広池千九郎博士の平和論とその実践記録

一、広池千九郎博士の平和論
(一) 平和とは何か
(二) 平和実現の方法
(三) 平和を形にするもの
(四) 平和政策の本末
(五) 永久平和の要訣

二、広池千九郎博士の平和論を髄づける実践記録

三、帝都を訪れた広池千九郎博士
四、現代に生きている広池千九郎博士の平和論とその実践

(一) 平和とは何か

広池博士は、その『宗教科学の論文』の中で、幸福の条件として、安心、健康、長命、開運、子孫万世不朽というものを挙げている。
広池千九郎博士の平和論とその実際記録

健紙、長命、開運ということは比較的なことであって絶対的な基準を設けることは困難であろうが、ある程度は客観的な観点が得られることで、ただし、長命とは、すでに長命したものの有するものであり、若者にはあまり実感はない。ただ、自分の血族が多く長命している場合、通常に不吉な場合とでは他人と比較して幸運を感じることがある。将来、遠近学的に、あるいは生理学的に、より的確に捉えることが出来る。この要因は一層慎重を要するものである。次に、開運というのは従来は単に信条的、あるいは偶然の事実として考えられていたものであろうが、この抽象的な観念が、科学的に実証されるか否か将来の問題である。または、体験的に確認するかどうかは別として、これを道徳上の因果関係に持込むにいたっては、重要な問題であるだけに一層なお慎重な研究を要するかと思われる。

幸福が部分的には主観的な概念である以上、安心がなければ幸福は成立しない。安心については、自らの精神の鍛錬によって獲得され得るものと、客観的条件によって支えられるものがあり得る。広池博士が、安心を幸福の条件として挙げ、安心と幸福との条件として「平和」を挙げるとき、その平和には、精神的状態としての平和、戦争のない社会的状態としてのそれと、その両者を含んでいる。後者もまた結局においては前者の前提であるが、従って、社会狀態の中で決して、安らぎ、長寿、幸福、開運というような、むしろ多分に物質面を含む条件にしても、完備においては、これの事項の精神的意義を棄てずに、これに対する精神的要因を重視しているが、それは多分に生物学的な生存・発達・進化という考え方に関連している。

宇宙自然の法則にあるままで捉えようとした広池博士は、その基本的態度として、一に従事することに指摘した。身体の一種、精神円満、知徳一体、正義と慈悲、天地人、質と量というようにすべてを調和ある一体として普通的に、一元的に且つ中庸的に表現することを試みているが、従ってその平等観についても無差別一律の態度を避け、実際的に且つ比例的であって、平等の中の差別、差別の中の平等を真実とも見る。その差別観は質を尊ぼし動を次とするものである。この比例的平等観は、政治を確立して自由を尊重するという概念に強く現れているが、また、「学術を尊ぼし但し変容を容れず」と条件づけをしながら直ちにまた「変容をも楽です器に従って之を導く」と持っているこの両概念にとよく表れていると言えよう。故に、価値規範は階層的で、大小本末軽重を公正不偏観に、両極を構進している。それに単に階級差別の如き抽象世界ではなく、現実の、生存発達の限と滅亡の限とを具えた一つの方向性に沿っているようである。東洋古典学者、史学者として出発し、東洋哲学史家として大成した博士の出発点は、「物あれば則あり」、「事実は真理なり」というのであるから、当時の驚くべき自然科学上の諸発見は、いずれよその確信を盛めたことであろう。同じく運命観においても、博士のそれは、大天道比非の張論でなく、波渦が馬のもの経験でなく、勿論何も儒家の経的宿命観ではない。いわば「天道観において善人に異する」るものであって、因果律を積極的に認め、運命の改善を可能と考えるものである。東洋古典学者たる広池博士はこの世界諸人間の教育から学んだ道徳の因果律を元来根柢、元来有歴という対句によって示し、これに生物学的発想によって進化の原理、進化の原理の名をもと、また仏学者たる広池博士は義務の先行による権利の獲得と正義を重んじ、債務の奨励という観念で徳川人に向って解説を試みるのであるが、これに宗教者たる広池博士の原罪観と、改心更生という罪の寛解を有するであろう。後段に示す湯浅宗顕の書籍の中で「吉末東西思想の鍵をあれ、此地球は人間の力にて変化するものと」という広池博士は、万有宇宙論の鏡から人間の本質に及ぶ広範な研究によって科学と道徳との結合を企て、人類の根本問題の解決に挑んだのである。現時、二十世紀の最後段に至って我々が対処を図られている人類的スケールでの食糧問題、資源問題、人口問題、環境問題を前にして筆者は、広池博士の予見的な感覚の聴覚力に思いをさせざるを得ないさ。
て広池博士の両極の構造においては、義務先行を裏付けとする徳の世界の中に伝統的道徳思想を解釈原理を軸として一方に生息、発達、進化の権を、他方に退化、滅亡の権を置き、建設と破壊、愛と憎、平和と戦争というような形で正反対の個体比率が方向方に興起的に且つ重々的に演繹されているのである。

さて、世界的平和が確保されなければ真の安心も幸福もないのは当然であるから、一方に「戦争、政争、階級間争」の如きがあるものは、他方におけりどのような「務争」や「発明」があっても無功とする広池博士は考えた。

そこでモロジーは「人類に安心と幸福を与える」とその目的とすることになるのだが同時に「世界永遠の平和を実現するための基礎となる個の専門学」としても考えられているのである。そして、モロジーの原理と方法がすべて平和実現の原理と方法にはかからないことになっている。

（二） 平和実現の方法

すなわち、モロジーによる世界永遠平和実現の基礎づくりの方法は、人類に向けて、聖人の教えを基準として平和を科学的に演示して、之を開発致し、箇人の精神に平和を与え、其の行為を改め、新説を開かせようとするものであるということである。

それでは、何故に箇人の精神の平和が世界永遠の平和の実現の基礎づくりになるのかと言うと、広池博士は次のように説明している。

モロジーの理髄と最高道德の実行とは、其の個人の精神と行為を自然の法則に一致させることで、従ってその実行者を安心・平和・幸福に導くのであるが、また一つは最高道德の実行者が生ずるということは、その人の精神と道徳との改善になるのであるから、即ち世界的一部の改造であり、平和の一歩前進であって、「開発された人の数とその開発の深さ」とによって、ある社会の「平和的和睦」が決まるのである。そこである特定の社会に住む人々の安心と幸福は、言わばその社会の平和度によって大幅に決定されるわけである。

次に、人類の「平和及び幸福」には「団体の統一」が必要であり、団体の統一は、最高道德によってはじめて可能になるということである。なぜなら、人間の精神に関する調和・統一・統制もしくは平和の如きは、知能でなく道徳によってのみ実現可能なのであり、ことに、平和の問題のような人間生活の基礎を形成する問題の徹底的解決に、人間の精神の最高道徳的開発以外にはありえないからであるという。

（三） 平和を育むもの

広池博士によれば、平和を育むものには、帝国主義と通称されている軍国主義もしくは侵略主義があり、これは個人の精神に宿っている人間固有の利己心に基づくものであるという。

利己心から生じて来る愛国心は自国自従、排他心、勝者心などにとって、利害の衝突を契機として、戦争を招くものであるが、そうならば「平和の維持」を目的に「無核化」として世界の平和化するわけである。核として非政府も、利己の為に国を売ることがある。そこで何を捨てても利己心を改めることが必要であると広池博士は警戒する。

それでは、他の主義はどうのものか、人道主義、世界平和主義、民主主義、社会主義などはどうのものか。それらの主義は、むしろ帝国主義とは異なる土壌から出た反対の立場に立つものであるが、それらは平和の実現に対して有効ではないのか、それとも全く無効であるのか、それとも帝国主義と同様に却って有害でしかないのであろうか。これに対して広池博士は自ら説明して次のように答えているようである。それらの主義はいずれも生むべくして生じたものであり、道徳の意味乃至要素を含んで歴史的に使命を果たして来た。だから全く悪いというわけではない。しかしながら、同じく利己的なる基礎に立つか利己的な要素を含む限り於ては、どちらと言えども利益よりもむしろ弊害を伴うものであり、時として害だ賜るとなる。主義というものはあるが、一つの主義あるいは幾つかの主義が平和の実現に有効であると見るのは皮相な見方である。なぜなら、そもそも主義というものは、真
理すなわち自然の法則の一部を表現するに至まり、他と衝突するから、従って、安心・平和・幸福を蒔きないのであると。

（四） 平和政策の本末

『道徳科学の論文』（以下単に『論文』という）の第九章に「人類の平和及び幸福享受の方法に関する現代人の思想の異質」と題されている。第一項は、「本末の観察」と題して、現代人が道徳の重要性を忘れて政策的・形式的になっていることを述べ、第二項以下、政策は国体統制の変態であり、政治、法律の改良のまでは国家社会の安定も個人の幸福も期待難しいことを述べ、更に、帝国主義、軍国主義、保守主義も、社会主義もデモクラシーも革命も、幸福への正道では無いことを論じている。

1. 近代思想に基づく諸主義の批判

社会主義は、もともと個人主義の拡大であるところの帝制主義・軍国主義・資本主義・国家主義に対して、社会全体の幸福を目的としてきたものであるが、現代（1920年代）の社会主義は階級的で、社会革命を目的とするものだと言う。歴史的考察を結び、関係諸科学の研究の結果、共产主義の皮質は全世界各民族の原始時代の生活法に遡るものであり、20世紀の今日における不合理的なものを省略し、之に黙するものはある、何れも哲学者の聞篤を人々であるので取扱に足るか、として、『論文』の第一版（1928）に於ては説明を省略している。しかし、その後、マルクス学説が急速に流行したので、第二版（1938）では追加文十三に於て、これを批判している。既に、マルクス学説は第一に資本と労働との本質に関する研究が誤っており、第二に法律学の研究に徹底を欠く所あり、即もモラロジーに於ける義務と経済の範囲を知らなかった点などが挙げられる。第三に、資本家各個人の品德改善の問題を考えず、且つ経済・産業上の制約の既存と資本家個人の品性の問題を同一にして著述している。第四に諸個資本主義の欠陥をみ見て、将来に社会主義及び共産主義の実現された場合の欠陥を予想しておらず、第五に、その著述に感情的、反動的な発想を含んで学問的な態度を欠く所あり、従って、革命的で破壊的性質を帯びていると論じている。また、第二版の序文に於て、この説が僧侶に入り易いのは従来の一般経済学説が既に人間の欲望を変にして著述されているからだと広幡博士は言っている。

次に、ディモクラシーについては、それに依する自由・平等・博愛の思想が、或人の教唆に立つべきに利己心に反するときは弊害が多いとしている。これ思想はただ歴史的価値社会を救済する一つの頓挫法だとは見するのが広幡博士、は、自然及び人為の法則の外は不自由・不平等であり、自由・平等は、その中での「出来る法則」に過ぎない、無制限の自由・平等の思想は義務観の原理に反し、また利己心に発するいわゆる博愛は従来の原理に反することを考える。

広幡博士は、人間の利己心をその共通の標準とするいわゆる近世思想の弊害については、『論文』第二版序文に於て、政治、法律、経済、産業、学問、宗教、教育の各分野に亘り、その「現代」の誤りを指摘しているが、要するに省略を論じている。『論文』の第二章下に於ては、労働問題、公共事業、社会事件などに於いて社会問題の解決法に対する形式的、物質主義的、感情的政策の誤りを指摘し、直の道徳教育の必要が強調されている。

以上の所説の根拠を為すものには、諸説の根拠は人間の利己心であり、その教義は未末を誤っているという指摘である。従って、最高道徳による人心の開発によって、その根拠を除去しなければ、如何なる方案も無効であるというわけである。
2. 制度的平和策の批判

そこで、圏内連盟・軍縮条約・不懐疑条約などは、尊ぶべき誠意の所業と見ることは出来るべきでも、決して根本策ではあり得ない。根本策は、遠近なように見ても、人間の個人の精神の開発であるというのである。

平和会議は誠に政治的であって政策を主としたが、之に反して、ジェティウィスの国際法や、カントの平和論、またウィルソンの圏内連盟の提唱などは確かに誠意から生じたものであるとして広済博士は高く評価しているのである。しかし、それらさえも、はやら根本策ではないとしている。これらの人々をはじめ共役も議者の親身的な平和への努力がなされたが、世界各国の利己主義のために充分な効果を奏していないのが実情である。現在、第二次大戦の後に、圏内連盟の失敗に驚みて、軍縮制度や教育制度をも携えて参画してきた国際連合の果している平和の役割は極めて大きいようである。しかしその内装軍国のにぞむ生得的人権侵害や機関の運営に関する多数決原理が果して正当有効な解決策に役立っているかどうかは難しい問題である。

会議・条約・法律は、一時的、一部的なであって永遠的・全面的・確実的ではないと広済博士は言う。かくして、個人・集団・議者といわれた人達がみた世界平和の方法を考え、かつ実行しようと努めて来たが未だに不充分なのである。

3. 平和の手段としての正義と慈悲

広済博士によれば、従来、正義の行使が平和実現の方法と考えられてきたのは大いな誤りであった。第一に、各人が考えている正義そのものに偏頗がないのである。第二に、利害反する場合、利己のて人間的な正義には相違があるから、平和は実現しないのである。第三に、正義を無条件に行使すると必ず無抵抗が起こるのである。第四に、国家の法律も、王権者の権力の下に代理者が強制的に善悪を決定する己を得ぬ便宜措置にすぎない。

もちろん、正義には、自然の法則が示す宇宙的正義と、人間の決定による人間的正義とがあって、人間が宇宙的正義の立場に立つことができれば問題はない筈であるが、多人数がそれぞれの正義を主張するので平和が実現しな
広池博士の軍国主義批判は当然のこととして本稿ではあまり触れていな
が、もちろん、原則として戦争には真向から反対である。いわんや由や浮き海
外出兵にねじをや。しかしながら、博士はまた、社会主義者など一方向に扱
ては戦争を認めながら、他方には国家保存の必要から来る戦争や出兵を
認めないのは矛盾であると指摘している。それでは、広池博士は軍備にも反
対だったのだろうか。博士は言う、最終目的は、平和の保障に必要な軍備は
重視すると。また、正しい軍隊教育は、精神を健康にすること。また、適当な
軍備は、個人、国家、社会の発達上に必要である。
軍事力の行使については極めて慎重、むしろ消極的であって、曾て日露
戦争当時に主観論を騙され込む数人の有力大学教授を後日論評し且つその後年
の運命がことごとく不聰であったと語るのを開いたが、『論文』の中でも
「外国軍隊の非道や外国の無秩序に比し、海外住民保護の出兵は当然では
あるが人道上顧るべき要とする」と言っている。なぜならば、『国際間の非道
手段は、敵国をも自国民をも苦しめ、後日在外住民を害することになる』か
らである。しかし、非常に不適正者の威懾は、むしろ徹底的であると言
っている。なお、国際法の守法、難民法に関しては、単に政策的に若しくは普
通道徳的に考慮すれば、安らぎに他を凌駕し、若しくは屈服するの不道徳
であるが、反対に、敵に優越するとか受け受けるというのも決して陸戦の概
ねを得る保障にはならないと述べている。

更に、「外国や外国人を懫じて苛酷な法律を求める、過大な誤を犯し、ポイ
コット其他労働上の妨害を与えるのは不道徳である」と言っている。

総じて、国家や法に検討されるべき事情は道徳上は言いかが、そのよ
のような影響は過去の時を流れ落ち、今後は道徳をなしごとその利益に牴
合うべきであるというのが広池博士の態度であって、海外住民の場合も、国
家が守るべきなのが理想であって、各人の道徳により、居住地の人々と
融和するのが本筋であるとされている。

即ち、海外居住者の心地として、「外国に居住する各個人の実生相の方法、
その居住する国の人との交際法、外人に対する利益の取引、すべて自国内と
同じく、個人の道徳心と道徳行為上を基盤を置くべく」、また「その国の慣例、
慣習、法律および国民性に適応し同化する」と言うと教っている。ただし必
ずもし帰化がよいとは言っていない。

これを要するに、「すべての場合に、慈悲の心から BOTRに適する行動を執
るべきかに自ら生じる真の方法はない」と詰んでいるのは、形式化条件をとら
わずに前に応じて適切に働くような深い慈悲の精神を養っておくほか
はないと断るのである。換言すれば、結論は、完成された自
己の品性に融けるべきもの何物もないということになるが、これは個人
主義の立場から言うのではなくて、品性の完成を尊び慈悲の精神を養うとい
うことは、即ち「徳を尊び徳を尊ぶ」ことになるので、それが広池博士の
「永久平和の要訣」なのである。

二、広池千九郎博士の平和論を踏ふすその実験記録

(一) 平和実践家の自覚

広池博士は、その成年の際に於て、「五十以上にて国事に奔走、死を受す
べきなり」と誓ったと言われているが、その言葉の通り、五十を過ぎてから
は、独立進行、あるいは名士を詰問して意見を問き、あるいは討論研究も
しくは実際の立場によって労働問題の解決をはかり、国事に対する実際的
な奔走がはじまっている。57歳の10月10日「(1)学者としてキリスト研究大成、
(2)平和実践家として人心救済を為す事」を決意すると自らその日誌に記して
いる。

明治の発展のあと、日本には、大正期につくじを流し、その間に動揺
がはじまった昭和に入ると、社会不安は一層であった。政府重圧の暗殺相
次ぎ、やがて世界戦乱の真提中に敵をも倒きこめられた日本は、第二次世界大
戦で重大な満ちに突入するのであるが、広池博士は昭和13年に他界するまで
のあいだ学者、教育者として後進を説教するほか、平和のためと国のために
日々その心を破ったのであった。いまそのあとを日誌によって巡ってみよう
と思う。日誌は、昭和七年を頂点として、国事に関する片言隻句のあいだに、国家の要領に於ける人々に宛てた出状の案を記録しているが、それらはすべて憂国の至情に開いた切々たる文字である。ここには、その要點のみを記すつもりであったが、多くは重要な発言であるから、間々、顔をいとわずて全文を写すこととした。また文體に直接関係のない記事を参考となるものは点検することとした。読者に役立たせられたい。文は自撰のもの、写し、及び側近者の文と混っている。

（二）日支事変解決案

昭和6年9月に満州事変が始まった。その年の12月13日の記事に「(1) 金木位停止 (2) 兵換禁止」
とあって
「一時の思春狂はやがて一大恐慌を生ずる」であろう。そこで「国家救済の目的」で、一方には実業界の思想管理を行い、他方には教化す、これはと思う「大政治家にロシア大政、モロロジー経済を実行せしめて」日本を発破の道から恢武を求むことを決む」という記事がある。ついて12月14日には、この事で一変、若葉前首相を訪問したいと思って、試みに手紙を出し

年が明けて、昭和7年となる。

5月5日に、「大変の産業落ち立て直しのため」に下詔している。5月8日の日誌には、9日、14日、16日と立て続けに、市内各所における講演会の日程が出ている。

5月21日の日誌に「午後三時巡 弁論院解散」とあり、2月28日には「夜より上海日支衝突」と記入してある、2月1日に注目すべき記録がある。

要約すると、「新聞には、日本に対する英米の干渉が画然として来た。南支に対する日本の主張を通らそうとすれば、英米その他と衝突を免れますまい。戦って負ければ殆ど滅亡、たとえ勝つとしても長崎下し、国は滅ぶに同然に衰えます。そこで今、天皇陛下は平安を愛するお考だという勅令で、南部

広済千九郎博士の平和論とその実践記録

中国政府の日本兵と在住日本人を全部引き上げてしまい、あつはいよいよ学園一致の真面目な道徳生活に入り、次第に南支や蒙古に、移住発展せば、日本は最後の勝利を得るでしょう。之を論海軍の当局にも、俺お示し下さい。

私考をご案上上げるなら、休假中ですが、いつでも面会してお話しに参りますという手紙を額木侍従長に出しました。」というのである。

ついて2月2日の明にも、また次のような手紙を出している。

「昨夜も申上げましたが、危機が減々に迫るので、退職はつかないと大変ですから、もう一度申上げます。いったい「人間の感情は一時の利己本能の発露」であるから、考えを考えてよいものです。世界の史学上、戦争は皆
そうです。戰人、軍儀は「平和の保障物」であって敵人の道具ではない」と教えてます。また、時代が変わっていて、日清・日露の戦後のこのような好
結果は無理です。戦死者の悲惨、財力の消耗、国民の疲労を考えると

支那の誠意どころではありません。まして、それよりももっと利益の多い平
和的な方法があるのです。これは、しばらく忍んで自重して時機を待つ方
がよくそう、あとの事は私が年末研究しており、政治、外交、教育、移民、産業の何れにも確実な具体案があります。どうぞ、私の意見をお聞き下さ
って、失礼ながら、閣下の本当のお力になって差して下さいませ、手
紙か電報いただければいつも参ります」

更にその翌日、2月3日に追いかけて出状している。この手紙は何ら
全文を掲げることにする。

「拝啓 一昨日に亘りの書斎御高館の御事と奉り察察
さて第三次英米仏大使の抗議回答について

天皇陛下の平和の思とあらは内外人の感謝全世界に満ちかせかして

在住の日本人全員を第三国軍に託して日本軍末尾を保持して存続の

此機を失宗して論を隠む者の THROWを存続万世一系賜徳に戒しを

天皇陛下と全国民との安単は在住日本人の財産よりは大なるものに彼

処の御判断に真に関西を始め奉り親任方の今日の御奉公の要点と奉存

御呈電あるいは行に御在可仕候

56 57
三月三日 朝
敬具
千九郎

鈴木侍従長関下
尚此書面何人の御目にかけても不審候

この手紙は飛行便で出されている。前に紹介した広池博士の平和の考えて、このように実現に行う考えであったことがわかるが、同時に電信の事情があったとはいえ、国家として実施出来なかったのは千難の恨事と言わなければならない。この書面の末尾に「何人」とあるのは微妙なところである。

次いで井上陸相暗殺事件の記事があるが、2月20日「日本国内は総電報外に向っては上海総攻撃 地上はだんだん進む 真に闘争デーも」という記事。ついてて2月29日には、2月27日午後7時ニュース、(1)上海のアメリカ石油会社が日本に経済断交をし、(2)英国名士連名で日本を侵略とも見なすタイムスに公開状が出た。25日には、日本の当局、故谷ら名士の連名の弁明が出てるという報道があつて「今日、二日、三日に亘って侍従候に怠したこと、事実になってきた。日本側は県を果たして米国または英米諸国に攻撃決心があるのか。有れば国難をいれこ。これ更に「陛下の目の中をいさしする道」はないというのか。国民の変状や、世界の動乱をどうするのか。「予に平和の方法を以て日本国の世界各地に発展する方法あり。軍に世界大戦と戦争して以て国民の権益を維持せんとする如きは時代錯誤にはあらざるか。予は更に考外の上、徐々に当局並びに識者に謀るところあるべし」と記し、その次に23日6時のニュースで、鈴木侍従長が政府の二号命令で西村寺公之の意見をお求めになったことなどを聞き、米国と英米の交渉が続きようになったので、また鈴木侍従長に手紙を出している。この手紙はいろいろの意味で注目されるところがあるから、全文を原文のまま引用してみようと思う。

「十輪 小生は多年英米支と我國との事情を知りしく憂慮致し 之が為に モラロジー英詣の完成を待って右各国解散和を為し海外に出て可申計画の処事楽な三分の二迄進み居候中 今回の事変と相成候 結局我國（人）の考
本月一日二十日三日三回に亘る申上候の期を文言筆に引上上の理由は
天皇陛下下世平和御世業を御精神と申す事にて これに附帯する理由は種々有之も要は右の外無の侯
これに日本建国の大精神を世界に開設せる次第に相成 千百のジュネー
会議より偉大の事に侯
常侍の侍従長は東西古今何時の世にも有之候 常時衆密の侍従長は歴史的
のものに侯
此千載一遇の危機に於て閣下の深密御考を顧上侯
非公式に御内閣下部下候ば如何なる事も出来可申候 小生は従来御聖観の
徳を破らず候 御安心彼下度侯
金坂無欠の我が国体を無損に永遠に伝ふる偉業 神聖の御異甥候は鈴木家の
上に居るべく候
二月廿八日夜

千九郎

鈴木侍従長殿
事起て知るは凡人也 事を未然に知って之に善処するは神道也 小生神
宮に十九歳奉職致し今日も一切神知にもたれ居候
三仲
尚又小生は早に南安の努力を拡大する如き事を目的と致さず更に平和の手
段を以て大々的に日本国民の発展を確実に為し遂げる方法を存し居候

千九郎

その後に続いてもう一回、29日夜の手紙の宛しが出ている。その主旨は、
28日の大政奉还を今出ると局面葉化の模様だが、結局日本と世界列強との衝
突になるので、日本人を「好戦国人」として世界に同調を除けないよう、「日
本人の精神態度の温調なることを世界に知らせる必要があることである
が、その夜、広瀬博士は激動があって不気な気分だったので一時投遙を見合
わせたと書いてあるから、実際に出発したかどうかは分からない。

（三） 内政安定策の進言
さて日誌を続いて、大阪における講義会が8日から22日まで行われ、その
前後には、講演の記事がある中に交って、3月1日に、浦渕国恒の誕生、3月
5日には財界の巨頭であった三井の国男爵の祝賀が記入してある。
浦渕国恒の誕生については、更に3月29日の日誌に「共王国の治国の大本が
王道主義」であると、最高幹部の一一人の鎌田玉が博士の旧知であった所か
から、「ミロソジー一井に最高道徳の根本原理を治国の基に注目し」と考え
て、ミロソジーの著作を贈呈したことが重要記事として読っているが、結局、
浦渕国恒は日本軍部が政策的に王道政治の名を利用して行動した。国男爵の
件には井上氏の場合も同じく、かねて博士からその人ことを聞いていたと
いう側近者の記事があるから、あとの犬養氏の場合もそうであるように、博士
は側近者的心得として、屡々有名人の月旦を試み、その運命を予言すること
があったようなである。
5月15日、いわゆる5・15事件なるものが起り、犬養首相は「話させわか
る」の一言を最後に頭頃に放棄し絶命した。これに関しては次の記事がある。
「犬養首相決絶する。」

高橋亜音飛臨時首相となる。
犬養氏のラジオ放送の要旨を本紙に編集ののみの事にて、人間は貧しくな
れば監を為しもよろしと言ふような反道徳的な事を言へり、
運命既に尽きて居りし也 故に防衛を着せも頭頃を射られて死せり

この記事が右頁にあって、次の頁との間に巻紙に自筆の感想文が貼りつけ
てある。
「昭七・五・一日夜

61
大義の演説（ラジオ）
一、貴民に同憐す。故に貴民を扱うにする心をもって下民に詫ぶ
一、政は貴の為も。何人にも貴しく為れば幕末と政を奨励す
一、支那の世界の原因は支那の政治家が支那の為に事を急ぐあまり
起る。自分も若き時日本の大逆に従うの為に然りしも政を同調す
一、財政は農工商に資金を原則にして活気を与う方針を示す
右の如くにして一奮も道徳に言及せず
右につき一言何か皆忘れかと思ひも無能と見ずして中止す

広島博士は5月17日に大阪にて講演しているが、翌18日の日誌に、近者
の筆で、博士が大阪に在中、研究会に於て演説について語り、「演説は道徳
の他に政治の大事である、たとえば大義の為も、平議会の要旨を述べ
ているが、もし演説が失せば、たとえ国が滅びたるならば死ぬので
であると語った。結して、いくばくもなく道徳は言語日本語で頭を射抜
されたので、研究会の出席者は今更のように感じたという記事がある。

この不名の変事で、斎藤実子の死の築塁となった。そこで5月23日に次の記
事がある。「朝鮮の大義斎藤実子に降下下。仍て左の書面を送る。」

斎藤
此の前米曾有の難局に当って君多くも
直升天子
大義を拝せられ侯事 常は大義の為す政 事は何人にても不
苦 すべて国民の前に顕見を受ける事をなく 道徳の修養有之侯御を挙
げられ 協力至誠
皇室を国民とを中心に御奉社被下侯並の御実輔順はよく幸存侯
政教官参政者の全施 勤任以上の年間後尊位の三分の一各自直の為に致し
侯様の事、(汽)車自バスの(侯)全免差退の事、其他数々の事可有之侯

而して都は勿論地方農民階に道徳心を入れ 教養第一の上に産業経済の
立って直し萬国上
特に文人にはスポーツなど（農民の有志の大反対）に縛られる道徳第一の
人物はなく侯
小生儒者大正元年十二月の大逆より平和に至る政体が行い
私者の立場より政治産業経済教育の四項目につきては高階の理論を抱く君侯
既に着々実際に向けて動きてき心持を有之候 乍先先に人物養成の需要を
感じ共に講演会などにて共務備政候
若ては親しく右に付上度事有之侯問 六月に入り侯ば何卒一度御招を
親下度侯 恕見上度侯
小生は書職を望まず名誉を望まず又候視を望まず 只々上
皇室の御為して国民の為に幸仕の考に侯問 写此は鑑と御証解御願申し候
著者の案語も殆ど完成に近く 最高道徳の高調を世界の最高道者に訴え
る日もだんだんに近づき中居侯
先は右장国の余り上上侯

昭和七年五月十三日日新

斎藤実子侯閣下
例の神楽薦縁にて今表記の温泉に在住命弟侯復仕仕前
皇室の御道徳なる最高道徳の精神を以て特に国民を教養せずば 折角の
御験起も無益に付 乍急意見可申し候
之を御聞き彼下候を決して御私侯は不相成候
片々たる異端の学問や道徳にては決して真の統制は出来不侯
追回
今回皇事業は財政経済の打開と人心の安定とにて侯 而してこれは道徳の
提興に俟つ外無之候 前内は此問題を極めて簡単に考へ 乍直に及
にて国家確立するものと誤算せし候が 今日の不況は貨幣制度の如何の
みによりたるものに無之侯
廿世記の初以来急劇に変化せる国民生活破駁の結果に侯へば謄る難話を
め候侯 此等現在の学者政治家実業家教育家など全く知らず 小生は真に
故に着眼 全世界の立て直し計画中に侯 自下而上も絶えず侯へ共躍下の
御筆筆ばれば上京の上委々申上為國家尽力可仕後

千九郎記
つとまり財政経済産業立て直しと道徳教育の権興とにて侯」

註 1 姦家の子弟が父母の労働を助ぜず 教諭と偽投げなにして遊ぶのは本末倒
順であるというのが博士の持論であった 大衆間内の文書は毘山一郎であった
が、次に数箇間内にも証言した 猿山氏はジャーナリズムの言うスポーツ大臣
であった。

註 2 某相神社の機能減退であって俗に言う神社衰退ノイローゼではない。

（四）国難打開と人類平和の念願

この年の後半には国難関係の記入があまり無い 明けて昭和8年の年頭
に、大迫大将に宛てた手紙がある。その中には極めて注目すべき意見が述べ
てあるので、全文を引用することにする。

「歴史新軍
其後御加賀決申上深刻致候
大阪講習会後殊皆変化滞候間 九州各地巡回 厳々の従来に入浴致し 熊
本を下て歳終致候 御承知の如く世相見よ往験憲に臨き 存に外交難
渋 国難の近づきつつある事を醒め申候 比際いよいよ人心の道徳化を
図るより外 他に是にして良策無之候
一月末帰京 二月十三日より東京講習会開会致候に就候致候 何れ共講師
評議員の上に万事申上候共 山正英輔大将へは何卒一つ御談議上度候 国

家万一の節には同大将の御人格は実に我國安危のかゝる処に有之侯 東郷
大将以上の御人格を御願申上度候 如何に物質の為の優秀を以てし将来
卒の忠勇を以てするも 天道の加護なくんば戦は敗れ可申候 古来忠臣の
戦死者共の血影は忠臣其人には罪無き也 一氏の主なる人々の心行が天
道に反する事有之候 且つ忠臣其人の人格も之を顕る程に偉大ならざる為
有之 今ては今万一の国難に当り 我皇室と国家を負ふ御兵物の
御人格は あらゆる現代の欠陥を顕るほどの大人格たらんではは斬る徳に有
之侯 次は學海の将軍政界の巨頭何れも此心得なくてはならぬ次第なるに
現状御観の如くでは誠に訝き次第に侯 小生は乍不及我心身の奥底まで
を清めて八面玲瓏の実生活を営み天道の御加護により全国民の信頼を我一
身の至誠を以て顕の偉大なる大決心にて 人心の開発救済に従事仕候
右に付昭和元年には鶴下の偉大なる御人格を以て上
皇室の御為 下国民の為一層の御尽力願上度ごと存候
先づは新年の御祝賀に代て如斯候
昭和元年元旦

千九郎記
大迫大将閣下」

ついて2月25日には次の記入がある。

「記
一、国家の実の非常時は今年にあらずして今回に在るべし 是を以て今今
国際的活動を国民に強誘するは 征戰震動に国民に向って政治的
に大義名分を明に開示する事必要と存候事
一、現代の政治学、経済学、倫理学等之科学は皆不完全にして非科学的
他 マクトル主義 共産主義 テモクラシー等の学説に対抗するに足らず
摩る共原理と同一の基盤に立てて危険思想伝載の模様を為す為あり
一、然に幸にして小生数年の暇より思い立ち居りし新科学モロジー（道徳科学）去昭和三年完成致し 全国民に示して今更に講習会開会致候
一、若し此時に当り陸軍軍事文部（学校の教員、青年団）及び内務（農村
篤志家）四書の著下に在る多数の人々を小生の私設業者と一処に詣代を受
けさせ候我下等相成はば 為國家多益の有功な事に存候
一、案より小生のモヲロジー研究所の職員に無報酬にて貢献可致候 又別に寄附金をも要求不致候
一、国務大臣の職務は国民の一統を別途人正統の教を以て 上 職の御
尊栄を安んと来に 但国民の安心幸福を図るに在りて 一時的事務に役職
若しくは無理に要求来る所の私利の為のみに忙殺させるべき性質の
ものならざる事は何人もの身に配するべき事に存候 下記共大本の事を弁ぜずして
善事にのみ従うるは孔子の所謂學儒の政治家にして非常時には適せざる
（俗）人也
一、国務若しくは国政の有形と特等物质を以て成功させなるは、愚人の所為
にて侯 なばや伝人正統の道徳を以て教育的に安心の開発を為すを要す
一、本日奉呈の小冊子にて先づ大体を御覧下され度候

小生は二月廿八日より大爾、九州に参候 四月中頃戦役仕候
一、新科学モヲロジーを以て在来の精神科学の如きものとの同一視なきよ
又為講習会を以て私利の為に努力するものと御同一般なきよ補正候

昭和八年三月廿日記

広報九千九郎博士の平和論とその実践記録

4月21日、首相に建議書を送る。
5月9日、陸相首相に面会、意見開陳。
5月11日、岩機前首相に面会。
6月10日、陸相首相、髙橋政相、満木陸相、満遜宮相、鈴木侍従長、二上
書記官長の共々面会、正しい予算編成方を就いて意見を述べた長文の電
報（同文）打つ。
7月31日に満木陸相にあたる書簡が出来ている。内容は「国民總勢動員道徳化」
について、その道徳の内容が最高道徳でなければならばならないということである。
全文を引用して示すことができないので概略のみを示すと、現代の道徳や新来の
武士道は雅人の教に対立する原理に立っているから役に立たない。あなたはい
ろいろ申上げても最高道徳がお分りにならず、普通道徳と同じように考えら
ない。身分のない学者の意見に従っても無にはならないと太公望、張良、
南朝諸家、兜田冬学の例をあげ、最高道徳は天理や諸卿人の実施されたもの
で、自分は科学的に証明しただけである。偉大な教を無視して、自分の才智
と異端の学問道徳で無益な事を企てると世の物笑いになるでしょうと言い、
ただ正方にしかなかった。また訛るような言葉で、まず軍内に最高道徳の
講習会を啓蒙師を養成するように勧めている。結果はこれも不発に終わった
のであろう。

8月15日に、陸相がてたの一週の書簡の写しがある。これは第5・15事件の被
刑論である。なお9月15日と19日にも右側の関係のある記事がある。
10月1日には岩機男爵、三井男爵、10月10日には満続正己相に、10月18
日には松原洋右氏に小冊子を送り且講習会の講義をながしている。
昭和8年から9年にかけて、各地で講習会を開くようと寛政、学問の
教訓をもきたる学校建設の努力がつづいているが、8年後半から9年前半に
かけては有力者に対する働きかけは日直にあまり見えていない。昭和9年6
月21日に、広報博士は満遜宮相に官邸に訪れて上書を提出し、次に鈴木侍
従長に面会してその旨を告げている。上書ということは昭和3年間には沢山あ
ったようだがその額は異例の事であったらしい。
7月4日に岡田大将に大命降下の記入がある。
7月25日の日誌に、説明書きで「侍従長・宮相・岡田、若槻・荒木・松田」と書き、次に「一、教育の事　一、建設の事　一、日本人の研究を続ける事　一、科学と新学を、モラロジーを含むです　一、日本を救う方法　一、専門塾の件　右」とある。
7月28日にまでは道徳科学専攻塾の地鎮祭が行われた。この日の日誌に、英翁子爵に『論文』の第二版に手を添えて誤ったことが出ているが、その手を添える中に「単に国事を務めるのみ速あ現代の風習に今一新生命を入れたと存じて居る事」という文句があり、また副中として、「今回第一版発表に付 天皇陛下に上表文を添えて論上仕戸　此件を執務せば必ず 御手許に届くものと申し付 右の手札仕り 六月七日・右手続完了仕り候」という文があ

8月2日には、孔夫子の誓に『論文』を贈呈したことが出ている。
9月6日に次の記入がある。
「毎日上海日五発」
支那は大問題、二百万人候補、自衛、十億元の損。
大反大戦ストライキまだ片附かず。
四日は米国機動工はゼネスト、二十五万とか、外全部百万とか。
五日朝より日本は市街市戦ゼネスト。
神数、何としてもモラロジーを曳げてならばなしを御、御部屋請願上げます。」
9月14日の日誌に、大進大将12日退去の記載がある。
9月23日に、宮内大臣に宛てた文書の写しがある。その中には、道徳教育と国の前途、政領の安定との関係が述べられている。
12月20日、南京政府が孔孟の子孫を受領することに決したという17日付の日誌があり、11月28日には、支那大使館へ行って世界人類平和院の為『論文』一冊を南京政府に贈るなどの記載がある。
12月14日には、広田相あての手紙の事がある。『論文』を贈る件であるが、その中には例のように「人類の真の安心、平和を実現する原理と具体的方法を論明開示致し」と記す。
昭和10年4月には、内閣専攻塾が開設されたが、15月に専攻塾大会で米日の中華代表孔昭涵氏を招いている。
11月には内閣前首相を招いている。
昭和12年10月15日に日本はロンドン軍縮会議を脱退したが、その10月16日、政府は伊藤鈴宮に参拝し、世界の外交、軍事上の御保護の御願、世界平和の件は惟活をとっている。
間もなく、例の2・26事件があり、孫文、高橋等の重臣が死亡した。さきに知己池田大将を失い、今また心友を島原前首相を失った政府博士の胸中はどうであろうか。この事件は、はじめ岡田首相に死亡との報道があったほか、政府令を布いたので特に衝撃が大きかった。日誌には「本日、大先生には短毛は伊東へ御帰りになる途中、函南駅にて急に御体の具合悪くなり再び短毛を御帰ろうに至りました。」
「東京に一大変事突発す 警備発表 一、午前五時 一、岡田首相遇死 一、推薦実大将遇死 一、若槻帝受武宮重震 一、満映軍事教育指導書（記）即死 一、牧野伯爵不詳 一、高橋政相投資白石邸五時、青年会館長、非常時国体護持のため右の様なる従軍を起す次に、
「講演 本日第二の五、一五事件起り 東京は政権令を布きましての事に候本に深甚の政権内府の御即死は海に瀕きき事にて 定てし 前述におかれては一方なり御体の御事と奉拂皆侯 今更如何とも致方無之侯を共 帰向の勤も案外早く参り候」という断片の写しがある。次いで28日の日誌には政府博士が乗ろうとして乗った汽車は一列車か乗客全部の取調事が進捗で行われた目が記されている。
「大先生とは門の間で子息の若先生と別するために用いたる呼名であつて、大先生ではない。」
この年の7月6日に、政府博士は若槻元相を招いて学園に迎えている。
昭和12年10月1日には、政府博士は若槻元相を招いて学園に迎えている。
明けて昭和12年。この年のはじめ、資格宮倉谷の事があまり、政府博士は10月27日に資格宮倉谷に参拝し、その後しばらくは合陽の事に忙し万全を期した。
4月18日台風、21日宮城で進講、5月4日進講、10月24日再度合講、12月19日進講、昭和13年3月13日進講、21日進講、4月15日進講。
その後も広瀬博士の病状は急激に悪化して8月4日逝に不帰の客となった。

曾って広瀬博士は、建武中興の失敗について述べたことがある。ただたび建武中興が成った時には地安と、我材を行った結果は大変を招き、たちまちにして大事を失するに至ったのだが、その間に於て、我材はどの手が何故に天下に大義名分を貰いて地方の武家豪族をあらわに地図めを行わなかったのであるかを批評したのである。いま、筆者は、広瀬博士の日誌を踏まえて、如何に博士が、病を冒して重臣、当違者、財界人を主たる対象として、モラルジーの普及を急ぎ、平和の屏となるようとして努力したか、その事実の真実を述べた。これによって、上記の平和論は観一般をなされたと思う。

三、前首相を招いた日の広瀬千九郎博士

前記のように、昭和10年、道德科学の発展全般の時年11月10日に、広瀬博士は前首相村上太郎を招いた。また、翌年には元首相若槻礼次郎を招いた。当時若年であった筆者は、両者とも終始同席していた。特にその時、村上太郎の言葉は日本を前に_frontからおくこととして、筆者の記憶に残っている。博士と両政治家の間には、さしたる機密は語られた模様は全く淡々とした会見であったが、一流人物の会縁には言語を超えたもので、村上太郎の返答は、平易で、深みに富んでいた。そんな中で、筆者は、博士の言葉に心を奪われた。博士と村上太郎は、何事も平易で、深みに富んでいたが、筆者は、博士の言葉に心を奪われた。博士の言葉は、平易で、深みに富んでいたが、筆者は、博士の言葉に心を奪われた。博士の言葉は、平易で、深みに富んでいたが、筆者は、博士の言葉に心を奪われた。
ちでもあった。

広池博士は、道徳科学専攻 ê 案内書の中で、時々学生のために名士を選びディナーを共にしてその学問を袋にするようにと書いたが、博士が自ら名指して指名した名士といえど決して多くはないのであた。厳密にはこの図氏だけが決してなかにえたいと思う。その後であったが、ある日、近衛公爵を招けうかと思っているかと流まれたあった。筆者は昔来同窓生の中に、

日本は一衆万民と称して日本人は葬祭下の悲い言であるべきなのに何故に特に粋族が悲しみの席でなければならぬのかという異問を解決すべき苦労する者が居て、それに因るで毎々名が近衛公爵を巡んで言おうと聞くということがあったのを思い出した。近衛公爵の言意では粋族は飾りであるということであった。筆者はその事を広池博士にお話したのである。博士は失望したように見受けられた。その為に中止になったとすれば黄分差が出る喪しい発言であったのかも知れない。後日、国家存亡の関頭にあって公爵が大任を受けた日のことを思えば、或いは言うなたぬ人であったのかも知れない。さてはならばぬ人であったのかも知れない。

昭和8年の元旦、開帳に先立つこと数々 năm、困難を予想して陸軍連合艦隊司令長官の人格を懸念している広池博士のことであるから、近衛公爵についても独自の見解があったのであろうか。

昭和4年に司令長官となった山本英輔大将のもとより海軍の倫規であり、また時や見る精神家とも教えられたが、広池博士としては更に一般の指導を求めたかったに違いない。後日よいよう開帳となったときは、英輔大将はすてずに予備役であって、同様山本五十六大将が司令長官であったが、この不幸にして敵を指揮中に死を遂げた五十六長官は実は開帳に反対であったと伝えられている。開帳時の新聞報紙に海軍をトランプのプリッジ遊びに譬えたと伝えられたRegionsの心は、到った東京御歳のものは皆な顔に興にするのではないかと感じた経験を有する筆者は、後日、広池博士のこの日誌の記事を見ると及んで、三昧させるを得なかった。まことに、事が起こって後知るのは凡人の業であると。

注

広池千九郎博士の平和論とその実践

広池千九郎博士の稲妻、いわゆる28・69件の、児童に聴せた。筆者は平間と見解を

筆者に謀って児童を哀れ、その事と、更に児童を学問にお通せてはという博士の

発想を伝えたことがある。余談ではあるが、筆者は東京へ送ってゆく軍に同乗

しているとき、車が東京へ入る向左あたりで突然理由なき驚愕心を心中に覚え

たのを記憶しているが、今順便で当時の時勢がすでに裏張っていたのである。

四、現代に生きている広池千九郎博士の平和論とその実践

広池千九郎博士の稲妻、世界の勢力関係は大きな変化した。広池博士の時代には全体主義はまだ勃興期だった。原子力兵器はもろく存在しなかった。日本は全体主義の二国と手を携えて同義異夢をとれてみたが、見えに失敗して原子爆弾で止めをさされた。日本放送の原因を物語の巻に示す声はやがて精神面の戦後ということ反省によって修正を受けた。自由国家群の勝利、すなわち自由主義の勝利ということ見方では、諸国間における限りのことであって、現在、社会主義的民主主義を称する全体主義国家群と自己主導的民主主義を称する資本主義国家群とは、何らかの論を踏んで反目と協調の谷間を行く端節的な利益主義の政策に絡めてこれをして冷戦とか共産結てと呼んでいる。何事が期得せるようにも見えないではないが、自らの平和を世界の平和と考える大国間の覇権争いのようにも見えるもある。しかも事実において鉄と火と血の使用に必ずしも絵かではない。思想・宗教・人種のわだかまりと、資源と生産と政治からも考えると、依然として利害的であるから、半ば原子力の威嚇のもとに、利害の平衡を保つに過ぎない。平和の実現は正義の兵器の存在あるいはより平和の維持によってもかしこめないという思想は少しも描いていないようだ。解放壊の別名となった。

防衛を拡大解釈されて侵略の異名となることがある。それはあたかも無騒

借主的覇権政治を思わせるものがある。そういう世界の攪乱の中で、名目はもあれ実際上戦争として処理され爪牙を抜かれた日本は、自由と人権の保障を捨てて義務と責任を拋棄したかの如く、そこでは個人の利益が常に国家の利益に優先するのかとさえ思われる。平和の保障たる国防はすべて軍
国主主義への従う者であるかのように批判する傾向があるが、後に著して論を広くの Fathers を称すものである。しかし、平和を育む動機に立つもそれを宿し、自由主義的民主主義の根性が隠れて一貫した平和理論を持たない上に、現代の全体主義であるところのいわゆる社会主義的民主主義との隔膜もあるのである。自由を信奉しつつ自由の意味を知らぬ者もあるのだ。

いま、人類共通の願望を果たすのか、冷酷な計画を立てなければならないか。しかしどのような計画を立てようとしても、また立てたとしても、根本に於いての真の平和思想の確立と、最終原理の実現に踏み切らなければならないことは、50年以前と少しも変わらないことであるばかりか、一般とその必要が具体性を帯びてきたと言え得よう。平和平和と隣接することが真の平和への道ではないのである。筆者は、広池博士の平和思想が一層広く深く理解されている、学者も政治家も経済人も、各の実務で全力を尽してこの問題の根本解決に努めるようになってよい時、むしろ遅きに失せに位だと考えている。

人は、あるいは言うであろう。広池博士の平和論、それは本当の平和論でないばかりか、著者も平和論ではない、道徳論に過ぎない、勿論、それも必要には遠いない。我々が平和論と言うのは、国際間に規約を設けて具体的に取壊し、領土問題とか、労力問題とか、軍縮とか、民族自決とか、そういう政策が揺れ、それこそ百年河源を持つようなものである。広池博士は常に具体家を私にはあるから、いつでも聞くことをやりながら、そのような事に絶然意を巡らせていないではないかと云う。広池博士は既に答っているのである。百年河源の第一歩は、全くその道を変わる具体構造の方であると、それこそ平和以外の問題である。軍縮とか条約とか、凡そその場かぎりの事は役立てなくて抽象的でしかない。具体的のものは、そういった人たちの頭を切り替え、人類そのものを平和に適応し平和を愛すものに仕立てなければならないのであると。人間そのものをそのままにしていて、軍備武器の金倉とか制限とか、言ってみても何にもならない。一

時的、部分的に考えるとも、平和を語るか、その自体を退治しなければならない。平和を語るものは語でなく、いわば法の手である。また帝國主義が平和を語すというが、平和を語すのは主義でなく人である。いかななる美名の主義を標榜していても、その経すものの中に利益主義が充満している以上、本当の平和にはならないのである。

そこで広池博士の平和論のはじめところであり至るところである。しかも、その論と実験とは今も生きている。今やその論理は、新しくながら、基本的に正しい。従って平和の処方を示すのである。その実験、すなわち道徳教育による立憲の平和活動は、不幸にして日本の災難を未然に防ぎ得なかった。また将来に於て全人類を救済するまでには、実に遙かな遠かなる道を行かなければならぬ。と申えモロッペンジーは、すでに多くの人々に対して多大の影響を及ぼして来たものであり、まだ実に与えることができるか。先づ広池博士の案書を編纂した広池博士所長は平和運動の実践者としてその一生を賛美し、特にその臨終に於ては講演集に添い、往々にして思われる心不帰の姿を呈した。またその遺を残した広池工業所長は、道徳ソウル明

不知大学から人類平和に貢献の功を以て名誉文学博士を贈られた。かくの如く、モロッペンジー研究会に於ては、所長はじめ会員一同がその創立者の遺志を継いで研究と実践に努めているほか、数名を数えるその維持員は世界の各地にあって日夜平和の傾向の助長に努力しているのである。何をもって努めなと言うことが出来ようか。広池千九郎博士のもの、モロッペンジーが普及するにしたがって、現代世界には少数かも知れないが基本的に同意を示す有力な道徳の研究者たちが集まることは変わってきた。

そのことは答かかも我々を鼓舞するに足る。思考と社会生活の習慣を異にする個人の間に、歴史と政治を異なる諸国諸民族の間に、最も道徳的同意を獲得することは、我々の言うよりは、人類そのものの使命であろう。
Dr. Hiroike Chikuroo's Contribution to
World Peace, in Theory and in Practice

Soo Takeyuki
Professor, Reitaku University

I. Dr. Hiroike's Attitude towards Peace

1. What is Peace?

In his Treatise on Moral Science, which Dr. Hiroike Chikuroo intended as his first public appeal for the establishment of Moralogy as a new science, he listed five items as conditions for human happiness. These are: ease of mind, good health, long life, improvement of fortune and the everlasting prosperity of one's family.

It was the logic of Dr. Hiroike that in order to recommend people to do good it was necessary to establish the authority of morality. It was his hope to prove that doing good makes the agent himself happy not only by giving him the satisfaction of having done good but also by giving him happiness of a tangible kind. He had to describe happiness in concrete terms and then prove that the practice of morality fulfills the terms.

Dr. Hiroike considers that a man who has ease of mind is happier than a man who has unrest, hence, to promote one's happiness it is necessary to make one's mind more at rest. This ease of mind, or security as it is sometimes interpreted, may be founded either mentally or materially.

Dr. Hiroike considers that a man who is in good health is happier
than a man who is in bad health; it is important, therefore, to keep oneself in good health.

Dr. Hiroike considers that a man who enjoys a long life is happier than a man who does not, so it is important to be endowed with a longer life. Then Dr. Hiroike also considers that it is necessary to be endowed with a good fortune or destiny, so that it is important to improve one's fortune or destiny.

Dr. Hiroike also considers that human happiness consists in the everlasting succession and prosperity of the family through generations. Of those five items or conditions for happiness, some, especially the last, would strike with wonder any person who has not been acquainted already with Dr. Hiroike's past course of study and the whole system of his science.

Apart from the first item which is principally of the mind, and apart from the last item which may appear to be too imaginary, the other three items are more or less comparable and, therefore, to a great extent objectively acceptable—though no absolute standard can be set at the moment. Long life may be of great concern for older people, but a young man would not feel it to be so urgent a question. He will, however, think again if most of his close relatives should die young. We may, perhaps, count on future achievements in genetics, physiology or hygienics for further development of the idea.

Fortune or destiny has been generally considered fortuitous or a matter of faith. Some people do not believe in fortune, and even for those who do, how to improve one's fortune would require much consideration before one approves it as subject matter for science. Apart from personal experience, it would require careful study before it is established as a scientific truth, not only because it is a difficult problem but also because it is very important in order to explain moral causality.

Ease of mind, mental rest, spiritual peace, or sense of security, as it may by various terms be called, is essential to the enjoyment of happiness. It can be obtained through mental training, supported more or less often by objective conditions. Dr. Hiroike sees in this sense of security a condition for happiness, and as a condition for security and happiness he mentions peace. His concept of peace denotes both a mental state and a social condition without war or strife. He considers that the latter is after all a result of the former, originating fundamentally in the mental state of individuals. The fundamental condition for peace, therefore, is sought in the mental state of individuals rather than in the social condition. Even those more material conditions of health, longevity and fortune are treated by Dr. Hiroike with emphasis on their mental causes, apart from their spiritual aspects. His idea here is connected rather with the biological ideas of existence, development and evolution.

Dr. Hiroike who endeavoured to understand the laws of nature exactly as they worked naturally refused to be prejudiced in his basic attitude. He therefore tried to express everything as a harmonic whole, as monistically, inclusively, comprehensively and impartially as he could.

His view of equality is practical and proportionate, for he avoids one of an indiscriminate kind, regarding as truth 'distinction within equality' and 'equality in distinction', placing the standard of distinction in quality first and then in quantity. This proportionate view of equality is well expressed in a maxim of his—"Esteem liberty but first secure order". Then he says; "Esteem generosity but exclude the dust", followed by another saying—"Do not abandon the dust, but
guide them according to their deserts". His criteria, therefore, are distinctive and gradational, having a structure with two poles, which are quite real, representing existence and extinction, with axes running between them either for development or for degeneration, and along these axes lie criteria of moral evaluation, of good and evil, of right and wrong, of construction and destruction, of love and hatred, of peace and strife, placed according to their quality and quantity.

Dr. Hiroike who started as a scholar of the Chinese classics and as a historian, and established himself as a scholar of ancient far-eastern laws, naturally had his starting point in the belief that "Where there is a thing, there is a rule", and "Fact is truth". The marvellous discoveries in his time in the field of natural science added to his confidence. His view of fortune or destiny is neither the skeptical one, entertaining doubt in providence or causality, nor belief in vicissitudes, that ups and downs come in turn, nor the absolute fatalism of "there-is-no-choice" type. He is more at one with "Heaven is fair and favours the good". He positively recognized moral causality and supported the possibility of the renovation of one's destiny. Like a scholar of Chinese classics, Dr. Hiroike expressed his idea of moral causality, which he studied from the teachings of the world sages, by means of the two phrases that "the good goes far and profits", and that "The desisting dragon needs be sorry", and called one "the principle of evolution", and the other "the principle of degeneration", taking his idea, perhaps, from biological theories. On the other hand, like the jurist that he was, he set importance on the acquisition and maintenance of rights by means of the performance of the precedence of duty.* He used to enlighten business people as to the sense of duty employing the conception of repayment of debt. This conception of repayment may have been linked with his idea of redemption of sin and that of conversion which he obtained from his own religious experience.

Dr. Hiroike tried to solve the most fundamental problems of mankind by combining science and morality. He studied the laws of natural phenomena and the secrets of human existence.

In his letter to Baron Yuasa, Minister of the Imperial Household, Dr. Hiroike wrote: "According to the teachings of the sages, this Earth changes by human power".

He did not mention in this remark in what way could men change the Earth. I do not know whether he had in mind engineering on a great scale or the invention of atomic power, but since he quoted there an old passage on the system of government saying that the prime minister must be a man of virtue, an example set for the world, who governs and preaches on morals and harmonizes the natural laws, it is clear that he hinted that the virtue of a distinguished person would change not only his own fortune but also through the change of his personality would move the world and move the divine at last to modify the phenomena of the universe—as Dr. Hiroike explains in his Treatise (Chapter 12).

Now, in the last quarter of the 20th century, we are faced with difficult problems of world-wide scale, which we mankind must endeavour to solve by co-operation, and also it is certain at this stage of civilization that we shall have no spiritual rest nor happiness unless world peace is ensured. Dr. Hiroike thought that so long as there was such a thing as war or strife, no "good" or "invention", however striking, would be of any use. This was why Moralogy aimed at

---

* The Principle of the Precedence of Duty over Rights is one of the main principles of Supreme Morality.
“giving security and happiness to mankind” and at the same moment he entertained it as “a special science basic to the realization of permanent world peace”. Dr. Hiroike maintained that the principles and methods for Moralogy were no other than the principles and methods for the realization of peace.

2. Dr. Hiroike’s Methods for the Realization of World Peace

Dr. Hiroike’s method of laying the foundation for permanent world peace is to teach mankind supreme morality, which is taught by the sages, in a scientific way, to enlighten them and lead them to salvation, giving each individual peace of mind, improve his conduct and let him obtain a new destiny. How can peace of mind in each individual be a step towards the peace of the world? Dr. Hiroike explains it in the following way:

The understanding and practice of supreme morality makes a man’s mind and deed work in accordance with the laws of nature, and so leads him to security, peace and happiness. Apart from this, a single case of the practice of supreme morality means a renovation of one man’s spirit and destiny, namely a reconstruction of a part of the world, which is one step nearer the peace of the world. “The number of enlightened men and the depth of their enlightenment” will determine the serenity or the degree of peacefulness of the said society. The security and happiness of the inhabitants will be determined greatly by the serenity of the society to which they belong. Next, the peace and happiness of mankind requires the unity of organizations, which is only possible through supreme morality, because, Dr. Hiroike says, such things as harmony, unity, control and peace are related to the activity of the human spirit, and can be attained not by knowledge but by morality; especially, a thoroughgoing solution of the fundamental problems of human life, such as peace, can only be made possible by means of the enlightenment of the human spirit by means of education through supreme morality.

3. What Endangers Peace

Dr. Hiroike thinks that one threat to peace is militarism or so-called imperialism. It is based on the selfishness of man, which is inherent and lives in the mind of each individual.

Patriotism based on selfishness becomes chauvinism, tends towards expulsiveness or vengeance causing war at a moment of collision of interests. If a war arises, all cares in hygiene, practices of thrift and nurture over many years will turn to ashes—all in a single act of stupidity. Sometimes a financial circle or a political party will act against the national interest by pressing its selfish demands. The most urgent need of the day, therefore, is to cure the human mind of its selfishness.

Humanism, cosmopolitanism, liberalism, democracy and socialism appear to stand against militarism, having a different birth. Are these effective for the realization of peace or are they after all inutility? Are they, on the contrary, as bad as militarism, destructive to peace? Dr. Hiroike commented as follows:—These isms or principles made their appearance in the course of history because they had to, and duly fulfilled their historic and more or less moral mission. They are, therefore, not wholly bad, but so long as they are based on selfishness or involve selfish elements, they are more injurious than beneficial, and indeed, often very harmful. Isms are naturally various because they represent part, and not the whole, of the truth or the law of nature, and, therefore, one ism would collide with other isms. That is why isms do
not bring about security, peace and happiness. It is only a superficial
view that one or some of these isms are really useful to peace.

4. Essentials and Trivialities of Peace Policy

When he compiled his *Treatise on Moral Science*, he gave to the
first part of the Ninth Chapter the title "The errors of people today
concerning the methods for securing peace and happiness".

In the first section he describes how people of today overlook the
importance of morality and depend instead on political or formal arti-
fices. In other sections he maintains that political methods are not
the normal type of controlling organizations; that innovations in pol-
itics and laws alone cannot achieve the national or social stability,
and that none of the following—imperialism, militarism, conservatis-
m socialism, democracy and revolution—is the right method for bringing
about happiness.

(a) Dr. Hiroike’s Criticism of Various Isms Based on Modern Thought

Dr. Hiroike criticised various isms based on modern thought. Com-
menting on socialism he says that it arose in opposition to imperial-
ism, militarism, capitalism and nationalism which are extensions of indi-
vidualism with the aim of bringing about happiness to society as a
whole, but that the socialism of the day (about 1920) is class-conscious
and attempts at social revolution.

Referring to communism, Dr. Hiroike says that the study of history
and related sciences reveals how communism is no other than the
way of life all human races of the world employed in their primitive
days and that only superficial people advocate it now. In the first
edition (1928) of his *Treatise* he left out explanations of communism
simply because he thought them unnecessary and communism ir-
relevant. In the second edition, however, he commented on it in an
additional note, because communism had become so rapidly fashion-
able. Dr. Hiroike’s criticism runs chiefly like this. Firstly, communism
is wrong in its theory concerning the nature of capital and labour.
Secondly, the study of law by communists is not thorough, lacking,
for instance, the knowledge of the principle of duty precedence.
Thirdly, communism overlooks the need for moral education for in-
dividual capitalists, mixing up the defects in the individuals, those in
the economic systems and those in moral education. Fourthly, com-
munism points out the defects of the capitalists, neglecting the defects
that might accompany socialism and communism when those isms are
realized. Fifthly, the communist theory is not purely scientific, be-
cause it includes sentimental and reactionary elements, and is, therefore,
revolutionary and destructive. Further, Dr. Hiroike says, in his intro-
duction to the second edition of his *Treatise*, that communism is easily
taken up by shallow people because accepted economic theories are
established also on the basis of human desires.

Of democracy, Dr. Hiroike acknowledges that it has corrected the
evil of despotism, and especially what it has done to establish the
system of constitutional government and to defend human rights in
private laws. On the other hand, he points out that it is far from the
golden mean and especially that its principle of unqualified equality
and its system of decision by majority are open to criticism. Dr.
Hiroike also acknowledges the merits of cosmopolitanism and humanism
for spreading universal views. In his *Origin of the Japanese Constitu-
tion* (1916) he recommends people to encourage humanism after having
established nationalism and so to realize cosmopolitanism which is the
The ultimate objective of the human race, though of course he recognizes the harms of these thoughts in actuality, especially when all these modern thoughts of liberty, equality and philanthropy are based upon selfishness and not upon the teachings of the sages. Dr. Hiroike says that those thoughts are even like temporary doses to cure a dark society. His view is that restraint and inequality form the outlines of both the natural and artificial laws, liberty and equality being no more than certain laws within the outlines, and that the ideas of unrestricted liberty and equality contradict the principle of duty-precedence while so-called philanthropy as an expression of selfishness violates the ortholinon principle.*

Dr. Hiroike refers to those so-called modern thoughts grown out of their common cradle of selfishness in his preface to the second edition of his *Treatise*, depicting briefly the important points of "modern mistakes" in politics, laws, economy, industry, learning, religion and education. Again, in the second part of the Ninth Chapter of the *Treatise*, he takes up labour problems, public utility work, welfare work and other so-called social problems in general, pointing out the errors in the methods of their solution which are formalistic, materialistic and sentimental, appealing at the same time the need for true moral education which is neglected.

Basic to all the opinions of Dr. Hiroike is the idea that all evils originate in human selfishness, and that the past remedies have been pointless. His conclusion is that every means would be futile without a fundamental extrication of selfishness by means of enlightenment according to supreme morality.

* A fundamental principle of social composition established by Dr. Hiroike mainly consisting in respect for the benefactors, the word ortholinon being coined by him to denote an authentic line of succession.

(b) Dr. Hiroike on Various Institutions for Promoting Peace

Naturally enough, Dr. Hiroike respected as products of human sincerity such institutions as the League of Nations, Disarmament Conferences, Antiwar Pacts. He did not, however, trust these as fundamental means for promoting peace.

Dr. Hiroike highly appreciated the idea of international law put forth by Hugo Grotius, the view of Peace by Kant and Wilson's proposal for the League of Nations, which he acknowledged as a product of sincerity unlike the mostly political Peace Conferences. Even those, however, did not satisfy Dr. Hiroike as fundamental. The fact was that the sincerity of those people followed by the devoted efforts of distinguished people did not bear fruit, prevented by selfishness of the nations of the world.

After the decease of Dr. Hiroike and after the Second World War, the United Nations are playing great roles in the maintenance of peace. The United Nations, taking lessons from the failure of the League of Nations, brought forward various institutions including troops and educational measures. In order to find effective solutions for international problems, the United Nations must still endure much difficulty, with its theory of the natural rights of man, as perceivable in her Declaration, and with her majority principle.

Dr. Hiroike says that conferences, treaties and laws are temporary and partial and neither permanent, comprehensive nor infallible. Wise people from old times have been trying to maintain peace but have not attained satisfactory results.

(c) Justice and Benevolence as Measures for Peace
Dr. Hiroike maintains that it is a great mistake to regard justice as a means for realizing peace. The reasons are: that there is no standard in human justice, each person having a different idea, that any conflict of interests will prevent peace, because selfish people will clash with each other, following their own methods of justice. According to Dr. Hiroike, even the laws of a nation are inevitable, but not ideal, conventions of forcibly deciding between right and wrong.

There are, of course, universal justice and human justice, the former being represented in the laws of nature while the latter is determined by human decision. All will be well if men can represent universal justice, but not when many people hold different opinions according to their own ideas of justice, for it prevents peace from being realized. Dr. Hiroike maintains that justice is the ideal end of morality, while benevolence is the basic idea of moral practice; that is to say, we employ our benevolence as a means of realizing social justice, which is our aim. The basic idea, as well as the fundamental measures for realizing peace, lies with the benevolence of men who have learned and who conform to the spirit of God.

The method for realizing peace as entertained by Dr. Hiroike is to make people fully understand the benevolent mind of God and then to appeal to the benevolent mind of men, so that true and eternal peace will be realized either in the minds of individuals, or among families, organisations and nations. Justice is the compass, so to speak, that shows the standard to regulate the degree and amount of benevolence so that we may employ benevolence adequately.

Dr. Hiroike teaches us that true peace can only be obtained by love, not by justice, the fundamental principle being the activation of man’s benevolent spirit. If two parties, possessed of equally well-developed moral minds, should find any problem to be solved between them, by mutual concession they will reach justice which is the standard for a solution. Only by so doing they can bring about true and lasting peace.

Dr. Hiroike showed particular interest in the labour problem, that is, the labour-capital problem. He thought that material well-treatment on the part of the capitalist and the offer of labour on the part of the labourer should both be accompanied by the spirit of enlightenment according to supreme morality. He showed no less interest in the problem of international peace, expressing a similar view for its solution. He preferred enlightenment according to supreme morality to any kind of conference and institution.

5. How to Achieve Permanent Peace

In the days of Dr. Hiroike, Japan wanted first of all to solve the vital problem of being a narrow over-populated resourceless country. She sought outlets in emigration and overseas concessions which always tendered her extension policy. Dr. Hiroike says that the national concern for residents abroad, apart from her reasonable responsibility as a sovereign nation, is connected with a selfish, merciless notion of sacrificing the majority of her own people in the case of war.

In this present article, I am not referring much to Dr. Hiroike’s too obvious criticism of militarism. Fundamentally, he was in complete opposition to war. How could he support expeditions? He did not, however, openly criticize Japanese militarists. On the other hand, he criticized as absurd those socialists and others who acknowledged the strife and refused to see the necessity of war or expedition as inevitable for the survival of the nation.

He was not in opposition to armament. He declared that supreme
morality respected armament as surety for peace. He also saw the merit in the right sort of military education since it helped create a sound mind. He deemed that suitable armament was necessary for the development of individuals, nations and societies.

As for the employment of military force, he was extremely prudent, almost negative. I heard him one day refer to several university professors who at the time of the Russo-Japanese War advocated waging war, finishing with the story of their unfortunate later lives. In his Treatise he wrote: “At a time of disorder in a foreign land or extravagance by a foreign army, the dispatch of the forces for the protection of the residents is by no means unreasonable, but it needs utmost prudence from the viewpoint of humanity”, because, “an expedient measure of one country against another would make both peoples suffer at the same time and also leave a menace to the residents for the future”. “For extreme injustice, however,” he says, “the punitive measure should be thorough and complete”.

He further advises that in case of international or class strife it is not moral to subdue or put to shame the other party for no other reason than policy or calculation but that loss or conciliation will not assure a future victory. “It is a great vice to ill-treat a foreign country or people by means of severe laws, extravagant taxes and boycott and other industrial or commercial hazards”.

Dr. Hiroike generally does not consider as morally sound any profit-making enterprise favoured by the state or a public organization, for, he says, dependency upon power is antagonism, and in the future a man should rely on his own moral character. In the case of residents abroad, the ideal is that no protection of the state is necessary, for it is the rule for them to live in harmony with the natives of the land by virtue of the morality of each person.

Dr. Hiroike advises residents abroad “to make one’s moral mind and moral deeds, as at home, the basis for one’s way of living, for one’s way of intercourse with the citizens of the land and for the method of trading with foreigners and to adapt and assimilate oneself to the customs, practices, laws and the national traits of the land”. He does not necessarily recommend naturalization. “In all cases”, says Dr. Hiroike, “one should follow one’s spirit of benevolence and act so as to suit every occasion”. It is, therefore, necessary to cultivate beforehand a pure spirit of benevolence in oneself, which works suitably to meet the time and case, unrestricted by form and condition. Nothing, after all, is reliable except one’s own perfected character. This, however, does not mean mere individualism. Perfection of character as well as cultivation of benevolent spirit comes to mean “respecting virtue and ortholinon”, which is Dr. Hiroike’s key to his Eternal Peace of the World.

II. Dr. Hiroike’s Practical Deeds to Illustrate His Theories for Peace

1. Consciousness as an Apostle of Peace

When he came of age, he is said to have vowed: “After fifty, I will devote myself to national welfare; I will not regret it if I should die for it”, and, indeed, he began practical activity concerning national problems by himself, visiting people of fame and extending his opinions, writing, talking in public, and sometimes solving public disputes. On October 10th, 1921, at fifty-five, he wrote in his Diary that he determined “first, as a scholar to complete my study on morality,
and secondly, as an actual apostle of peace, to work for the spiritual
salvation of men".

After the rapid development in the Meiji Era, Japan entered a
period of stagnation, followed by one of fluctuation, though from the
First World War she emerged victorious. In the Showa Era (1926—),
the social unrest became so great that several leaders of political and
financial circles were killed by radicals until in the midst of world-wide
turmoil, Japan plunged into World War II. Dr. Hiroike, dying in 1938,
did not witness the Great War. He expected a crisis coming on and
taxed his brain a great deal to save his country and the world. He
was a great diarist, and kept a diary throughout his life. We can
learn from it what he actually did but did not tell everybody.
Culminating in 1931, his Diary keeps among many comments on national
affairs some copies of his letters addressed to people in important
positions. These letters bear his sincere love and anxiety for the
country. I will, therefore, introduce in this article some of those let-
ters together with notes on relative matters. I will try to summarize
them, except for several important letters which I hesitate to sum-
marize. I have introduced some unconnected accounts which might
be of use as reference. These articles are not all in his own hand.

2. Dr. Hiroike’s Plan for Solving the Sino-Japanese Incident

In September, 1930, the Manchurian Incident occurred. Dr.
Hiroike’s Diary notes:

(1) Suspension of the gold standard
(2) Suspension of specie payment

This temporary boom will lead to a great panic.

“I determined to rescue the country from the dangerous waves by
giving proper guidance of thought to the business circles on the one
hand, and urge some reliable statesman carry out Morallogical politics
and Morallogical economics on the other.”

He wrote a letter to Ex-premier Wakatsuki concerning this.

In 1931, Dr. Hiroike went to Oosaka for “reforming the industry
and economy of Oosaka”. His diary of January 8th shows the cur-
riculum of lectures on 9th, 14th and 16th.

January 21st. Dissolution of the Lower House.

January 28th. Japan and China clash at Shanghai.

February 1st. (Letter addressed to Admiral Suzuki Kantaro—abridged): “The papers report interference by America
and England. The Japanese claim in South China will invite a clash with
Britain and America. If Japan fights and is defeated, she will almost
ruin herself. If she wins in the end, the war will be long, and the
result will be as good as ruin. Japan will win the last battle, if for
the moment Japan declares by the issue of an imperial order that the
Emperor loves peace and security, and then withdraws all soldiers and
resident people in China, and then the whole country lives a life of
morality and of unity, and gradually emigrates to South America and
Mongolia. You will please show this privately to the authorities of
the army and navy. If you take up my idea I will at once come
back to Tokkyoo and see you at your house, though at present I am
resting myself.”

Feb. 2nd. (Letter addressed to Suzuki Kantaro—abridged): “I
wrote to you only last night, but this is urgent. Human sentiment,
as a rule, is an expression of selfish instinct. It has not the later
consideration of loss. All wars in history began like that. The sages
say that armament is a surety of peace and not a weapon that kills.
The present situation is not the same as of old; you cannot expect such results as of the Sino-Japanese War or the Russo-Japanese War. The misery of the killed, the consumption of money, and the fatigue of the people cannot be redeemed by any concessions in China—especially now we have more profitable peaceful means. It is time to wait and see. What to do next is what I have studied for years. I have concrete plans for government, diplomacy, education, migration and industry. Please listen to me. Be a real helper to His Majesty. A letter or a wire, and I will come and see you."

Feb. 3rd. Morning. (Letter addressed to Admiral Suzuki Kantoao):

"Dear Sir, I believe you have read my letter of yesterday and that of the day before yesterday. If after the third answer for the protest of the British, American and French Ambassadors, the Majesty's intention of peace is known, all people, home and abroad, would be deeply impressed with gratitude.

"Please be well advised to withdraw all Japanese forces, trusting all Japanese residents in South China in the hand of the army of the third power. If this chance is lost, it will be too late to regret. The safety of His Majesty and that of all the people is more important than the Japanese property in China. The judgement on this matter is the real pivot of loyalty on the part of your excellency and other officials of His Majesty's direct appointment.

"I will come back to Torkyoo at a line or wire from you.

"Morning, Feb. 3rd.

"Yours truly,
Chikuroo.

"P. S. You may show this letter to anybody."

"This letter is sent by air mail."

Dr. Hiroike Chikuroo's Contribution to World Peace

There must have been difficult circumstances, but even so it is regrettable that Dr. Hiroike's idea was not realized. The word "anybody" in the postscript is very suggestive.

Feb. 29th.

"My fear is becoming true. Is the Japanese army really determined to fight against America or England and America? If so, they will invite a national disaster. Is there no other way to interpret rightly His Majesty's mind? What about the sufferings of the people? What about the war-torn world?

"I have peaceful means for the Japanese people to prosper in the world. To wage war against powers in order to maintain the concessions is against the trend of the time. I will think hard about it and tell the authority and leading people."

Feb. 8th. (Dr. Hiroike knew by the radio news at 7 a.m. that His Majesty ordered Admiral Suzuki to ask the opinion of Prince Saionji. He wrote the following letter to Admiral Suzuki.)

"I have studied for many years the relative circumstances of England, America, China and Japan, and I have long been in fear. My Treatise on Morunogy is being translated now. I wanted to go abroad upon its completion and try to promote peace among those nations. The translation was not yet half completed when this affair occurred. The Japanese people are not fully acquainted with the general current of the world and the whole aspect of our country.

"Things in Manchuria and Mongolia could not be helped, but our attack on South China will invite the antipathy of all the
world, which is true whether it is right or wrong. In this case, it is necessary to be benevolent and tolerant and examine ourselves according to the lesson left by the Imperial Ancestress. It is reckless to send armies to the vast land of China. The Americans have the strategy of carrying aircraft to China by boat and bombing the whole length of Japan. Russia will agitate the mind of the Chinese. If so, it is a real crisis for our nation. Even if we should win, the aftercare would be a tremendous task. Of course I believe in the favour of the ancestral spirit of the nation, but what can we do with the disastrous condition that accompanies the casualties?

"I know peaceful measures by which we may tide over the difficulties and adequate means to rectify the future conditions. As you know, I follow the teachings of the sages, and naturally I observe the virtue of discretion. You need not fear lest I should let out confidential matters.

"My plan is this. Stop, at this very moment, the advance of the Japanese armies, by virtue of Imperial rescript, and according to circumstances, withdraw all the Japanese nationals in South China and withdraw also the armies, and completely abandon all interests in China; trust all affairs in China Proper to England, America, France, Germany and Italy, and make a great concession. If so, the glory of His Majesty will shine through the world, and the people will be saved at once from their distress. The merit of this will be even greater than that of the King of Yüeh who surrendered to the King of Wu to save his people. The next thing to do is to spread among the people a moral education by virtue of the Imperial Ancestress and His Majesty the present Emperor, and Japan will prosper twice as much as before.

Dr. Hiroike Chikuroo's Contribution to World Peace

"I am now engaged in a work which I cannot neglect as you will learn by the printed matter in another envelope, but the grave affair of the nation cannot wait, so please command me if necessary. I will then come up to Tookyoo immediately for a short stay.

"The important point is to stop the advance of the army, to withdraw the army, and to leave the whole matter to the care of the Western nations. Of all other things I hope to come and speak to you after the present work in Oosaka is over. Written, Feb. 28th. Night.

"P.S. As I have already written to you three times, on the 1st, 2nd and 3rd of this month, the chief reason for the withdrawal of the armies from South China lies with His Majesty's graceful concern for world peace. There are besides many accompanying reasons, but this is the point, and it is, indeed, an act of displaying the same great spirit in which the foundation of the Japanese state was laid. It is more important than thousands of Geneva Conference. A Grand Chamberlain waiting on the sovereign will be found everywhere and at every time. A Grand Chamberlain serving as full-time advisor to the sovereign on national affairs will be rare in history. I ask your excellency to pay full attention to this fact at this critical moment which comes once in thousand years. Through private intimation to the throne, he could achieve great results. I shall never break the rule of silence, or disclose any secrets. Please rest assured on that point.

"Oh, the great exploit of safely passing on to eternity this perfect national polity! May Heavenly favour descend on the Suzuki family.
"Written on the night of Feb. 28th. Chikuroo.

"It is only human to know what has happened. To foresee and prepare for a future event can be called divine. I served the Shriners of Ise for nineteen years. Even today I wholly depend on the divine wisdom.

"P.S. My scheme is not so simple as merely abandoning our influence in South China. I have a device that ensures a great development of the Japanese people by peaceful steps."

There is a copy of another letter written on the night of the 29th. The purport is this: "According to an extra of the Mainichi Press, it seems as if the situation has become milder, but after all Japan will clash with the world powers; it is necessary to intimate the world that the Japanese people have a mild nature, and not to give to the world the impression we are jingoists."

That night, however, Dr. Hiroiike felt unwell, having a slight fever, and so put off posting it for the time. It is not clear whether this letter was posted or not."

3. Dr. Hiroiike's Proposal for Stabilizing Home Administration

In 1931, Dr. Hiroiike held in Osaka a fortnight's Course in Morality, opening on Feb. 8th.

On March 1st, Manchoukuo State was born in Manchuria.

---

* After his severe illness in 1926, Dr. Hiroiike abandoned himself to the will of God; he believed that he felt unwell when his intention was not acceptable to God, so when he felt anything wrong with his condition, he often postponed or abandoned his intention.

Dr. Hiroiike Chikuroo's Contribution to World Peace

Dr. Hiroiike's diary on March 29th says that the new kingdom in Manchuria declares the principle of establishing a rule of virtue, that Dr. Hiroiike is acquainted with one of the government leaders of the state, and that Dr. Hiroiike has presented a copy of his Treatise on Moral Science with the aim of strengthening the basis of the country by means of Morality and Supreme Morality. The fact, however, was that the Japanese militarists borrowed the name of virtue as a policy. Probably, Dr. Hiroiike had known it; hence his remark in the letter of Feb. 8th to Adm. Suzuki that things in Manchuria and Mongolia could not be helped.

On March 5th, Baron Dan was assassinated. He was a great figure in the financial circles of Japan, representing the Mitsui group.

The Diary keeps a note by a follower that Dr. Hiroiike made a remark concerning the death of Baron Dan as he also did in the case of the death of Viscount Inoue. It appears that Dr. Hiroiike had the habit of foretelling the destiny of famous people as a lesson to his personal attendants.

On May 15th occurred the so-called 515 Incident. Prime Minister Inukai was shot through the head. His last remark to his killer—"You'll understand if we talk"—was fashionable for some time after.

Dr. Hiroiike's Diary carries the following comment:—

"Prime Minister Inukai has been killed. Finance Minister Takahashi has become the interim Premier.

"Mr. Inukai's radio talk the other day in its main purport simply flattered the mass. He uttered such anti-moral words as if he meant that anybody may steal if he is poor. His luck was already at its end, so he was shot in the head though he wore a bullet-proof jacket."

His diary also keeps a note which he wrote on May 1st at night.
"May 1st, at night, 1931.
Radio speech by Inukai Takeshi.

1. He sympathized with the poor. He flattered the lower class saying that he sympathized with the poor, and declared that he would try to make it so that there were no poor people.

2. He encouraged theft saying that theft is the result of poverty, and anybody will steal if he becomes poor.

3. He sympathized with the Chinese people saying that the main cause of the anti-Japanese movement in China lies in the fact that young Chinese politicians are hasty; he, too, was hasty when he was young on account of extraterritoriality in Japan.

4. He said his financial policy is to invigorate agricultural, industrial and commercial circles by providing them with abundant funds, etc.

"He never once, however, referred to morality. My first thought was to send him a word of admonition, but thought better of it since it seemed useless."

Dr. Hiroike came back from Oosaka on May 17th. In the diary dated May 18th, his attendant noted that Dr. Hiroike during his stay in Oosaka at a study meeting of Moralogy referred to human destiny and said: "Fortune opens by morality and closes by policy; so that even Premier Inukai, for instance, who I hear is wearing a bullet-proof jacket, must die at once if his fortune is exhausted and a bullet goes through the head", and immediately after the Premier was shot at the head in the Japanese room of his official residence: those who heard his speech were struck newly with Dr. Hiroike's foresight.

Owing to the death of Mr. Inukai, Viscount Saitoo was appointed Prime Minister.

Dr. Hiroike Chikuroo’s Contribution to World Peace

Dr. Hiroike’s Diary has the following article on May 23rd—
"Viscount Saitoo Makoto was appointed Premier. I sent him the following letter.

"Dear Sir,

"You have been appointed Premier by His Majesty after this unprecedented crisis, owing to your virtuous past. Now you must be considering whom to recommend for your cabinet members, and, of course, I do not mind which persons you may choose, but I should like you to choose them from among those who have never once been suspected by the people but who have been caring about their character-building, so that you will with their sincere co-operation achieve faithful service solely for His Majesty and the people. The abolition of parliamentary vice-ministers, a one-third voluntary reduction of the salary for one year for all officials above the rank of imperial appointment, declining the free first-class railway pass, and many other things to be carried out. It is hoped to educate morally not only the townspeople but also the agricultural population, and to improve industry and economy on the basis of the culture-first principle. Especially the Education Minister should be a man of morality and not such a man addicted to sports (much opposition from serious farmers)."

* Dr. Hiroike had been insisting that it is absurd for children of farmers to play ball games with their teachers when they should be helping their parents' hard labour. The Education Minister to the Inukai Cabinet was Mr. Hatoyama Ichiro, who remained at the same post in the next Saitoo Cabinet. He was the so-called Sports Minister according to the press.
"After my serious disease of December 1912, I completely withdrew from worldly concerns, but from a morlogical standpoint I harbour immense designs concerning the four issues—politics, industry, economy and education. I already have a mind to carry them out one by one. I feel, however, first of all, the need of bringing up useful persons and am engaged in preparatory work such as a course of lectures. In this connection I have matters to tell you personally. Will you please invite me in June, so that I can tell you of my ideas?

"I neither care for office, nor fame nor reward. My only wish is to be of service to the Imperial House and to the people. I hope you will understand this well.

"The English translation of my book will soon be completed. The day is approaching nearer and nearer when I shall be appealing to the highest intellects of the world about the coming high tide of supreme morality.

"I have just mentioned the above out of my anxiety about the country.

"Yours sincerely,
Chikuroo."

"I am now staying at the hot spring, the address of which is on the envelope, owing to that old nervous debility of mine. That is why I am not paying you a visit now.

"I am going to tell you my idea, because if you do not educate the people especially in the spirit of supreme morality which has been the morality of the Imperial House, your new determination as premier would after all be ineffective. It is not your shame if you hear my idea. Real control cannot be achieved by means of trivial heterodox learning or morality.

"The present business of your cabinet is how to give a new turn to economy and finance and how to stabilize the spirit of the people. These can only be attained by encouraging morality. The previous cabinet took a very simple view of these problems and thought the resustentiation of gold would be enough to establish a national policy. The present depression cannot be attributed only to the nature of the monetary system. It owes more to deterioration in the national morality which underwent so rapid a change after the beginning of the twentieth century, so that it is very complicated. Scholars, politicians, businessmen and educators of today are not aware of this fact. I have long been keeping an eye on this matter and am planning the reconstruction of the whole world. Though I am not in good health now, if you send me a letter in your own hand to demand my presence, I will come up to Tockyoo and tell you all particulars and do my best for the country.

"Chikuroo.

"All amounts to the reconstruction of finance, economy and industry and the promotion of moral education."

4. Dr. Hiroke's Plan for Conquering the National Difficulties and His Hope of Realizing World Peace

Dr. Hiroke's Diary for the latter half of 1932 has few remarks about national affairs. At the beginning of 1933, he wrote a letter addressed to General Oosako, which is full of remarkable opinions.
"January 1st, 1933.

"Dear General Oosako,

"I wish you a happy new year.

"I am sorry I have remained silent for such a long time. I was so tired after the course of lectures in Oosaka that I went to Kyushuu, staying at several hot springs, and welcomed in the new year in Kumamoto Prefecture. The social aspect is turning worse; especially foreign affairs are presenting difficult features. I feel the approach of a national crisis. The moralization of the human mind has become more and more necessary, for there is no other effective means.

"I will go home to Tookyoo at the end of this month and the course of lectures in Tookyoo will begin on Feb. 13th. I will see you then and there and will tell you all particulars seeing you face to face; but I want you to speak to Admiral Yamamoto Eisuke. At the very moment of the coming crisis, his personality will have much to do with the welfare of the country. I feel that he should possess an even greater personality than that of Admiral Toogoo. However excellent the material machines may be, however brave and loyal the officers and men, the war will be lost without the protection of Heaven. From old days, a loyal subject often lost his war, not because he deserved the lot, but because the thoughts and deeds of the leading members of the party erred from the way of Heaven. Besides, the loyal man himself was not great enough in personality to make up for their faults. From this I say that in the future if any national crisis comes, the person who bears on his shoulder both the Imperial House and the State must needs be a person of such great personality as would atone for all the present social defects. All the naval and military officers and all the political leaders that follow after him

must also have such determination. As it is, the present situation is very disheartening. In spite of my inaptness, I am leading a life of pure sincerity with my mind and heart clean to the bottom, and, determined to atone with all my sincerity the defects of all people by the protection of Heaven, I am now striving for the enlightenment and salvation of the human mind.

"In this connection, I want your further effort and co-operation through your great personality during the coming year both for the security of the Imperial House and for the well-being of the people.

"Yours sincerely,
Chikuroo."

Dr. Hiroike’s Diary has the following article on Feb. 25th:—

"Notes

1. The crisis will not come this year but in the following years. It is necessary, therefore, to explain to the people in a scientific way what their first duty is as members of the nation, prudently and deeply, rather than instigating people to fanatic emotional activity.

2. Politics, economics, ethics and other mental sciences are all imperfect and unscientific. They cannot rival the theories of Marxism, communism and democracy. On the contrary they share the same basis as those theories and tend to introduce dangerous thoughts.

3. Fortunately, however, Moralogy, a new science which I planned in my young days, was completed in 1928. I am introducing it to all people through courses of lectures.

4. If, at this time, many people under the jurisdiction of the War, Naval, Education (teachers and young men’s associations) and
Home (agricultural volunteers) Ministries receive moral education at these courses together with the students of my private enterprise, it will do a great deal for the benefit of the nation.

"5. Of course the staff of my Institute of Moralogy will work without reward; neither is any donation necessary.

"6. The minister of the state is responsible for the national management, and for relieving the anxiety of His Majesty and leading people to security and happiness, according to the orthodox teachings. His responsibility does not lie in devoting himself to temporary office work or busying himself to satisfying the insatiably numerous demands of private interests. This is what everybody knows. If, ignorant of this, a minister of the state should rush about on earthly errands, he would not be fit for a time of emergency. Confucius would refuse to take note of such a man.

"7. He would be a fool if anybody expects success in controlling a nation or an organization by monetary or material means. It needs, instead, the enlightening of people's minds by educational means according to the morality of the sages.

"8. You will please understand the outlines of my enterprise by the pamphlet I brought today.

"I leave Tokyo on Feb. 28th for Oosaka and Kyuuushuu and will come back in April.

"Please do not regard Moralogy in the same light as those mental sciences of the past, and please do not regard my Course of Moralogy in the same light as enterprise of self-interest."

Feb. 27th. "In company with General Oosako, I visited the Premier, the Minister of War, and the Minister of Education. The Premier had gone home, so I met Secretary Irumano. I saw Minister

Dr. Hiroike Chikuroo's Contribution to World Peace

Araki at his official residence and told him he could collect about one hundred men of the Personal Imperial Appointment class so that I could give them five lectures of two hours each. (This I told him according to the opinion of General Oosako. I also saw the Minister of Education at the official residence and asked him to consider introducing Moralogy into the educational system."

In March, 1933, Japan seceded from the League of Nations.

On April 21st, Dr. Hiroike sent a proposition to the Prime Minister.

On May 9th, Dr. Hiroike saw Premier Saitoo and expressed his opinion.

On May 11th, Dr. Hiroike saw Ex-premier Wakatsuki.

On June 10th, Dr. Hiroike dispatched a long telegram on the right method of making a budget severally to Premier Saitoo, Finance Minister Takahashi, War Minister Araki, Imperial Household Minister Yuasa, Grand Chamberlain Suzuki and Chief Secretary Futagami.

The Diary of Dr. Hiroike on July 31st has a copy of a letter to War Minister Araki on moralization connected with the General Mobilization of the Nation, saying that the morality to be aimed at should be "supreme morality" and advising him to open a course on Moralogy in the War Ministry. In the letter he said that the contemporary morality and bushido of the past both stand on a basis contradictory to the teachings of the sages and are therefore useless.

"I have already told you again and again, but you do not seem to understand what supreme morality is, taking it in the same light as ordinary morality. It is by no means disgraceful for you to listen to a humble scholar. Supreme morality is what the sages practised
the effects of which I only have proved in a scientific way. If you disregard this great teaching and undertake anything useless, relying on your own intellect and knowledge and depending on your heterodox learning and morality, you will be made a laughing stock, etc. etc. etc."

On Aug. 15th, a column in Dr. Hiroike's diary has a copy of a letter addressed to the War Minister, which is a proposal for the abatement of penalty concerning the 515 Incident.

During the first half of October, Dr. Hiroike sent a pamphlet to Baron Iwasaki, Baron Mitsui, Count Sakai Tadamasa and Mr. Matsuoka Yoosuke recommending attendance to his course of lectures.

In 1933 and 1934, Dr. Hiroike instituted many courses of lectures at various places in Japan. The campus of his academy had been decided on, and his efforts for establishing his school continued.

On June 21st, 1934, Dr. Hiroike visited Imperial Household Minister Yuasa at his official residence presenting a Memorandum to the Throne, and then, visiting Grand Chamberlain Suzuki, gave him the information. The presentation of a Memorandum to the Throne was then rather rare in spite of frequent antecedents in the Meiji Era.

On July 4th, the Diary notes the appointment of Prime Minister Okada.

On July 28th, the Diary keeps a copy of a letter addressed to Viscount Saitoo and dated July 30th, in which he wrote that he was presenting him with a copy of the Second Edition of his *Treatise*, that he wanted to breathe a new life into the current usage among the high officials of carrying out national affairs only as a business and that he was establishing a school of Moralogy. In the postscript he wrote that he had presented the book with a Memorandum to the Throne so that the book could reach the hands of His Majesty without fail, saying that the procedure was completed on June 27th.

The Diary of Aug. 2nd records that Dr. Hiroike presented his book to the present head of the Confucian family.

Early in September, Dr. Hiroike noted in his Diary "starvation in China. General strikes in America and in Japan."

On September 14th, the Diary records the death of General Oosako on the 12th.

On September 23rd, the Diary records a copy of Dr. Hiroike's letter addressed to Imperial Household Minister Yuasa in which he explains the relation between moral education and national welfare, especially the security of the Imperial House. I have referred to this letter in a previous page.

The Diary of Nov. 20th carries the Asahi news of the 17th that the Nanking Government decided to favour the descendants of Confucius and Mencius.

On Nov. 28th, the Diary notes that Dr. Hiroike visited the Chinese Embassy and presented a copy of his *Treatise* to the Nanking Government.

On Dec. 14th, the Diary keeps a copy of Dr. Hiroike's letter addressed to Foreign Minister Hirota to whom he presented his book, saying that the book explains the principles and practical method of realizing true security and peace for mankind. In April, 1935, Dr. Hiroike opened his College of Moralogy. In May, he invited to the College Mr. Kung Chao Jun, who was in Tokyo attending the Confucianists' Meeting representing the House of Kung. In November, he invited there Ex-premier Admiral Viscount Saitoo.

In 1936, on Jun. 15th, Japan seceded from the London Disarmament Conference. On 16th, Dr. Hiroike visited the Shrines of Ise and
prayed for the happiness of mankind, international peace and national safety.

On Feb. 26th, the so-called 226 Incident happened: several leaders of the nation were killed or wounded. The death of Viscount Saitoo must have grieved Dr. Hiroike no less than the death of General Oosako.

On July 6th, Dr. Hiroike invited to his College Ex-premier Baron Wakatsuki.

In April, 1937, T. I. H. Prince and Princess Kaya visited the College. On April 21st and May 4th, Dr. Hiroike gave a lecture to the prince at the palace. The Prince and Princess visited the College on October 24th for the second time and Dr. Hiroike went and lectured on Dec. 19th. In 1938, Dr. Hiroike lectured at the Palace three times, on March 13th, 21st and April 15th.

Soon after that, Dr. Hiroike's disease showed a rapid turn, and on June 4th, he breathed his last at Ooana, near Tanigawa, in the detached annexe of his Institute.

Dr. Hiroike once discussed the failure of restoration in the Kammu Era in Japan. Once the restoration was achieved, the retainers were satisfied and began merciless administration which invited people's grudges and after a short while the tables were turned. In connection with this failure, most contemporaries of Dr. Hiroike showed sympathy towards Kusunoki and criticized the courtiers. Dr. Hiroike wondered why Kusunoki who was so distinguished a strategist besides being brave and loyal had not availed himself of the short time and prepared for the coming crisis by enlightening and awakening people to the subjects' first duty to the sovereign and strengthening the spiritual defence among local leaders and warriors.

Dr. Hiroike Chikuroo's Contribution to World Peace

I have tried, by drawing upon his Diary, to make clear how Dr. Hiroike who, in spite of his infirmity, tried to defend and promote peace by telling people the importance of moral education and spreading Moralogy among the leaders of the nation.

III. How Dr. Hiroike Received Viscount Saitoo and Baron Wakatsuki

As I have already introduced, in 1935, the year he established his College of Moralogy, Dr. Hiroike invited Ex-premier Viscount Saitoo to the Campus. He also invited Ex-premier Baron Wakatsuki the next year. On both occasions, I witnessed all the scenes of Dr. Hiroike's reception of those two men.

So far as I remember, Dr. Hiroike and his visitors did not refer to confidential matters. Apparently, their talk went on rather indifferently. Probably they were so wise that they could exchange their views unuttered. Probably Dr. Hiroike had already intimated his opinions, and it was only their determination on the critical problems that he wanted to confirm.

Dr. Hiroike had known Viscount Saitoo for many years. He looked full of joy to see his old friend, while Viscount Saitoo appeared somewhat grave.

Viscount Saitoo arrived at 12:20, and left at 2:20. He was thus at the College for two hours. It was rather a familiar visit reflecting the personality of the visitor, but apart from the inevitable police business that accompanied the movement of an important person, it was not without a tense atmosphere as if the visitor's person was in danger. It may have been my imagination, but all the while he
was at the College and especially after in the car, in which I escorted him back to his house in Tookyoo, I felt as if anybody might attack suddenly from nowhere.

Admiral Viscount Saitoo was a man of peace; as Governor-General of Korea he tried to put a period to the military tendency in the administration of preceding governors. As premier, he set up the motto of Self-regeneration, advocating sound economy and peaceful diplomacy. As his car approached the lecture hall, Dr. Hiroike was waiting at the entrance and the moment the admiral got out of the car, Dr. Hiroike speedily approached him with a gesture as if he were embracing him to carry him into the hall.*

Dr. Hiroike introduced the admiral to the professors and students, and under the pretext that as an expert of the English language the admiral might please give a word of advice he made one of the students say the words of welcome and another boy read an English message. This latter, which was composed, of course, under the direction of Dr. Hiroike, referred to a piece of old Chinese history that the Lord of Chou, posthumously called Dai-wang the Great King, practised successive concessions to the demand of the notorious King Chou of Yin. The metaphor was only too clear that Japan should prudently and patiently bear everything and strengthen herself without rashly taking to strong measures. The admiral did not, however, show any immediate reaction, but since Dr. Hiroike had wanted his advice he simply said that in the study of English, pronunciation was very important, and hoped that the student might make further efforts in his study. Then the admiral made a short speech. He said that it was a very difficult time and briefly proposed Self-regeneration. It appeared as if he were afraid of making unnecessary commitment. Dr. Hiroike then showed him to the Guest House where they took a meal. I shared their table. The talk chiefly concerned the method of education at the College, and the admiral supposed that the College might be suitable for his niece. Dr. Hiroike remembered this, and soon after the unfortunate event of the next year, Dr. Hiroike sent his word of lament through me and indicated the lady in woe the late admiral's word about his niece and that the lady herself might stay at the College, too, to pass her days of sorrow.

What I remember clearly now about what passed between the philosopher and the admiral is the word of the former concerning his Treatise. He said, "I presented my book to the Throne. I wonder in which place my book is kept. I wonder if His Majesty might sometimes read my book." The admiral looked somewhat perplexed and owned his ignorance about that matter. This unexpected question of Dr. Hiroike of course was an expression of his anxiety and sincere wish that the Imperial Family would develop the fortune of the State by means of supreme morality which her ancestry practised, to establish the State.

Baron Wakatsuki was a distinguished financier. He was also famous for composing Chinese verses. He visited Dr. Hiroike at his College in 1936. After his speech in the lecture hall, Dr. Hiroike showed him the library. At the entrance of the library where there was a tablet of his writing of four characters "Expose Text With Text", Dr. Hiroike half jokingly said: "I hear you are distinguished

---

* Dr. Hiroike knew that Viscount Saitoo was once wounded in the leg owing to a political incident.

* Generally Confucian.
on the literary side (of the Chinese classics). I belong to the moral side (of the same study)." During the meal, Dr. Hiroike did most of the talking and Baron Wakatsuki listened carefully but with a look as if he were listening to a strange story.

Dr. Hiroike wrote in the prospectus of his College that from time to time he would invite men of fame for the students' sake, give them dinner and hear them talk. He had no time, however, to invite many people. Strictly speaking, he expressly invited none other. Later he thought of inviting Prince Konoe, but he did not.

Some time before, a few young men among the peers raised a question as to the meaning of the peerage system. The question was why peers had to be the guards of the Imperial House while all the people were alike expected to be loyal subjects of the Emperor. They had an opportunity to meet Prince Konoe and asked his opinion concerning the question. Prince Konoe said that peerage was a kind of decoration. I remembered this when Dr. Hiroike thought of inviting Prince Konoe, and told Dr. Hiroike about his opinion. Dr. Hiroike appeared disappointed to hear it. Later, Prince Konoe was appointed to the responsible position of Premier at the most critical moment for the State. Mine is a question as to whether he was a man Dr. Hiroike should have invited or not. Dr. Hiroike was not a man to be affected by mere hearsay, but I do not know whether I should have kept silent or not.

Dr. Hiroike who concerned himself about the personality of the Fleet Admiral nine years before the actual war, might have had some special reason concerning the invitation of Prince Konoe.

Admiral Yamamoto Eisuke had early distinguished himself among the naval officers, and was reported, too, to be a rare spiritualist, but Dr. Hiroike must have had good reason for expecting him to undergo more self-discipline. When the war began, Admiral Yamamoto Eisuke was already in the reserve force and Admiral Yamamoto Isoroku was the head of the fleet. This admiral who met his unfortunate death while directing the battle is reported to have been against war. At the beginning of the War, however, I chanced to read in the paper that Admiral Yamamoto Isoroku compared a sea battle to playing bridge and I thought his personality was somehow different from that of Admiral Toogoo.

Later, I read Dr. Hiroike's Diary and marvelled at his insight. Truly, it is human to know after what has happened.

IV. Dr. Hiroike's Theory concerning Peace and What he did Accordingly

The balance of power greatly changed after Dr. Hiroike died. When he was alive, totalitarianism was still beginning to rise, and atomic weapons did not exist. Japan, then, tried to avail herself of the two totalitarian countries but failed to achieve her end and received the coup de grâce in the form of the atomic bombing. The voice that the Japanese defeat was due to material odds received correction by the reflection that it was due to spiritual lag. That free states won, that is, liberalism won, is true so far as Europe and America are concerned. The capitalist nations advocating liberal democracy and the totalitarian nations advocating socialist democracy are opposed though smiling sometimes to each other across a deep valley of diffidence. The so-called cold wars or thaw's look like promises of peace. Their peace, however, consists in their supremacy over others. Many nations do not hesitate in employing iron, fire and blood, if indeed it
is profitable. Difference of thought, religion and race, speculation over natural resources and products are as selfish as ever, so that nations are keeping balance under the threat and fear of atomic power. They still consider the advent of peace is only possible by the use of forces and by armistice in compromise. Invaders call themselves liberators, or act under the pretext of defence. They are despotic, tyrannical, dictatorial at heart.

In the midst of these panic competitions for power, Japan was punished as a war criminal, and after that for more than a quarter of a century her people have been in fear of being called nationalists not to speak of chauvinists. They look as if they have secured their liberty and human rights at the price of duty and responsibility; a visitor to Japan may wonder if among the Japanese people every personal benefit was given precedence over the national interest. The national defence as the security of peace is being criticized as steering towards militarism, while strife motivated against peace looks like defending freedom. Liberalist democracy has not taken root, and socialist democracy which is the new look of totalitarianism has not been revealed as threat to liberty. People believe in liberty but not everybody understands it.

Mankind, in the face of mortifying common problems, should be planning for their own survival in peace and order. If, however, we endeavour to form a good plan, or have succeeded in making one, it remains as true as ever that we have to establish a real spirit of peace and determine on the practice of supreme morality. The situation is fundamentally the same as fifty years ago when Dr. Hiroike wrote his *Treatise*, only it has become more urgent and pressing. Shouting aloud “Peace, Peace, Peace!” is not the business. It is high time that the purely unselfish idea of peace should be understood widely and deeply so that men can co-operate unselfishly for the establishment and maintenance of real peace.

One may probably say that Dr. Hiroike's theory of peace is no theory of peace at all but that of morality, that morality might be very well and necessary but what we need most are concrete rules and treaties for the prevention of war, disarmament, territorial integrity, self-determination of people, and so forth, and that Dr. Hiroike who promised to present concrete plans did not show them after all. Yes, he did. He would answer that those solutions which 'one' would call concrete and practical are far from being so; at least they are other problems than peace. Armament or treaties are just temporary and therefore abstract; what he would call concrete is to reorient people by fundamentally changing their way of thinking. It is creating a new man out of an old one, *homo pacifica* from *homo sapiens*. If we leave man as he is, any effort for disarmament would be useless. Rather than taking to temporary and partitive measures, we had better do away with the threateners of peace. What threatens peace is not the gun but rather the man behind the gun. Not imperialism nor any ism but the man himself endangers peace. Whatever good name your principle would bear, if you harbour selfishness in your mind you will never be encouraging peace.

This is the starting point of Dr. Hiroike's theory of peace and also its conclusion. His proposal is, unfortunately, still alive and still too true.

His practice, namely the peace movement consisting in establishing virtue through moral education, could not prevent the disaster of Japan. Nor in the future will it soon succeed to bring salvation to
all mankind. Even so, our moralogical education has already had a
great influence on many people.

The late Mr. Hiroike Chibusa, son and heir of Dr. Hiroike Chikuroo,
succeeded to his father's work in 1938. He was a devoted defender
of world peace. He died in 1963 and his son Hiroike Sentaro succeeded
to his office. President Hiroike, the staff of his Institute and its
associate members are working with one mind to strengthen peace
in many parts of Japan and elsewhere.

It is not only the mission of those moralogians but also the noble
errand of all mankind to obtain consensus for the acceptance and
promotion of Supreme Morality and its education among individuals
having different ways of thinking and living and among nations and
races having different histories and forms of government.

Dr. Hiroike often said in his later years that he would be inviting
Stalin, Roosevelt, Hitler and Chang Kai Shek to his College for a
World Peace Conference in the Guest House, and that he was willing
to offer them well-flavoured curry with rice. Most students were
pleased to hear it and laughed, thinking he was joking, but now I
am sure he was in earnest.

NOTE: I have, in this paper, adopted a form of spelling whereby
"long vowels" in Japanese are represented by double vowels
—this being nearer to the original forms in Japanese. The
order of persons' names is also in accord with the Japanese
system, that is, surname first, given name second.