

第二期

昭和二〇（一九四五）年八月一五日から昭和二七
（一九五二）年四月二七日まで

（一）宗教法人化関係

【七九】靖国神社の移管並に之に伴う処理案（昭和二十年八月三十日議案資料トシ）

一 従来陸海軍省ノ所管タリシモ、陸海軍解散ト共ニ之ヲ内務省（神祇院）ニ移管シ、内務大臣ノ直轄トス。
 二 靖国神社合祀者ノ調査及合祀業務継続ノ為、従前ノ陸海軍省ノ関係者ノ一部ハ内務省ニ、各聯隊区司令部及部隊ノ関係者ノ一部ハ夫々地方庁ヘ転属セシム。其ノ一案左ノ如シ。

計	陸軍	海軍	内務省	各地地方庁	摘要
	奏任以下	奏任			
一三	七	一			一 地方庁ニ転属スル奏任ハ陸軍又ハ海軍ヨリ一名トス
四	二	（二）			二 人員ハ更ニ増加スルコトアリ

〔編者注…文書番号一〇八の文書と同一の文書と思われる。〕

【八〇】靖国神社臨時大招魂祭挙行ノ件報告（昭和二十年十一月十二日陸軍大臣、海軍大臣兼内閣総理大臣宛）

靖国神社臨時大招魂祭挙行ノ件報告

昭和二十年十一月十二日

陸軍大臣
海軍大臣

内閣総理大臣殿

大東亞戦争竝ニ滿洲・支那事變ニ關シ死歿シタル軍人・軍屬等ニシテ靖国神社ヘ未合祀ノ者ヲ、同神社招魂殿ニ招魂ノ爲、來ル十一月十九日・二十日・二十一日臨時大招魂祭挙行ノ儀、勅許相成候條、報告候也。
 追テ、本件ニ關シテハ聯合國側トハ爲レ念諒濟ニ付、申添候。

【八一】靖国神社臨時大招魂祭挙行ノ件達（昭和二十年十一月十二日陸普第二二三九号陸軍大臣、海軍大臣兼靖国神社宮司宛）

陸普第二二三九號

靖国神社臨時大招魂祭挙行ノ件達

昭和二十年十一月十二日

陸軍大臣
海軍大臣

靖国神社宮司殿

大東亞戦争竝ニ滿洲・支那事變ニ關シ死歿シタル軍人・軍屬等ニシテ靖国神社ヘ未合祀ノ者ヲ、同神社招魂殿ニ招魂ノ爲、來ル十一月十九日・二十日・二十一日臨時大招魂祭挙行ノ儀、勅許アラセラレタルニ付、此旨心得ヘシ。
 追テ、大招魂祭ニ關スル祭式次第書案ヲ調製シ上申スヘシ。

【八二】臨時大招魂祭舉行ノ儀勅許アラセラル件
(昭和二十年十一月十七日陸軍省告示第四号)

陸軍省告示第四號

大東亞戰爭竝ニ滿洲、支那事變ニ關シ戦死、戦傷死シ又ハ戦地、事變地等ニ於ケル傷痍疾病等ニ基因シ昭和二十年九月二日迄ニ死歿セル軍人、軍屬等ニシテ靖國神社へ合祀未済ノ者ヲ同神社招魂殿ニ招魂祭祀ノ爲來ル十一月十九日、二十日、二十一日臨時大招魂祭舉行ノ儀 勅許アラセラル

昭和二十年十一月十七日

陸軍大臣 下村 定
海軍大臣 米内 光政

【八三】聯合軍最高司令部 (GHQ) 宗教部長バー
ンズ大尉と横井権宮司會談概要 (昭和二十一年一月二十一日)

聯合軍最高司令部 (GHQ) 宗教部長バーンズ大尉と横
井権宮司會談概要

昭和二十一年一月二十一日於聯合軍司令部
岸本帝大助教授通訳・坂本主典概要筆記

- 横 一 全般に就て
- 横 先般來新聞紙上に靖國神社に關して大部間違つたことが發表されて居り、あの記事についてはきつと御心配を懸けたことゝ思ふが申訳ない。
- バ 別に心配はしてゐないが、いろいろ靖國神社については考へて居つた。
- 横 靖國神社は新聞紙上では財團法人とあつたが、はじめからこちらは宗教法人で行くつもりであつた。
- バ 宗教法人となる時期はいつであるか。
- 横 官國幣社に關する法令の枠がはづされた時に宗教法人となる。
- バ 十二月二十八日に公布せられた規則によつて出来るか。
- 横 現在迄に發令せられてゐるものは祭祀服制関係のみであり、噂に聞く処では近日中に日本政府より正式の命令が出る相であるが、それにより決定するのである。
- バ 靖國神社と遊就館はどう云ふ對度になるか。
- 横 遊就館は神社の附屬物である。將來は内容を全然變へて娛樂場(ローラースケート・ピンポン・メリーゴーランド等) 及映画場にしたいと思つてゐる。
- 二 遺族會に就て
- 横 (靖國會の人的組織に付、靖國會規約に依り説明を行ふ。)
- 横 靖國會の代表はこの様に政治に干與せぬ者とし、然も内規では兵長・伍長以下の遺族より代表を選びたい。會期は新聞には二月一日と發表されて居るが、それよりはおくれる事にならふ。一方に於て法律上の枠がはづされ、一方に於て崇敬者の代表が決定すれば、始めて神社の新發足がはじまるのである。しかしかゝる代表の集め方はいかゞであるか貴見をたまはりたい。
- バ 日本側の問題としては、現下の國狀に於て鐵道の輸送など

- 横 いろいろの事があると思ふが、それはさておいて、米國側にとつてもかゝる集りは注意をひく事はたしかである。従つてそれについて自分に對し質問があるだらう。その際その事情が判つてをれば自分は説明出来る譯である。どうしても大會を開くと云ふならば自分がよろしい。其の都度事情を知らせてくれ、ば自分としてはOKである。
- 横 それでは限立たぬ様に東京附近の崇敬者で行ひ、其の他の地方は書面等でやつた方がよろしいだらうか。
- バ 此の二つの方法は、實際に於てどの程度の相違があるだらうか。
- 横 現在の日本は民主的訓練の度合いが低いから、どちらでも實際は變らないと思ふ。
- バ 若し全國から代表を集める事と部分から集める事と實質的に相異がないとすれば、諸種の情勢からも將亦現狀からしても、一部分を集めるのが此の際はよいであらう。
- 横 神社としては會計方面を自肅し且專制的・暴君的なことをしないならば、遺族は皆神社におまかせすると云ふ意向であるから、神社としては後者に進みたいと思ふ。猶此の變更により期日の延びるのはお許し願ひたい。
- バ あなたは靖國神社の問題に關し、神社本廳の人々から働きかけられた事があるか。
- 横 神社本廳の方から働きかけられたことは無い。靖國神社は他の神社と沿革が全く異なるから、獨自の立場で行くつもりである。しかし同じ神道の枠中にあるのであるから、外部からは援助する。自分はこれまで靖國神社を如何にして生かしてゆくかと云ふ問題に命懸けであつたので、こちらからも神社本廳に働きかける餘猶はなかつた。
- 三 經濟問題に就て
- 横 権宮司より財産目録を提示し、終戦事務局を通し提出すべき旨を述べ、内容に付説明すると共に、恤兵金一千萬圓(招魂殿祭神一人に付十五圓とし約六十萬柱とし計九百四十萬圓)を神社が受領した旨を説明す。
- バ むづかしい問題である。其の金が神社にくるとすれば政府が寄附金を出す事となり、政府がその金に依り神社を支持する事になる。しかし若しその金が全く民衆の自由意志によるものであり、且それが政府の金とならずに使用せられて居ると云ふことが判明すれば、或は何等かの活路が開かれるかも知れない。非常にはつきりと其の金がいかに好まらるゝ、いかなる方法でこれ位、如何なる機関に依り使用せら

れてゐたかをしらべる必要がある。（詳細なる資料の提出を約す）

次に権宮司により職員リストを提示し、軍属にあらざる事及實際の經濟的地位に付説明し、一般神職と同様に今回の國家よりの分離に際し一時恩給を給せられ度旨を述べ、右に關しては、何等バーンズ大尉の確言を得るに至らず。

四 社號に就て

権宮司より去る一月十九日曾根終戦連絡事務局第一部長との會談内容に付説明し、司令部側の眞意を問ふ。

バ 司令部としてはどちらがよいとは云へない。それは日本側の問題である。靖國神社として残したいならば残れる。

横 廟宮と改稱することは、當初米國側の輿論並に意向を體して出發したのであるが、神社としてその儘行つても米國の輿論を刺激しないだらうか。

バ それに關する米國の輿論の詳細は自分にはわからない。唯米國では「戦死者を祀る神社がある」と云ふ事を知つてゐるのである。ある日本人——その人は神道に同情のない人であるが——は自分に對し神社よりも廟宮、廟宮よりも廟とした方がよろしいと云つた。しかし此の問題は日本内部で決める問題と思ふし、司令部側としては口を出したくないが、自分は廟宮でなければならぬとは思はない。しかる可く考へるべきである。

五 バーンズ大尉の質問に就て

バ 靖國神社の賑ひ（CARNIVAL）は中止せしめられてゐたと聞いてゐるが、復興させる方向に進んでゐるのか。

□(横)

神道の本質は笑にある（HAPPY SMILE）。参拜に來る遺族達は大いによろこばせてやりたい。若し許されば、多少野卑になる點あつても歡樂郷を建設して行くと云ふ方向に進みたいと思つてゐる。

バ 興味を以つてゐたから聞いたのであつて、反對した訳ではない。

此に對し更に権宮司より遊就館の内容変更、境内の開放計畫等に付説明す。

バ 本年元旦の参拜者の數及賽錢額の例年との比較及戦前との比較を知りたし。

此に對し詳細なる報告を提出すべき事を約す。

追記

會談終了後、通訊に當られたる岸本助教授より、靖國神社を廟に改変せしめんと強く主張したる者は、当時の宗教擔

當者たるヘンダーソン中佐なりし旨、及其の廟の内容たるや、神社の性質とは全然異なるもの即ち記念碑的の廟（MAUSOLEUM）なりしよし。然し其の後バーンズ大尉が宗教部長となるに及び、「靖國神社はそのまゝとして、特別の事情が発生せぬ限り手を入れぬ」と云ふ方針に漸次変更し來たれる旨の説明ありたり。

Outline of Discussion Between Lt. Bunce and Second Priest YOKOI
JAN - 21 January 1946
Interpreter - Mr. Kishimoto
Note Taker - Mr. Sakamoto

I GENERAL MATTERS

YOKOI: Recently, in the American newspaper there were incorrect statements about the YASUKUNI JINJA. I presume you were somewhat perturbed concerning these newspaper articles for which I am sorry.

Bunce: I was not especially perturbed but was thinking a great deal concerning the YASUKUNI JINJA.

YOKOI: The newspapers stated that YASUKUNI JINJA was a ZENBU HOJIN. However, we have been going under the assumption that it will be a SHUKYO HOJIN.

Bunce: When will it become a SHUKYO HOJIN?

YOKOI: When the law concerning government shrines is repealed.

Bunce: Will it be based upon the regulations issued on 25 December?

YOKOI: Regulations issued up till now concern only observance of ceremonies. I do hear statements to the effect that the Japanese government will issue of-field orders upon which we will plan our course of action.

Bunce: What is the set-up for YASUKUNI JINJA and YOSHIMIKAN?

YOKOI: The YOSHIMIKAN is a part of the YASUKUNI JINJA. Henceforth, everything will be changed and we hope to set up an amusement center with roller-skating, ping-pong, party-go-rounds, etc. and a movie theater.

II THE ISKUNU KAI (ASSEMBLY OF SURVIVOR FAMILIES)

An explanation of YASUKUNI KAI regulations in accordance with the benevolence system of YASUKUNI KAI.

YOKOI: In accordance with the regulations, the YASUKUNI KAI representatives will be those who do not participate in government affairs. Furthermore, we like to select these representatives from survivors' families of lance corporal and lower ranks. The representatives have February 1 as the date of the assembly. However, I believe it will be postponed because regulations of restrictive nature will be rescinded. Then, when the return representatives can be selected, YASUKUNI JINJA will make a new start. My I like to have your opinion on the method of assembling of these representatives.

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Bunce: From the Japanese side, in view of existing conditions throughout the country, naturally, there are many problems concerning railway transportation. From the American view, such an assembly will advance our attention for some. If I press the situation for what time I could give you a better explanation. If you really like to have an assembly that is fine. It is OK with me if you will give me a report on it.

YOKOI: Would it be alright if we have an assembly among the patrons of Tokyo and vicinity and accommodate the rest through document or letter?

Bunce: How much degree of difference is there in those two methods?

YOKOI: I believe there is little difference because of insufficient democratic training in this country.

Bunce: If there isn't any real difference as to whether the representatives are assembled from throughout the country or just from a portion of the country, it is probably better to select the representatives from a portion of the country in view of various existing circumstances.

YOKOI: We are of the opinion that the survivor families will not mind if the JINJA handles all the account matters. I wish to postpone the assembly in view of the changes to be made.

Bunce: Have you at any time been called upon by the shrine figures. (JINJI HOJIN) in regard to the YASUKUNI JINJA question?

YOKOI: No, the history and development of YASUKUNI JINJA is quite different consequently, we are of the intention of carrying on somewhat independently. However, we are in the Shinto category so there is support coming from outside.

III ECONOMIC QUESTIONS

The Second Priest exhibits a property record. He presents intentions of the post-war Landquisition Bureau which includes an explanation of the JINJA's desire to obtain war relief amounting to 10 million yen (there are about 500,000 corpses to be entombed. Cost for each corpse is 12 yen.)

Bunce: This is a difficult problem. If this money is received by the shrine, the government will start making contributions which will become to be known as support by the government. However, if the money is from the populace as a whole out of their own free will and it is understood that this money is not government money, there may be a solution to the problem.

Detailed report was promised.
The Second Priest exhibits a list of officials explaining there are not any military people on the list. Also, he gave a detailed report on the economic

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situation as well as the desire to temporarily suspend the shrine officials. Is definite assurance could be obtained from Lt. Bance regarding the problems discussed up to now.

IV THE NAME OF THE SHRINE

The Second Priest gave a report on the meeting between he and Mr. some of the Mission Office held in January. Second Priest seeks opinions from the concerning this.

Bance: GBU can't say as to whether it approves or disapproves. That is a question for the Japanese to solve. If it is the desire of those concerned to have the name "YINAW" untouched, such a thing is quite possible.

YOKOI: To call our JINJA a "SHOGUN" was originally in accordance with the wishes of the Americans. I wonder if the word "YINAW" can be preserved as such and at the same time not open the opinions of the American people?

Bance: I don't know the exact opinion of the American people regarding this. Except simply, that the people do know that there is a JINJA which sustains the dead soldiers. There are some Japanese people - having little interest for SHIMU - who like the names "SHOGUN" or better yet "XON" rather than "YINAW". Anyway, I believe this is a problem for the Japanese themselves and we would prefer not care it ourselves.

V IN REGARD TO LT. BANCE'S QUESTION

Bance: I hear the cerevials of YASUJUNI JINJA have been suspended. Are you making any efforts to revive them?

YOKOI: The principles of SHIMU lie in laughter. We like to accommodate the worshippers who come from survivor families by making them happy as possible. If there is an approval, we would like to establish a pleasure center though there will be things which will be not too refined.

Bance: I asked because I have an interest in it. I am not at all opposed to it. In connection with this question the second Priest explained the plans of the YUSUJUNI.

Bance: I like to know the comparative figures on the worshippers who came this New Year's day based on normal years and of years just before the war as well as figures on the offerings.

A report on these figures was promised.

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After the conference, the letter from Mr. Kishimoto, the interpreter that Colonel Henderson was strongly in favor of changing the YASUJUNI JINJA to a XON. Later, Lt. Bance explained that he, as chief of the Religion Division, wanted to leave YASUJUNI JINJA as it is.

(This is not my statement. (KB))

【八五】昭和二十年勅令第五百四十二号「ポツダム」宣言ノ受諾ニ伴ヒ発スル命令ニ関スル件ニ基ク宗教法人令中改正ノ件（昭和二十一年二月一日勅令第七〇号）

朕昭和二十年勅令第五百四十二号「ポツダム」宣言ノ受諾ニ伴ヒ發スル命令ニ關スル件ニ基ク宗教法人令中改正ノ件ヲ裁可シ茲ニ之ヲ公布セシム

御名 御璽

昭和二十一年二月一日

内閣總理大臣兼 男爵 幣原喜重郎
第一復員大臣
第二復員大臣
内務大臣 三土 忠造
司法大臣 岩田 宙造
大藏大臣 子爵 澁澤 敬三
文部大臣 安倍 能成

勅令第七十號
宗教法人令中左ノ通改正ス
第一條第一項中「竝ニ」ノ下ニ「神社（神宮ヲ含ム以下同ジ）」ヲ、同條第二項中「宗派、教團」ノ下ニ「神社」ヲ、「竝ニ」ノ下ニ「神社」ヲ加フ
第二條第二項第六號中「所屬」ノ下ニ「神社」ヲ加フ
第三條第一項及第三項中「寺院」ヲ「神社、寺院」ニ、同條第二項第四號中「檀徒」ヲ「氏子、崇敬者、檀徒」ニ改ム
第四條第一項中「所在地ニ於テ、」ノ下ニ「神社」ヲ加フ
第六條中「寺院」ヲ「神社、寺院」ニ、「檀徒」ヲ「氏子、崇敬者、檀徒」ニ改ム
第七條第一項中「文部大臣ニ、」ノ下ニ「神社」ヲ加フ
第九條中「寺院」ヲ「神社、寺院」ニ、「檀徒」ヲ「氏子、崇敬者、檀徒」ニ改ム
第十條中「寺院」ヲ「神社、寺院」ニ、「寺院教會財產登記簿」ヲ「神社寺院教會財產登記簿」ニ改ム
第十一條第一項及第三項中「寺院」ヲ「神社、寺院」ニ改ム
第十二條第二項中「寺院」ヲ「神社、寺院」ニ改ム

第十三條第一項中「寺院」ヲ「神社、寺院」ニ、同項第一號中「堂宇」ヲ「社殿、堂宇」ニ改ム
第十五條中「寺院教會財產登記簿」ヲ「神社寺院教會財產登記簿」ニ改ム
第十六條第二項中「寺院」ヲ「神社及寺院」ニ、「境内地及」ヲ「境内地竝ニ」ニ改ム
第十七條中「規定ハ」ノ下ニ「神社」ヲ加フ

附 則

本令ハ公布ノ日ヨリ之ヲ施行ス
神宮、本令施行ノ際現ニ地方長官ノ保管ニ係ル神社明細帳ニ記載セラレタル神社及別格官幣社靖國神社ハ之ヲ宗教法人令（以下單ニ令ト稱ス）ニ依ル法人（以下宗教法人ト稱ス）ト看做ス前項ニ掲グル宗教法人ハ令第三條ノ例ニ準ジ其ノ規則ヲ作り之ヲ主管者ノ氏名及住所ト共ニ本令施行ノ日ヨリ六月内ニ地方長官ニ届出ツベシ
前項ノ規定ニ依ル届出ヲ爲サザルトキハ當該宗教法人ハ同項ノ期間滿了ノ時ニ於テ解散シタルモノト看做ス
地方長官第三項ノ規定ニ依ル届出ヲ受理シタルトキハ命令ノ定ムル所ニ依リ登記所ニ登記ノ囑託ヲ爲スベシ
本令施行ノ際現ニ大宮司、宮司、社司及府縣社以下神社職制第二條ノ神社ノ社掌（社掌二人以上ヲ置カレタル神社ニ在リテハ上席社掌）ノ職ニ在ル者（其ノ者ガ缺ケタルトキ又ハ事故アルトキハ本令施行ノ際現ニ之ヲ代理スベキ職ニ在ル者）竝ニ氏子總代タル者及崇敬者總代タル者（氏子總代及崇敬者總代ヲ置カザル宗教法人ニ在リテハ氏子又ハ崇敬者ノ中ヨリ命令ノ定ムル所ニ依リ選出セラレタル者）ハ第三項ノ規則ニ依ル主管者又ハ總代ガ置カルルニ至ル迄之ヲ各當該宗教法人ノ代務者及總代タルモノト看做ス
第三項ノ規則ニハ前項ニ掲グル代務者及總代之ニ署名スベシ

【八六】靖國神社規則（昭和二十一年四月一日靖國神社達第一号）

靖國神社達第一号
靖國神社規則、左ノ通り定ム。
昭和二十一年四月一日

靖國神社宮司 侯爵 筑波 藤 磨

靖國神社規則

昭和二十一年四月一日
靖國神社達第一号

第一章 總 則

第一條 本神社ハ靖國神社ト稱ス。
第二條 本神社ハ創立ノ際明治天皇ノ宣ラセ給ヘル「安國」ノ聖旨ニ基キ、國事ニ殉セラレシ御靈ヲ祭神トシ、其ノ神徳ヲ光昭シ、併セテ遺族慰藉ノ方途ヲ講シ、以テ平和醇厚ナル民風ヲ振勵スルヲ目的トス。
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- 一 祭祀ノ執行ニ関スル事項
 - 一 神徳宣揚ニ関スル事項
 - 三 祭祀ニ関スル事項
 - 四 合祀ニ関スル事項
 - 五 報賽ニ関スル事項
 - 六 境内地及建造物ノ整備ニ関スル事項
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權 宮 司 一 名
禰 宜 若干名
主 典 若干名
宮 掌 若干名

主 事 若干名
事務員 若干名
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一 崇敬者總代

二 權宮司及禰宜ノ職ニアル者
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第二十八條 議事ハ出席者ノ過半数ヲ以テ之ヲ決ス。可否同數ナルトキハ、議長之ヲ決ス。宮司推薦委員會ニ出席スルコト能ハサル委員ハ、書面ヲ以テ他ノ委員ニ委任シテ表決ヲ爲スコトヲ得。前項ノ規定ニ依リ表決を爲シタルモノハ、本條第一項ノ出席者ト看做ス。

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第三十一條 崇敬者總代ハ崇敬者ニシテ衆望アル者ニ就キ、宮司之ヲ委嘱ス。

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基本財産ハ本法人設立ノ際ニ於ケル財産目録記載ノ財産、基本財産トシテ寄附セラレ、財産及崇敬者總代ノ同意ヲ得テ編入セラル、財産トス。普通財産ハ基本財産以外ノ財産及財産ヨリ生ズル収入トス。
（第參拾貳ノ四拾壹條省略）

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第三十五條 本社ハ公益ノ爲、左ノ事業ヲ行フ。
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第三十六條 本規則ハ總代ノ同意ヲ得ルニ非レバ、之ヲ變更スルコトヲ得ス。

【八七】第九十回帝國議會衆議院予算委員第一分科（外務省、内務省）會議録（速記）第一回（昭和21年8月12日）
（及司法省所管）
（發言者） 山崎常吉（委員）
【敬称略】

○山崎（常）委員（略）

ソレカラ是ハ此ノ問題ノ序デニ一ツ申上ゲテ置キタイト思ヒマスガ、假令軍國主義ガ間違フテ居ツタニ致シマシテモ、日本國民ハ生レテ此ノ方、軍人ニナルコトガ一番正シイ、一番國ニ對スル御奉公ニナルト云フヤウナ工合ニ教育付ケラレ、サウ云フ觀念ヲ植付ケラレテ來マシタ、是ハ間違フテ居ツタカ知レマセヌガ、國ノ爲ニ命ヲ惜シマヌト云フヤウナ工合ニ教育付ケラレ、觀念付ケラレテ來マシテ、サウシテ其ノ結果、靖國神社ニ於テ、護國神社ニ於テ其ノ魂ガ祀ラレ、所ガ敗戦後靖國神社ハドウナツタカ、護國神社ハドウナツタカ、色々問題ガゴザイマセウ、各縣ニ散在スル所ノ神社ノ問題ニ付キマシテ、特ニ私議會ニ來マシテ、靖國神社ノ附近ニ住ンデ居ツテ聞クコトデアリマスガ、今靖國神社ノ神官ハ、其ノ日食ベルコトニ困ツテ居ル、今日マデハ參詣人ノ賽錢ニ依ツテ生活ヲ支ヘテ居ツタ、所ガ參詣人ガナイ爲ニ、食物ノ配給ヲ受ケルコトガ出來ナイガ爲ニ、其ノ靖國神社ノ附近ノ隣組ヘ申込シテ、隣組ニ申込シテ、隣組ハ氣ノ毒ナト云フコトデ、町内會ニ申込シテ、町内會ハ又區長ニ申込シテ、區長ハ扱ヒ方ガナイ、ソコデ町内會隣組ハ困ツテ、結局財源ヲ與ヘル所ノ方法ガナイガ爲ニ、アノ靖國神社ノ廣イ境内ヲ淺草ノ仲見世ノヤウナ工合ニ、其ノ土地ヲ利用シテ經濟ヲ整ヘテ、アノ神官ヲ養フテヤラウカト云フヤウナ話モ、最近持上ツテ居ルト云フヤウナコトモ聞キマス、是ハ靖國神社ノ一例ヲ取リマシタガ、各方面ニアル所ノ護國神社モ、其ノ實情ニ近イモノデアルト云フコトヲ聞イテ居リマス、斯様な状態デアツテハ私ハイケナイト思ヒマス、何モアノ神社ニ祀ラレテ居ル所ノ御魂ノ全體ガ惡イコトヲシタノデハナイ、國ニ盡スト云フ愛國ノ信念カラ、至情ニ燃エテアノナツタノデアアル其ノ始末ハドウ云フ形ニナルカ知りマセヌケレドモ、其ノ始末ハ國ガスベキデハナイカ、ソレハスルカガ政府ノ務メデハナイカ、又國民ニ對スル示シデハナイカト云フコトヲ考ヘマス、此ノ點ハ強イテ回答ヲ求メヨウトシマセヌガ、是ハ御調べニナツテ何トカノ方法ヲ執ツテヤルベキダト云フコトヲ考ヘマス（略）

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CIVIL INFORMATION AND EDUCATION SECTION
Analysis and Research Division
Research Unit (Religion)

20 September
Memorandum (22)

SUBJECT: Yasukuni Jinja (and Gokoku Jinja);
General Information Concerning (3)

SOURCE: Interview of Assistant Chief Priest,
Tokitsune Yokoi, by Mr. A. Hyman,
16 August 1946.

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I. Reason for the Change of the Tokyo Shokor-sha to the Yasukuni Jinja. Interview of Chief Priest Yokoi with Mr. A. Hyman.

Shokor-sha (spirit Involving Shrine) is a temporary lodging for the spirits in heaven which are invited down to the earth for a ceremony. They go back to heaven as soon as the ceremony is over. The Yasukuni Jinja is a permanent institution where the spirits dwell forever after being called down from heaven. It enshrines the spirits of those who died restoring peace to Japan. It is the shrine where people pray for peace. In this sense, the Yasukuni Jinja has a more positive meaning than the Shokor-sha.

A human soul develops even after death. The spirits enshrined at the Yasukuni Jinja are on a higher level than those in the Shokor-sha. The Shokor-sha receives reverence while the Yasukuni Jinja claims worship. The Emperor grants his favor to the former whereas he makes offerings to the latter.

According to our tradition, the spirits of the deceased become higher when they are enshrined at the Yasukuni Jinja than when they are in the Shokor-sha.

The Yasukuni Jinja, however, enshrines both those loyalists of the Restoration who died about 80 years ago and those who have been dead only for a few years. According to ordinary

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Shrine tradition, so far, only those who have been dead for 50 years can be deified. Therefore, the deaths of Admiral Togo and General Mogi are too recent to qualify them for enshinement. At a shrine without a history of 50 years, it is not proper to hold the New Year Festival and the Harvest Festival. The Yasunomi God include both those who died more than 50 years ago and those who died only a few years ago.

In this respect, this shrine is not justified in assuming the title "Jinja". In the 12th year from its foundation the Tokyo Shokon-sha was promoted to a Jinja, whereas it should have had a history of fifty years.

II. Festivals at the Gokoku Jinja All Over the Country.

The festivals at the Gokoku Jinja are all the same. As for these festivals, Ordinance No. 15 of the Home Department, 16 March, 1929, provides for ordinary festivals, settlement festivals and enshinement festivals and prayers, at the Gokoku Jinja. (The newest Handbook of Laws and Regulations Concerning Shrines, compiled by the executive Department, Shrine Board, published July 25, 1941.)

III. The Change from Shokon-sha to Gokoku Jinja.

Formerly, the Shokon-sha in various districts received from the Imperial Household Grants and offerings, but due to

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their promotion to Gokoku Jinja, this had to be abolished. Just as in the case of the Yasunomi Jinja, the Gokoku Jinja first explained the royalties of the restoration. Later the war dead of the first pantheon and Kusunoki-no-mikoto were

deified there. In 1904, certain Shokon-sha were made into official Gokoku Jinja. (This was not opinion from all circles.)

When the Shokon-sha changed to Gokoku-sha to Gokoku Jinja, much opposition from all districts. The Army and Navy and the Shrine Board (Jingi-in) protested against partitioning the Yasunomi Jinja to districts and they upheld the plan to make the Yasunomi an unique shrine. Meanwhile, in the provinces, they eagerly asked for the establishment of local Gokoku Jinja. It was asserted that for the bereaved families of the Yasunomi Gods and their worshippers, it was not easy for economic and other reasons to go as far as Tokyo. Because of affection for the native soil, it is quite natural that a district should have its own Gokoku Jinja. This idea was opposed by the Army, the Navy, Government authorities and the Yasunomi Jinja.

The rural inhabitants, however, repeated their Governor and members of parliament in order to raise the local Shokon-sha to the status of Gokoku Jinja.

In rural districts, there had hitherto been many Shokon-sha and Shokon-sha. The former is a provisional institute for ceremonies and there are no regular Shrine priests.

W. J. ...

The regular priories were attached to Shokun-sha. Shokun-sha, where there were regular sales, ordinarily were designated by the Home Ministry as Gokoku Jinja. But the Shokun-sha were more closely related to the towns and villages and lively festivals were held there. The traditions of towns and villages included noverpriations for such festivals.

IV. Relation between Gokoku Jinja and Army Districts.

As Army districts do not always coincide with the Government districts in some cases there are two Gokoku Jinja in a single prefecture. First, Shokun-sha were established in the Army districts, for they were sacred to soldiers. When a campaign was launched to raise Shokun-sha to the status of Gokoku Jinja, the Governors tried to have Shokun-sha within their administrative districts designated as Gokoku Jinja. In Niigata Prefecture, there are several Shokun-sha, one in the Taketa and one in the Shibata Army district, and one in Niigata, the prefectural capital. Finally, the one in Niigata was designated as the Gokoku Jinja, in observance of the principle of the Home Ministry, "one shrine in one prefecture". In Shimane Prefecture, there are two Gokoku Jinja, one in Matsue and one in Hamada. The Matsue clan and Hamada clan were in that prefecture. ~~The traditions of these two~~

The traditions of those two clans differed very much. The Matsue Shokun-sha was dedicated to the loyalists of the Matsue clan and the Hamada Shokun-sha to the loyalists of the Hamada clan. Owing to this, the two shrines could not but be designated as the Gokoku Jinja.

In the case of Kanagawa Prefecture, the Army and Navy could not reach an agreement as to the site. The naval station was located in Yokosuka and so the Navy wished to build the Gokoku Jinja there. The Army opposed the plan, for Kanagawa Prefecture belonged to the Kofu regimental district. Although there was a plan to establish a Gokoku Jinja in Amagasaki, the site finally selected was in Yokohama. Funds were raised but the erection was not realized.

Generally speaking, the Navy advocated an unique Yashiki Jinja, while the Army supported the establishment of local Gokoku Jinja, because it organized local units.

V. Persons who Made Efforts to Change Shokun-sha to Gokoku Jinja.

At first, the Shrine Department of the Home Ministry was opposed to changing Shokun-sha to Gokoku Jinja. The Army and Navy authorities were against establishment of local Gokoku Jinja and they preferred unique Yashiki Jinja.

The rural inhabitants, however, interested their governor and members of Parliament and raised funds for an

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active campaign. The Shrine Department stood against the establishment of Gokoku Jinja, scared to those who had not been dead long. The Shrine Department could not continue its opposition when it was claimed that the establishment of local Gokoku Jinja should be realized because of the difficulty of rural dispersed families in visiting the Yasuomi Jinja. Rural people wanted the title "Yasuomi" instead of "Gokoku" but their desire could not be achieved.

The Shrine Department which had been standing *pat* against the Gokoku Jinja was at last obliged to sanction it. In condition that the Gokoku Jinja are differentiated from other shrines by the Gokoku Jinja act. Thus the Shrine Department succeeded in showing their opposition even in defeat.

People stood against changing Shokou-sha to Gokoku Jinja for two reasons. One group was of the opinion that the Shokou-sha received Imperial Grants which they could not receive if they changed to Gokoku Jinja. Consequently, since refusal of the Imperial favor was nine than a discourtesy, this strata of plain people blamed the Shrine Department for changing Shokou-sha to Gokoku Jinja. The second group asserted that people could visit the Shokou-sha and the Yasuomi Jinja in black but not other shrines. Originally, shrines had no mourning; but the Yasuomi Jinja and Shokou-sha have mourning. The Yasuomi Jinja was allowed to have mourning because of its uniqueness.

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but the establishment of local Gokoku Jinja could have an influence on shrines in general and could profane the sacred nature of shrines.

By the way, it might be more appropriate to call it the Yasuomi-no-miya or Yasuomi Jingu rather than Jinja in view of its being so different from other shrines. After the termination of the war, abolition of the title Yasuomi Maecolon was advocated for a while.

The main elements which changed Tokyo Shokou-sha to Yasuomi Jinja were Guernon and military officials. The dispatch of a chairman of festivals from the armed services is an indication of the above fact.

VI. Allocation of Festivals to the Chief Priest and other Priests.

The personnel attached to the Yasuomi Jinja consist of the Chief Priest, Assistant Chief Priest, Assistant Priest, Chief Ritualist and Shrine Superintendent.

The Chief Priest is the chief of all personnel and presides over all the festivals here.

The Assistant Chief Priest is an addition since 1938, when General Suzuki assumed the position of the chief priest. The Assistant Chief Priest helped the Chief Priest who was not well versed in the process of festivals and often

acted as his deputy. The Assistant Chief Priest is also in charge of shrine business.

The word "Wajir" (Assistant Priest) is a derivative from "Wajimant" (Pope's prayers) and means one who prays. His allotted tasks are general affairs, finances, ceremonies, supplies and the inspection of the gods enshrined.

Chief Ritualist (Shimon) was appointed as a priest during the Heiji Era and wears a cloak.

"Wajo" is called "Shushin" in other shrines and is an employee. He is in charge of odd jobs of festivals and assists in general affairs.

The festivals are divided into three categories, that is, small festivals, middle-grade festivals and Great Festivals. The Chief Priest, Assistant Chief Priest, Assistant Priest, Chief Ritualist are in charge of these festivals.

On the occasion of a small festival, the Chief Priest or the Assistant Chief Priest acts as the chief mourner who recites Shinto prayers, one assistant priest becomes "Baisen" (offering) and "Haruhimashi" (exorcist), one chief ritualist as "Wajimant" takes trays from the shelves and another chief ritualist as "Wajimant" relays the trays. The shrine superintendent as "Wajimant" takes the tables in and out. The offerings are washed rice, wine, rice-cakes, ten (fish), five (fishes), sea-

weed, vegetables, fruits, salt, water, etc. The priest wear "Karijima". The door of the sanctuary is closed.

The holy food is served on 8 trays. About 10 priests including the chief priest or the assistant chief priest attend the middle-grade festival and they are clad in white clothes called "sashimant". The door of the sanctuary is opened. Twelve trays are served including those of a wild bird and an aquatic bird. For opening and closing the door a "Okajishoyaku" (official in charge of the key) is appointed. The number of "Wajimant" and "Baisen" are increased.

On the occasion of a Great Festival, the priests are clad in colored full-dress. 12 or 13 priests attend. The colors of their dress, in order of rank, are black, red, blue and yellow. At Great Festivals, Imperial messengers or officials of holy cuttings (murasu) used to be dispatched to the festival but now this custom has been abolished.

Before these festivals, the priests make preparations for the solemn execution of ceremonial cleansing their minds and bodies by means of abstinence. At small festivals from the morning of the day, a middle-grade festival from the previous evening and at Great Festivals from the previous afternoon. The priests withdraw no business, read no newspapers, eat no flesh, contract no one and attend no funeral.

Thus they cleanse their minds and bodies. Therefore, on the occasion of middle-grade festivals and great festivals, they have to spend the previous night at the shrine.

VII. Rules of Festivals.

The rules have been in force since April 26, 1944, as shown in the attached list. (The regulations of Yasukuni Jinja)

The small festivals are carried out from about 6 a.m. to 11 a.m. and middle grade and great festivals/about 10 a.m. to 11:30 a.m. The utensils are wooden stands, mats, caskets and so on. The object of worship (Shintai) or substitute Spirit (Mikasa Yashiro) is a mirror which is placed in a chest and cannot be seen from without. By the side of the chest is placed the roll of the gods which includes a great many names.

VI I. The Yasukuni View of Gods.

The Assistant Chief Priest Yokoi says; "Above the Yasukuni Jinja, there is a secluded and quiet sphere which is divine land and does not differ from this world. In this sphere there is a mysterious place (Yatai) where the spirits assembled in the sanctuary live and perform many duties. The visitors of the Yasukuni Jinja have many different intentions. Some come to meet spirits and some to pray to the spirits. Some visit to confer with spirits and such people draw sacred lots (Ura-nuki). Some people believe that the Yasukuni spirits lose their personalities and become one powerful god by amalgamation."

He continues, "When a man dies, he acquires a certain quality as a god. Just as gods have different names, so they also have different capacities. The gods make progress. 50 years after his enshrinement, he becomes yet more powerful. It is because the Emperor, whom the Japanese mountains and rivers serve, orders their delivision, and the dispatched imperial messengers recite prayers defying them, that the dead men enshrined at the Yasukuni Jinja become gods. If the Emperor or the imperial messenger does not announce their delivision, they can never be gods."

VI. Relations between the Yasukuni Jinja and the Bereaved Families.

During war years, daily visitors amounted to 50,000. Nowadays, about 2,000 people come daily. The average total of offerings is 2300. If one visitor offers 10 sen, they number 2,000.

That hereafter will connect the bereaved families with the shrine is mainly the work of the Yasukuni Association. The daily ceremony is held in accordance with the Festival calendar and informs the bereaved families of the anniversary of the death of gods.

Recently, Assistant Chief Priest Yokoi made a tour

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of calls on the bereaved families. Some families were glad of his visit but some were not and blamed militarism some had no faith in the government and some were in favor of communism. The future of the Yasukuni Jinja will be troublesome, Yokoi observed.

X. Relations between the Yasukuni Jinja and Gokoku Jinja.

The Yasukuni Jinja has nothing to do with the Gokoku Jinja although the enshrinement festivals at the latter are held after those at the former. The Yasukuni Jinja claims no relation to the Gokoku Jinja and vice versa. The Gokoku Jinja may be of the opinion that connection with the Yasukuni Jinja may be regarded as a symptom of militarism. In general relations, however, it is thought that the Yasukuni Jinja is the main shrine of which the Gokoku Jinja are branches. They say that they can not understand the existence of two different names "Yasukuni" and "Gokoku". Thus explained the Assistant Chief Priest Yokoi.

【89】横井時常靖国神社権宮司への靖国神社及び護国神社についてのインタビュー（1946年8月20日）Memorandum (21)/SUBJECT: Yasukuni Jinja (and Gokoku Jinja) General Information concerning (4) / SOURCE: Interview of Assist...

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CIVIL INFORMATION AND EDUCATION SECTION
Analysis and Research Division
Research Unit (Washington)
19 September 1946
Memorandum (21)

Subject: Yasukuni Jinja (and Gokoku Jinja) General Information concerning (4)
Source: Interview of Assistant-Chief Priest, Tokitane Yokoi, by Mr. A. Miyano, 20 August 1946.

- I. Changes in the staff before, during and after the war.
- II. Organs Deciding Affairs Concerning Festivals and Enshrinement Festivals.
- III. Guards, Military Policemen and Policemen.
- IV. Finance.
- V. Activities in the Affairs of the Yasukuni Jinja.
- VI. Position of the Gokoku Jinja in relation to Yasukuni Jinja.
- VII. Can the Yasukuni Jinja Enshrine Anybody?
- VIII. The Character of the Gokoku Jinja.
- IX. The Relations between the Gokoku Jinja and the Central Shrines Association.
- X. What kind of people are enshrined at Yasukuni Jinja?

I. Changes in the staff before, during and after the war.

1. Staff prior to April 1939.
One chief priest, one assistant priest (Negi), six chief ritualists (Shinten), three shrine superintendents (Shahu) and six employees (Shushin).

2. Staff from April 1939 to the outbreak of war in December 1941.
One chief priest, one assistant chief priest, one assistant priest, ten chief ritualists and eight employees.

The reason why the assistant chief priest was newly appointed was that although General Takeda Suzuki had been appointed the chief priest, he did not know the shrine business in detail.

3. Staff during the war.
One chief priest, one assistant chief priest, one assistant priest, twelve chief ritualists and nine employees.

4. Staff after the war.
One chief priest, one assistant chief priest, three assistant priests, eight chief ritualists and five employees.

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As for the personnel affairs before the termination

of the war, the chief priest and the assistant chief priest were appointed by the Cabinet. Candidates for these positions were selected by a nomination committee consisting of the adjutant-general (colonel class) of the war minister's secretariat, the senior adjutant (captain class) of the navy minister's secretariat and the chief of the Shrine Department (later Vice-Chief of the Shrine Department (later Vice-Chief of the Shrine Affairs Bureau) of the Home Ministry. Appointments of the staff were done by the Home Ministry from 1879 to 1886, but after the conference of the Army and Navy with the secretariat of the Shrine Department (later, the Shrine Affairs Bureau), they were ordered by the War Ministry.

Hereafter, the chief priest will be appointed by the Chief Priest-Nominative Committee and the Assistant Chief Priest will be appointed and dismissed through recognition by representatives of the worshippers. The Assistant Priest and others will be appointed and removed by the Chief Priest. The Chief Priest-Nominative Committee consists of representatives of the worshippers, the Assistant Chief Priest and the Assistant Priest.

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(cf. the Yasukuni Jinja regulations)

The Yasukuni Jinja was under the jurisdiction of the Army and Navy but its staff had not any connections with the armed forces. Some of the staff were called by the Government to the armed forces. No exact, two chief ritualists and two employees.

II. Organ Deciding Affairs Concerning Festivals and Enshrinement Festivals

The Yasukuni Jinja had nothing to do with the Shrine Department (later, the Shinto Affairs Bureau). The execution of festivals was decided by the Army and Navy and announced in the official gazette. The Enshrinement Festivals were also decided upon in the same way. However they could not draft the prayers and arrange the order of ceremonies. These were made by the Yasukuni Jinja and submitted to the military authorities. When once the order of the ceremonies and prayers were made public, they seldom underwent changes.

III. Guards, Military Policemen and Police

The Guards are employees of the Yasukuni Jinja and they are dressed like the Imperial Palace policemen. There were private policemen in 1878, but that system was abolished in 1881. The military policemen stayed from 1907 to the end of the war. At first there were only two but during the war

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years they were increased to six. They were not only for the purpose of guarding the shrine but also guarded Prince Yamashita's mansion located near the shrine. They also escorted the notable visitors. Nowadays, there are no guards, policemen or N.F.'s. The shrine is guarded by the occupation forces.

IV. Finance

Before the termination of the war, the budget was submitted for the approval of the adjutant-general (colonel class) of the War Minister's secretariat and the senior adjutant (Captain class) of the Navy Minister's. It was compiled by the Yasukuni Jinja beforehand and the armed services based its decision on it. The demands of the shrine were often refused and the budget was sometimes cut down.

In government financial circles it is a general rule to return any surplus to the National Treasury. In the case of the Yasukuni Jinja, the appropriations were donations from the National Treasury so the surplus, if any, was not returned. This one of the characteristics of the finance of the Yasukuni Jinja.

Concerning the changes in the financial affairs before, during and after the war, the data has been already submitted to the Religion Research Unit.

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V. **Politics in the Affairs of the Yasukuni Jinja.**

Since its foundation, the Yasukuni Jinja has been most closely related to the Army and Navy. Jurisdiction, finance, personnel affairs and administration were all under the control of the Army and Navy. The Yasukuni Jinja had no liaison commissioner. The data and plans were submitted by the Shrine but the decisions were made by the armed services, especially by the Army. The Army and Navy had no officers in charge of the Yasukuni Jinja so the adjutant-general of the War Ministry's secretariat and the senior adjutant of the Navy Minister's secretariat transacted the shrine affairs at odd moments. The estate and money belonging to the shrine were under the name of the adjutant-general of the War Ministry. After the termination of the war, this caused great deal of trouble.

VI. **Position of the Gokoku Jinja in relation to Iwashina Jinja.**

Gokoku Jinja had nothing in common with the Yasukuni Jinja. They were under jurisdiction of the prefectures and though they were not prefectural shrines, they were treated as such. The chiefs of the bureaus of shrines, temples and military affairs were in charge of the Gokoku-jinja in observance of orders of governors. Today, the military

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affairs bureau is abolished and the bureau has become a public welfare bureau. The bureau of shrines and temple was changed to the religion bureau, education bureau, social affairs bureau or educational affairs bureau.

The government and state shrines were under the direct control of the Shrine office of the Home Ministry, later the Shinto Affairs Bureau. The assistant priest and chief ritualists, officials of the minor rank, of such shrines were appointed and dismissed by the governor.

The personnel affairs and finances of the Gokoku-jinja were under the jurisdiction of the governors and they only submitted reports to the shrine office. The Shinto Affairs Bureau. The process of festivals and prayers, however, were decided by the Shrine Office or the Shinto Affairs Bureau and the Patriotic Shrines observed them like government and state shrines. In the construction of the buildings of the Patriotic Shrines, the governors had to apply to the Shrine office (later, the Shinto Affairs Bureau) for approval. Hereafter, the Patriotic Shrines will be quite independent and autonomous and are to be managed by worshippers' associations.

VII. **Can the Gokoku-jinja worship anybody?**

The gods to be enshrined at the Gokoku Jinja can

be nominated by a representative of the worshippers. In the past, these shrines were only for soldiers but, hereafter, may come to be dedicated to persons of merit in culture during peace. In some Gokoku-jinja it is planned to assist the policemen, firemen and teachers. Some tradition concerning the shrine must be entered among the Gokoku-jinja all over the country for that purpose.

The Central Shrines' Association which has incorporated the Gokoku-jinja may institute the tradition, but that point has not yet been decided. It is a question whether the qualifications for enshrinement should be uniform, or local characteristics should be approved. Under these circumstances, the opinions of the worshippers associations of the Patriotic Shrines will probably be powerful.

VIII. The Character of the Gokoku-jinja.

The Gokoku-jinja have local characteristics for it enshrines the war dead soldiers who went to war from these districts. If a bereaved family living in the "A" prefecture visit the Patriotic Shrine in the "B" prefecture, they cannot find the god who used to be the member of their family.

From this connection, some people asserted that, the gods of the Gokoku-jinja, should be identical with those of the Yasukuni

jinja. Namely, they should be made the bereaved spirits of the Yasukuni gods, so that upon the bereaved families make visits in the rural districts, they might find the spirits of their loved ones.

It seems that the Yasukuni-jinja should be the head shrine and the rural Gokoku-jinja should be branch shrines. This plan is difficult to realize, if the enshrined of all the Gokoku-jinja have not anything in common. In some cases, the Patriotic Shrines are going to be dedicated to victims of the war and persons who die doing their duties in peace times.

IV. The Relations between the Gokoku-jinja and the Central Shrines' Association.

Almost all the Gokoku-jinja have joined the Central Shrines' Association. In Aomori Prefecture, however, the Aomori Prefecture Shrine Association has been formed and Gokoku-jinja is its center. The Gokoku-jinja is free in deciding to join or not join the Central Shrines' Association.

V. What kind of people are Enshrined at the Yasukuni-jinja?

For the time being, the gods of the Yasukuni-jinja may be limited to soldiers, but it will not be long before civilians come to be enshrined there. The shrine should also

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be ded. caused to register names who had doing their services in the past. Also designated persons such as Shasaban Juyoshi Goto and Jozoro Tadaro Kouchi, who had his death during medical research should be mentioned.

The spirits-involving ceremony is situated in the northern part of the shrine compound on the right of the sanctuary. It is about 80 yards wide. The Koto plays the music called "Sagayaki" during the ceremony and the spirits are removed to the sanctuary. The ceremony is held at night with all lights out. Don't have any ceremonies given is nothing but a part of usual procedure.

-10-

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【90】前靖国神社宮司 木陸軍大将への靖国神社についてのインタビュー（1946年9月8日）MEMORANDUM (18)/SUBJECT: Yasukuni Shrine. In Interview with former Chief Priest, General Suzuki. / Source: Mr.A. Hiyane's report of an...

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13 September 1946

MEMORANDUM (18) 2

CIVIL INFORMATION AND EDUCATION SECTION
ATTACHMENT OF THE HEADQUARTERS
RESEARCH UNIT (RELIGION)

SUBJECT: Yasukuni Shrine. In Interview with former Chief Priest, General Suzuki.

SOURCE: Mr. A. Hiyane's report of an interview with former Chief Priest, General Suzuki on 8 September 1946.

General Suzuki who comes from Ohta Prefecture is the younger brother of former Premier, (at the time of the surrender), Admiral Kantaro Suzuki. General Suzuki was Chief Priest of the Yasukuni Shrine from March 1938 to February 1946.

He had the following to say concerning Yasukuni Shrine and Okoto Shrine.

I. Reason for establishment of Okoto Shrine.

The religious of spirit involving shrine to Okoto Shrine was not instigated by the Shrine Bureau, nor by the Army and Navy, but by citizens who were anxious to do their duty in their own districts because of economic and communications difficulties in getting to and from Yasukuni Shrine in Tokyo. Members of the House of Representatives petitioned the Shrine Bureau to make the change. It was not however, the result of considered deliberation.

II. Circumstances that made General Suzuki Chief Priest of Yasukuni Shrine.

In 1938 when General Sugiyama was War Minister, Chief Priest Kano became ill while the duties of his office were steadily increasing.

-1-

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It was felt that a printer and more capable man was needed. General Shunai was asked to become Chief Printer. He had been brought up by glous parents, but had never thought of entering priesthood. However, he could never forget his soldiers and comrades who had died at the front in the Sino-Japanese and the Russo-Japanese Wars. He decided to accept the great honor after many deliberations and conferences with friends and family. He does not know who recommended him, or why, except that he is peculiar as a General, in that he rose to that rank without ever having been to the War College.

III. Yasukuni Shrine and the Promotion of Fighting Spirit.

Yasukuni Shrine was only to entertain and respect the war dead. It does not intend to elevate fighting spirit or to propagandize militarism. General Shunai tried to keep the customary happy atmosphere of festivals for the dead, but was suppressed by Tojo, then Vice-war Minister, and forced to hold an exhibition of war pictures in 1939.

IV. Prayer of Yasukuni Shrine and Colonel Shrine.

Shunai prays for soldiers who died by the Shrine Japan and put in effect by a Home Ministry Ordinance. Those of Yasukuni Shrine were made by the Yasukuni Shrine and put into effect under the name of the War Minister. However, there is little difference between them.

V. Relation between the Yasukuni Shrine and Colonel Shrine.

General Shunai says that he does not know much about the subject except that the Yasukuni Shrine is different from all over the country and the Colonel Shrine is a local war dead. However, he thinks that soldiers have no relation whatsoever unless they have common duties. In this connection he points out the fact that there are other independent shrines for war dead in Japan.

VI. Present and Future of Yasukuni Shrine.

General Shunai has had little connection with Yasukuni Shrine since his retirement. However, he apparently felt hurt at not having been invited to the Great Festival by his successor Marquis Tsushima. One of the religious ceremonies performed at the Great Festival was the Secret Lottery (but Daji) of which General Shunai does not approve and which he did not allow during his term of office.

VII. Ideas for the Shrine and the current phase.

I think the shrine is not religion. I feel sorry to think that the Yasukuni Shrine has become a religious corporation. The shrine is one of the expressions of gratitude to the devotional men, to ancestors and to the country, family. It is a ritual and not religion. As for the rituals, the shrine has taken over religious rituals. The shrine ritual is a Japanese traditional one and cannot be taken away from the Yasukuni Shrine. The Yasukuni Shrine is like a memorial tomb for unknown soldiers. Japan is said to be feudalistic but in reality it is because the soldiers in the Emperor Meiji's British Campaign of Five Articles. To my regret, some people became influenced by the Yamanbuchi Incident and suppressed democracy and led us to the present misery.

[91] 軍国的神社の取扱いに関する文部省の案 (1946年12月2日) Education Ministry's Plan for Dealing with Military Shrines / Presented by Fukuda and Watanabe / 2 Dec 1946

Education Ministry's Plan for Dealing with Military Shrines

The Education Ministry would like to treat Yasukuni Shrine and the Gokoku Shrines differently.

Yasukuni Shrine:

It is proposed to return Yasukuni Shrine to its original position as a shrine for the placement of the spirits of the war dead rather than an institution for the promotion of militarism.

In order to do this, all rites connected with the State-Jidji Gensu, the Emperor's Birthday, etc., would be abolished;

Kerito (prayers) would be read only for the consolation of the spirits of the war dead;

No festivals for adding new spirits would be held;

Distribution of amomori (talismans) would be abolished;

Militaristic color, such as martial music, would be eliminated along with the military message (Kobushon, Yushukan);

There would be no ujiko (local adherents asen) and no takokaku (association of Yawatake families);

The shrine would be supported by subsidies (supporters from the general Japanese public) and from the rental of facilities such as the assembly hall.

Gokoku Shrines:

Some other name would be used.

Disparagement would not be limited to the war dead; ancestors of all those living in the neighborhood might all be enshrined.

The shrine or institution per prefecture would be enough; other Gokoku shrines would be eliminated.

Rites would be treated the same as at Yasukuni--e.g., cut off from state functions or ceremonies.

Any former officers acting as priests would be dismissed.

The hereditary family associations of these shrines would be abolished.

Spacets needed for such reformed institutions should be quite small.

No separate priests would be needed; priests of other shrines might serve concurrently.

Two festivals a year (spring and autumn) would be considered sufficient.

In effect, the Gokoku Jinja would be abolished and there would remain only places for the consolation of the spirits of the war dead and the community ancestor. The institutions might properly be considered as something other than Jinja. There would be no connection with Yasukuni Jinja.

Presented by Fukuda and Watanabe
2 Dec 1946

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[92] 部内覚書：靖国神社の将来に関する見 (1947年1月6日 W.F.ウッダード発パンス氏宛) INTRA-SECTION MEMORANDUM / FROM: W.F. Woodard / TO: Mr.Bunce / SUBJECT: Yasukuni Shrine: opinions regarding future...

MEMORANDUM FOR MR. BUNCE

FROM: W.F. Woodard

TO: Mr. Bunce

SUBJECT: Yasukuni Shrine; opinions regarding future of

1. The Yasukuni Shrine was both a military and a religious shrine. I believe my preliminary report has given sufficient emphasis on the military side. I see no reason to believe that further study will add anything to affect the conclusions relative to this. The religious side is more difficult in every respect. The meanings of words is often obscure as is also the intent of certain rituals. A study of the religious side will add much to our knowledge of Shinto practices in general, and should do so at this point. But I believe that enough information is given in the preliminary report to serve your immediate needs.

2. In the chapter giving a brief resume of the shrine today I have given an inkling at least of what my own opinions are on the problem of the future. Since you have suggested that I put them down I will state them briefly:

a. Yasukuni and the Gokoku Shrines are different problems. They should be considered separately.

b. The shrine should be allowed to continue to exist. It's elimination would accomplish very little and would create additional problems. It would especially complicate the Gokoku Shrine problem which to me seems more important.

c. The name should revert to ~~the~~ Tokyo Shokoku as a token of legitimacy of the original concept of the shrine on the other. This change could probably be made by a more suggestion rather than ordered.

d. The Shrine area should be reduced. I would draw the lines at the road above the Omura statue and remove all the lanterns, etc. from the approach. (The Yushukan and the Kobushon might be taken away, too, but I don't recommend it.)

e. As I understand it, the problem at present is one of land ownership. The transfer of land would not commit S.M.F. in any way in the

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future.

3. I shall be glad to answer any questions and study any special problem in greater detail if you so request.

-----R.P.W.-----

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【九三】 靈璽簿二関スル説明書ノ件（昭和22年3月）

靈璽簿二関スル説明書ノ件

（附） 联合国軍総司令部宗教課長ノ要請ニ依ル首題ノ件、別紙ノ通提出相成可レ然哉。

（附註） 一本件ハ昭和二二・三・二一ウツダード少佐ニ対スル權宮司ノ説明要領ニ準シタルモノ。」

靈璽簿に就て

A 様式の沿革

靈璽簿は明治五年現在の本殿が造管せられ五月七日遷宮式を行ふに際し、其の前日（五月六日）本殿内陣に奉安せるのがその起原である。従つて其の時の靈璽簿は明治五年五月迄に既に奉祀せられてゐた御靈——明治二年六月招魂社鎮齋當時祭られた維新殉難者三、五八八柱——の分であつた。当時の靈璽簿の形式は巻物形式であつた。軸は水晶を用ひ、表は金襴布地にして紫の巻紐を附したものである。

此の形式は明治二十九年十一月の合祀祭まで續いて用ひられた。その後明治三十七年五月の合祀祭まではやはり巻物形式ではあるが、軸水晶の上下端及び其の周囲には透珧^{（彫）}の金具が新に附けられる様になつた。

明治三十八年五月の合祀祭以後は從來の巻物形式にかはり簿冊形式の靈璽簿となり、表紙は金襴布地を用ひ四方金泥塗で、綴紐には太白と云ふ紐を用ひた。そして此の形式は終戦に至るまで續いた。

終戦後の唯一にして最後の合祀祭——昭和二十一年五月執行——には從來と同じ簿冊形式を用ひたが、これまでの金襴等は入手困難となつた爲、表紙は白綾織となり四方の金泥も一切用ひられなかつた。

此等の靈璽簿は総て祭神となられた御靈の御名前がしるされて居り、その形式は別に社務所に備附けられてある祭神簿と同様である。

B 調製の沿革

靈璽簿の調製に関する記録は存しないが、その大体の沿革は概ね左の通である。

招魂社時代は神社の制度が未だ確立して居らなかつた關係上、

当時の靈璽簿も多分時の主務官廳で調製したものと思はれる。明治十二年靖國神社となつた頃からは、神社に於て之を調製することになつた様である。そして調製の爲に必要な専門家——例へば表具師等の人々——は神職と同様に潔齋し、社務所の清浄なる一室に於てその作業に服した。

かくして調製を経つた靈璽簿は社務所の一室に藏せられ、合祀祭執行の前夜參籠潔齋した宮司が之を内見する。翌日即ち合祀祭の招魂式当日清祓式執行の直前宮司により御羽車に奉安せられ、清祓式執行に際し修祓を受ける。そしてその夜の招魂式の祭儀に依つて本殿内陣に奉遷せられるのである。

【九四】 第九十二回帝國議會衆議院予算委員會議録（速記）第五回（昭和22年3月7日）

（発言者） 若林義孝（委員）

寺田栄吉（委員長代理）

【発言順。敬称略】

○若林委員 今日、私といたしまして文部大臣にお尋ねをいたしたいと思つたところの事柄は、昨日大藏大臣にお尋ねをいたしましたその基本をのみこんでいたゞいてからの私の質疑になつていたのでありますから、従つて昨日おいでになりませんでしたので、重復のきらいがあると思つたけれども、私の所見を、質問を申し上げる前に少し述べておきたいと思つております。

（委員長退席、寺田委員代理著席）

政治は道徳なりとも言われるのであり、新憲法に盛られた精神を人類普通の原理と述べられておるのであります。政治のすべての部面において、この人類普通の原理がにじみ出ておるところの豫算であり、政治でなければならぬと考へるのであります。これを宗教的の立場から、あるいは軽く道義の立場からながめましても、豫算の部面におきましても、この財政を骨子として行われます政治の部面におきましても、財政で言うならば健全財政といわれておりますが、この健全財政は数字だけの健全であつて、ほんとうに道義の點から考へたときに、健全財政と言ひ得るや否や。これについては私は大藏大臣の御返答をあえてお断りしたのであります。なぜお断りをしたかと申しますれば、大臣の御立場としては、必ず道義的であると答へるに違ひない。こゝでその道義的の、道義的の議論をする必要がないと思つたので、あえてこれを私の方から御答辯を辭退したのであります。今日、これは文部大臣のほんとうのところを、ひとつ伺いたいと思つたのであります。これを具體的に、小さなことを申しますと、問題がかゝつて議論になりますから、米が五圓五十錢という時代に、一箇三十圓のピース、コロナが、堂々と政府の手によつて賣られてゐることは、純朴なるところの農民にいかように映するか。あるいは米一升、酒一升というのが今までの通念でありまして、米の一升から酒一升とれるという、これが基準になつて酒の販賣が行れるべきであるにもかゝらず、五圓五十錢の米をつくる農夫から考へて、一

升百二十圓というのがいわゆる政府の施策によつて現われてくる價值であるということを考へたときに、どう思うか。あるいはきわめて卑近な例であります、三等料金を拂わしておきながら、人間の乗るべき客車に乗せずに、荷物を乗せる貨車に乗せて、人間を荷物扱いにしておきながら、なら料金の歩引きもしないというようなこと。悪はたれがやつても悪である。個人がやる場合に悪であり、權力を伴う政府がやる場合に善であるとは決して言い得ないのであつて、悪は必ずこにおいて、何人によつて行われても悪なのであります。だから、こういうことの見方から今の政治をながめてみますと、われ／＼特に國民全部の心を預かつております者からみますと耐えがたい氣持に打たれる事柄が政治の部面に多々あるのであります。政府の部面ばかりではない、われ／＼政黨人として考えても、政黨人の動き、いわゆる選舉民の前においてほんとうに良心をもつていかどうか、あるいは良心的の正當な動きをしているかどうかというようなことを考へたときに、これは政府を責めるばかりではない。われ／＼政黨人みずからをも責めなければならぬと思ふのであります。この氣持から文教をお預かりになつておりますところの文部大臣が、この政治の動きを御覽になつたときに、どういう氣持をもつておられるかということなんであります。私は文教を預かる文部大臣は、この國民の道義を守らうとする心をもつて存延ばしきるのが御任務ではないかと考へるのであります。宗教から考へますと、信教の自由は憲法において嚴然として認められたのであります、事實政治の部面において信仰の自由を阻害するところの事柄がたくさんにあるのであります。やみをしてはならぬと言ふ。これは法律による規律ばかりでなしに、ほんとうに信仰に生きようとする者は國家の法律を心から守らうとする氣持があるのであります、どうしてこれを破らなければ生存ができないというような政治を行うときにおいては、憲法において信教の自由を認めたといたしましても、事實において自由を阻害するものであるという解釋を私はもつていたのであります。この信仰の自由を認めているということは、決して放任という意味ではない、干渉せずによい宗教をあくまで延ばしていくというのが、憲法精神の信教の自由を認められた眞意であると思ひます。そうなるならばあくまでも文教の府にあらせられ、しかも宗教行政を御擔當になつておられます文相といたしましては、實際政治の部面においても、憲法に認められておる信教の自由をあくまで阻害するがごとき反宗教的行爲があり、事實があることを除去せられる必

要がありはせぬかと思ふのであります。こういう點においても、文相はどういうような氣持をおもちになつておられるかもお伺いしたいのであります。それから一體宗教に對して、文相はどういうような氣持をおもちであるか、これを伺いたい、マツカ一サー元帥がある友人にお送りになつた御親書の中に、日本に進駐して占領政策を行う上においては、キリスト教精神において行つたということを通般々と御發表になつたのであります、この宗教的信念に基いて、初めて過去一年有半にわたりますところの日本における民主化の進駐目的が、著々として行われているのであります、われ／＼も敬服を禁じ得ざるところのものがあるのであります、こういう意味においてわが國の民主化の中にも宗教というものをどういふように取入れていくかとせられるか。宗教不干渉という名に隠れて宗教を放棄していくのか。あるいはこのマツカ一サー元帥のとられた精神でいくと言われるように、宗教精神をより強く太く國民の腹の中に培いつついくと言われるのか。どういふようなお考えをおもちであるかを伺いたい。それから日本には憲法による信教の自由が認められているのであります、今存在いたしますところの宗教というものは、私はいずれも存在の理由があればこそ存在している。存在の價值があればこそ存在していると思ふのであります、將來興るところのものを想像するときには、過般にお取締りになり来たような璽光尊事件のごときも起ると思ふのであります、現在あるところの既成の宗教というものを、文部大臣はどういふような氣持をもつて見ておられるか。これを伺いたいと思ふのであります、現在國がもつております種々雑多な宗教ではありますけれども、この宗教に對して、私自身はその價值あればこそ存在していると思ふのであります、これを國家としては十分發達し得るよう邪魔になるところのものを取除き、そうして現在あるところのものを十分育てていくということが必要ではないかと思ふのであります。

次に政府は宗教ばかりでなしに、民主教育にどういふような處置をおとりにならうとしておられるか、それを伺いたいと思ふのであります、敗戦直後の茫然自失しましたところの間隙に乗じまして、いわゆる民主化という名に隠れて、いろいろなる誤つた思想にとらわれていきつづつあるのが、今の現狀ではないかと思ふのであります。民主主義教育、民主化というものに對しては、過般私に文教再建の決議案の賛成演説をいたしましたときに述べたのであります、いわゆる人間尊重にあると思ふのであります。人間尊重もほんとうに心からこれを尊重する、いわゆる信仰的に相手に對して神の價值までを認め、佛の價值までも認めていく。お釋迦様は天上天下唯我獨尊と言われたのであります、自分も唯我獨尊であると同時に、他人の唯我獨尊ということをも意味すると教えられていることでもあります、ほんとうに神格的に尊重するという意味であり、同時に自己の尊嚴を悟る前に、他人の尊嚴に對してえりを正すということの心に根ざす民主化でなければならぬと思ふのであります、今日湧然として起り來りましたところの民主化運動の諸種の現象をながめるときに、ほんとうにその意味の眞の民主主義精神に基いたものであるかどうか、これははつきりと申しますが、二月一日のゼネストのごとき、あのマツカ一サー元帥の命令をもつて、禁止されるがごとき恥ずべき事態となつて現われたのであります、あの運動の底に自己の尊嚴を守らうとする、自己の自由、自由と等存立とすることに根ざしておつたといひます、自由と等存立というように根ざしておつたといひます、あゝの命令を受けるような辱しめを見ずには思ふのであります、しかも憲法が公布せられるにあたり、あるいは衆議院を通過するにあたりまして、皆様方から論議せられましたことは、この新しいところの憲法は世界においても優れた憲法である。いわゆる高度の民主化されたところの憲法である。この憲法こそは高度の民主主義精神をもつていた教養をもつた者のみが活用し得るところの資格のあるものであると言われたのであります、こういう意味においてわが國の將來を考へるときに、民主教育というものによほど御關心をもつておいでにならなければならぬ。鈍刀であるならば、竹光であるならば少々振りまわし方が下手でありまして、あまり怪我をするものではないのであります、いわゆる憲法に與えられたところのあの自由と等と權利というものは正宗の名刀のごとく鋭き權利なのでありますから、これを用いる人も名人でなければならぬ。この名人にするためには各人の教養を高度に高めることによほど御盡力にならなければ憲法精神がみんなの腹の中にはいつた頃に日本の國が再び起ち上ることのできぬようなことになるのではないかと恐れるのであります。この意味において具體的に日本の民主化教育というものをどういふような方法をもつておやりにならうとするか、具體的に案が立つているかということをお伺いしたい。特に憲法普及會が設けられまして、文部省の外廓團體のようなことになつておられると思ふのでありますけれども、やはりお任せにならずに、これをどういふように活用されるかというようにお伺いしたい。

たしだいたい思うのであります。

それから次に宗教の尊重ということでありまして、先ほどお尋ねをいたしました宗教に對してのお考えを伺えば、宗教の尊重の度合というものがわかるのでありますと同時に宗教家の待遇をどういふように國家としてお考えになつてゐるかということをお伺いしたいのであります。アメリカの例をとることはどうかと思つておられますけれども、アメリカにおきましては、少くとも宗教家というものは裁判官と同等と申しますか、それより以上の尊敬をもつて取扱われておるのであります。そのまゝを日本の國に適用するといふようなことは、これは私は不可能と思つておられます。なぜかと言へば、アメリカにおきまるところの宗教家といふものは、相當の教養をもつた者のみが宗教家として認められておるのであります。日本の現状は、私はこゝで日本の宗教家全部がそういう價値のあるものであるといふ切なる心算をもたないものであります。まず宗教家が人の前に立つては、努力しからぬところのものになるためには、宗教家がみづから努力するとともに、やはり宗教を守り立てていき、宗教を尊重するといふ氣分が政治の面に現れていくならば、よりその目的を達成するのに近道ではないかと考へておられます。こゝの目的を達成することについて、あるいは諸願も出ておられます。過般あるいは左藤義詮同僚からもお話があつたと思つておられます。アメリカの切符の優先的のようなことが出ておりましたが、アメリカのごときは、代議士が持つておられるところのパスを宗教家に渡して、その活動を自由ならしめておられるという事實もあるものであります。請願で出て、その御好意のほどは相當當局もお述べになつたと思つておられます。その實現がいつの日であるかといふようなことについて、きわめて私たちが満たないところがあるものであります。この點もひとつ御當局のお考えを承つておきたいと思つておられます。御参考まででありますけれども、終戦間ぎわの昭和十九年の六月の二十七日でやつたかと思つておられますが、京都において宗教家が集まりましたときに、この意見が生まれて、これを文部當局が御採用になり、鐵道當局とお話合ができました。各宗教團體に二、三枚づつこゝういふような鐵道パスを渡すといふようなことが、今にも實現するところまで進んでおつたといふことを聞いておられるのであります。これもひとつ御参考にして、將來お考えを願ひたいのであります。

それから次に伺いたいのは、その全部が價値ありや否やといふことは、これは別問題といたしまして、いわゆる宗教關係者

といふものが全國に三十萬人あるのであります。教育民主化の一翼をかうものとしては、きわめて適當なところの地位にある人でないかと思つておられます。この三十萬人の宗教家を思ふ存分活動し得るような筋道をひとつお考えを願ひたいと思つておられます。たとえて申しますと、いろいろの審議會が設けられておられますが、そういう中に、やはり宗教家といふもの意見をもとり入れていく。教育審議會があるならば、そういう中にも入れていく。あるいは労働の委員會のごときにも、やはり宗教家を中立の委員として入れていく。私自身も岡山縣で、そういう意味におきまして、宗教家であつた私が労働委員に依頼を受けて、一年間お世話することができたのであります。そういうような意味において、三十萬人の宗教家といふものを、いわゆる徒食する／＼といふことをもつてや、冷眼視されておられる宗教家に、ひとつ活を入れて、わが國の民主化運動に協力し得るようにならざるを得ないかと思つておられます。こゝの意味において、宗教家の待遇なり、民主化運動に對して、いかに宗教家といふものを活用されていくかといふことでありまして。

それから次にその次にお聴きをし、お願ひをいたしたいと思ひますのは、先ほど來申しましたように、いわゆる國民の信仰と申しましたが、こゝの言ひかえらるるならば、國民感情と申しますか、人間のうるわしいところの心を十分伸ばしき、これを護る役目が文相のお役目ではないかと思つておられます。この意味において、非常に時局といふものを考へ誤つておられる國民が多いのであります。昨日も足田代議士がお述べになつておりましたが、學校の先生たちが天皇制について言うことを遠慮氣味に思つておられるような事實があるのではないかとお述べになつたのであります。私もこれを痛感してをるのであります。ポツダム宣言によりまして、自由なる國民の自由なる意思の發露といふものは、十分認められておるのであります。天皇をあこがれの中心とし、萬古の象徴として仰ぎまつるといふ、この國民感情さえも、國民は心ひそかに涙を眼にたゝえつゝも、口から外へその感情を吐露することを遠慮し、今まで宮城前、明治神宮前を電車が通過いたします際にもお辭儀をしておつた。この禮をするのも何だかはずかしげな氣持をもつて、人に隠れて帽子をとつて禮をせられるといふようにまで、ほんとうにうるわしいところの國民感情といふものも歪曲されておるのであります。おそらくこの感情、すなわち萬古天皇を象徴と仰ぐと新憲法に御制定になつたこの精神こそは、私は世界に誇る必要は

ないかもしませんが、世界からも相當うらやましげな感じをもつて見られるところの、國民のうるわしい氣持ではないかと思つておられます。今こそ國民に、この美しい感情は、思ふ存分發露してよいのだといふくらゐの氣持をもつて、今物において窮窟をされておると同じような自分の心を伸ばす、日本在來の美しいこの心持をも口にすることの遠慮氣味な、この遠慮をとらずといふことが、非常に必要ではないかと考へておるのであります。この點どうお考えになつておられるかを伺ひたいのであります。

同時にこれと並行いたしまして、特に私は嚴肅な氣持で申し上げたいのは、戰爭犠牲者に對するところの慰靈に關しての氣持であります。山間僻地においていわゆる遺骨を迎へるとき、村長初め村の公の機關によつての出迎えはこれを遠慮すべきだと思つておられますけれども、これを濫かく迎へようとすることの自由なる氣持が、それによつて抑へつけられてしまつたような感じをもつておられる人が多いのではないかと考へておられます。靖國神社の御創設になつたときを考へてもある次第であります。靖國神社の御創設になつたときを考へてみますと、決して軍國的の色彩をもつておられるお宮ではなかつたのであります。一歳に満たないところの赤ん坊の靈までも靖國神社ではまつられておる事實があるのではありません。すなわち非業の最期を遂げた者の魂をお慰め申し上げるというのが、靖國神社の御創設になつたところの本意なのであります。後世軍國的の色彩が誤つて濃厚になつたのみであります。この軍國的の色彩はどこにも認められぬやうになつた今日であり、また國家のために命を犠牲にしたところの人たちの靈を心から慰めるといふことは日本人だけがもつておる感情ではなく國際的に、いずれの國の人をもつておられるところのうるわしい氣持であります。私はこの遠慮氣味になつておられます氣持を、遠慮なくほんとうに私たちの氣持が發露できるように、萬全の處置を講じていただきたいと考へるのであります。

それから最後にいふ／＼な指令が連合軍の方から出ますが、この出ることが曲解され、あるいは行き過ぎて考へられておるために、先ほどのやうな間違いが起つてくると思つておられます。今度も曲解から來ておる誤りであると思つておられます。いゝゆる工場の賠償問題に絡みまして、あの賠償工場の梱包材料として、神社の境内にあるところの樹木などを伐採するんだといふやうなことがどこからか傳つてまいりまして、この風説のために、神社の氏子といふものが、國家によつて伐採せら

これ、これを取上げられるならば、今のうちに神社自體においてこれを伐採した方がいゝというような風説となりまして、全國到るところにこの誤つた風説によつて神社の境内にありますところの樹木が伐採せられておる傾向があるのであります。これこそ誤り傳へられたところの事柄によつて、私たちの氣持から言いますと、かくのごとき國民感情を抑えて、歪曲されるような事柄になつておるのであります。このことについて、それが事實であるのか、もし工場の材料が梱包されるための材木は、軍國的事務に取扱われ利用されたところの神社であるから、その神社の樹木を持つて行くのだ、梱包に使うのだというようなことは、おそらく事實ではないと思つておられますが、これは事實でないのだということを國民にはつきりさせて、かゝる誤解のないようにしたいと思つておられます。文部大臣が御出席ならばこれが最後のお願いなのであります。文部大臣が御出席ならばお考えを承りつつ、また私の考えも申し上げることができたと思つておられますが、御出席がありませんので、大體私のお尋ねを申し上げます五項目に關して、機會を得まして十分御答辯を願えれば結構と思つておられます。私はこれで終ります。

○寺田委員長代理 若林君に御相談申し上げますが、本日文部大臣がやむを得ない用事で出ておられますので、後日また御返答申し上げます(以下略)

[95] 従前の護国神社の処分について（1949年6月9日神社本庁長谷外余男事務総長発バンス博士宛） Concerning the Disposal of the former Gokoku-jinja / (To Dr.Bunce) / (T.Hase) / Executive Director / Shrine Association / June 9..

Concerning the Disposal
of the former Gokoku-jinja
June 9, 1949

Dear Sir:-
(To Dr. Bunce)

Since all militaristic or ultra-nationalistic tendencies attached to the former Gokoku-jinja have been thoroughly cured according to the Memorandum (AG 0003 Dec 15 1945), the purpose of the cult in those shrines has been modified to cherish pray, peace and repose of the deceased souls not to adore their militaristic exploits, the title of "Gokoku-jinja" has been obliterated and changed severally to more appropriate names, and their maintenance depends totally upon the voluntary contributions of the adherents; we should be highly appreciated if you could interest yourself in the matter, so that the religious freedom and existence of the former Gokoku-jinja may be approved under the condition of the following items:-

1. The title "Gokoku-jinja" will be superseded by "Iri-sha" or "Shokou-sha" (either means the shrine where the ceremony of consolation and invitation for the deceased souls is observed).
2. The shrine is to be dedicated not only to the war dead, but to any soul of public sacrifices, or of cultural exaltation.
3. The purpose of the cult will be to pray peace and repose of the deceased souls, and not to adore their militaristic achievements.
4. A Shinto priest of adequate qualification will take charge of the shrine.
5. The shrine will be maintained by the fund of voluntary contributions of the adherents.
6. As for the transfer of the precincts (of National Land) minimum limits necessary for the observation of ceremonies or other religious activities.

Yours truly
(T. Hase)
Executive Director
Shrine Association

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[96] 靖国神社及びその他の軍国的神社について（1949年11月7日ウィリアム・P・ウッダード発バンス宗教・文化資源課長宛） FROM: Special Projects Officer / To: Chief, RCR Division / SUBJECT: Yasukuni Jinja an Other ...

CIVIL INFORMATION AND EDUCATION SECTION
Religions and Cultural Resources Division
7 November 1949

FROM: Special Projects Officer
To: Chief, RCR Division
SUBJECT: Yasukuni Jinja and Other Military Shrines.

1. At the beginning of my studies of the military shrines, I raised the question of government sponsored memorials to the war dead both on a national and a local level. I gave up the idea of a solution along that line because policy was against it and I concluded that no solution was possible.
2. I should like to raise the question here of a revision of policy which would permit some type of memorials of a non-religious character to the war dead. (I realize, of course, that the chapel-~~to~~ were destroyed or removed and the vision of the enormous memorial tower outside of Ohiba comes before me, but I still should like to have it considered.)
3. On the negative side, I should like to consider a decision which would result in a statement that special religious institutions for the veneration of the war dead and the existence of priests devoted solely to the promotion of such veneration are not permitted and that such institutions should be dissolved.
4. The effect of this would be (1) to provide for the commemoration of war dead by the state which is, I believe, legitimate, and (2) to remove shrines for the veneration of war dead, particularly Yasukuni and the designated Gokoku Jinja from the business of promoting and stimulating such veneration.
5. I must admit that I have not thought through the details carefully, and they may prove to be an insuperable obstacle, but I believe that even if all shrines that enshrined war dead and only war dead subsequent to 1931 were to be dismantled, no great obstacle would be encountered. I think the public would accept the non-religious, community monuments or memorials as a satisfactory substitute for the loss of Yasukuni and the prefectural designated shrines. It would probably be necessary to conclude the statement to the effect that there is no objection to the enshrinement of war dead by local shrines provided special priests are not assigned to the promotion of such veneration and that public festivals for the sole purpose of venerating war dead are not observed.

William P. Woodard

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CIVIL INFORMATION AND EDUCATION SECTION
Religions and Cultural Resources Division

21 July 1950

INTRA-DIVISION MEMORANDUM

FROM: Special Projects Officer

TO: Chief, RCR

SUBJECT: Yasukuni Jinja

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1. An editorial in the 12 June issue of the Jinja Shimo (official organ of the Shrine Association) entitled "Ideation of Yasukuni" begins with a reference to the solemn Memorial Day Services of the Occupation Forces in the Palace Plaza on 30 May. Reading this editorial raises the problem of how war dead can be properly commemorated under freedom of religion and separation of religion and State.

2. In 1946 and 1947 when the undersea first studied the military shrines he was confronted with the fact that in prewar Japan Yasukuni and similar shrines performed a dual function: (1) they provided a means whereby believers in Shinto could commemorate (or venerate) the war dead such as Christian churches and Buddhist temples provided a means whereby believers in Buddhism and Christianity could commemorate their war dead in a manner appropriate to those faiths; (2) as a "State Shrine" they provided a means whereby the nation and communities throughout the country could commemorate the spirits of those who had died in the service of the country and their Emperor, much as is done in England where men die "for King and country" or in the United States where they die "for the flag and the country from which it stands."

3. It has been impossible at any time to escape the fact that, in spite of the proscription of religion i.e. Shrine Shinto, for the evil ends of the state, the two functions were legitimate and could not be denied without involving the Occupation Forces in hypocrisy.

4. Fortunately there has been no disposition to deny religions the right to commemorate their war dead in an appropriate manner, but the Home and Education Ministry Notification of November 1946 prohibiting memorials and public services commemorating war dead has made it impossible for the nation or local communities to commemorate the men who died in the services.

5. The Shinto Directive and the Ministerial Notification of November 1946 deprived the people of any means of public recognition of those who gave their lives serving their country and yet the Occupation

forces hold public services, including participation of religionists, where the entire nation can observe what is being done. This makes it appear that not only the victorians should commemorate their war dead.

6. If Occupation policy is aimed at preventing the glorification of war, especially militarism and ultra-nationalism, and not at legitimate commemoration of war dead, some modification of current policy should be made in this regard. Provisions should be made now for some forms of public recognition of war dead on a moderate scale or else, when the Occupation is over, the military shrines will again become the center of this commemoration.

7. In considering the disposition of military shrines one of the problems faced was the disposition of the books listing the war dead. In the event the shrine buildings were destroyed. It seemed unwise to recommend destruction of them any more than of the religious symbols. It was early proposed (verbally, I believe) that they be placed in a cemetery vault with a modest monument but without religious markings. It was felt that the lists, since they had been determined by the War Department and enrollment had been ordered by the Emperor, could be regarded as the property of the government or the people. Removal of these lists would not have been a serious violation of the sanctity of the shrines and they would have provided a symbolic focus for commemoration. The military shrines would then have become strictly private religious institutions (as they theoretically are now) and the monuments in cemeteries would become the center about which the government and local communities could honor those who had died. As it is, the military shrines are the only places where people can give outward expression to their feelings for the war dead and their is a strong tendency to feel that these shrines are more than private Shinto religious institutions.

8. In order to make less likely the restoration of military shrines to the position of official or semi-official institutions, it is proposed that the Education Ministry be directed to review its policy so as to permit erection of monuments to war dead in cemeteries in which may be deposited relics, mementos, ashes held by government officials which are unidentified or uncolored. Once such recognition has been given the shrines will cease to have a monopoly on veneration of the war dead and public memorial services can be held without them as the focus of thought.

9. It is admitted that this may be only wishful thinking but it is at least a constructive suggestion on a problem that should be faced.

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【98】戦没者の神道神社の国有地境内の譲渡及び国による戦没者の葬祭に関する政策の変更に関する案（1951年9月4日民間教育情報局長D.R.ニューゼント中佐作成 AG 603 (13 Nov 46)） MEMORANDUM FOR THE CHIEF OF STAFF / Proposed Disposition of State-Owned Pr...

4 September 1951

GENERAL HEADQUARTERS
SUPREME COMMANDER FOR THE ALLIED POWERS
APO 500

AG 603 (13 Nov 46) CIE

MEMORANDUM FOR THE CHIEF OF STAFF

SUBJECT: Proposed Disposition of State-Owned Precincts of Shinto Shrines for the War Dead and Proposed Amelioration of Policy on Commemoration of War Dead by the State

I. THE PROBLEM PERSEVERED

The determination that disposition should be made of the state-owned precincts of Shinto shrines for the war dead in relation to the disposition of state-owned property occupied by religious institutions as required by Occupation policies on separation of religion and state, and to determine what changes in existing policy prohibiting commemoration of war dead by the state may be necessitated by the proposed disposition of such property.

II. FACTS BEARING ON THE PROBLEM

1. Basic post-surrender policy directives required the initiation of a program to suppress dissemination of militaristic and ultranationalistic ideology in any form and to abolish institutions expressive of the spirit of militarism and ultranationalism. Inasmuch as the Japanese people had been induced to support Shinto doctrines, practices and institutions advocated by militarists and ultranationalists so as to provide religious sanction for their program of national aggrandizement, implementation of policy in the religious field required, in addition to other measures, the prohibition of state sponsorship of public funerals and commemorative ceremonies for the war dead, the removal of monuments and statues of a clearly militaristic or ultranationalistic nature, and the extension of the influence exerted by Shinto shrines dedicated solely to veneration of the war dead.

2. Funerals and Monuments

a. In order to avoid the appearance of an iconoclastic campaign on the part of the Occupation, and due to the desirability of refraining from direct repressive action in matters impinging upon the religious convictions and sensitivities of the Japanese people, it was determined that implementation of policy in regard to funerals for war dead and militaristic monuments should be required of the Japanese Government on the basis of only informal mandatory guidance. Accordingly, in compliance with oral instructions, the Home and Education Ministries of the Japanese Government on 1 November 1946 issued Joint Notification No. 51, subject: "Public Funerals" (TAB A), which in essence prohibited any governmental sponsorship or official connection with funerals, memorial services, or other ceremonies commemorating war dead, militarists or ultranationalists. On 27 November 1946 the Home Ministry issued Notification A No. 73, subject: "Disposition

of Monuments and Statues" (TAB B), which prohibited the erection of new monuments obviously intended to propagate militaristic and ultranationalistic ideology, required the suspension of work on those then under construction, and required the removal or suitable alteration of those standing in school premises or located in the compounds of public buildings or on public sites.

b. In order that surveillance might be maintained over implementation of the above notifications, a SGP letter was issued to Commanding General, Eighth Army, dated 3 January 1947 (TAB C), in compliance with which Eighth Army Operational Directive No. 21 of 1 March 1947 (TAB D) consolidated the contents of the two Japanese Government notifications for the guidance of regional and prefectural Military Government Teams.

c. Japanese Government reports on removal of militaristic and ultranationalistic monuments and statues indicate that from the inception of the program in late 1946 until its close in May 1948 some 5,612 monuments and 354 statues were removed, 890 monuments and 17 statues were moved to less conspicuous locations, and 908 monuments and 29 statues had their appearance altered or the wording of their inscriptions changed in such a way as to minimize militaristic and ultranationalistic connotations. Those permitted to remain were considered either innocuous or possessed of sufficient intrinsic merit as works of art or of historical interest to warrant exemption.

3. Shrines for War Dead

a. Although it was common knowledge that Shinto shrines dedicated exclusively to the spirits of armed forces personnel and civilians killed in combat had served an important function in the propagation of militaristic sentiment, little reliable information regarding these shrines was available at the time of surrender. Even their number and locations were unknown. However, it was imperative to proceed with caution in formulating policy on the problem presented by shrines for war dead in view of their undeniably religious characteristics insofar as they embodied genuine religious beliefs they were entitled to the same protection afforded other religious institutions by the principle of religious freedom. Caution was further necessitated by the possibility that an indirect approach to the problem might readily have stimulated emotional support for potential underground resistance movements. In view of these circumstances, it was decided that action in regard to shrines for the war dead should be postponed pending the accumulation of sufficient data on their origin, history, and function in Japanese society to permit the formulation of a prudent and equitable policy.

b. No formal restrictions were imposed, therefore, upon the normal religious activities of shrines for the war dead. However, they, like all other religious institutions, were deprived of government support by the terms of memorandum for the Japanese Government, file AG 000.5 (18 Dec 1945)

CIE, SCAPIN 449, 16 December 1945, subject: "Abolition of Governmental Sponsorship, Support, Perpetuation, Control, and Dissemination of State Shinto".

3. Since preliminary investigation revealed that a majority of the shrines for war dead were located in state-owned precincts, the areas occupied by these shrines, pending further investigation, were specifically excluded from the provisions of memorandum for the Japanese Government, File AG 603 (13 Nov 1946)CIE, SCAPIN 1334, 13 November 1946, subject: "Disposition of State-Owned Land Used by Religious Institutions" (NAI 3). By this exclusion the precincts of shrines for the war dead, and by inference their properties, have been kept in a virtual status quo, whereas all other religious institutions occupying state-owned land have been permitted to apply for transfer of title to their precincts.

4. It has been determined that in the pre-surrender period there were 148 Shinto shrines classifiable as shrines for the war dead exclusively. These fell into three definable categories: (1) Yasukuni Jinja, the national shrine to the war dead located in Tokyo, comparable in certain respects to the Tomb of an Unknown Soldier in Arlington Cemetery; (2) shrines located in prefectural capitals or in the environs of military district headquarters, patronized and in many cases established by the government, officially designated as Gokoku Jinja (Nation-Protecting Shrines), of which there were 48; and (3) privately established shrines scattered randomly throughout the country, loosely defined by the government as Gokoku Jinja but more popularly called Shokon-sha (Spirit-Invoking Shrines), largely independent of government support and mostly very insignificant in size and influence, of which there were 99. Virtually all of these shrines remain in existence today, most of the few damaged or destroyed in air raids having been repaired or replaced with temporary structures. For reference, a brief summary of the history of shrines for war dead is appended (NAI P).

5. Although Japanese apologetes for these shrines have found it expedient to equate them, and particularly Yasukuni Jinja, with the Tomb of an Unknown Soldier, there are conspicuous basic differences between Western and Japanese methods of revering the war dead. No mortal remains are entombed in any of the shrines; only the spirits of the war dead were enshrined, their bodies or ashes being delivered in impressive public ceremonies to their bereaved families for private burial. The shrines themselves contain only tablets or registers on which are inscribed the names of the deceased. Were it not for the religious beliefs associated with the deified spirits, the clearly Shintoistic architecture of the shrines, and their priesthood, the shrines would closely resemble war memorials common in Occidental countries. The enshrined spirits, however, were not in pre-surrender days considered mere symbols of patriotic duty, as in the case of war memorials, nor was the purpose of their enshrinement to provide symbolically an appropriate burial for the unknown dead, as in the case of the Tomb of an Unknown Soldier; they were individual deities identified by name, rank, unit and last action to whom prayers were addressed for divine assistance.

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6. In the postwar period most of the shrines for war dead have lost much of their former popularity and prestige, judging by records of attendance and financial support. Even Yasukuni Jinja, whose prewar New Year attendance figures were computed in the hundreds of thousands and even in the millions, was only able to draw a crowd of 30,500 persons during the first three days of 1951, its most prosperous New Year since the surrender. With few exceptions the shrines for war dead throughout Japan are in financial straits. The earlier shrines dedicated to war dead of the Restoration, Sino-Japanese and Russo-Japanese Wars are virtually without supporters, due to the diminishing bonds of kinship linking the enshrined to their present descendants. Perceiving that a similar fate is in store for them as long as their active support is drawn primarily from those related to the enshrined, most shrines for war dead have adopted new names, some have enshrined non-combatants and non-Japanese civilians along with the war dead, and several have further attempted to broaden their appeal by enshrining deities of the conventional Shinto pantheon as their main object of worship. Nevertheless much of their moral as well as financial support is still drawn from a small core of bereaved families who hold genuine religious convictions in regard to the enshrinement of their relatives.

III. DISCUSSION

4. It is now considered that the initial policy of avoiding outright suppression of shrines for war dead in the interest of preserving religious freedom has been fully justified inasmuch as an exhaustive study of these shrines and constant observation of their activities over a period of more than five years have demonstrated beyond any doubt that, in spite of the reprehensible use made of them by jingoists, the shrines for war dead constitute the focal point of certain inoffensive and sincerely cherished religious beliefs. It is believed further that the shrines in their present status as private institutions do not exert an undesirable influence in Japanese society.

5. Any proposed disposition of such shrines which does not involve their suppression, however, must be weighed against a growing desire among the Japanese for suitable public commemoration of the sacrifices made by their war dead. While no objections have been raised by the Japanese removal of monuments and statues which were excessively symbolic or militaristic, ultranationalism and emperor worship, there is becoming articulate a sentiment, primarily among bereaved families, for the construction of new commemorative monuments free of militaristic taint to replace those removed. This sentiment has made itself known through numerous petitions addressed both to SCAP and the Japanese Government. Such petitions are almost without exception concerned only with commemoration of service rendered by the rank-and-file war dead. It also appears that in the absence of permission for the state to erect such monuments, there is a tendency for bereaved families to turn in increasing numbers for consolation to shrines for war dead as the only institutions rendering homage to their fallen kinsmen.

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AG 605 (13 Nov 46)GIE

There exists the danger, therefore, that both the government and the general public, being deprived of normal non-sectarian means of commemorating the dead, may tend to consider these shrines as public rather than private institutions, thus initiating a trend inimical to the principles of religious freedom and separation of religion and state.

6. It is therefore desirable that there be some other form of public commemoration of war dead which would satisfy the legitimate interests of bereaved families, which would nullify the danger of public reorientation towards existing shrines for war dead, and which would also serve, if necessary, to commemorate the military dead of the future. It is desirable to remove any impression that the Occupation is opposed to appropriate commemoration of the war dead. Commemoration of death in battle has been universally recognized as a proper function of the state; what was objectionable in the past Japanese practice of commemoration was the employment for such purposes of state-sponsored sectarian religious institutions adversely exploited by militarists and ultranationalists.

IV. CONCLUSIONS

7. It is concluded that no repressive action should be taken against shrines for the war dead, that those located on state-owned land should be permitted to purchase their precincts on the same basis as other religious institutions similarly situated, and that erection by government organs on the national, prefectural, city and town levels of suitably inscribed unpretentious memorials to the war dead should be permitted and informally encouraged insofar as possible within the duration of the Occupation in order to counterbalance a possible reversion of the existing shrines for war dead to their pre-surrender status.

V. RECOMMENDATIONS

8. It is recommended:

a. That approval be granted for issuance of a memorandum for the Japanese Government (Incl 1) recommending paragraph 3f of SOAFM 1334 (PAR B), thus providing for the disposition of the state-owned precincts of shrines for war dead on the basis of conditions previously stipulated for disposition of state-owned precincts occupied by other religious institutions.

b. That the Japanese Government be informed verbally that there is no objection to modification of existing Japanese regulations governing the erection of monuments so as to permit the erection by the state, government agencies, or local public bodies of monuments or memorials for the war dead, subject to the following conditions:

(1) Such monuments should be limited in size to moderate proportions;

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(2) Such monuments may not be erected on the property of educational institutions or within the precincts of religious institutions;
(3) Such monuments may not bear inscriptions such as would tend to cultivate militaristic or ultranationalistic sentiment;
(4) Such monuments must be devoid of religious symbols.

D. R. JOSEPH
Lt. Col., USMC
Chief, CIM Section

*Paragraph 8f (44-51)
of SOAFM 1334. The primary and direct recommendation by Government for the erection of monuments was that they be erected on state-owned land.*

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57-8313

M. Nichols 57-8313

Proposed Disposition of Shrines for War Dead and
Relaxation of Restrictions on Public Commemoration
of War Dead

C/S

4 September 1951

CIE

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1. Forwarded for approval is proposed draft memorandum (Incl 1) resending paragraph 3c of memorandum for the Japanese Government, file AG 603 (13 Nov 46) OIA, SCAPIN 1334, 13 November 1946, subject: "Disposition of State-Owned Land Owned by Religious Institutions", whereby Shinto shrines for the war dead have been prevented from applying for transfer of title to the state-owned precincts they occupy.
2. Approval is also sought for the granting of permission informally for the Japanese Government to modify existing Japanese regulations governing the erection of monuments for war dead so as to permit the erection by the state or public bodies of monuments or memorials for the war dead subject to specified conditions.
3. A staff study with TABS A, B, C, D, E and F supporting recommended action is submitted as Incl 3.
4. A Brief of Staff Study is submitted as Incl 2.

----- D. R. N. -----

3 Incls

1. Draft SCAPIN
2. Brief of Staff Study
3. Staff Study with TABS
A, B, C, D, E, F

Approved
Deputy C/S, SCAP
7 Sept 51

57-8313

BRIEF OF STAFF STUDY:

1. Implementation of Occupation policy to suppress militaristic ideology required, in the religious field, the prohibition of state-sponsored funerals for war dead, removal of militaristic monuments, and adoption of measures to extenuate the influence exerted by Shinto shrines dedicated solely to veneration of war dead.
2. Prohibition of state sponsorship of funerals for war dead and of erection of new militaristic monuments, and the removal or suitable alteration of existing militaristic monuments, were effected by arrangement for issuance of Japanese Government notifications drafted on the basis of informal mandatory guidance.
3. Due to the insufficiency of data available, action pertaining to Shinto shrines for war dead was necessarily postponed pending the accumulation of sufficient information to permit the formulation of a prudent and equitable policy. Pending the collection of such data, shrines for war dead located in state-owned precincts were excluded from the provisions of SCAPIN 1334 of 13 Nov 46, subject "Disposition of State-Owned Land Owned by Religious Institutions", whereby all other religious institutions occupying state-owned land were permitted to apply for transfer of title to their precincts.
4. Data now available regarding shrines for war dead indicates that the institutions themselves are indifferent and that they are in fact the focal point of certain sincerely cherished religious beliefs. Outright suppression of such shrines would therefore have constituted a violation of religious freedom. In their present status as private institutions they do not exert an undesirable influence and they are known to have lost much of their former prestige and popularity. It is therefore concluded that no repressive action should be taken against them.
5. The continued existence of shrines for war dead must be viewed, however, in the light of an increasing desire among the Japanese for public commemoration of their war dead. Existing restrictions on such commemoration by the state, though necessary in the early stages of the Occupation, have now outlived their pertinency. Unless these restrictions are removed, the public, deprived of the normal means of commemorating fallen kinsmen and comrades, may tend to regard existing shrines for war dead as public institutions, thereby setting in motion a trend inimical to the principle of separation of religion and state. It is moreover believed that it is highly desirable to remove any impression that the Occupation is opposed in principle to appropriate public commemoration of war dead.

RECOMMENDATIONS:

6. It is therefore recommended: (a) that approval be granted for issuance of a memorandum for the Japanese Government resending paragraph 3c of SCAPIN 1334, thus providing for the suitable disposition of state-owned precincts of shrines for war dead, and (b) that the Japanese Government be verbally informed that there is no objection to alteration of existing Japanese regulations governing erection of memorials to war dead so as to permit the erection by the state or public bodies of such memorials provided they: (1) are limited in size to moderate proportions; (2) are not erected on the property of educational institutions or within the precincts of religious institutions; (3) do not bear militaristic inscriptions; and (4) are devoid of religious symbols.

Approved
Deputy C/S, SCAP
7 Sept 51

【101】 宗教団体に供用中の国有地の処分について（1951年9月12日発連合国軍最高司令官発日本政府宛覚書 AG 603 (13 Nov 46) CIE SCAPIN 1334/1) MEMORANDUM FOR: The Japanese Government / SUBJECT: Disposition of State-Owned...

GENERAL HEADQUARTERS
SUPREME COMMANDER FOR THE ALLIED POWERS
APO 500

AG 603 (13 Nov 46) CIE
SCAPIN 1334/1

MEMORANDUM FOR: The Japanese Government

SUBJECT: Disposition of State-Owned Land Used by Religious Institutions

1. Reference is made to memorandum for the Japanese Government file AG 603 (13 Nov 46) CIE, SCAPIN 1334, 13 November 1946, subject: "Disposition of State-Owned Land Used by Religious Institutions", from General Headquarters, Supreme Commander for the Allied Powers.

2. Paragraph 3^e of above reference is hereby rescinded.

FOR THE SUPREME COMMANDER:

(for AG sig.)

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【102】 部内覚書：吉田内閣総理大臣の靖国神社参拝について（1951年10月12日ウィリアム・P・ウッドワード発宗教・文化資源課長代理宛） INTRA-SECTION MEMORANDUM / FROM: William P. Woodard / TO: Acting Ch...

GRQ, SCAP
Civil Information and Education Section

12 October 1951

INTRA-SECTION MEMORANDUM

FROM: William P. Woodard

TO: Acting Chief, FOR

SUBJECT: Attendance of Prime Minister Yoshida at Yasukuni Shrine

1. Newspaper and conference reports indicate that Prime Minister Yoshida, some local governors and other officials are planning to attend and presumably participate in the fall festival at Yasukuni Shrine on 18 October. There is every indication that it will be an event of national significance.

2. Officials of the Religious Affairs Section, M/Ed, and religious leaders view this plan with considerable concern because it appears to be an effort to restore Yasukuni Shrine to its former position in State Shinto as the official medium for the commemoration of war dead.

3. While there is no objection in principle to the attendance of such officials, the expediency this action is regarded as highly questionable because, in addition to the general statement in Paragraph 2 above, such action will

a. Stimulate rightist element in general and encourage them to work for the restoration of the prewar status of Yasukuni in particular and Shrine Shinto in general.

b. Set the pattern for making local military shrines the official medium for the commemoration of war dead, with the inevitable coercion in attendance and the expenditure of local government funds.

c. Tend to place Buddhism, Christianity and other religions on a plain below Shrine Shinto in the eyes of the people.

d. Create apprehension in the minds of many Japanese regarding the intention of the government in respect to religious freedom and separation of "church" and state.

e. Convince thoughtful people that SCAP is motivated not by principle but by expediency in permitting a complete reversal of policy in order to gain an ally.

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- f. Furnish the leftists in Japan and Communists and others abroad with propaganda material to attack current policies.
- g. Produce much unfavorable publicity abroad which will undermine public statements by Occupation officials to the effect that democratization has made considerable progress in Japan, and conversely it could affect legislation dealing with aid to Japan or placing Japanese immigration on a quota basis.
- 4. It is believed that the Education Ministry should be urged
 - a. to advise the Prime Minister not to attend the fall festival of Yasukuni.
 - b. to advise the authorities to promote a service for the war dead on a neutral site, such as the palace plaza, for example, where all religions would be placed on a basis of equality and thus set a pattern for local officials and reassure the world of the integrity of the Japanese Government and SCAP in respect to religious freedom and related human rights.

[103] 部内覚書：戦没者の慰霊について ([1951年] ウィリアム・P・ウッドワード 発宗教・文化資源課長代理宛) INTRA-SECTION MEMORANDUM/FROM: William P. Woodard/TO: Acting Chief, RCR / SUBJECT: Commemoration...

[Handwritten initials]

INTRA-SECTION MEMORANDUM
 FROM: William P. Woodard
 TO: Acting Chief, RCR
 SUBJECT: Commemoration of War Dead

1. The attached translations of an editorial in the Tokyo Shinbun (18 Oct-51) and are an indication of the way in which newspapers may be expected to stir up national feeling in regard to the war dead and wounded soldiers and sailors.

2. In the interest of accuracy the following comments are offered.

a. There are approximately 1,400,000 war dead enshrined in Yasukuni Shrine, not 2,000,000.

b. There has not been "several years of silence" or "enforced silence". The last public enshrinement took place in the spring of 1946 when all who had died prior to 2 Sept 1945 (estimated at 700,000 but unnamed) were added. There was a verbal understanding that there would be no public enshrinement ceremonies at Yasukuni subsequent to that service. There did not apply to local military shrines, many of which have held enshrinement ceremonies regularly each year.

c. Subsequently, as the names of the war dead became known a record has been made by Yasukuni Shrine and by the designated that these will be enshrined in an appropriate record and deposited in the inner section of the sanctuary. When this record is Presumably there will be a special service. Whether it will take the form of a formal enshrinement is not known. Probably no plans have been made for a special service. It is impossible to say.

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1946 Enshrinement Summary

d. In addition to the ~~above~~ request by the bereaved families there have been private enshrinements of those who died subsequent to September 1945. *This was done after consultation with the Ministry of War.*

e. *The Shrine Administration at Yasukuni Shrine on 18, 19 October differed in HD way from the SD conducted by the Shrine each spring and fall since the enshrinement in 1946.* After the ~~service~~ *service* time was allowed for the public to pay their respects. This year, thanks to newspaper publicity, and the activities of private bodies, public attention was drawn to the ~~fact~~ *fact* in a way that has not been done in previous prewar years. No special plans were made for Prime Minister Yoshida *but the larger crowd* necessitated some provisions for him to pay his respects without being forced to wait in line.

f. The postwar ~~enshrinements~~ *enshrinements* of ~~public and private~~ *public and private* differed from prewar enshrinements in ~~three~~ *three* important respects:

(1) *The date of the enshrinement was delayed from the prewar period to the summer of 1946.*

(2) *In prewar years the enshrinement of specific individuals was authorized by the Ministry of War and with minor exceptions only those who died in line of duty at the front or as a direct result of wounds suffered at the front were eligible. In postwar period eligibility for enshrinement has been decided by the Shrine authorities.*

It is believed that no specific criteria have been established but that a desire to honor the bereaved has been the primary motive.

As a result, some who died in Soviet territory or in the homeland have been added.

(3) *Officials of the War and Navy Ministries had an important part in the prewar enshrinement of the bereaved.*

(2) In prewar years the emperor *participated* at the ~~ceremony~~ *ceremony* of the ~~enshrinement~~ *enshrinement* and to add a touch of theology, there were those who *participated* in the ~~enshrinement~~ *enshrinement*.

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3. It should be noted in passing that enshrinement and regular festivals at local military shrines throughout the country, were continued or resumed in the postwar period. No restrictions of any sort were placed ~~on~~ *on* the observance of these festivals by CIB, although there may have been isolated instances of restrictions by some military government teams. Aside from the fact that these ~~also~~ *also* became private religious institutions and therefore did not have the prewar sponsorship, two notable differences have characterized their postwar activities.

a. Enshrinement in the prewar period by government order was subsequent to and conditioned by enshrinement in Yasukuni Shrine. In postwar years the shrine staffs have decided who was to be enshrined but unlike Yasukuni Shrine, which ~~depended~~ *depended* on a request by the bereaved, local military shrines have listed all known war dead of their districts irrespective of their faith or a request by the bereaved.

b. Local military shrines have in numerous cases also enshrined local residences who have rendered meritorious service to their community or the nation.

