person proclaimed the ending of the war. Surely he would at once have been killed. There would have been bloodshed for at least three months. In any other country but JAPAN, have there appeared such heroic soldiers as the TOKKO (TM: Special Attack) troops who followed one another to the front during the war? They went to the front not merely under their chief's order, nor for their fellow countrymen; they went only in order to set the Emperor's heart at rest. On their school days, they were rather common students; therefore, it must be concluded that such heroism was carried out because of the existence of the EMPEROR. You do not sufficiently understand their spirit. I ask you again, where have you been instructed? Did your mother bring you up in such a way? Where were you instructed in this communism which you hold as a principle?

The absurdity of criticizing the Imperial System through crooked and veiled spectacles with the words "militaristic cliques", or "rotten bureaucrats", may be compared with a blind man, who catches an elephant's tail concludes that an elephant is a kind of rope. Obviously, the governing authorities are now searching with every effort to establish a basis for the future interests of the Nation. Therefore, I can only with that you would express more constructive opinions to aid them."

731.6-235



ITEM 5 The Character of the Emperor - Asahi Shimbun - 2 Dec 45. Translator: M. Kato.

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SRS

402

Full translation:

The intelligent public will realize that JAPAN has lost her self-sufficiency. The Allied Headquarters has allowed our country to import sufficient foodstuffs necessary for civilian sustenance. Judging from this lack of power to get her livelihood, JAPAN has lost her self-sufficiency; and a country which has lost its power of self-preservation may safely be termed a ruined country.

The other day a round-table conference pertaining to the Constitution was broadcast. The topic was concerned with the origin of sovereignty; whether in the people or in the Emperor. Since they were referring to present day JAPAN, this discussion is nonsensical. In our country sovereignty exists neither in the people nor in the Emperor. The Emperor, the government, and the Diet have completely lost their self-supporting power, therefore the people who are under the direction of these organizations cannot be self-supporting. Being deprived of self-support, means being ruined. If such is the case, JAPAN only be called a ruined country. Of course she will recover her self-supporting power in the future.

In the above mentioned round-table conference opinion was unanimous in that the new Constitution will lack provisions pertaining to the prerogative of the supreme command because no military power will exist. However, every independent country has military power for self-preservation, this is the universal truth. In the event that our country is permitted to be an independent country again, it must be allowed also to have arms for protection. Those who discussed the Constitution, maintained a contradictory opinion to the effect that, they, though expecting future independence of our country, expect a new Constitution lacking provisions concerning military power. The POTSDOM declaration states that the Allied Powers do not intend to enslave nor to ruin the Japanese people. The present condition of JAPAN, however, is actually in a state of slavery and destruction. When democratization of our country which is the requirement of the Allied Powers is realized, JAPAN will be able to restore her military power and will regain her self-governing power. Self-government necessarily involves self-defence. This may be concluded to be the intention of the POTSDOM declaration, the Allied Powers presumably are of the same opinion.

The revision of the Constitution should begin with the inquiry into the cause of the defeat. Frankly speaking, the Emperor who should be a supreme religious figure, the object of veneration by the masses, has come down from that high position to become involved in worldly affairs such as administration and the prerogatives for the supreme command. It was this fact that constituted the principal cause of defeat. Never in our history since the appearance of KOJIKI, (the precious manuscript history of JAPAN over a thousand years ago) has the Emperor been in military dress. There were forty-six Tennos, dressed in Buddhist clothing; however, only three Emperors have dressed in military style: MEIJI, TAISHO, and SHOVA. Furthermore, since the



EDITORIAL SERIES: 53 (Continued)ITEM 5 (Continued)

time of KOJIKI no Emperor except the last three carried on any personal administration. Usually DAIJO KAIJIN (prime minister), SESSHO, (regent), and KAMPARI (chief advisor to the throne) were advisors to the throne. And for seven hundred years before the Meiji era the SHOGUNATE had governed JAPAN. It was after MEIJI that the Emperor had prerogatives over administration. This fact reveals that the Emperor is essentially a religious figure removed from politics or military affairs. Since Emperor MEIJI stepped down to take up personal execution of administration, it may be said that the Emperor became CHIO (Emperor of the Earth), and the defeat is attributable to this fact. Like CONFUCIUS in CHINA whose descendants have existed throughout seventy generations, and like the Pope of ROME whose holy existence in ITALY is unhindered throughout the peninsula, our Emperor should have been residing perhaps in KYOTO as a supreme religious figure, an object of people's adoration. Before the introduction of Buddha as God, and after that, in many cases, as a believer in Buddhism, the Emperor had occupied for 1400 years the supreme position in Shintoism or Buddhism. In spite of this, in the Meiji Restoration, the Emperor came down to assume worldly duties. Thus JAPAN has become an ordinary empire in the world.

Our desire is for the Emperor's immediate return to his original position whether in Shinto attire or Buddhist attire. So long as these words of sovereignty and prerogatives of authority are being used in discussion, the feudalistic militarists or bureaucrats will take advantage of this opportunity which will entail the repetition of a similar error in the future. The Allied Powers will presumably not remove their forces from JAPAN as long as the Emperor retains his present position. The Emperor under present conditions is essentially wrong; restoration to his previous position before MEIJI is an urgent need.

9316-221



ITEM 3 The Emperor and the People-Yomiuri Hochi-17 December 1945. Translator:  
B. Ishibashi.

402

Full Translation:

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I got married at the age of 22, and am an ordinary housewife with no political knowledge. Therefore I cannot criticize too logically the present situation of our society. However, it is a glaring fact that our society is facing a drastic change. Day and night I cannot but worry as a member of the rank and file of the people about some means of turning over this situation. Those who are working honestly are at



EDITORIAL SERIES: 126 (Continued)ITEM 3 (Continued)

the point of collapse. Yet, there are many people who are more miserable than we and whose relief is a burning necessity. I wonder at the fact that no one has acted in this direction. I, and those who are uneasy about their future, are forced to live in hunger and cold and curse the present society. The rich are becoming richer and clever scoundrels are fishing in troubled waters. Those, who are suffering, are all innocent, while almost all of those, who are living in comfort, are wicked.

I wonder how such a society can be called "the blessed nationality", in the words of the Education Minister, MAEDA. This is to my mind I can only oppose with strong hatred the defense of nationalism and of the Emperor System stressed by the privileged classes, politicians, including all the present State ministers and well known persons who are getting their livelihood at the sacrifice of the general public, usurping political power and deceiving the people.

It is needless for us to continue the Emperor System which is useful not for us but for them alone. I see the true character of the so-called social order, in which the relation is of lord and retainer and one of parental affection. Is there any parental affection between the Emperor who possesses immense wealth and we, who are barely supporting our lives on sweet potatoes? No matter how gracious the Emperor may be, it is proverbially said that the Emperor and the people are of one family. I have never received his favor.

In the Diet, the state ministers proclaimed that the Emperor is not responsible for the war. Nevertheless, I cannot but suspect that the Emperor lacks integrity if he remains silent regarding this question. It would be natural were the Emperor merely the chief of the dignitaries who are trying with desperate efforts to cover up their own mistakes. Powers, I cannot but ask whether His Imperial Majesty, the Emperor, is concerned about the spirits of the unknown soldiers who were forced to sacrifice themselves in the name of the Emperor.

In fact, the Imperial proclamation of war was declared in the name of the Emperor. It's certain that those soldiers who died in battle, did not cry in their last moments such meaningless words as "long live the TOJO militarist clique". One of my elder brothers offered his services as a soldier burning with the spirit of loyalty and patriotism. He went to the battle fields of NEW GUINEA, where the war had already turned against the Japanese, and left his wife and family behind. It is reported that he died in July, last year. If it is true, his departed spirit is bound to be restless.



When I think about those who were dragged willy-nilly to the battle field and killed, I must insist upon the war responsibility of the Emperor. The question as to whether it is appropriate or not to continue the Emperor System is to be settled after his war responsibility is made clear. While, our present leaders say that those who wish to abolish the Emperor System, are a very small part of the people, or say, "To blame the Emperor for the war is absurd", I wonder if His Majesty the Emperor has any intention of indemnifying the common people for their sacrifices.

Statistics in letters addressed to the newspapers regarding this question show that 80% of them are supporting the system. The poles of public opinion by the students of the TOKYO Imperial University show the same tendency. This is due to the firmly rooted notion of nationalism with which the people have been long imbued. However, I think, this tendency will slacken after a little while, when the public has had enough and has begun to think a little about their circumstances. Even a nobody like myself has been instructed in the true meaning of democratic administration.

When I consider seriously the present situation as well as the past and the future, I must stress that we need not attach ourselves indefinitely to the Emperor System, which is nothing but a remnant of the feudal ages. The Emperor System will not enable our Nation to recover confidence in the world and contribute to world civilization. (Letter from KITA, 9316-419 MICHIO URAWA)



ITEM 3 The Emperor and the People-Yomiuri Hochi-17 December 1945. Translator:  
B. Ishibashi.

402

Full Translation:

I got married at the age of 22, and am an ordinary housewife with no political knowledge. Therefore I cannot criticize too logically the present situation of our society. However, it is a glaring fact that our society is facing a drastic change. Day and night I cannot but worry as a member of the rank and file of the people about some means of dealing over this situation. Those who are working honestly are at



EDITORIAL SERIES: 126 (Continued)ITEM 3 (Continued)

the point of collapse. Yet, there are many people who are more miserable than we and whose relief is a burning necessity. I wonder at the fact that no one has acted in this direction. I, and those who are uneasy about their future, are forced to live in hunger and cold and curse the present society. The rich are becoming richer and clever scoundrels are fishing in troubled waters. Those, who are suffering are all innocent, while almost all of those, who are living in comfort, are wicked.

I wonder how such a society can be called "the blessed nationality", in the words of the Education Minister, MAEDA. This is to my mind I can only oppose with strong hatred the defense of nationalism and of the Emperor System stressed by the privileged classes, politicians, including all the present State ministers and well known persons who are getting their livelihood at the sacrifice of the general public, usurping political power and deceiving the people.

It is needless for us to continue the Emperor System which is useful not for us but for them alone. I see the true character of the so-called social order, in which the relation is of lord and retainer and one of parental affection. Is there any parental affection between the Emperor who possesses immense wealth and we, who are barely supporting our lives on sweet potatoes? No matter how gracious the Emperor may be, it is proverbially said that the Emperor and the people are of one family. I have never received his favor.

In the Diet, the state ministers proclaimed that the Emperor is not responsible for the war. Nevertheless, I cannot but suspect that the Emperor lacks integrity if he remains silent regarding this question. It would be natural were the Emperor merely the chief of the dignitaries who are trying with desperate efforts to cover up their own mistakes. Powers, I cannot but ask whether His Imperial Majesty, the Emperor, is concerned about the spirits of the unknown soldiers who were forced to sacrifice themselves in the name of the Emperor.

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Statistics in letters addressed to the newspapers regarding this question show that 80% of them are supporting the system. The poles of public opinion by the students of the TOKYO Imperial University show the same tendency. This is due to the firmly rooted notion of nationalism with which the people have been long imbued. However, I think, this tendency will slacken after a little while, when the public has had enough and has begun to think a little about their circumstances. Even a nobody like myself has been instructed in the true meaning of democratic administration.

When I consider seriously the present situation as well as the past and the future, I must stress that we need not attach ourselves indefinitely to the Emperor System, which is nothing but a remnant of the feudal ages. The Emperor System will not enable our Nation to recover confidence in the world and contribute to world civilization. (Letter from KITA, MICHIO..URAWA)

9316-415 21 Dec 45



ITEM 3 The Emperor and the People-Yomiuri Hochi-17 December 1945. Translator:  
B. Ishibashi.

402

Full Translation:

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EDITORIAL SERIES: 126 (Continued)ITEM 3 (Continued)

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When I consider seriously the present situation as well as the past and the future, I must stress that we need not attach ourselves indefinitely to the Emperor System, which is nothing but a remnant of the feudal ages. The Emperor System will not enable our Nation to recover confidence in the world and contribute to world civilization! (Letter from KITA, MICHIO, URAWA)

931.6-413 21 Dec 45



ITEM 1 From God to Mortal - Kahuku Shimpo (SENDAI) - 25 December 1945.  
 Translator: H. Furukawa.

402

Full Translation:

The SCAP directive on the abolition of State SHINTO will have a great influence upon the spiritual life of our Nation. The Emperor System is now obliged to make a new departure as a result of this directive.

The so-called "Divine Theory", which has been the ideological basis of the Emperor System, is considerably different in meaning from that of the Occident. In the "Divine Theory" of the Occident, "God" is defined as universal to all mankind, and the sovereignty of the monarch is considered to be based on the will of God. Similar in this respect is the Chinese theory of "Divine Right".

God in JAPAN denotes the ancestors of the Imperial Family and cannot be applied to other races. This difference is clearly shown in the Imperial edict on the Constitution, beginning with the phrase "Succeeding the distinguished deeds of our ancestors", which would be replaced by the usual Occidental phrase "By the grace of God". Moreover, as is widely known, a patriarchal idea was adopted along with the "Divine Theory" in order to rationalize the Divine Rescript of the Imperial Ancestors, which forces the whole nation to recognize the dignity of the Imperial Household. This idea maintains that the Country of JAPAN is one large family branching off from the Imperial family, and the sovereignty of the Emperor comes from his position as the head of the nations' main family.

The "KOJIKI" and "NIHO - SHOKI" (The latter are records of the legendary history of ancient JAPAN.) are partly aimed at explaining this thought. In conclusion, we may say that the conventional idea of the state in JAPAN has been the "Divine Theory" combined with the patriarchal idea.

There were a few, however who intended to make a rational explanation of the state, opposing the above-mentioned ideas. The so-called "Instrument Theory", which interpretes the Emperor's position as a mere instrument of the State, is one example of that. The "Instrument Theory", however, cannot stand equally with the "Divine Theory" because it is only a legal interpretation of the existing Emperor's position, the basis of which it doesn't attempt to touch.

Now SCAP has ordered the Government to completely abolish the idea of divine right. It can be understood that this directive means, in the main, the denial of support to the dignity of the Divine Rescript of the Imperial Ancestors, which restricted the people. It means the abolition of its legal coercion of the people and the abolishment of all institutions and customs based on that idea.

We should be rather satisfied with a more universal and rational interpretation of sovereignty than that of the Divine Theory if such can be obtained. The traditional view which regarded our country as one family is, of course, a nonsensical allegory in itself. The abolition of the "Divine Right Theory", however, may be considered a good opportunity for the renewal of the national idea on a firm basis, since the Japanese are still united into one nation and want the symbol of this unity in the Imperial Household. The American view that the abolition of State SHINTO does not weaken in any way the position of the Emperor may be true, and we earnestly hope that it is so.

9316-579 31 Dec 45



402  
**Text of Press  
 Interview  
 With Hirohito**

Following is the text of the written questions submitted by Hugh Baillie, president of the United Press, to Emperor Hirohito with the ruler's written answers:

1. Would your Imperial Majesty care to speak of the future of Japan?

Answer: Now that Japan has started on the new road of peace His Majesty's most hopeful nation will succeed in arriving at that desired goal for which he will employ every means at his disposal. The Emperor would like to ask the people of the United Nations to observe the future trend of Japan closely. The nation is now on an entirely new footing and will prove itself equal to the membership of the family of nations. His Majesty says he will deliberately re-

**WHOSE WELFARE?**  
 train from giving too many promises regarding the future of the country at this moment as he realizes it is deeds and not mere words that really matter.

2. What is the future of democracy in Japan?

Answer: The Emperor believes that an immediate revolutionary change of the form of government in Japan is neither possible nor desirable. The democratic government which will evolve in time may not necessarily follow the exact pattern that it has in the United States or Great Britain. But it is His Majesty's desire and intention that his people will be made to appreciate the value of democratic Government.

3. In my travels around Japan, I have been impressed by the large numbers of children seen everywhere. Would your Imperial Majesty care to comment on the trend which education will take in Japan during the coming years?

Answer: His Majesty feels that the educational system should be so directed as to foster a search for truth, initiative, broad-mindedness and the correct kind of world

outlook. He hopes that any past shortcomings in these respects will be remedied.

4. What are the most immediate problems in your Imperial Majesty's mind with regard to the daily needs of the people of Japan?

Answer: The Emperor says that Japan is in urgent need of staple foods now. He is much exercised with the prospects for winter when millions of his people will be without clothing, shelter or fuel. A solution of this problem will be extremely difficult without the sympathetic cooperation of other nations.

5. Is it your Imperial Majesty's wish that Japan have a free press and free interchange of news with other nations of the world?

Answer: His Majesty's reply is "yes;" he says that this highly desirable objective is to be achieved as rapidly as conditions permit. The Emperor believes that free interchange of news among nations would be the greatest safeguard against international misunderstandings.

402  
**His Majesty Worships  
 At Palace Sanctuaries  
 To Observe Genshisai**

His Majesty the Emperor, Thursday, graciously officiated at the Genshisai ceremony celebrating the founding of the Imperial line, which has remained unbroken through the ages. The function began at 10 a.m. when His Imperial Majesty worshipped in person before the Kasbi-kodokoro, Koreiden and Shinden, the three sanctuaries within the Imperial Palace grounds. Following His Imperial Majesty members of the Imperial House held also offered prayers.

402  
**First Day of Year  
 Marked by Rituals  
 At Imperial Palace**

**His Majesty Pleased to Conduct Observances—Officials Granted Audience**

His Majesty the Emperor, on New Year's Day, was pleased to conduct in person elaborate Shinto rituals before the sanctuaries within the Imperial Palace to mark the beginning of the new year.

At 5:30 a.m. on that day, His Imperial Majesty proceeded to the Shinka Hall where he worshiped in the direction of the Grand Shrines at Ise and other Imperial Mausoleums. This was followed by the New Year's Day ceremony held at 5:40 a.m. before the three sanctuaries in the Imperial Palace ground in which His Imperial Majesty prayed

In the meantime, beatings of drums marked the beginning of the traditional New Year's Day rituals held at 4 a.m. Tuesday at the Inner Grand Shrine of Ise, with Viscount Atsumaro Takakura, chief priest, and all other priests of the Grand Shrines officiating. Similar rites including the presentation of prayers and offerings were held at the Outer Shrine at 9 a.m.

402  
**EMPEROR SYSTEM MOOTED**

402  
**40 Per Cent of Teidal Students in Favor After It Is Modified**

The student body of Tokyo Imperial University is overwhelming system after it has been modified, according to the result of the investigation of opinion of 1,131 students in the various departments of the university made by the Society for the Study of Social Science in the Social Science Section of the Literature Department of the school, according to the Asahi.

The students whose opinion was canvassed are assumed to form about 40 per cent of all students in attendance at the present time.

According to the result of the survey made available on Saturday, 432 students, or 40 per cent of those whose views were sought, favored the maintenance of the Emperor system after it is partially modified. Four hundred, or 35 per cent, held

first in the preferment of the students. The Japan Liberal Party, Japan Progressive Party, and the Communist Party followed in order.

930.2-787  
**Tokyo Newspaper  
 Asks Abdication**

TOKYO (INS)—Accusing the Emperor with responsibility for the war, this city's newest newspaper, The Minpo, (The People) has come out with the suggestion that he abdicate or take other steps that will keep him out of politics.

Nippon Times, declared, "Minpo is the first to be so brash as to mention the Emperor's war responsibility."

However, contrary to some Leftists organizations in Japan, such as the Communists, Minpo does not suggest abolishment of the Emperor system. 930.1 11 Dec 45

402  
**Two Pants Suit?**

402  
**READERS IN COUNCIL**  
**A Suggestion to the Problem of  
 The Tenno System**

To the Editor:

I am one of those who are against the Tenno System. But, of course, I cannot but hope for the happy future of the whole Japanese people. Japan must make great progress peacefully by the whole public, not by a few statesmen or scholars, etc.



will succeed in arriving at that desired goal for which he will employ every means at his disposal. The Emperor would like to ask the people of the United Nations to observe the future trend of Japan closely. The nation is now on an entirely new footing and will prove itself equal to the membership of the family of nations. His Majesty says he will deliberately re-

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Answer: His Majesty's reply is "yes;" he says that this highly desirable objective is to be achieved as rapidly as conditions permit. The Emperor believes that free interchange of news among nations would be the greatest safeguard against international misunderstandings.

Following the Imperial Majesty members of the Imperial Household also offered prayers.

930.2-807 48/46

402

### First Day of Year Marked by Rituals At Imperial Palace

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At 5:30 a.m. on that day, His Imperial Majesty proceeded to the Shinka Hall where he worshiped in the direction of the Grand Shrines at Ise and other Imperial Mausoleums. This was followed by the New Year's Day ceremony held at 5:40 a.m. before the three sanctuaries in the Imperial Palace ground in which His Imperial Majesty prayed to the hallowed spirits of the Imperial Ancestors and the Gods of Heaven and Earth for divine protection.

His Imperial Majesty was pleased to receive New Year's Day greetings from members of the Imperial Household at 10 a.m. and later received in audience Prime Minister Baron Kijuro Shidehara and other Government officials who presented their greetings. The customary New Year's Day banquet was not held this year.

With the arrival of the new year, His Imperial Majesty has now attained the age of 46 years, Her Majesty the Empress, 44, Her Majesty the Empress Dowager, 63 and His Imperial Highness, the Crown Prince, 14.

On Monday, meanwhile, His Imperial Majesty officiated in person at a purification ceremony and the New Year's Eve ritual which were begun at 2 and 3 p.m. respectively.

In the meantime, beatings of drums marked the beginning of the traditional New Year's Day rituals held at 4 a.m. Tuesday at the Inner Grand Shrine of Ise, with Viscount Atsumaro Takakura, chief priest, and all other priests of the Grand Shrines officiating. Similar rites including the presentation of prayers and offerings were held at the Outer Shrine at 9 a.m.

930.2-808 3 Jan 46

402

#### READERS IN COUNCIL A Suggestion to the Problem of The Tenno System

To the Editor:  
I am one of those who are against the Tenno System. But, of course, I cannot but hope for the happy future of the whole Japanese people. Japan must make great progress peacefully by the whole public, not by a few statesmen or scholars, etc. And so far as I am concerned, the abolition of the Tenno System has no irrationality from theoretical view-point. But if that system must be sustained in Japan, the reason is not theoretical but practical or political.

The intellectual level of the general Japanese is not high to all appearance, and so if the Tenno System is abolished too soon without educating them to a certain degree, a social confusion will be inevitable.

Theoretically speaking, I am against the Tenno System because of its absolute inconsistency with 'democracy.' But on the other hand, I am not so radical as communists, for I am firmly convinced that we have to esteem the public opinion. In the end, I dare say I respect, of course, the Emperor as an individual.

930.2-777

930.2-777

402

#### EMPEROR SYSTEM MOOTED

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The students whose opinion was canvassed are assumed to form about 40 per cent of all students in attendance at the present time.

According to the result of the survey made available on Saturday, 452 students, or 40 per cent of those whose views were sought, favored the maintenance of the Emperor system after it is partially modified. Four hundred, or 35 per cent, held that the system should continue after it is reformed fundamentally.

The third largest group, 139 in number, or 12 per cent, declared that the question is of a nature that precludes comment or argument. Seventy-one students, forming the fourth largest group, insisted on the abolition of the system. Students who said they were undecided were 69 in number.

The tabulation of returns, which still is going on, shows that more students in the law and literature departments of the university favored the continuance of the Emperor system after it is reformed fundamentally than after it is partially altered. The same students were also asked to state which of the new political parties they favor most. The Japan Social Democratic Party was

402

first in the preferment of the students. The Japan Liberal Party, Japan Progressive Party, and the Communist Party followed in order.

930.2-787

930.2-787

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TOKYO (INS)—Accusing the Emperor with responsibility for the war, this city's newest newspaper, The Minpo, (The People) has come out with the suggestion that he abdicate or take other steps that will keep him out of politics.

Nippon Times, declared, "Minpo is the first to be so brash as to mention the Emperor's war responsibility."

However, contrary to some Leftists organizations in Japan, such as the Communists, Minpo does not suggest abolishment of the Emperor system.

930.1.11 Dec 45

#### Two Pants Suit? 402

TOKYO (UP)—The Imperial Household announced Thursday that Emperor Hirohito has abandoned his army-navy type of uniforms for daily wear which had been Imperial SOP since 1913.

The Emperor has adopted a new every-day dark, navy blue suit with a closed collar and has abandoned wearing his traditional sword.

He will put on his new suit for the first time on Nov. 12 when he leaves Tokyo to "report" the Japanese surrender to his ancestors at the Ise Grand Shrine.

Slans & Stripes  
4 Nov 45



402

1. Interview Between Emperor and the Supreme Commander: The same photograph of the Emperor and the Supreme Commander appeared in the four main vernacular papers on 29 Sep 45. No report of anything said at this meeting appears, but the Asahi, Mainichi and Yomiuri-Hochi print statements made by the Emperor when he granted an interview to the representatives of the United Press and New York Times. Pertinent passages have been translated.

In the early hours of 29 Sep 45, these vernacular papers were banned by the Japanese Government on its own initiative. At 1100 hours on 29 Sep 45 an order was issued directing that no further censorship would be exercised by the Japanese Government.

Translation of statements attributed to the Emperor in an interview with American correspondents:

a. "We (i.e., the Emperor) did not act with the intention that Tojo should make use of the Imperial Declaration of War on the day of the attack on Pearl Harbor." (1)

b. "We desire that constitutional monarchy be established in Japan." (1) (3)

c. "We believe that Japan can make a peaceful contribution toward culture and civilization. Through such a contribution, Japan can find a just position among the nations." (1) (2) (3)

d. "We believe that permanent peace can not be maintained or controlled through armed force. There is no doubt of our guarantee that the people of Japan can remove the possibility of future wars and can guide Japan to cooperate with other nations again." (1) (3)

911-26 Secret 30 Sept 45

402

(1) Imperial Address to the Diet, 4 Sep 1945: The significance of the Emperor's opening address to the Diet is that, for the first time, he has told the people directly what he wants done and how they are to do it. This address is in unusually clear and unambiguous terms. Previously, the Imperial Rescript had merely stated acceptance of the Potsdam Declaration. The people knew that the Instrument of Surrender had been signed by representatives of the Emperor. Now the Emperor has told them in person that it is his desire to overcome all the difficulties as only Japanese can.

The essential meaning of this last phrase is that, even in defeat, the unique relationship of the "Emperor-head of the Japanese nation-family" has been preserved. Peaceable fulfillment of Allied demands will mean continuation of this relationship. The fact that the Emperor did address the Diet as he did prior to surrender, witnesses to this state of affairs. At the same time, it is hinted that this privilege may well be lost if the Allied demands are not peaceably fulfilled.

For the first time the Emperor has told the people that they will abide by the Instrument of Surrender and he has laid down the policy that the people must work to regain the trust and faith of the world: to contribute to world civilization through the establishment of a peaceful Japan. He stressed the need for coolness, self-discipline, care for soldier's families and all those who suffered as a result of the war.

To the Japanese this is a clear directive to work in peace for peace and that a new chapter in the life of the nation has been started.

Coming so soon after the signing of the Instrument of Surrender, this further Imperial Instruction should be the more effective in promoting the peaceable fulfillment of Allied Orders. Although the term "surrender" is not used in the Imperial Address, it occurs frequently in the local press. 911-2 Secret 6 Sept 45



# THE EMPEROR'S CHRISTIANLIKE IN HIS LIVING

Shinto Threat No Surprise To Emperor

By JACK SMITH

TOKYO (Reuters).—The Emperor was not in any way upset by the disclosure that the United States had decided to abolish Shintoism as the state religion in Japan, a spokesman of the ministry of the Imperial household said Wednesday.

When Hirohito was informed of the recent announcement from Washington by John Vincent Carter, chief of the state department's far eastern affairs section, he "received the news calmly and with a complete absence of surprise," the spokesman claimed.

"His Majesty is not a Shintoist; he is, in fact, a good Christian," the spokesman pointed out. "I don't mean that he has at any time been actually received into the Christian church but he has many Christian characteristics, is a constant reader of the Bible, an ardent advocate of high morals and clean living, and a confirmed teetotaler."

"Many times I have heard visitors to the palace remark on His Majesty's reluctance to join them in an alcoholic drink of any kind. He never drinks anything but milk for breakfast."

## Emperor, Empress Converse With Farmers Clearing Debris Within Palace Grounds

A group of 63 young men and women came to Tokyo from Kuriharagun, Miyagi Prefecture, worked for three days from December 8, clearing the place within the Imperial Palace where palaces stood before being destroyed in air raids.

## His Majesty Will Wear Uniform of New Design On Coming Kansai Visit

His Majesty the Emperor, henceforth, will be pleased to discard the traditional Army and Navy uniforms on State occasions and wear a new uniform befitting an era of peace. The new Imperial uniform of dark navy blue woolen material of the closed collar type will be decorated with silk-embroidered chrysanthemum designs on the coat front, collar and sleeves. The cap, of same material, will be round with a black leather band and decorated with a gold badge of chrysanthemum branch centered with the Imperial Crest. His Imperial Majesty will wear no sword. Members of the Imperial Family will all wear uniforms of the same style, the only exception being that instead of the Imperial Crest, the caps will be decorated with a reversed 14-petalled chrysanthemum. It is also reported that on the occasion of the coming trip to the Kansai, His Imperial Majesty will be pleased to wear the new uniform.

*Nippon Times  
9 Nov 45*

## His Majesty Meets 4 Christian Leaders

Mr. Durgin of YMCA Also Present at Imperial Audience Friday Morning

The four members of the American Christian deputation currently on a visit in Japan were received in audience by His Majesty the Emperor Friday morning.

The church leaders thus honored were Bishop James C. Baker of Los Angeles, Chairman of the International Missionary Council; Dr. Douglas Horton of New York, Chairman of the American Committee for the World Council of Churches; Dr. Luman J. Shafer, of New York, Chairman of the Japan Committee of the Foreign Missions Conference of North America; and Dr. Walter W. Vankirk of New York, executive secretary of the Federal Council of the Churches of Christ in America.

Russel L. Durgin, honorary secretary of the National Committee of the Young Men's Christian Association of Japan, was also received by His Imperial Majesty together with the four members of the visiting mission.

Following the audience, Dr. Vankirk, representing the mission, told the Nippon Times that the American deputation was very happy to have received the invitation for the audience from His Imperial Majesty.

### Dr. Horton Present Letter

Dr. Vankirk said that Dr. Horton was the first to be received by His Imperial Majesty. Dr. Horton took the opportunity to present to His Imperial Majesty a letter to himself from President Harry Truman in which the President expressed his appreciation over the prospective visit of the deputation to Japan and his confident hope that the mission would contribute a great deal to restoring the Christian fellowship between the United States and Japan.

His Imperial Majesty was pleased to remark that the current visit of

Mott, an American missionary leader who had received the honor of being present at Imperial audiences three times during his long stay in Japan, as Chairman of the Japan Committee of the Foreign Missions conferences of North America.

To Dr. Shafer, His Imperial Majesty was pleased to express his appreciation over the conspicuous services the latter had rendered in the educational field during his 23 years of stay in this country. Dr. Shafer replied that he thought the fact that the deputation was the first of U.S. civilians to visit Japan after the end of the war was of special significance as indicating the future relations between the two nations. His Imperial Majesty expressed hope that Dr. Shafer will return again to this country to resume his activities.

### Dr. Vankirk's Impressions

Dr. Vankirk, on being questioned by His Imperial Majesty about his impression of Japan, told His Imperial Majesty that he had been saddened to see the awful material destruction of the once beautiful cities but expressed his belief that the picture of this physical devastation would serve to stimulate in the mind of Christians the will to rebuild a spiritual house of mutual understanding among the nations, especially between America and Japan. He also stated that the American Churches had been occupied for many years in promoting understanding between the West and East and that he hoped this effort will be continued in the future.

To Mr. Durgin, His Imperial Majesty expressed his appreciation over the meritorious services he had rendered, spiritually and morally, in the athletic and recreational field and, also in the general friendship between the two countries during his prewar stay in Japan which extended more than two decades. His Imperial Majesty was pleased to learn that Mr. Durgin was going to stay here and resume his activities disrupted by the war.

Mr. Durgin then conveyed to His Imperial Majesty the warm greetings from Mr. Mott and expressed his belief that the leaders of Japan will come to appreciate the moral and spiritual unity in the future.



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The young men and women, all farmers, decided that they would be unloyal subjects of His Imperial Majesty if they did not do anything to bring order out of the ruins in which the interior of the Imperial Palace was lying.

It happened that they were not in the farming season. They also figured out that an absence of a few days from their homes, where they were productively employed would not interfere with the national effort to increase production. They banded themselves into what they termed the Farmers' Corps for Service to the Country, came to Tokyo and employed themselves

band and decorated with a gold badge of chrysanthemum branch centered with the Imperial Crest. His Imperial Majesty will wear no sword. Members of the Imperial Family will all wear uniforms of the same style, the only exception being that instead of the Imperial Crest, the caps will be decorated with a reversed 14-petaled chrysanthemum. It is also reported that on the occasion of the coming trip to the Kansai, His Imperial Majesty will be pleased to wear the new uniform.

*Nippon Times  
9 Nov 45*

clearing the site of Imperial buildings within the Imperial Palace for three days, beginning December 8.

On the first day His Majesty and Emperor, the Asahi says, happened to pass near the place where the men and women were at work. When His Majesty caught sight of them, intent on their work, He came to them and spoke words to the effect that He appreciated their labors.

The young farmers from Miyagi Prefecture had not only seen His Imperial Majesty at a short distance from them. They had likewise heard His Imperial Majesty. They were now in tears of bliss.

Afterwards, when His Imperial Majesty had gone, Her Majesty the Empress appeared and spoke words of encouragement to the laborious men and women who had not yet recovered from the effect of the intense emotion of gratitude produced in them by the sight and the speech of His Imperial Majesty.

The young farmers had brought with them from their native province rice-cakes and eggs for their present to Their Imperial Majesties. The present, when made, is said to have pleased Their Imperial Majesties greatly.

*DEC 20 1945*

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His Imperial Majesty was pleased to remark that the current visit of the four Christian leaders was a matter of utmost consequence to this country and expressed hope that Christians the world over would cooperate in the efforts to restore peace and goodwill among the peoples. In reply, Dr. Horton said that he hoped the bridge between America and Japan would be strengthened in the future through Christian fellowship and better understanding between each other and promised that he will report to the people of the United States all he had seen in Japan during the current visit.

Bishop Baker was the next to be received by His Imperial Majesty and he expressed his hope that churches will prove helpful in cementing the ties of friendship between Japan and the United States. His Imperial Majesty was gracious enough to note that Bishop Baker was successor to John R.

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Mr. Durgin then conveyed to His Imperial Majesty the warm greetings from Mr. Mott and expressed his belief that the leaders of Japan will come to appreciate the moral value of Christianity in the future.

Earlier Friday morning, the four members of the mission and Mr. Durgin, accompanied by Soichi Saito, General Secretary of the Japan National Committee of the YMCA of Japan, called on His Imperial Highness Prince Higashikuni, former Prime Minister, at the latter's residence at Ichibei-cho, Azabuko, and held discussions. They met Prince Fumimaro Konoye on Thursday.

Dr. Horton and Dr. Shafer left here for Korea by plane Friday afternoon. They are expected to return to Tokyo after a couple of days' stay in Seoul.

*Nippon Times  
10 Nov. 1945*



### His Majesty Leaves To Report War End

Will Worship at Ise Shrines This Morning—Strict Simplicity Marks Visit

His Majesty the Emperor left Tokyo Monday morning on a four-day trip to the Kansai district to report on the termination of the war and to pray for the revival of Japan as a peace-loving nation at the Grand Shrines of Ise and also at the Unebi and Momoyama Imperial Mausoleums, states Kyodo.

His Imperial Majesty, attired in the new Imperial uniform and wearing the supplementary decoration of the Grand Order of the Chrysanthemum, left the Imperial Palace at 7:50 a.m. Monday in an informal motorcar cortege. Admiral Hisamori Fujita, Lord Chamberlain to His Imperial Majesty, was privileged to share the tonneau of the Imperial limousine while Imperial Household Minister Sotaro Ishiwata, Marquis Koichi Kido, Lord Keeper of the Privy Seal, and other high-ranking Court officials respectfully followed.

Unlike on former occasions of Imperial visit, the Imperial cortege on Monday was plain and simple as it was guarded by only two policemen and three members of the Imperial Palace Guard. Members of the retinue carried no saber.

At Tokyo Station, His Imperial Majesty was greeted by Prime Minister Baron Kijuro Shidehara, Home Minister Zenjro Horikiri, Transportation Minister Takeo Tanaka and other Ministers and boarded the third coach of the Imperial train on the fourth platform. The Imperial train left Tokyo Station at 8 a.m.

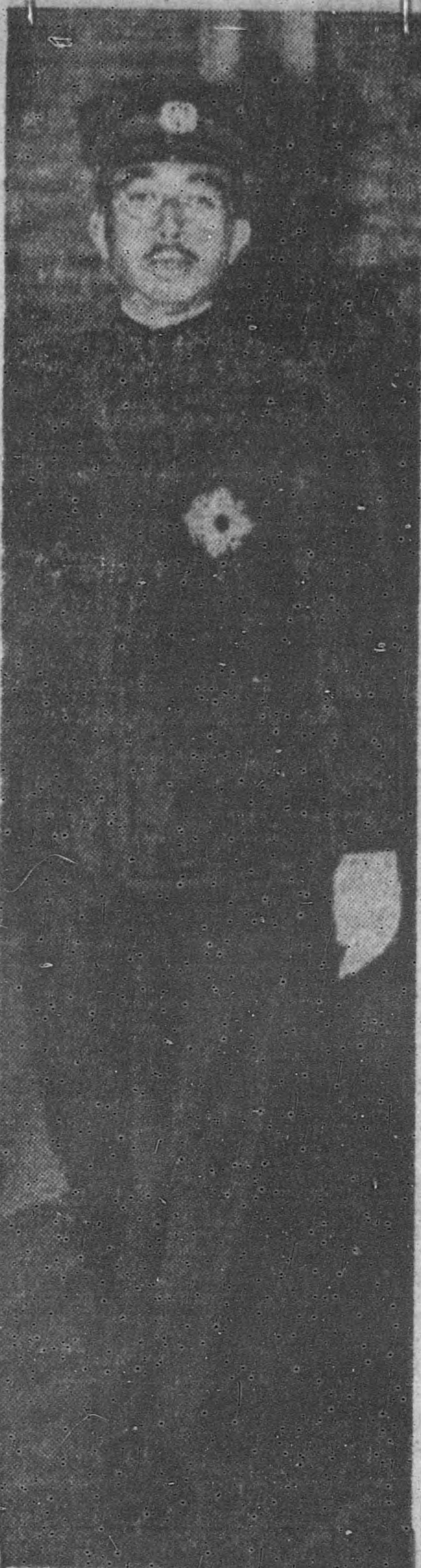
His Imperial Majesty was gracious enough to have the Imperial train slowed down when it passed raid-devastated cities in Shizuoka and Aichi prefectures to observe the state of destruction and the citizen's activities for reconstruction. After a nine-hour journey, His Imperial Majesty reached Uji-Yamada Station at 5:10 p.m.

His Imperial Majesty, again, in an informal motorcar cortege, proceeded to the temporary headquarters in the Inner Grand Shrine of Ise.

It is respectfully learned that in compliance with special wishes of His Imperial Majesty, the temporary headquarters has been arranged in a strictly simple manner with no decoration whatsoever in the 10-mattress room reserved for His Imperial Majesty.

His Imperial Majesty will worship at the Inner and Outer Shrines of Ise this morning and report on the end of the War of Greater East Asia. His Imperial Majesty will leave Yamada Station this afternoon for Kyoto where His Imperial Majesty will stop at the Omiya Palace.

### Leaves for Ise



His Imperial Majesty, clad in new uniform, arrives at Tokyo Station

*Nippon Times 13 Nov 45*

### Emperor Leaves Capital Today for Grand Shrines To Report on End of War

His Majesty the Emperor is scheduled to leave the capital today for the Kansai to report the termination of the war at the Grand Shrines of Ise and the Imperial mausoleums. Following the Imperial visit to the Grand Shrines on November 13, His Majesty will proceed to the Omiya Palace in Kyoto, returning to Tokyo on November 14 after visiting the Imperial mausoleums at Unebi and Momoyama on November 14.

*Nippon Times 12 Nov 45*

### Emperor Of Japan Arch War Criminal, Communists Believe

SAYS SHIGA

### Abolition Of Tenno Rule As System Insisted Upon By Party

The Japan Communist Party holds that the reigning Emperor Hirohito is the biggest war criminal of Japan, according to Yoshio Shiga, central executive committeeman of the party. It was made clear on Thursday, January 17, in the course of his press interview in connection with the latest statement jointly made public by the central executive committee and Sanzo Nosaka, upon the latter's return to Tokyo for the first time in 16 years.

In the statement in question, it was explained that the party insists on the abolition of the Tenno Rule as a system but that the question of the continued existence of the Imperial Household is a different issue altogether.

Because of the foregoing statement, the public had received an impression as if the Japan Communist Party had somewhat revised its stand for the sake of facilitating the formation of a common front, especially after the return to Tokyo of Mr. Nosaka.

Mr. Shiga, at Thursday's press interview, denied rumor that the party's stand had been revised. He said:

"We were not set free up to the end of September, last year. While we were in the Fuchu prison, a number of Allied newspapermen came to see us. We told them exactly what we said in our statement, and there is no change in our attitude for that matter."

Mr. Shiga, then, made the party's attitude all the more clear by citing the following three points:

1. The Tenno Rule as a political system should be abolished.
2. As regards the question of the continued existence of the Imperial Household, it should be settled in the future by the will of the nation when the democratization of the nation is thoroughly made. (It is likely that a plebiscite will be held.)
3. The reigning Emperor Hirohito is the biggest war criminal of Japan

*Mainichi 19 Jan 46*

### Emperor May Adopt Democratic Life

TOKYO (INS)—Hirohito is going to have a fall house cleaning.

A radical change will be made soon in the Imperial household, it was learned Saturday, with the Emperor's system of life, as well as personnel who control it, being revamped. Observers see the possibility of the Emperor henceforth living more democratically under conditions approaching occidental customs.

*Star & Stripes 7 Oct 45*

402

402

402

401

*Nippon Times 13 Nov 45*



# 402 Emperor Tells Gods War Is Over

TOKYO — Swordless and wearing his new dark blue uniform, Emperor Hirohito journeyed aboard the maroon Imperial train Monday to Ise Grand Shrines to report the termination of the war to his ancestral spirits.

A motorcade led by a black Mercedes-Benz limousine with the Emperor drove from the palace to bomb-shattered Tokyo station and walked stiffly to track ten over a red carpet rolled out for the occasion.

Time of departure had not been publicly announced, and only a handful of Japanese near the station

caught a glimpse of the procession marking the Emperor's first trip since the end of the war. Baron Shidenara and other members of the cabinet arrived a half hour early to see him off.

Hirohito wore his plain new uniform in public for the first time. It looked neat, with straightline cut and embroidered chrysanthemum crests of black silk thread. The Emperor appeared solemn as he stepped out of his car behind the Imperial Household Minister, Sotaro Ishiwata, and received salutes of station officials. American MPs had orders to keep

Allied military personnel off the train platform.

The Emperor was to arrive at Uji-Yamada in Miye prefecture Monday afternoon and will worship at the Ise—or Sun, Goddess—shrine Tuesday morning. Wednesday he will visit Momoyama and Unebi mausolea, where the Imperial ancestors are buried, and return to Tokyo Thursday after visiting at Kyoto.

The Emperor was accompanied by the royal suite, including Minister Ishiwata and Marquis Koichi Kido, Lord keeper of the privy seal.

STARS & STRIPES NOV 13 1945

## His Majesty Reports To Ancestral Deities

Imperial Worship Offered at Grand Shrines—Divine Protection Asked for Nation

His Majesty the Emperor, on Tuesday, worshiped in person before the Grand Shrines at Ise and reported to the spirits of the Imperial Ancestors on the termination of the War of Greater East Asia, states Kyodo.

Early the same morning, His Imperial Majesty graciously conducted elaborate rites of purification at the temporary Imperial headquarters within the Inner Shrine compounds. At 8:40 a.m., His Imperial Majesty, attired in the new Imperial uniform of dark navy-blue with embroidered chrysanthemum crests and wearing the Grand Order of the Chrysanthemum and other decorations, left the headquarters in a motorcar cortege, accompanied by a suite of Court officials including Admiral Hisanori Fujita, Grand Chamberlain to His Imperial Majesty, Imperial Household Minister Sotaro Ishiwata and Marquis Koichi Kido, Lord Keeper of the Privy Seal.

## EMPEROR'S CASE TO RECEIVE STUDY

Chief Prosecutor Will Decide Issue During Visit

WASHINGTON (UP) — Joseph B. Keenan, chief U. S. war crimes prosecutor for Japan, disclosed that he will decide when he gets to Tokyo whether Emperor Hirohito will be tried on war criminal charges.

Keenan said he and his assistants will leave Saturday for Tokyo.

He said that every effort will be made to separate "major war criminals" from those who "sinned more grievously in the matter of occupation tasks and who have mistreated our prisoners." He said the latter will be handled in courts martial similar to the Manila trials.

STARS & STRIPES DEC 1 1945

## HIROHITO MAY QUIT THRONE, OFFICIAL HINTS

## Emperor Breaks Precedents In Two-Day Trip To Kyoto

By SGT. ROLLA CRICK, Staff Writer

KYOTO, Japan—Shattering precedents during a two-day trip to Kyoto, the Emperor of Japan opened a train window with his own hands, stayed in a sub-palace instead of the chief showplace and got himself represented as "very pleased" with the growing fraternization of his people with the occupation troops.

Hirohito was returning to Tokyo Thursday, to step from his carriage to his train on a long and ornamental red carpet spread between rows of bowing subjects.

Fumihiko Kakehi, Imperial household minister, announced that the Emperor "successfully completed his mission"—advising the spirits of Emperors Jimmu and Meiji at the Ise shrine that hostilities had ceased.

The junket, Hirohito's first visit to Kyoto since 1942, also was marked by some precedent-busting by the enormous crowds that flanked the streets every time he appeared in public. They did not bow as low as formerly and some of them stole hitherto forbidden cautious glances at the presence.

The words on fraternization were placed in the royal mouth by Kakehi, who awarded a Pacific Stars and Stripes reporter an interview as a consolation prize for refusing to ad-

## TRY HIROHITO, PHILIPPINES LAWYERS URGE

Legal Guild's Petition Asks Allied Court For Jap War Crimes Trials

WASHINGTON (AP) — The Philippine Lawyer's Guild has appealed to President Truman to bring Emperor Hirohito to trial as a war criminal.

The American National Lawyer's Guild made public communications which the Filipino barristers wrote



elaborate rites of purification at the temporary Imperial headquarters within the Inner Shrine compounds. At 8:40 a.m., His Imperial Majesty, attired in the new Imperial uniform of dark navy-blue with embroidered chrysanthemum crests and wearing the Grand Order of the Chrysanthemum and other decorations, left the headquarters in a motorcar cortege, accompanied by a suite of Court officials including Admiral Hisanori Fujita, Grand Chamberlain to His Imperial Majesty, Imperial Household Minister Sotaro Ichiwata and Marquis Koichi Kido, Lord Keeper of the Privy Seal.

Arriving at the Outer Shrine at 9 a.m., His Imperial Majesty, with the priests of the Shrine leading the way, proceeded to the inner sanctuary of the Shrine and graciously offered a prayer with elaborate rituals.

His Imperial Majesty then left the Shrine for the temporary Imperial headquarters from where His Imperial Majesty proceeded to the Inner Shrine. Following a purification ceremony, His Imperial Majesty proceeded to the inner sanctuary of the Shrine at 11:30 a.m. and reported on the termination of the war and His Imperial Majesty's determination to rebuild Japan into a peace-loving nation and thereby to contribute to world peace and civilization. It is respectfully learned that His Imperial Majesty offered a prayer to the spirit of the Imperial Ancestors for divine protection.

Following luncheon at the Inner Shrine headquarters, His Imperial Majesty, again in a motorcar cortege, left at 1:10 p.m. for Yamada Station where His Imperial Majesty boarded an imperial train bound for Kyoto.

His Imperial Majesty arrived at Kyoto Station at 4:40 p.m. the same day and proceeded to the Omiya Palace. His Imperial Majesty will visit the Imperial Mausoleum of Emperor Jimmu, the first ruler of Japan, at Unebi, Nara Prefecture, this morning and then proceed to Momoyama in the afternoon to offer prayers before the Imperial Mausoleum of Emperor Meiji.

ON TIMES NOV 14 1945

grievously in the matter of occupation tasks and who have mistreated our prisoners." He said the latter will be handled in courts martial similar to the Manila trials.

STARS & STRIPES DEC 1 1945

## HIROHITO MAY QUIT THRONE, OFFICIAL HINTS

### State Minister Calls Attention to Report At Conference on Budget

TOKYO—A report Emperor Hirohito may abdicate after conclusion of Allied dictated legislation was circulated during Budget Committee hearings of the Diet Session Wednesday.

The information came from State Minister Joji Matsumoto, who called attention to "a report the Emperor is secretly intending to abdicate after execution of Potsdam Declaration legislation." He added the Government has no official information on abdication one way or the other.

Matsumoto is in charge of constitutional revision, and his statement was made in connection with proposed changes in Japanese governmental structure. The minister declared present proposals for revising the Japanese constitution were not started at the desire of the throne. "The government," he said, "is not thinking about the abdication of the Emperor because of its stand that the throne has no war responsibility."

The intimation Emperor Hirohito may renounce his throne follows shortly after a Washington announcement the Emperor's war guilt or lack of it will be decided when a special war crimes tribunal, now en route, arrives in Tokyo.

STARS & STRIPES DEC 6 1945

## LAWYERS URGE

### Legal Guild's Petition Asks Allied Court For Jap War Crimes Trials

WASHINGTON (AP)—The Philippine Lawyer's Guild has appealed to President Truman to bring Emperor Hirohito to trial as a war criminal.

The American National Lawyer's Guild made public communications which the Filipino barristers wrote to President Truman.

The Filipinos said immunity could not be "promised" on Hirohito's position as the head of the Jap government. Like Hitler and Mussolini, the Emperor's position was not as the head of the Japanese people but as their despotic master." The Filipinos said the Emperor "admitted he knew of the plan to wage war against the United Nations. Under the Japanese constitution he alone could declare war and by his declaration of war, Hirohito confirmed and sanctioned" the Pearl Harbor attack.

### Calls Upon Truman

The Filipinos urged that President Truman "declare Hirohito together with his economic, political and military associates in aggression, the Tomoyuki Yamashita, should be tried and punished as war criminals" by the international tribunal.

They said, "This will contribute greatly to destroy Japanese Fascism and thus help clear the way for a democratic progress and peace in the Far East and the entire world."

They urged the creation of an international war crimes tribunal composed of the United States, China, Great Britain and Russia, with Australia and the Philippines participating. They said Yamashita's trial proved the necessity of the international tribunal.

The communication was signed by J. Antonio Araneta, national executive of the Philippines Lawyer's Guild.

STARS & STRIPES  
DEC 23 1945

Emperor "successfully completed his mission"—advising the spirits of Emperors Jimmu and Meiji at the Ise shrine that hostilities had ceased.

The junket, Hirohito's first visit to Kyoto since 1942, also was marked by some precedent-busting by the enormous crowds that flanked the streets every time he appeared in public. They did not bow as low as formerly and some of them stole hitherto forbidden cautious glances at the presence.

The words on fraternization were placed in the royal mouth by Kakehi, who awarded a Pacific Stars and Stripes reporter an interview as a consolation prize for refusing to admit him to the Emperor.

Kakehi said the Emperor felt that cordial relations between American soldiers and the Japanese people improved the chances of a "truly basic understanding" between the two nations.

Hirohito was well-impressed with the behavior of the occupation troops and had no fault to find with the way the occupation was being carried out, the minister added.

### Photographer Reports Emperor Travels In Finest Style

TOKYO (UP)—Acme Photographer Tom Shafer Thursday returned from Ise shrines after taking the first non-Japanese photographs ever permitted of the Emperor reporting to the shrines of the Imperial ancestors.

Shafer was impressed with the Emperor's 1,800,000 yen five-car train which was hauled by special, highly polished locomotives which were changed every two hours en route.

Uniformed, white-gloved guards every quarter of a mile watched the tracks for safety. Special telephones a mile apart reported the train's progress. Tracks along the route were cleared of all rubbish and stations were scoured with antiseptics wherever the Emperor alighted.

STARS & STRIPES  
NOV 16 1945



402

# JAPANESE VOTE ON EMPEROR IS TRUMAN'S IDEA

## President Says Efforts Under Way To Break Ministers' Deadlock

WASHINGTON (UP-ANS)—President Truman said Friday it would be a good idea if the Japanese people had an opportunity to decide the fate of their emperor in a free election.

In this stand he supported the previously expressed opinion of Generalissimo Chiang Kai-shek of China that Hirohito's fate should be decided by all Japanese people.

President Truman also told his news conference that the United States government was in correspondence with all interested governments in an effort to break the stalemate resulting from the London conference of foreign ministers.

These formal consultations, he added, also involve efforts to get a full attendance at next Tuesday's meeting in Washington on an American plan to set up an Allied advisory body on Japanese occupation. Of the ten governments invited, Russia has not accepted and has asked instead that Big Four control of Japan be provided prior to such a conference.

Meanwhile in Tokyo, a spokesman for Hirohito said the emperor entirely approves of MacArthur's program and feels that a firm basis for collaboration has been established. He indicated that part of his personal plan for democratizing Japan would be to provide part of the education of his son abroad, including a period in the United States.

STARS & STRIPES 20 Oct 45

## Emperor May Be Charged

# Privy Council President States Emperor Is Japan's Democracy

TOKYO (AP)—Communists may gain some strength in Japan but eventually will lose their influence through the strength of the Emperor concept said Baron Kijichiro Hiranuma, 80-year-old president of the Privy Council in an interview with Associated Press correspondent Russell Brines.

In good health after two attempts on his life for his wartime policies, the senior statesmen said that "Japanese democracy" meant the re-

402

tennoism will overcome all contrary thoughts."

attention of the Emperor in his present role assigned by the constitution. "Japan's political organization is based on the historic fact the Emperor never has been a despot. That is Japanese democracy and if it continues according to the constitution, I see no differences or inconsistencies between the Emperor system and American Democracy.

"Communists may gain some power through their new freedom, but Japanese democracy based upon

Tennoism will overcome all contrary thoughts."

Hiranuma escaped death Aug. 1, 1945 when he slipped out the back door of his Tokyo house as a mob of soldiers was burning it in protest over the surrender. The former premier who became president of the privy council the previous April adroitly side-stepped questions of his role in the surrender.

The Baron was badly wounded by six shots in the neck in August 1941 by a rightist society assassin "because," he said, "of my opposition to war and opposition to the wholesale importation of Nazism and Fascism which some rightists and militarists wanted to apply to Japan." He said he had been inactive politically during most of the war while recovering from that attack.

Hiranuma said he strongly opposed Japan's adherence to the tri-partite pact in 80 stormy cabinet sessions during his premiership in August, 1939.

"I told Germany and Italy I couldn't sign any attack-defensive pact because in the modern world that would mean Japan's involvement in war, although at that time I didn't have the foresight to see that the pact would lead to Pacific war."

STARS & STRIPES 31 Oct 45

## Emperor Makes Report On End of War at Unebi, Momoyama Mausoleums

402

Following up His visit to the Grand Shrines at Ise on Tuesday, His Majesty the Emperor, on Wednesday, personally worshipped at the Unebi Mausoleum of Emperor Jimmu in Nara Prefecture and the Momoyama Mausoleum of Emperor Meiji in Kyoto Prefecture, states Kyodo. His Imperial Majesty left Kyoto Station at 9:50 a.m. Wednesday

## Rites For Emperor

TOKYO—Emperor Hirohito will tell the Sun Goddess and his ancestors that the war is over during a three-day period of worship in mid-November.

On Nov. 12 he will go to the famed Ise Shrine to worship and the following day he will tell the Sun Goddess, from whom he claims descent, of the end of hostilities.

On Nov. 14 he will go to Unebi and Momoyama to worship at the imperial mausolea and notify his imperial ancestors of Japan's defeat.

STARS & STRIPES 3 Nov 45

## Maj. Alexander Seversky, Air Expert, Is Honored With Imperial Audience

402

Major Alexander Seversky, world-famed American air expert, was received in audience by His Majesty the Emperor at 11 a.m. on Friday. Major Seversky who has studied the role played by airpower from all angles, strategically, technically and historically and is a foremost commentator of military

## His Majesty Officiates In Meiji Setsu Rituals At Palace Sanctuaries

402

Services were held at the Kashikodokoro, Koreiden, and Shinden sanctuaries in the Imperial Palace on November 3 in honor of Meiji Setsu, birthday of the Emperor Meiji, with His Majesty the Emperor personally officiating. At 10 a.m., while the Court Ritualists, led by Prince Kintaru Sanjo, Chief Ritualist, were performing rites His Imperial Majesty proceeded to the Imperial seat in the interior of the Kashikodokoro and paid homage. Then, His Imperial Majesty proceeded to the Koreiden and Shinden and offered worship. There were no official celebrations of the occasion at the Imperial Palace. Privileged persons were allowed to proceed to the Imperial Palace to tender felicitations from 9 a.m. till 4 p.m. A Ritualist, on behalf of His Imperial Majesty, made offering at the Meiji Shrine.

NIPPON TIMES

NOV 4 1945



man for Hirohito said the emperor entirely approves of MacArthur's program and feels that a firm basis for collaboration has been established. He indicated that part of his personal plan for democratizing Japan would be to provide part of the education of his son abroad, including a period in the United States.

STARS & STRIPES 20 Oct 45

## Emperor May Be Charged

TOKYO (INS)—Pointing out that there is nothing in the surrender terms to prevent a trial of Hirohito, Col. Alva Carpenter, Ft. Wayne, Ind., chief of the legal section of the Supreme Allied Command, implied Monday morning that war crimes charges might be flung into Japan's imperial palace.

"There is no one immune," according to Carpenter, who disclosed that hearings will open in Tokyo "probably within a month" and run simultaneously with three or four other war crimes court sessions in Manila.

"I am not prepared to state at this time whether the Emperor will be charged with war crimes," the colonel said, and added that if evidence were available "certain men in the imperial household" might be charged with war crimes.

The trial of Japanese war criminals, he said, might require at least two years with the number accused eventually running "into thousands."

There are presently some 600 persons under detention charged with war crimes, he said, explaining they were jailed from Tokyo to the Palau. There is not any available list identifying all of them he said, promising soon all names would be made public.

Most of those apprehended, he explained, are in the last of three categories of alleged war criminals which he described as follows: (1) high government officials and Zai-batsu men of responsible position charged with fomenting war; (2) military leaders; (3) persons charged with carrying out atrocities and committing other criminal acts in wartime.

STARS & STRIPES 2 Oct 45

STARS & STRIPES

## Maj. Alexander Seversky, Air Expert, Is Honored With Imperial Audience

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Major Alexander Seversky, world-famed American air expert, was received in audience by His Majesty the Emperor at 11 a.m. on Friday. Major Seversky who has studied the role played by airpower from all angles, strategically, technically and historically and is a foremost commentator of military affairs, was born in 1894 in Russia. Graduated from the Sebastopol Army Air School, he served as commander of a pursuit plane unit in the Baltic Sea area in 1914. In the following year, while carrying out bombing operations, he lost his right leg. He went to the United States in 1918 as technical adviser to the U.S. Army Department, taking out naturalization papers in 1927. Then in 1931 he established the Seversky Aircraft Company which is the present Republic Aircraft Company.

NIPPON TIMES  
NOV 4 1945

## Now Everybody Knows

407  
KYOTO.—Emperor Hirohito "solemnly read" a report on the end of the war to his imperial ancestors in less than four minutes at the Ise grand shrine, the newspaper Mainichi reported.

The emperor then prayed for Japan's future, it was said.

A Stars and Stripes staff correspondent reported that the city of Kyoto was bedecked in Japanese flags for the emperor's visit, but according to observers the Japanese did not bow so deeply as usual and some of them stole glances at the ruler—which in the past has been considered a sacrilegious act.

STARS & STRIPES  
NOV 15 1945

and paid homage. Then, His Imperial Majesty proceeded to the Koreiden and Shinden and offered worship. There were no official celebrations of the occasion at the Imperial Palace. Privileged persons were allowed to proceed to the Imperial Palace to tender felicitations from 9 a.m. till 4 p.m. A ritualist, on behalf of His Imperial Majesty, made offerings at the Meiji Shrine.

NIPPON TIMES  
NOV 4 1945

## MIKADO IN MEET WITH CHURCHMEN

### Holds Hope Christians Will Work For The Peace

TOKYO (AP)—Emperor Hirohito expressed hope that "Christian churches of the world will now devote themselves to a just and durable peace" during audiences granted five American Protestant Church leaders.

Dr. Walter W. Van Kirk, of New York, spokesman for the visiting deputation, said that initiative for the audiences came from the Imperial Household Ministry and that churchmen previously had not solicited them.

Hirohito opened the series of individual audiences at 10 a.m., greeting Dr. Douglas Horton, chairman of the deputation. The Emperor said, "I think that the coming of this deputation of churchmen is a matter of utmost consequence to Japan." Horton replied, "Christians, American and Japanese, are eager to join hands and forces for an era of good will between Japan and the United States."

The Emperor told Dr. Luman J. Shafer that he wished to express personal appreciation of Shafer's long prewar missionary service in Japan.

STARS & STRIPES  
NOV 10 1945

## Emperor Makes Report On End of War at Unebi Momoyama Mausoleums

402  
Following up His visit to the Grand Shrines at Ise on Tuesday, His Majesty the Emperor, on Wednesday, personally worshiped at the Unebi Mausoleum of Emperor Jimmu in Nara Prefecture and the Momoyama Mausoleum of Emperor Meiji in Kyoto Prefecture, states Kyodo. His Imperial Majesty left Kyoto Station at 9:50 a.m. Wednesday for Unebi and arriving at the Imperial Mausoleum towards noon, reported to the spirit of the Imperial ancestor on the termination of the War of Greater East Asia. His Imperial Majesty visited the Momoyama Mausoleum towards 3 p.m. the same day. His Imperial Majesty returned to the Omiya Palace in Kyoto at 3:40 p.m.

NIPPON TIMES NOV 15 1945

## Emperor Back in Tokyo After Completing Visits To Imperial Mausoleums

402  
Having completed the four-day tour to visit the Grand Shrines at Ise and the Unebi and Momoyama Mausoleums, His Majesty the Emperor returned to Tokyo late Thursday afternoon. His Imperial Majesty, accompanied by a suite of Court officials including Admiral Hisanori Fujita, Grand Chamberlain to His Imperial Majesty, Imperial Household Minister Sotaro Ishiwata and Marquis Koichi Kido, Lord Keeper of the Privy Seal, left the Omiya Palace in Kyoto at 8:05 a.m. Thursday and leaving Kyoto Station at 8:20 a.m. in an Imperial train, arrived at Tokyo Station at 5:25 p.m.

NIPPON TIMES NOV 16