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千代田区 丸ノ内 第一相互ビル

Purge Section
G.H.Q.

RECEIVED
2 SEP 1947
GHQ SCAP
A G O

No. 119, 2 Chome, Koenji,
Suginami Ward, Tokyo.

August 29, 1947.

Officer Of Purge Section,
G.H.Q.

Dear Sir:

I have long been one of the readers of the books published by the Risbsha Co.Ltd. But of late, knowing the fact that the Risosha was judged as coming under "G" item of purge, I was captured by a grave doubt. I wonder why such a good publisher was decided to be purged.

I think the publication of the Risosha is academic and sceintific. The books published by the Risosha have never approved ultra nationalism or militarism. I cannot find any indrew to help militarism and ultra nationalism in the book of Risosha Co. If any, I think it is very little, for the readers are so academic and critical people and limited to a small number.

I should think the Risosha has endeavored to promote the advancement of learning and culture of Japanese people. As a philosophical magazine the Riso (Ideal) is surely a good one and is ranked with the Shiso (Thought) which is published by Iwanami Shoten, the most famous publisher in Japan. And this magazine "Riso" is perhaps one of the best philosophical magazines in Japan.

I sincerely solicit you to make a fair deliberation and to be exempt from the purge.

I sincerely yours,

S. Kumata

Office Organization of the Risosha
(Regulations of Business Allotment)

From July, 1937, To December, 1941

Takahiko Sasaki, the Managing Director, is holding the full responsibility for editing and other business.

The Structure of the Risosha
July, 1037 to December, 1941

Seiichi Oye, the president, has been a nominal president, through investment, from the time of Goshi Kaisha, (from June 1, 1935, to April 17, 1941.)

Seiichi Oye,
The Director & President

Other officers such as Seizo Oye, the partner with limited liability of Goshi Kaisha, Uichi Kobayashi and Shogo Oye, both directors of Kabushiki Kaisha, and Shigeo Suzuki and Kiyoshi Sawada, both auditors of Kabushiki Kaisha, have no allotment of business in this company, all these persons having their own business to attend outside this company.

Takahiko Sasaki,
The Managing Director

Uichi Kobayashi,

Takahiko Sasaki,

This company has had no systematic office organization. Three personnels had been engaged in editing and sales, but these employees have already resigned their posts.

The Structure of the Risosha

July, 1037 to December, 1941

Seiichi Oye,

The Director & President

Takahiko Sasaki,

The Managing Director

Chojiro Kawaguchi,

Personnel Engaged in

Business and Accounting

Takahikó Sasaki,

Responsible Person

for Editing & Business

175072

OYE, Seiichi

RISOSHA

Director & President Apr.17,'41- to present

SASAKI, Takahiko

RISOSHA

Managing-Director Apr.17,'41- to present

Name of Company: Kabushiki Kaisha Risosha (Established April 17, 1941)

Position	Name	Date of Assumption / Resignation	Present Profession	Present Address	Remarks
Director & President	Seiichi Oye	April 17, 1941 to present	Director & President	No. 194, Hamayumiba, Mikage-machi, Muko-gun, Hyogo Prefecture	
Managing Director	Takahiko Sasaki	" to present	Managing Director	No. 842, Oyaguchi-machi, Itabashi-ku, Tokyo Metropolis	
Director	Iichi Kobayashi	"	Director	No. 2162, 4 chome, Shimoochiai, Yodobashi-ku, Tokyo Metropolis.	
"	Shogo Oye	"	"	No. 184-2, Mikage-machi, Muko-gun, Hyogo Prefecture	
Auditor.	Shigeo Suzuki	"	Auditor	No. 406, 2 chome, Amanuma, Suginami-ku, Tokyo Metropolis	
"	Kiyoshi Sawada	"	"	No. 216, Hamayumiba, Mikagemachi, Muko-gun, Hyogo Prefecture.	

Office Organization of the Riso[illegible]
(Regulations of Business Allotment)

From July, 1937, To December, 1941

Takahiko Sasaki, the Meneging Director, is holding the full responsibility for editing and other business.

Seiichi Oye, the president, has been a nominal president, through investment, from the time of Goshi Kaisha, (from June 1, 1936, to April 17, 1941.)

Other officers such as Seizo Oye, the partner with limited liability of Goshi Kaisha, Uichi Kobayashi and Shogo Oye, both directors of Kabushiki Kaisha, and Shigeo Suzuki and Kiyoshi Sawada, both auditors of Kabushiki Kaisha, have no allotment of business in this company, all these persons having their own business to attend outside this company.

This company has had no systematic office organization. Three personnels had been engaged in editing and sales, but these emplpyees have already resigned their posts.

The Structure of the Risosha

July, 1037 to December, 1941

Seiichi Oye,

The Director & President

Takahiko Sasaki,

The Managing Director

Chojiro Kawaguchi,

Personnel Engaged in

Business and Accounting

Takahiko Sasaki,

Responsible Person

for Editing & Business

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List of Principal Officers of the Risosha

July, 1937 to December, 1941

Name of Company: Goshi Kaisha Risosha (Established on June 1, 1935)

Position	Name	Date of Assumption Resignation	Present Profession	Present Address	Remarks
Partner with Unlimitted Liability	Seiichi Oye	June 1, 1935.	Director & President of Risosha, Ltd.	No. 194, Hamayumiba, Mikagemachi, Muko-gun, Hyogo Prefecture.	On April 2, 1941 became a partner with limited liability.
Partner with limited liability	Ichimatsu Oye			Died.	
"	Seizo Oye			No 4686, Kanoegukacho, Oye, Shinagawa-ku, Tokyo Metropolice	
"	Shogo Oye		Director of Risosha, Ltd.	No. 184-2, Mikagemachi Mukogun, Hyogo Prefecture.	On April 2 1941, became a Partner with Unlimited Liability

TO: Mr. Tetsu Katayama,
Prime Minister.

FROM: Seiichi Oye, President and Director,
The Risosha, Ltd.

SUBJECT: Petition to Exempt the Risosha, Ltd.,
(Kabushiki Kaisha Risosha,) from the purge.

July 30, 1947.

Since July, 1934, up to the present day, I, Seiichi Oye, have been residing at No.194, Hamayumiba, Mikage-machi, Muko-gun, Hyogo Prefecture, which is also my legally registered permanent address, and the publishing business of the Risosha, Ltd., was taken charge by Takahiko Sasaki, the managing director of the company. I was appointed the president as the result of my investment to the company and as I helped their financing. From April, 1936, to the present day, I have concentrated my efforts, as the managing director, to the management of the Kobe Hotoku Commercial School, which was established by my late father, Ichimatsu Oye, at the above mentioned address in April, 1911, with a view to giving education under the so-called "Hotoku" principle of the Sage Sontoku Ninomiya, and is now conducted by the Foundational Juridical Person Mikage-Hotoku Kai, of Aotani, Nada-ku, Kobe. Beside that,

I was engaged in the study and lecture on philosophy as a lecturer in the Literature Department of the Waseda University,(to which post I was appointed in December, 1930, and in October, 1943, was suspended from office, but am now restored to the former position,) and the Kansai Gakuin University, (to which post I was appointed in April, 1935, and from which I resigned in March, 1938.) Consequently, I had to entrust the management of publishing business entirely to Sasaki managing director.

Further I wish to get your understanding concerning the fact that the above mentioned Kobe Hotoku Commercial School, (to which the newly established Hotoku Middle School was added in accordance with the recent reform in the educational system,) was burnt down completely on June 5, 1945, and I exerted my best as the managing director of the school, rehabilitate it. At present, the greater part of the new building of the school was completed at Higashi-tsutsumi, Kamioichi, Nishinomiya City. Now may be said as the most important time for the rehabilitation of the school. I am holding the full responsibility of this rehabilitation as the managing director. If I am purged as the publisher, I shall have to resign also my post of managing director of this school. As the result, the rehabilitation of the Hotoku Commercial School and the Hotoku Middle School will be greatly hampered. We solicit

you to kindly take these circumstances into consideration and see your way to exempt the Risosha, Ltd., from the purge. Allow me to add that as a lecturer in the Waseda University I was judged not to come under the purge, and as the managing director of the Foundational Juridical Person Mikage Hotoku Kai, I was informally advised as not coming under the purge. I shall be pleased if you will take these facts into your consideration also. If ordered, I shall be too pleased to tender you documentary evidences.

Seiichi Oye,
President & Director,
The Risosha, Ltd.

TO: Mr. Tetsu Katayama,
Prime Minister.

FROM: Takahiko Sasaki, Managing Director,
The Risosha, Ltd.

SUBJECT: Petition to Exempt the Risosha, Ltd.,
(Kabushiki Kaisha Risosha,) from the purge.

July 30, 1947.

As the Risosha, Ltd., the publishers, were judged as coming under G item of the purge, the said company applied separately to be exempted from the purge. I, as the managing director of the company, wish to be favored with the opportunity to make personal explanations in this respect.

From July, 1937, to December, 1941, I held the full responsibility for the editing and the business of the Risosha, Ltd. I am reflecting deeply my past conducts, as the books published during the above mentioned period became problematical. As stated in the company's representation of counter proofs, almost all these books have never approved ultra nationalism or militalism. I firmly believe all of them were in line with the character of our principle of publication, namely the academic and scientific books. Some of them were entrusted by the authors to us to be published for the use in universities, colleges or lecture courses; very few of these books were requested by us to attend to publishing. The publication of all the translated books was never made with the propaganda in view. The only object

was to introduce to our people foreign thoughts to meet with the inmost desires of the readers. As you will see from our general catalogue of publications, we have published many translations of purely academic and scientific books of various countries of the world. I think you can not know correctly the characteristics of our publications, if you base your judgment only on the books, which raised the question. This will apply not only to translated books but to other works. I consider you will easily understand our remarks in this respect if you will inspect the catalogue of our publications.

I wish to be allowed to take the liberty of stating the inclination of my own thoughts. I received my education in the Literature Department of the Waseda University from 1932 to 1938, when liberalism was most prosperous in our country. Being educated in such a period, my thought was naturally liberalistic. At that times Marxism was also influential, but I kept walking the middle way of democracy. I chose the middle way not siding with left nor right. This inclination was naturally reflected in publications of our company. From this point of view, I insist that the judgment on the inclination of my thought and the character of our company should be made by the whole books published and not on a few individual books. This opinion is not my excuse. From 1927, we continued to suffer losses for several years. This was due to the fact that we strictly refrained from publishing speculative propaganda books, which may bring in enormous profit, and devoted ourselves to the publishing of academic and scientific books, the sales of which are extremely limited.

I believe this fact will prove the above statements.

I think the character of a publisher is best known by the readers. If you hear the opinion of the readers, they will eloquently approve my above statements. I solicit you to understand well the character of our company and my considerations modes of publishing and kindly reconsider the matter.

Takahiko Sasaki,
Managing Director,
The Risosha, Ltd.

Petition For Exempting Us From the List of Purges of Press Bodies.

Seiichi Oye,
Representative of The Risosha, Ltd.,
(Kabushiki Kaisha Risosha,)

No. 12, 2 chome, Uchisaiwai-cho,
Chiyoda-ku, Tokyo Metropolis.

July 30, 1947.

Mr. Tetsu Katayama,

Prime Minister.

Dear Sir,

Finding our name in the list of purges of press bodies, published on 27th June last, as coming under Item G. of the Purge Act, we were quite surprised and are deeply reflecting on our past conducts. We consider the decision was made after the fair investigations were made by you on the report, catalogue of publications and books we have tendered to you, but as we were not yet favored with the opportunities of explaining to you the characteristics of our publications, contents of books and the special circumstances of publication, we venture to take the liberty of submitting to you, enclosed herewith, the representation concerning our publications, etc., as listed below, explaining in detail the contents of books, on which questions were raised, and the actual circumstances of publication. We shall appreciate it very much if you will examine these documents carefully and see your way to exempt us from the list of purges.

The Risosha, Ltd.

Attached papers and books:

(1) Statement concerning books published by the Risosha, Ltd.
(2) A Catalogue of Publications of the Risosha, Ltd.
(3) Statement of Expert Opinion by Mr. Masahisa Matsushita concerning books published by the Risosha, Ltd., which are purged by the Application of Section "G",
(4) Petition to Mr. Clifton Philips, Chief of Welfare & Education Section, Hyogo Military Government Team for exempting Mr. Seiichi Oye, the managing Director of Hotoku Shogyo Gakko & Hotoku Chugakko (Hotoku Commercial School & Hotoku Middle School), the President & Director of the Risosha Ltd., from the list of purges of press bodies, submitted by the staff and other representatives of the said schools.
(5) 15 Books published by the Risosha Ltd., which are purged by the Application of Section "G".

Representation Concerning the
Publications of the Risosha, Ltd.

(1) The Characteristic of the Publications of the Risosha, Ltd., and the Influence of Such Publications on the General Public.

Since its establishment in 1927, the Risosha, Ltd. has been engaged in publishing purely academic books mainly on philosophy, thoughts and economic theories. The readers of such publications were limited to the scholars, investigators and students of small number. The number of copies of each publication was very small. Even in 1941, when the sales of books were in favorable and ascending tone, the number of a book published by this company was only 1,500 to 2,000 copies. As a consequence, our publications exerted influence on the very limited sphere. In this respect, our publications are entirely different from the popular books which will exercise wide influence to the general public. Since the establishment of our firm, we endeavored twenty years to publish academic and scientific books of high value, under the steady and fair principle of publication, with a view to elevating the culture of our country. We solicit you to take due notice of such characteristics of our publications.

(2) The Risosha, Ltd. Adhered Strictly, As a Principle of Publication, to Hold Fair and Just Objective Standpoint.

With a view to promoting the advancement of learning and culture of our country, the Risosha, Ltd., held constantly the fair and just objective standpoint, respecting at the same time the objectivity of truth and the freedom of thought

of the readers. The Risosha, Ltd., has never been engaged in the propaganda of a specific ideology. In requesting writers to write books, we never attached importance to right wing thinkers nor to left wing thinkers. We always respected equally the theories and thoughts of more than two different standpoints and left the choice entirely to the criticism and judgment of the readers. Our unchanged principle of publication has been to assist the sound development of learning and culture of our country by holding fastly the impartial position of synthesizing many sides without adopting an one-sided view. To the best of our ability, we respected the objectivity of truth and the freedom of criticism of readers. We never intended to propagandize a specific ideology; much less we have never taken up such a business principle.

The inspecting authorities, however, inclined to take formal and one sided view, failing to make synthetic judgment. For instance they took us for left wing publishers from the fact that we published such books as "Ideology Ron, (Essays on Ideology,)" compiled by Kiyoshi Miki and issued in July, 1931, "Ideology Gairon, (Outline of Ideology,)" written by Jun Tosaka and issued in November, 1932, and "Shakaigaku Hihan Josetsu, (Introduction to Criticism of Sociology,)" written by Ikutaro Shimizu and issued in September, 1933. From about 1931, the authorities continued to interfere in our undertakings, and our business was not a little obstructed. From about 1937, the inspection became severer, and from about 1940, the Intelligence Bureau and militarists openly meddled with us. We were constantly watched as camouflaged

liberalistic or left wing publishers. Under the circumstances, we had to publish some books which conform to the trend of the times. But we wish to draw your attention to the fact that none of such books inspired ultra nationalism to the readers or upheld militaristic invasion. They were all results of philosophical and scientific researches. We are proud to say that we never departed from our fundamental principle of publishing academic and scientific books. Below we will explain to you in detail on each book which became problematical and solicit you to make serious and deliberate re-examination with a view to protecting the freedom of scientific study.

1. Momozo Kurata's Sokoku eno Ai to Ninshiki, (Love and Understanding of Fatherland.)

It is a well known fact that the author was a religious humanist. Since the publication of his maiden work "Shukke to sono Deshi, (The Priest and his Disciples,)" the English translation of which was much praised by Romain Rolland, he continued to preach the human love founded on religion; and rejecting barbarous violence, he insisted upon the establishment of the cultural state by means of love. This book also teaches the moral of co-existence of free neighboring states based on religious love. The principal object of the book was to denounce Marxism, which insists upon the revolution by violence. He feared Marxism will destroy the state and put the entire orient into misery. By "love of fatherland" the author meant the religious and humanistic love, in which neither militarism nor ultra nationalism implied. If you read through the book, you will easily the main object of the author was to

protect his fatherland from Marxism. We much regret to note that a book by the author who dedicated the whole life to the propagation of religious humanism should have caused a problem.

2. Kenjiro Kazami's Translation of Hans Raeber's Othmar Spanns Philosophie des Universalismus.

Othmar Spann devised the "stratum state" after the ideas of Plato of Greece and theology of midle ages, strongly opposing to the materialistic totalism of Marxism. His heroic spirit of condemning Marxism and believing in Jesus Christ as the savior of mankind runs through the book. Such a thought of Spann was incompatible with totalism of Nazis also. He was expelled from Nazis Germany. We solicit you to take due notice of Spann's Catholic Universalism, which has the characteristic of anti-Marxism and anti-Nazism.

3. Hiroshi Sumoto's Kokutai to Kokki, (National Polity and National Flag.)

This book was published by us in compliance with the request of a certain educationist in Hyogo Prefecture. Lamenting the lack of knowledge on the part of our countrymen on the history of flag of their own country and the mode of raising it, the said educationist asked the author to write a book commenting on the origin and history of our flag. When the book was finished, he requested us to attend to printing and binding so that he may distribute the book at cost. Naturally, the contents of the book were mainly the expositions on the origin and history of our national flag and on the mode of raising it. The author carefully kept his

scientific standpoint, as stated in the introduction, to gather the literary statements from ancient writings and arrange them objectively, refraining from stating his personal opinions. Some one may presume from the title of the book that it will inspire militarism or ultra nationalism. But nothing is farther from the truth. The book made only scientific statements. As the common sense of a citizen of a democratic state, it is important to know the history of the national flag, the symbol of his own country, as well as the mode of raising it. It is not a proper and just judgment to take scientific statements for the propaganda of ultra nationalism.

4. Yoshitaka Otani's Nippon no Kenkoku to Kokutai, (The National Foundation and the National Polity of Japan.)

The publication of this book was entrusted to us by the author with a view to supplying a reference book to the Meiji University. The author intended to make scientific criticism on the prevalent dogmatic views on the national foundation and national polity. He tried to prove that the spirit of the national foundation was not conquest and subjugation and opposed to the floodtide of militaristic and conquering views on the national foundation. Concerning the essence of the national polity, he insisted that we should understand our true nationality as shown in the peace loving spirit of successive sovereigns and in the friendly and co-operative attitude of our people toward the neighboring nations. The hidden real intention of the author was to check by all means the use of the military powers. You may well imagine the pains and troubles the author underwent to express his real intention in the present volume under the very rigid inspection system of that time.

(5) Komazo Mizoguchi's Shorai no Nippon to Shinto no Shinshimei, (The Future of Japan and the New Mission of Shintoism.)

The main object of the book was to revive Shintoism. He saw Shintoism as a representation of the developing racial life. He tried to introduce present day intelligence to Shintoism, which was covered with ancient and mystical rituals, and bring back to our nation the peaceful, young and healthy nature of the ancient Japanese race. He observed that all the gods of the ancient Japanese mythology are full of brilliant joy like young creatures enjoying the free play under the sun beam of the Spring. (See page 126.) He insists that the revival of such peaceful, innocent, free and cheerful disposition is essential to the ways of life in the future of Japan and the new mission of Shintoism. It is true his insistence was rather romantic and lacks the concrete explanations on the ways of political, economic and diplomatic life. Please note, however, the author clearly stated that the spirit of Shintoism does not coincide with Fascism, Communism or solitary self-righteousness. (See 136 p.p.) The author has found the ideal condition of humanity in Shintoism to be the co-operation with neighboring states in the international life, and in the domestic life each people is to enjoy its peaceful and bright life contended with his own profession. Please understand that ultra nationalism and totalism, which may be suggested by the title of the book, were not insisted at all in this book.

6. Shozaburo Watari's Tenjo Mukyu no Shinchoku, (The Oracle to be Coeval with Heaven and Earth.)

In Chapters 1 to 7 of this book, the author stated the results of his investigation on the method of reading and interpretations of the various historians and scholars on the oracle given by Amaterasuomikami to Niniginomikoto. Only in Chapter 8, the last chapter of the book, he states his own interpretation on the oracle and the national polity of Japan. Therein, he states that the sovereignty lies with the royal descendants, the very usual feeling our people had toward the royal family at the time of writing; insists organic theory of the state, saying the sovereign may be likened to head and the people, legs; and declares that our nation may be eternal as a state founded upon reason and not based upon violence subjugation. To borrow his words, "It is the mission of our country to promote the peace and prosperity of the world by completing the moral discipline." This was the foundamental thought running through the book. In various places of the book, he definitely denied the use of military powers as contrary to the true intention of the peace-loving and benevolent royal family. We solicit you to make the fair deliberation on the book without heading much to the name of the book.

7. Tetsuji Yura's Gendai Dotoku Shiso, (Present Day Moral Thought.)

This book was written by the author to be used as a text book in the Tokyo Higher Normal School and the Nippon University and was entrusted to us to be printed and published. In the beginning of this book, the author expressed his thought that the Japanese moral should include inside the Western ethics and at the same time must be adaptable to the specialities of our race. Then he makes comparison of co-operative society and profit society (F. Tönnies, Gemeinschaft u. Gesellschaft) and judges the Nazis state of Hitler and the Fascism state of Mussolini to be the retrogression from profit society to co-operative society. He opines that the oppositions and contradictions of profit society and co-operative society should be reconciled by the traditions of the race. In other words, the nation should not be gathering of cosmopolitans. The unfied combination of the people must be made upon the ground of traditions of natural and historical conditions. He defines that the organization of the traditional society is the systematic organization of the individual personalities. He attacked totalism, criticizing severely the fascists as stressing too much importance to the superiority of the totality and the power of control and neglecting the meaning of the individual. He considers that the states are also the individualistic unifications and in their unyielding assertion of self lies the cause of repeated wars from the ancient times. He adds that humanity must move onward aiming at the ultimate cosmic harmony; that the war should not be made as an object, and if war is unavoidable, it should not be approved unless as means to bring about eternal peace. These

were the natural inferences from his fundamental thought of respecting the traditional unity of individualities. In this book you may find some wordings reflecting the excitements of the times, but we solicit you not to fail to grasp the author's essential intention of emphasizing the harmony of the individuality and repudiating the warlike fanaticism and totalitarian view of the state.

(3) Risosha's Opinion on Translations.

As we intended to publish academic and scientific books, we naturally tried to introduce to our people the Western classics of philosophy and representative thoughts of various times, as you will see from the general catalogue of our publications. As mentioned previously, we never sticked to a specific ideology. We also never tried to propagandize a theory or thoughts through such translations. We left the selection entirely to the free judgment of the reader. We concentrated our efforts to publish the perfect translations containing mistranslations as few as possible. Under such a principle, we published the following four translations with a view to introducing to scholars and specialists in our country the racial thoughts of Germany and Italy, which our intelligentsias wanted to know most at that time:

1. Translated by Fumio Hashimoto: Sei no Ronri, (Translation of Graf Karlfried Eckbrecht von Düorkheim's Die Logik des Lebendigen.

2. Translated by Fumio Hashimoto: Seikatsu to Bunka, (Translation of Graf Karlfried Eckbrecht von Düorkheim's Leben und Kultur.)

3. Translated Fumio Hashimoto: Minzokusei to Sekaikwan, (Translation of Graf Karlfried Eckbrecht von Dürckheim's Volkstum und Weltanschauung.)

4. Translated by Kazuhiko Fukazawa: Fassho to Seijiron, (Translation of Arturo Marpicati's Il Partito Fascista.)

Quite unexpectedly these books became problematical, but if you inspect these books carefully, you will find that they were all academic books not intended for propaganda. Three books by Graf Düorckheim were the collections of articles published in various magazines such as Chuokoron and Kaizo and statements made in symposium and lectures. We were entrusted to publish these books to be used as reference materials when lectures were given in the Tohoku University and other schools and academies. The fourth translation was also published for the same purpose at the request of the German and Italian Culture Research Institute. Graf Düorkheim was deeply influenced by the philosophy of life of Dilthey and Gestalt psychology. Being the follower of philosophy of life of Dilthey, he is an influential scholar of the school of southern Gestalt-psychology. The first mentioned translation is a philosophical treatise on the logic of life. He scientifically explained plants, animals, humans and other living things in their tense process of realizing their essence in the forms. From such a standpoint, he tried to explain the construction of the human practical activity and the theoretical understanding.

He explained the aesthetic experience as an idealistic experience, adopting the recent results of gestalt psychology, development pscyhology and characterology. Such were his characteristics. In explaining the conception of the peculiarity of life, he mentioned the examples of the racial qualities, but it cannot be doubted that the value of this book lies in the academic treatise of the philosophy of life.

(4) Special Publications as Text-Books or Reference Books.

As the natural result of the characteristics of our publications, most authors were professors of universities and colleges or scholars of academic institutions. In many cases, we were requested by such authors to publish text-books, reference books and materials for lecture courses to save the trouble of hearers to take notes. The greater part of such publications were used in schools or by bodies to which the authors belonged and only a small position was sold to the general readers. Needless to say that the influence of such publications on the general public was extremely limited. Concerning a few books under the headings (2) and (3), we mentioned such a fact. Besides these, the following four books became problematical. We fear some of these books might have gone too far in making statements, as text-books or materials for lecture courses will not be allowed to be adopted in schools or lecture courses if the intentions of the Ministry of Education and inspectors were not reflected in full in the book. We firmly believe, however, these books were written to express the results of their investigations and not for the purpose of making propaganda.

DECLASSIFIED: E.O. 12958, SEC. 3(E) AND 3(B) OR (E) NNDG # 775072

A. For Schools.

1. Shoichi Ozeki's Nippon Gaku, (Scientific Study of Japan.)

This book was written by the author as a text-book to be used in the Sevrance Rengo Igaku Semmon Gakko, (The Sevrance Federated Medical College,) of Korea, in which he was teaching, by the order of the Government-general of Korea and according to the items of teaching this lesson, and was entrusted to us to be printed and published.

2. Kojiro Sugimori's Kokusai Nippon no Jikeku, (Awakening of International Japan.)

This book was written to be used as reference book by the Waseda University, in which the author was teaching.

B. For Lecture Courses.

1. Masami Kihira's Kokutai to Tetsugaku, (National Polity and Philosophy.)

This was supplied as the reference material to the hearers of the authors lectures in the Kokumin Seishin Bunka Kenkyusho, (The National Spiritual Culture Research Institute,) for which he was working.

2. Tetsujiro Inoue's Toyo Bunka to Shina no Shorai, (Oriental Culture and the Future of China.)

We were entrusted to publish this book to be used in lecture courses in various bodies, with which the author was connected.

775072

A Catalogue of Publications of The Risosha, Ltd.

(All Books Written in Japanese Language.)

Takahiko Sasaki,
Holding Full Responsibility
For Editing and Publishing.

(A) Books. (Single Books.)

Number	Authors & Translators	Titles	Date of Publication
No. 1	Written by Komazo Mizoguchi	Shorai no Nippon to Shinto no Shinshimei. (The Future of Japan and the New Mission of Shintoism.)	Nov. 25, 1937.
No. 2	Written by Kojiro Sugimori	Kokusai Nippon no Jikaku. (Awakening of International Japan.)	Nov. 27, 1937.
No. 3	Written by Komozo Kurata	Sokoku eno Ai to Ninshiki. (Love and Understanding of Fatherland.)	Feb. 1, 1938.
No. 4	Translated by Seinosuke Yuasa	Rickert: Tetsugaku no Konpon Mondai. (Translation of Heinrich Rickert's Grund~~riss~~ Problme der Philosophie.)	Apr. 15, 1938.
No. 5	Written by Kozo Sugimura	Keizai Tetsugaku Tsuron. (Introduction to Economic Philosophy.)	Jun. 15, 1938.
No. 6	Written by Umaji Kaneko	Bungei oyobi Tetsugaku Ronshu. (Literary and Philosophical Essays.)	Jun. 20, 1938.
No. 7	Written by Kozo Sugimura	Keizaigaku Hohoshi. (History of the Method of Economics.)	Oct. 1o, 1938.
No. 8	Written by Kenzo Honda	Tetsugaku to Keizai. (Philosophy and Economy)	Nov. 10, 1938.
No. 9	Translated by Kazuhiko Fukazawa	Marpicati: Fascio Seijiron. (Translation of Arturo Marpicati's Il Partito Fascista.)	Dec. 10, 1938
No. 10	Written by Tetsujiro Inoue	Toyo Bunka to Shina no Shorai. (Oriental Culture and the Future of China.)	Feb. 28, 1939.
No. 11	Written by Kentaro Komatsu	Minzoku to Bunka. (Race and Culture.)	Mar. 20, 1939.

Catalogue of Publications of
The Risosha, Ltd.
(Books Written in Japanese Language.)

From July, 1937,
To December, 1941.

Takahiko Sasaki,
Holding Full Responsibility
For Editing and Publishing.

Titles	Date of Publication	Pages	Copies Published
Shorai no Nippon to Shinto no Shinshimei. (The Future of Japan and the New Mission of Shintoism.)	Nov. 25, 1937.	p. 206	1,000 copies
Kokusai Nippon no Jikaku. (Awakening of International Japan.)	Nov. 27, 1937.	p. 174	1,300 "
Gokoku eno Ai to Ninshiki. (Love and Understanding of Fatherland.)	Feb. 1, 1938.	p. 300	2,000 "
Rickert: Tetsugaku no Konpon Mondai. (Translation of Heinrich Rickert's Grund~~riss~~ Problem der Philosophie.)	Apr. 15, 1938.	p. 290	1,000 "
Keizai Tetsugaku Tsuron. (Introduction to Economic Philosophy.)	Jun. 15, 1938.	p. 238	1,500 "
Bungei oyobi Tetsugaku Ronshu. (Literary and Philosophical Essays.)	Jun. 20, 1938.	p. 405	1,200 "
Keizaigaku Hohoshi. (History of the Method of Economics.)	Oct. 10, 1938.	p. 244	1,500 "
Tetsugaku to Keizai. (Philosophy and Economy)	Nov. 10, 1938.	p. 419	1,000 "
Marpicati: Fascio Seijiron. (Translation of Arturo Marpicati's Il Partito Fascista.)	Dec. 10, 1938	p. 208	1,500 "
Toyo Bunka to Shina no Shorai. (Oriental Culture and the Future of China.)	Feb. 28, 1939.	p. 450	1,500 "
Minzoku to Bunka. (Race and Culture.)	Mar. 20, 1939.	p. 338	1,500 "

Number	Authors & Translators	Titles	Date of Publication
No. 12	Written by Katsuichi Yamamoto	Keikaku Keizai no Konpon Mondai. (Fundamental Problems of Planned Economy.	Mar. 25, 1939.
No. 13	Written by Genyoku Kuwaki	Sho, Hito, Tabi. (Books, Men and Travels.)	Apr. 20, 1939.
No. 14	Written by Masaichi Ibe	Junsei Keikaku Keizai Seidoron. (On the System of Pure Planned Economy.)	May 20, 1939.
No. 15	Written by Takashi Ide	Eikoku no Kyokusen. (The Curved Lines of England.)	Jun. 1, 1939.
No. 16	Translated by Shinji Saito	Heidegger: Konkyo no Honshitsu. (Translation of Martin Heidegger's Vom Wesen des Grundes.)	Jun. 1 1939.
No. 17	Written by Tetsuji Yura	Jissen Tetsugaku no Kihon Mondai. (The Fundamental Problems of Practical Philosophy.)	Jun. 1, 1939.
No. 18	Written by Yusuke Yamaguchi	Mu no Geijutsu. (The Art of Nothingness.)	Sept. 15, 1939.
No. 19	Written by Shigeru Nakajima	Hattensuru Zentai. (The Developing Totality.)	Sept. 20, 1939.
No. 20	Written by Eijiro Inatomi	Mu to Chokkwan. (Nothingness and Intuition.)	Nov. 15, 1939.
No. 21	Written by Yusuke Yamaguchi	Ku to Benshoho. (Emptiness and Dialectics.)	Nov. 25, 1939.
No. 22	Written by Eijiro Inatomi	Spinoza no Tetsugaku. (The Philosophy of Spinoza.)	Nov. 30, 1939.
No. 23	Written by Masasaburo Uramoto	Ningen Fukukoki. (The Renaisance of Humanity.)	Dec. 15, 1939.
No. 24	Written by Goro Futana	Yugen Choetsu toshiteno Shukyo. (Religion as Transcendency over the Finiteness.)	Dec. 25, 1939.
No. 25	Written by Masami Kihara	Kokutai to Tetsugaku. (National Polity and Philosophy.)	Feb. 20, 1940.
No. 26	Translated by Taiei Miura	Okinczyc: Igaku no Rinri. (Translation of Dr. Joseph Okinczyc's Humanisme et Médecine.)	Mar. 1, 1940.
No. 27	Written by Shigeo Suzuki	Yuken Tetsugaku. (Philosophy of Potentiality and Actuality.)	Apr. 21, 1940.
No. 28	Written by Tatsuhiko Arakawa	Gendai Eikoku no Bungaku Shiso. (Literary Thoughts of the Present Day England.)	Apr. 20, 1940.

Titles	Date of Publication	Pages	Copies Published
Keikaku Keizai no Konpon Mondai. (Fundamental Problems of Planned Economy.	Mar. 25, 1939.	p. 542	1,500 Copies
Sho, Hito, Tabi. (Books, Men and Travels.)	Apr. 20, 1939.	p. 410	1,500 "
Junsei Keikaku Keizai Seidoron. (On the System of Pure Planned Economy.)	May 20, 1939.	p. 550	1,500 "
Eikoku no Kyokusen. (The Curved Lines of England.)	Jun. 1, 1939.	p. 297	2,000 "
Heidegger: Konkyo no Honshitsu. (Translation of Martin Heidegger's Vom Wesen des Grundes.)	Jun. 1 1939.	p. 80	1,500 "
Jissen Tetsugaku no Kihon Mondai. (The Fundamental Problems of Practical Philosophy.)	Jun. 1, 1939.	p. 378	1,500 "
Mu no Geijutsu. (The Art of Nothingness.)	Sept. 15, 1939.	p. 114	2,000 "
Hattensuru Zentai. (The Developing Totality.)	Sept. 20, 1939.	p. 280	1,500 "
Mu to Chokkwan. (Nothingness and Intuition.)	Nov. 15, 1939.	p. 254	1,200 "
Ku to Benshoho. (Emptiness and Dialectics.)	Nov. 25, 1939.	p. 270	1,500 "
Spinoza no Tetsugaku. (The Philosophy of Spinoza.)	Nov. 30, 1939.	p. 270	1,200 "
Ningen Fukukoki. (The Renaisance of Humanity.)	Dec. 15, 1939.	p. 333	1,500 "
Ingen Choetsu toshiteno Shukyo. (Religion as Transcendency over the Finiteness.)	Dec. 25, 1939.	p. 222	1,000 "
Kokutai to Tetsugaku. (National Polity and Philosophy.)	Feb. 20, 1940.	p. 222	1,500 "
Rinczyc: Igaku no Rinri. (Translation of Dr. Joseph Rinczyc's Humanisme et Médecine.)	Mar. 1, 1940.	p. 178	1,500 "
Gen Tetsugaku. (Philosophy of Potentiality and Actuality.)	Apr. 21, 1940.	p. 546	1,200 "
Kindai Eikoku no Bungaku Shiso. (Literary Thoughts of the Present Day England.)	Apr. 20, 1940.	p. 325	1,200 "

Number	Authors & Translators	Titles	Date of Publication
No. 29	Written by Toshio Kaba	Rekishi ni okeru Rinen. (Ideas in History.)	June 10, 1940.
No. 30	Written by Masaru Shiga	Bungaku to Shinnen. (Literature and Belief.)	Jun. 10, 1940.
No. 31	Written by Seiichiro Takahashi	Keizai Shisoshi Zuihitsu (Jottings on the History of Economic Thought.)	Jun. 25, 1940.
No. 32	Written by Toju Yamaguchi	Zen no Ryokai to Gendai Tetsugaku-teki Hatten. (The Understanding of Zen (Dhyana) and Its Development from the Standpoint of the Present Day Philosophy.)	Jul. 1, 1940
No. 33	Written by Gito Teruoka	Sangyo to Ningen. (Industry and Humanity.)	Jul. 1, 1940.
No. 34	Written by Taijo Tamamuro	Nippon Bukkyoshi Gaisetsu. (Outline of History of Japanese Buddhism.)	Oct. 1, 1940.
No. 35	Written by Hiroshi Sumoto	Kokutai to Kokki. (National Polity and National Flag.)	Nov. 15, 1940.
No. 36	Written by Shozaburo Watari	Tenjo Mukyu no Shinchoku. (The Oracle to be Coeval with Heaven and Earth.)	Nov. 30, 1940.
No. 37	Written by Yoshitaka Otani	Nippon no Kenkoku to Kokutai. (The National Foundation and the National Polity of Japan.)	Dec. 5, 1940.
No. 38	Written by Umaji Kaneko	Bigaku Oyobi Geijutsugaku Kogi. (Lectures on Aesthetics and Science of Arts.)	Dec. 5, 1940.
No. 39	Translated by Fumio Hashimoto	Dürckheim: Minzokusei to Sekai-kwan. (Translation of Graf Karl-Fried Eckbrecht von Dürckheim's Volktum und Weltanschauung.)	Dec. 30, 1940
No. 40	Cotranslated by Matsuyo Kimura, Nobu Harada, Motoko Hara, Chiyo Fujie and Mie Ito	J.T. Adams: Beikokushi. (Translation of James Truslow Adams' The Epic of America.)	Jan. 25, 1941.
No. 41	Written by Shoichi Ozeki	Nippon Gaku. (Scientifical Study of Japan.)	Mar. 10, 1941.

les	Date of Publication	Pages	Copies Published
shi ni okeru Rinen. as in History.)	June 10, 1940.	p. 145	1,500 Copies
aku to Shinnen. erature and Belief.)	Jun. 10, 1940.	p. 382	1,200 "
eizai Shisoshi Zuihitsu ottings on the History of Economic Thought.)	Jun. 25, 1940.	p. 396	1,500 "
o Ryokai to Gendai Tetsugaku- Hatten. (The Understanding en (Dhyana) and Its Develop- from the Standpoint of the ent Day Philosophy.)	Jul. 1, 1940.	P. 370	1,200 "
o to Ningen. stry and Humanity.)	Jul. 1, 1940.	p. 442	1,500 "
Bukkyoshi Gaisetsu. ine of History of Japanese hism.)	Oct. 1, 1940.	p. 444	1,500 "
i to Kokki. nal Polity and National)	Nov. 15, 1940.	p. 137	2,000 "
Mukyu no Shinchoku. racle to Be Coeval with an and Earth.)	Nov. 30, 1940.	p. 576	1,200 "
no Kenkoku to Kokutai. tional Foundation and ational Polity of Japan.)	Dec. 5, 1940.	p. 336	1,200 "
Oyobi Geijutsugaku Kogi. es on Aesthetics and ce of Arts.)	Dec. 5, 1940.	p. 342	1,200 "
eim: Minzokusei to Sekai- (Translation of Graf Karl- Eckbrecht von Dürckheim's n und Weltanschauung.)	Dec. 30, 1940	p. 162	2,000 "
ams: Beikokushi. ation of James Truslow The Epic of America.)	Jan. 25, 1941.	p. 612	3,000 "
aku. fical Study of Japan.)	Mar. 10, 1941.	P. 288	1,500 "

Number	Authors & Translators	Titles	Date of Publication
No. 42	Translated by Teruo Sato	Reynaud: Kindai France nicyoboshitaru Doitsu no Eikyo. (Translation of Louis Reynaud's L'Influence allemande en France au XVIIIe et au XIXe Siècle.)	Mar. 30, 1941.
No. 43	Written by Yasuo Mizoguchi	Toyo Bunkashijo no Kirisutokyo. (Christianity in the Oriental Cultural History.)	Mar. 31, 1941.
No. 44	Written by Katsuichi Yamamoto	Keikaku Keizai Hihan. (Criticism on Planned Economy.)	Apr. 10, 1941.
No. 45	Compiled by Masatoshi Matsushita	Philippine Bunka. (The Culture of Philippine.)	Apr. 15, 1941.
No. 46	Written by Senzo Rikitomi	Kyogaku Fukuko. (Rehabilitation of Education.)	Jun. 5, 1941.
No. 47	Translated by Kenjiro Kazami	Reber: Spann no Zentaishugi Tetsugaku. (Translation of Hans Raeber's Othmar Spanns Philosophie des Universalismus.)	Jun. 6, 1941.
No. 48	Written by Shigeru Nakajima	Horigaku. (Jurisprudence.)	Jul. 1, 1941.
No. 49	Written by Masasaburo Uramoto	Seirigakuteki Sekaizo. (Physiological Image of the World.)	Jul. 5, 1941.
No. 50	Translated by Kakutan Morimoto	Lee: Kokyogakushi. (Translation of Markham Lee's The Story of Symphony.)	Jul. 5, 1941.
No. 51	Written by Masaichi Ibe	Keikaku Keizai no Shinkadai. (New Problems of Planned Economy.)	Jull 10, 1941.
No. 52	Written by Masao Kamiya	Gendai Shina Shiso Kenkyu. (Studies on the Current Chinese thoughts.)	Aug. 5, 1941.
No. 53	Written by Tetsuji Yura	Gendai Dotoku Shiso. (Present Day Moral Thoughts.)	Aug. 5, 1941.
No. 54	Written by Tomio Hara	Shina Keizai no Genryu. (The Origin of the Chinese Economy.)	Aug. 20, 1941.
No. 55	Written by Ryusei Ueno	Shukyo Shinri no Honshitsu. (The Essence of Religious Psychology.)	Sept. 25, 1941.
No. 56	Translated by Fumio Hashimoto	Dürkheim: Seiji no Ronri. (Translation of Graf Karlfried Eckbrecht von Dürckheim's Die Logik des Lebendigen.)	Sept. 29, 1941.

Titles	Date of Publication	Pages	Copies Published
Reynaud: Kindai France niojoboshi-tsuru Doitsu no Eikyo. (Translation of Louis Reynaud's L'Influence allemande en France au XVIIIe et au XIXe siècle.)	Mar. 30, 1941.	p. 429	1,200 Copies
Toyo Bunkashijo no Kirisutokyo. (Christianity in the Oriental Cultural History.)	Mar. 31, 1941.	p. 298	1,200 "
Keikaku Keizai Hihan. (Criticism on Planned Economy.)	Apr. 10, 1941.	p. 423	2,000 "
Philippine Bunka. (The Culture of Philippine.)	Apr. 25, 1941.	p. 356	1,500 "
Kyogaku Fukkko. (Rehabilitation of Education.)	Jun. 5, 1941.	p. 246	1,200 "
Fuber: Spann no Zentaishugi Tetsugaku. (Translation of Hans Freber's Othmar Spanns Philosophie des Universalismus.)	Jun. 5, 1941.	p. 290	1,500 "
Rigaku. (Jurisprudence.)	Jul. 1, 1941.	p. 326	1,500 "
Rigakuteki Sekaizo. (Psiological Image of the World.)	Jul. 5, 1941.	p. 423	1,500 "
Ongakushi. (Translation of Wenham Lee's The Story of Symphony.)	Jul. 5, 1941.	p. 210	1,200 "
Keikaku Keizai no Shinkadai. (The Problems of Planned Economy.)	Jull 10, 1941.	p. 478	1,500 "
Gendai Shina Shiso Kenkyu. (Studies on the Current Chinese Thoughts.)	Aug. 5, 1941.	p. 335	1,200 "
Gendai Dotoku Shiso. (Present Day Moral Thoughts.)	Aug. 5, 1941.	p. 310	1,500 "
Chinai Keizai no Genryu. (Origin of the Chinese Economy.)	Aug. 20, 1941.	p. 193	1,200 "
Shukyo Shinri no Konshitsu. (Essence of Religious Psychology.)	Sept. 25, 1941.	p. 344	1,000 "
Durkheim: Seimei no Ronri. (Translation of Graf Karlfried Graf Dürckheim's Logik des Lebendigen.)	Sept. 29, 1941.	p. 156	2,000 "

Number	Authors & Translators	Titles	Date of Publication
No. 57	Cotranslated by Hideo Tanaka & Keizaburo Uchiyama	Sophocles: Girisha Hisogeki. (Translation of Sophocles' Tragedies.)	Oct. 15, 1941.
No. 58	Written by Tadaichi Hidaka	Goraku to Minkan Geijutsu. (Amusements and People's Arts.)	Nov. 1, 1941.
No. 59	Translated by Fumio Hashimoto	Dürckheim: Seikatsu to Bunka. (Translation of Graf Karlfried Eckbrecht von Dürckheim's Leben und Kultur.)	Nov. 20, 1941.
No. 60	Written by Kakutan Morimoto	Shi to Ongaku. (Poetry and Music.)	Nov. 30, 1941.
No. 61	Written by Seiji Ueda	Gendai Eibei Tetsugaku. (Present Day English and American Philosophy.)	Dec. 5, 1941.

(B) Lecture Courses. (Series of Books.)

Volumes	Compiler	Name of Course	Book Name
Volume 1.	Takahiko Sasaki	New Philosophy,-	Fundamental Philosophy.
" 2.	" "	" " ,-	Special Philosophy.
" 3.	" "	" " ,-	Cultural Philosophy.
Volume 1.	" "	Humanology,-	Philosophical Considerations on Humanity.
" 2.	" "	" ,-	Scientific Considerations on Humanity.
" 3.	" "	" ,-	Literary Considerations on Humanity.
" 4.	" "	" ,-	Religious and Historical Considerations on Humanity.
" 5.	" "	" ,-	Various Problems on Humanity.
Volume 1.	" "	History of the Thought of the world.	Japanese Thought.
" 2.	" "	"	Chinese thought.
" 3.	" "	"	Indian thought,
" 4.	" "	"	Western Thought, 1
" 5	" "	"	Western Thought, 2.
" 6	" "	"	Various Problems of the History of Thought of the World
" 7	" "	"	" " , 2
" 8	" "	"	History of the Thought of the World.

Titles	Date of Publication	Pages	Copies Published
hocles: Girisha Hisogeki. anslation of Sophocles' ragedies.)	Oct. 15, 1941.	p. 640	1,000 Copies
aku to Minkan Geijutsu. usements and People's Arts.)	Nov. 1, 1941.	p. 350	1,500 "
rckheim: Seikatsu to Bunka. anslation of Graf Karlfried kbrecht von Dürckheim's ben und Kultur.)	Nov. 20, 1941.	p. 156	2,000 "
to Ongaku. ry and Music.)	Nov. 30, 1941.	p. 316	1.500 "
dai Eibei Tetsugaku. sent Day English and rican Philosophy.)	Dec. 5, 1941.	p. 432	1,500 "

of Books.)

me of urse	Book Name	Date of Publication	Pages	Copies Published
hilosophy,-	Fundamental Philosophy.	Nov. 5, 1937.	p. 459	3,000 Copies
" ,-	Special Philosophy.	Dec. 5, 1937.	p.451	3,000 "
" ,-	Cultural Philosophy.	Feb. 20, 1938.	p. 400	3,000 "
ology,-	Philosophical Considerations on Humanity.	Oct. 10, 1938.	p. 292	4,000 "
,-	Scientific Considerations on Humanity.	Nov. 20, 1938.	p. 322	4,000 "
,-	Literary Considerations on Humanity.	Nov. 25, 1938.	p. 317	4,000 "
,-	Religious and Historical Considerations on Humanity.	Jan. 25, 1939.	p. 298	4,000 "
,-	Various Problems on Humanity.	Feb. 28, 1939.	p. 334	4,000 "
ry of the t of the .	Japanese Thought.	Apr. 20, 1940.	p. 341	4,000 "
"	Chinese thought.	May, 25, 1940.	p. 353	4,000 "
"	Indian thought,	Jul. 10, 1940.	p. 360	4,000 "
"	Western Thought, 1	Sept. 10, 1940.	p. 358	5,000 "
"	Western Thought, 2.	Oct. 25, 1940.	p. 326	5,000 "
"	Various Problems of the History of Thought of the World	Dec. 15, 1940.	p. 438	5,000 "
"	" " , 2	Mar. 7, 1941.	p. 384	5,000 "
"	History of the Thought of the World.	Jun. 7, 1941.	p. 336	5,000 "

TO: Mr. Tetsu Katayama,
Prime Minister.

FROM: Masatoshi Matsushita,
Chief, Investigation Dept.,
The United Nations Research Institute,
and Lecturer in the Bunka Gakuin, (the
Cultural College,) and the Tsuda College.

SUBJECT: Representation of Opinion on the
Books Published by the Risosha, Ltd.,
(the Kabushiki Kaisha Risosha.)

July 30, 1947.

At the request of the Risosha, Ltd., I made rigid inspection on each books published by the said company and judged as coming under purge. As the result, I reached the conclusion that the following eight books have no reason to be purged.

1. Momozo Kurata's Sokoku eno Ai to Ninshiki, (Love and Understanding of Fatherland.)
2. Kenjiro Kazami's Spann no Zentaishugi Tetsugaku, (Translation of Hans Raeber's Othmar Spanns Philosophie des Universalismus.)
3. Hiroshi Sumoto's Kokutai to Kokki, (National Polity and National Flag.)
4. Yoshitaka Otani's Nippon no Kenkoku to Kokutai, (The National Foundation and the National Polity of Japan.)

5. Komazo Mizoguchi's Shorai no Nippon to Shinto no Shinshimei, (The Future of Japan and the New Mission of Shintoism.)

6. Shozaburo Watari's Tenjo Mukyu no Shinchoku, (The Oracle to be Coeval with Heaven and Earth.)

7. Tetsuji Yura's Gendai Dotoku Shiso, (Present Day Moral Thoughts.)

8. Fumio Hashimoto's Sei no Ronri, (Translation of Graf Karlfried Eckbrecht von Duerckheim's Die Logik des Lebendingen.)

I take the liberty of stating my opinion on each book in detail on the separate sheets attached hereto.

Masatoshi Matsushita

Masatoshi Matsushita,
Chief, Investigation Dept.,
The United Nations Research
Institute.

I Momozo Kurata's Sokoku eno Ai to Ninshiki,
(love and Understanding of Fatherland.)

The motive of writing this book was originated by the author's lamentation on the lack of love and understanding of fatherland on the part of young men of Japan. He intends to persuade the young men of our country to have love and understanding of fatherland. In fact, at the time of writing this book, there was a tendency among the young men of intellectual class of our country to be too indifferent to his own country. The author attributes the cause of such indifferent to "the past flattering nationalism, individualistic cosmopolitanism, too formal Marxism, and pan-culturalism brought about by all these." (See introduction page 1.) To denounce these is the half of the object of the book, the other half of the object lying in the endeavor to awaken the young people to the new ideas of the state, which may be summed up as follows: "The ways of the intellectual youths in our country to revive in the new world is to establish the new idealism of the state in line with the human justice and cultural truth, and strengthen and purify that idealism." (page 2.) The author explains this also in the following way: "The awakened idealism of the state is by no means a racial selfishness. It is the spiritual fervor to see liberty, co-existence and moral in the state. This is not the narrow seclusional ultra-nationalism. This is the intellect to co-operate culturally, to let the culture bloom in the local traditions of motherland and dedicate it to the alter of the union of humanity. If we want to realze the concrete experience of our mutual aid and culture, we must first of all unite with the racial state and the traditional culture. We must once love these from the depth of our heart, and through that medium, we must, as a national being, make the international co-operation and the human culture our ideas". (page 3.)

Such being the fundamental principles of his insistence in the book, it is considered as advisable to make re-deliberation whether his insistence expressed in the words as quoted above shall come under the purge act.

The characteristics of the thought of the author is in his strong insistence on morality based on religion. In beautiful words he praises Dante's Divine Comedy. (page 6). He venerates Christianity and loves Gospels. From this point of view, he attacks Marxism. In a chapter of this book, under the title, "Terrorism and Retaliation of Human Nature,"he writes, "We continually protested to Marxism for its subjugation of human spirit to matter, in spite of its promise to emancipate mankind, and suppress the appeals of morality and religion under the iron law of the precedence of economy, and treated morality and religion as if they were outcasts. The human spirit was not progressed by the red revolution, on the contrary it was retrogressed". (page 198.) After describing the terrorism of Soviet Russia, he advise the readers to "compare it with the air of the Gospels." (page 199.) He is angry with the violation of humanism practised in communistic societies, and prophesies that the terrorism will surely be retaliated some day for its violation of human nature. (See the chapter, entitled "Terrorism and Retaliation of Human Nature.") He discusses also the affirmation and negation of the war from the standpoint of religion. He does not insist always the pacifism. He says, "Love, peace and justice are not religion in themselves. To transcend synthetically love and hate, peace and war, justice and evil is the religion. The absolute which is not disrupted to these is the religion." (page 63.) The peace which is the opposite of war is still relative. He finds the unity of the opposing two in the chanting of Buddha's name,"Namuamidabutsu."

He considers humanity should not be allowed to kill other creatures. The only attitude allowable is to kill them chanting Buddha's name. There is no other attitude allowable. (page 54.) The man, who is not allowed to kill other creatures, should not be allowed to kill the fellow man. If that be allowed at all, that must be done with the deep religious awakening. (page 55.) He finds the possibility of war being included in religion in the cross of Jesus Christ. (page 55.) Nothing is further from the intention of the author to insist on warlike militarism. The various insistences of the author may be understood if we grasp his fundamental thoughts outlined above. We solicit you to understand the author's fundamental religious thoughts when the re-deliberation is made on this book.

2. Kenjiro Kazami's Spann no Zentaishugi Tetsugaku, (Translation of Hans Räober's Othmar Spanns Philosophie des Unversalismus.)

To grasp the essential quality of this book, I think we must cast aside the guess work and prejudice, and hear the author's own words. He writes, "I wrote this book as a Christian, a Swiss and a follower of Saint Thomas Aquinas. I wrote it as a Christian, believing in God, the sole, eternal and transcendental God, who created, as a free and creative spirit, the whole universe and the soul of man. I wrote ~~to~~ it as a Swiss, who has the soul of a Christian as well as the humanity. I wrote it in the spirit of the families, who for generations engaged in the cultivation of corns and grapes on the free soil as a free farmers. I wrote it as a soldier of the state, whose centuries and history were dedicated to the strife to obtain freedom in the order and order in freedom. From these the will to save mankind from fetters of various kinds is produced. Last of all, this book was written as my confession of belief in the metaphysics of Saint Thomas Aquinas(about 1227-1274), the most eminent thinker of Europe in the middle ages." (Author's introduction to the Japanese translation, pages 4 & 5.) The contents of the book were well summarized in the above sentence. To purge this book means to purge the book written by a Christian, a Swiss and a follower of Saint Thomas Aquinas. The reason and responsibility for making this purge must be questioned. I utterly fail to understand why a book written by a Christian, a Swiss loving freedom and labor, and a follower of Saint Thomas Aquinas should be purged. I point out the carelessness with which the previous deliberation was made. I hereby express my dissatisfaction as a Japanese, to whom the freedoms of belief and scientific study were guaranteed.

As is well known Spann's state of universalism is quite different from the Nazi's state of totalism. It makes the stratum system of Plato's philosophy and Catholic theology the model of States. It must also be recalled that Spann was expelled from Nazi Germany.

3. Hiroshi Sumoto's Kokutai to Kokki.
(National Polity and National Flag.)

This book is consisted of six chapters. In Chapter 1, it is stated that every people should honor his national flag and keep the rules of good manners concerning it. In Chapter 2, the author states that our national flag symbolizes the sun, and expresses selfless and impartial philanthropy and broadmindedness. (pages 7-24.) He also explains the tradition of our country that Japanese nation loved brightness, peace, justice and naturalness just like the sun. (pages 25-38).He recognized also such brightness, peace, justice and naturalness in our national flag, and inspired pacifism, saying "The fact that our beautiful islands lies in the Pacific Ocean, the ocean of peace, corresponds to the fact that in our national flag the bright sun is drawn in the midst of white color which is the symbol of peace." In Chapter 3, he introduces national flags of the various nations of the world, and insists that our national flag is the symbol of peace (white color) and justice (red color). (Page 72.) He emphasized that we must make these two, the peace and the justice, our ideals. In Chapter 4, he stated the origin and history of our national flag according to the historical facts. He quoted many literatures. The quantity of this chapter is most voluminous in the book, using pages from76 to 126, and the author made utmost efforts to make researches on the history of our national flag. In Chapter 5, particulars as to size of the national flag laid down in 1870 were stated. In Chapter 6, the mode of raising the national flag and the manners of handling it were explained. Such are the contents of the book. I fail to understand which point of the book was considered as coming under the purge act. As mentioned above, the author expressed his peace-loving thoughts in the various places of the book. To every nation, it is important that its constituent members know as a commonsense the history of its national flag, its designated size, the mode of raising it and the rules of good manners concerning it. To purge this book, which treated only such things, means the undue oppression inflicted upon the demand on commonsense of the civilized men. I consider the deep reflection must be demanded for such undue oppression.

4. Yoshitaka Otani's Nippon no Kenkoku to Kokutai, (The National Foundation and the National Polity of Japan.)

The author writes in the beginning of the introduction of this book, "I think three points of view are possible on the interpretation of the national foundation. The first is the capitalistic view of the national foundation. The second is the conquering view of the national foundation. The third is the moralistic view of the national foundation. The first one, the capitalistic view of the national foundation will end in the materialistic view of history. The second one, the conquering view of the national foundation interprets that our country was founded as the result of military subjugation. Many historians as well as many scholars on Japanese classical literatures take the same view. But I insist that this conquering view of the national foundation is a fundamental mistake. I think Japan is the unique country founded on morality, and was not made as a result of conquering. This book was written to prove this insistence." (Introduction by the author, page 1.) This book was written under such intention. The moralism may be called in other word the culturalism. As plainly stated in the sentence quoted above, this book was written under the intention to state the moralistic view of the national foundation at the time when the conquering view of the national foundation has been the most popular theory. The author, investigating the origin of Japanese race archaeologically and anthropologically, concludes that the forefathers of Japanese race are Turanians, who worshipped the sun and had characteristics of being philanthropic and assimilative. (page 52-62.) Thus he considers the foundation of our country was made by moralism. Furthermore, he considers that we Japanese should venerate most harmony and unity in accordance with our racial characteristics. He says, "Harmony is justice." (page 116.)

He preaches the ways of realizing harmony and unity by explaining the reason and not by conquering. "Harmony constitutes all things while the strife destroys all things. It is the spirit of Japan to reach compromise with the opponents, preaching the right way, even if they make unreasonable insistences. We will insist upon the reason and justice, but the ways chosen must be harmony and compromise. It is not the spirit of Japan to quarrel with others to enforce justice."(page 116-117.) . The author is a thorough going pacifist, opposing to the use of military powers. Nowhere in this book he approved or inspired the military activities of the army. I think this book must be exempted from the purge. I appreciate the merit of his endavor to suppress fanaticism by making scientific researches on the origin of Japanese race, strongly opposing to the current tendency of mystifying the origin of our race. I repeat there is no reason at all to purge this book.

5. Komazo Mizoguchi's Shorai no Nippon to Shinto no Shinshimei, (The Future of Japan and the New Mission of Shintoism.)

This book is consisted of two parts. In one part, historical research on Shintoism is made, while in another part the author states his hopes for the future Japan through Shintoism. The investigation as to the truth of the statements in the former part should be entrusted to the students of Shintoism and scholars on religion. This part makes scientific researches and it should be investigated by comparatively few specialists. Even if that, will be judged as containing sceintific errors, it may be the author's scholaristic dishonor, but is not his political dishonor. The problems I should investigate carefully lies in the contents of the undermentioned chapters, making the criticism on politics and war.

In Chapter 14, entitled "Modern Political Phenomena and the criticism from Shintoism," he criticized Fascism and Marxism. He considers both principles make the capitalism their common enemy. (page 137.) From such a point of view, he disapproves both principles. At the same time, he opposes in a stronger tone to nationalism. He asks, "Is it really possible to throw away internationalism and stick to nationalism only?" "If the circulation of money and commodity as well as the exchange of culture be ceased, various countries will be driven to armament race through friction of interests, and the general cultural facilities will tend to be subjugated to natural decay." (page 138.) He pointed out and warned nationalism will tend to strive to complete the armament and in the end will bring in the decay of culture. The author concludes this chapter by saying, "The duty of the chosen Japan lies in the rebuilding of the healthy international peace, bringing back the cheerfulness and brightness to the cultural world." (page 140). It is clear that the the standpoint of the author is culturalism and international pacifism. Therefore, this book does not come under purge.

In Chapter 16, entitled, "Shinto's Attitude toward War and Peace," the author raises the question,"Does Shintoism prefer war or prefer peace?" In this chapter he states his views on Shintoism, which is important to understand the author's fundamental standpoint concerning the new mission of Japan. If the author considers Shintoism desires war, then this book will come under purge. If the author considers Shintoism desires peace, this book will not come under purge. The original sentence is as follows: "Does Shintoism prefer war or prefer peace? If I speak without any distortion or secrecy concerning the choice of these two extremes, Shintoism of course, prefers the latter. Following a suggestion, I recently investigated various middle school textbbooks on moral training to know how they treated this problem. They invariably demand peace. In cultural states, this spirit is prevalent in religion, ethics and philosophy." (page 145-146.) The answer is given here. I think the book must be exempted from the purge owing to this fact. The author, however, recognised the existence of some kinds of unavoidable war, for which even the God of Cristianity will hear the prayer for victory. The author says such a war is a war of self defence fought by countries which are offended or invaded by another barbarous country, which has an ambition to dominate the world, trample down international justice and desecrate the sancity of treaty. This is not the proof to justify the purge of this book. On the contrary this is the proof justifying the exempt of the book from the purge. The author writes also, "Those who plan war for their ambition, and having the victory as the ultimate object, become supporters of utlitarianism, in opposition to moralism, will be defeated in the end, however overwhelmingly predominant they may seem at times. Those who made enemies trampling down the sanctity of contracts, will naturally be defeated by the enemies." Militarists of our country, who trampled down the sanctity of contract, saying they do not hesitate to withdraw from the League of Nations, met the fate foreseen by the author.

I demand that the dishonor, unduly bestowed on the brave fighter for peace and international justice, should be wiped off. The author loved peace so much and hoped that the spirit to venerate the international justice should be permeated in the world. He considered such was the new mission of Shintoism as it should be.

6. Shozaburo Watari's: Tenjo Mukyu no Shinchoku,
(The Oracle to be Coeval with Heaven and Earth.)

This book consists of eight chapters, of which chapters 1-7 are alloted to the reading and the interpretation of the words and phrases of the Oracle to be coeval with Heaven and Earth. Whether the interpretation and the explanation with evidences are legitimate or not is the problem of learning to be trusted to the academic study of small numbers of specialized scholars. And even if it is recognized by specialized scholars that the interpretations contain mistakes, it means the disgrace of the author, as a scholar and not his political dishonor, for a scholar may make a scholarly mistake against his will, but he does it because it is the way to maintain the freedom of learning to discuss the matter as the problem of learning throughout. Now in the case when the purge of this book is discussed, if we insist to search the evidence in this book, we think that it is only to be sought in some part of chapter 8, "the Oracle to be coeval with Heaven and Earth and the true meaning of our nationality" in which the relation of this oracle and our nationality is discussed, (this chapter comprises only 7% of this book about 40 pages.)

In chapter 8, the author divides the Oracle into following five main points and discusses the nationality in connection with them. (p.530).

1. "The transmission of sovereignty lies absolutely in the Imperial line of single lineage." (pp. 531-37.)

Logic of the author concerning this point is as follows: "Japan is such a unified country as Imperial Household[1], the people and the national territory are conceived to belong to compartriots as one body. Imperial ancestor gods and their blood succeeding descendants are primarily the life center of the country, i.e. the transmission of the sovereignty rests essentially in the Imperial line, and as it rests essentially in the Imperial line, the subject of sovereignty is the Tenno from the beginning." (p.535).

Thus the author asserts the theory of sovereignty lying in the Tenno. It is evident that here lies a jump of logic of the author. For, even if we assume that our country is such an absolutely unified country as even the Imperial Household, the people and the territory are conceived to belong to the compatriots as one body, we cannot conclude directly that the Imperial line is the life center of the nation on account of it, as logically it is equally possible to say that people is the life center of the country. But, whether the sovereignty lies in the Tenno or it lies in people is the question in which the opinion of scholars is devided in state science. It was decided the other day at the time of revision of the Constitution that the sovereignty lies in the people according to the will of the people, but it must be permitted from the freedom of learning to discuss this problem variously from the scientific view point before the revision of the Constitution. Hence it is not legitimate to make this book falling under the item of purge on account of this point.

2. "The Imperial line is the blood line of Amaterasu-Ohmi-kami and at the same time her moral line." The author wants to say that "the fact taht her blood line is at the same time her moral line is the great characteristic of our Empire and therein lies the morality of our Empire." (p. 538). Against this the scholars who take the positivistic methods may think that whether the blood line of the Imperial household is at once the moral line or not is to be proved by the historical facts, and the fact that it is suggested in the Oracle and the question whether it is realized as such in the history or not must be considered as different problems.

When we take up the point, there is room for inquiry and criticism in the scientific method of the author. And if, in effect, the fact that the author made a mistake in that method became plain, it may mean that the result was due to the fact that the sentiment of adoration that general Japanese people have in the Imperial household was too strong in the case of the author, but in any case it is the disgrace of scholar and nothing else that he made a mistake in his scientific method.

3. "The great moral righteousness of the relation of sovereign and subject is absolutely clear" (pp. 549-557). Under this item the author lays stress on the point that our country should be a country possessing the moral righteousness of the relations sovereign and subject. And also he argues, "the great moral obligations exist not only in the relations of the sovereign and subject, but also in the relations of home and abroad and it must not be considered only as an internal affair." (p.550). and asserts that settlement of international problem should also be based on morality and not on another such cause as force or utility. There is no particular objection concerning such discussion of the author's as this.

4. "Ours is the Empire in which everything is manifested in the Imperial Throne" (pp. 557-562). Under this item the author develops the organic theory of the state. He writes in conjunction with the previous item." "The absoluteness of the relations of sovereign and subject means that there exists an absolute distinction in the order of sovereign and subject.

That everything of the nation is manifested in the Imperial Throne means the oneness of sovereign and subject. But these two are really one and the same thing. Head and feet are really one body, and there exists an absolute order so the head and feet cannot change their places and the fact that there exists such an absolutely distinct order means that they are one body from the beginning. (p.561.) As the organic theory of state is a possible thought as a doctrine, it means the infringement of the freedom of learning and not a justifiable thing to make this book fall under the item of purge on account of this statement.

5. "The eternal and infinite rise of our Empire is proclaimed." (pp. 562-575). Under this heading the author wishes from the bottom of his heart that our country may infinitely develop as a cultural nation founded on morality by observing the international moral righteousness. And he thinks that it is possible by defending the Imperial line of one lineage and expresses the objection against the revolution by force thinking that it leads

to the destruction of the nation. He is of the opinion that these thoughts are expressed in the Oracle. He says Toyoashihara no Mizuhonokuni means the country where all the industries thrive and culture flourishes making agriculture as the bases." (p. 563), and "To make our Empire an Empire is not at all to lose the international way" (p.572). These words will show the author's view concerning the cultural state and the international morality. As the result of the examination of abovementioned five items, following points are made evident as facts: (1) aggressive military action is recognized in nowhere in this book, and rather the moral righteousness in international relations as well as in internal relations is emphasised and the terrorism is objected. (2) The systematization of the Great-East-Asia sphere of coprosperity was never discussed. At least on the basis of above two facts it must be asserted that this book does not fall under the item of purge.

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7. Tetsuji Yura's Gendai Dotoku Shiso,
(Present Day Moral Thought.)

In this book the author describes author's so-called traditional social theory. It is laid down as the concept against the co-operative society and beneficial society, but in the development of his logic the author, discussing the totalitarian state (Nazis state of Germany and fascistic state of Italy) concludes that it is hardly said to be more improved one than a liberalalistic state and criticizes that a totalitarian state is the reaction against a liberalistic state (p.116). Hence the author is not a totalitarian but one who opposes to it. The author writes, "It is a fact that a liberalistic society based on mere independent existence of an individual and contracting freedom will decay on account of the weakness of totality, and on the other hand a totalitarian state may destroy the meaning and the happiness of an individual when it is such an extreme case as binding individuals always at the predominance of the total and disregarding the intrinsic freedom" (p.116). The author is a thinker in the position of respecting the meaning and happiness of an individual. He recognizes society as a system of individuals. And he thinks that the conciousness that an individual is a member of the system to which he belongs in concretely realized for the first time through the consciousness of historical relation (tradition). "Society is neither a contract nor an assembly of individuals, and also not an existence as a whole without individuality, but it is perfect as a <u>system of individuality</u>. Here will rather lie the characteristic of human society different from a mere organism or an assembled body. Such an individuality has its specific feature in that it has the consciousness of its origin, i.e. possesses the consciousness of the historical connection of its own deep origin." (p.117). In this way the author lays down the concept of the traditional society as a social form throwing away the defect and adopting the merit of a co-operative society (of totalitarianism) and of a utilitarian society (of liberalism).

Then the author performs the analysis of the moral characteristic of the tradition of our country, and cite four points, viz: clarity (pp.117-186), practicalness (pp. 186-190), intuitiveness (pp. 190-194), being synthetic (pp. 195-198). Then again the author analyses the characteristic of the traditional outlook on the world of our race, i.e. the characteristic of Japanese spirit and compares the characteristic of Japanese spirit with those of individualism, liberalism, communism, revolutionalism and totalitarianism, and states as follows:
(a) Concerning individualism--if man lay too much importance in an individual and forget the society, the society will be destroyed, but the totalitarianism as a reaction to it is wrong in that it ignores the value of an individual (pp. 237-8); (b)concerning liberalism--a democratic society based on liberalism--is right in that it respects the freedom of an individual, but on one hand it has the danger that the statesmen may forget the welfare of the society as a whole and indulge in the pursuit of interest of themselves and their own political party, and against this the heroism of totalitarian state is alleged, but as there is limitation in the personal life, the perpetuity of a country which is directed by a hero is not guaranteed (pp. 240. 119, etc.); (c) Concerning communism--as communism is the homogenization rather than the equalization it is inconsistent with author's so-called system of individuality (p.242); (d) Concerning revolutionalism--as author's so-called system of individuality is to be realized in the history of tradition, it is not consitent with revolutionism (p. 243). As is clear from above discussion, the author is an individualist and a conservative respecting tradition, but is not at all a supernaturalist. War is a rivalry and struggle between nations as individuals, and the reality exhibits discord and contradiction between individuals. But it is the reality and not the ideal, and human race moves onward through the process of real struggle to the ideal peace which the author calls the cosmological harmony (p.300). "War is not instrinsically destructive

and eradicative, but is a constructive effort to the harmonious. It is a fact that even in the war raptured and severed opponents has something to appeal in agreement, and anticipates some unification. War is a means inevitable in the process of historical development." (P.301). It is clear that the author who considers that that war is not the aim but only the means in the course of arriving at the eternal peace of mankind is not a bellicose patriot. In fact nowhere in this book can be found a place at which the military action of the army is acknowledged or is advocated. On the contrary the warning is given against the peril of the action of a hero like Hitler or Moussolini as was stated before. There is positively no reason whatever to make this book with such contents to fall under the item of purge, and it is legitimate that this book be removed from the list of books falling under the item of purge.

8. Fumio Hashimoto's Sei No Ronri, (Translation of Graf Karlfried Eckbrecht von Dürckheim's "Die Logik des Lebendi~~n~~gen")

This book consists of four essays, viz. "A consideration on the logik of living bodies", "The philosophy of action--the object and value in the meaning construction of action--", "Order form of the world and the existence form of men--physiognomical world experience--", "Fragmentary thoughts as to the none-argumentative cognizance." The first essay is a philosophical study explaining the construction of life from the relation of reality and realization. Reality denotes "What" as the "subject" and at the same time"how" of the "characteristic". Life is realized always as an individual whole (substance) having a certain form (characteristic), i.e. one whole body possessing a certain characteristic. This is a universal structure common to all living creatures (das Lebendi~~n~~ge). Thus all the living creatures, be it a plant, an animal or man, are directed by one sole fundamental impulse to realize themselves in actuality in their respective natural intrinsic form, other impulses being subordinate to it. This fundamental impulse comprises at the same time two meanings of the impulse to seek development of the characteristic of one's own essentiality and the impulse to seek its existence in the actuality. The author calls the former the impulse of seeking fulfillment (Erfüllung) and the latter the impulse of seeking existence (Bestehen).

The former is the filling up of one's own substantial content and the latter determines the form in relation to the concrete environments. And the harmonious unification of the substantial fulfillment and the formal existence is called the maturity (das Gereifte) and the author considers it the ideal of life.

The second essay is the philosophical analysis of action. To all actions belong four elements, i.e. its aim, its course, its subject and its time and place, and this essay strives at the study of the value and reasonableness of an action composed of these four elements. Such an action is the action of an office girl, a laborer, a physician and also that of Dogenese, Charlie Chaplin, Hitler, Stalin and everybody, and the action of all men. Thus this essay is the general scientific analysis of action.

The third essay pays attention to the fact of external world being experienced by man as a world having meaning in some way appealing to sentiment (the author calls such an experience a physiognomical world experience, "Physiognomisches Welterleben) and makes a psychological analysis of such a physiognomical world experience. And the author states that such an attempt is suggested by the development psychology, Gestalt psychology, characterlogy and phaenomenology in philosophy. (p.112).

The fourth essay is nothing else than the epistemological study of indiscoursive Cognition in opposition to the discoursive cognition.

Thus four essays of this book are all essays of scientific study and what the author describes may fit the people of the Nazis as well as the people of a democratic state. It will fit all the things having life in general. It is as is denoted by the title "the logic of life". And as to the truth that the book does not concern with the political problem of a specific human race, the author expressly states on page 38 that "the discussion ~~of~~ in this essay does not touch the sacred characteristic of some definite race". Whether the contents of this book contains the truth or not is a question to be discussed in the learned societies of psychologists and philosophers. It must be aserted that this book is to be studied as a book of scientific study, and no reason can be found in it that makes this book fall under the item of purge. When the freedom of study is respected, it is legitimate that this book should be removed from the list of books falling under the items of purge.