Translator's Note

Japanese personal names have been rendered surname first, in accordance with Japanese custom.

The *hanyu pinyin* romanization system has been used to transliterate Chinese personal and place names, with the exception of Wade-Giles transliterations that are still in common use (e.g., Yangtze River, Chiang Kai-shek).

Foreword

The word *history* possesses two meanings. One is "events of the past in and of themselves." The other is "a record of events of the past put into writing for the benefit of future generations" (historiography). Before writing was invented, history was transmitted orally (and still is today in communities lacking a writing system). Once writing was invented and literacy became widespread, the oral tradition gave way to written records, the literature of history. Today, when we speak of history, we are usually referring to historiography, i.e., historical literature — the events of the past as expressed in writing.

Our perception of history derives from past events as transmitted via the written word, not from the events themselves. Is it possible for us to obtain an accurate understanding of past events? This is, epistemologically, a difficult question to answer. However, we must avoid the pitfalls of agnosticism, which is both nihilistic and unproductive, and resign ourselves to our fate as mere mortals: We cannot aspire to a totally accurate comprehension of historical facts through the medium of the written word, but we can arrive at an understanding that is a very close approximation.

Historical researchers must be aware of these possibilities (and limitations) before they embark on this intellectual activity. However, the transformation of the events of the past into the

written word must always be guided by a conscientious effort to represent those events as authentically as possible. All historiographers who commit the fruits of their research to paper shoulder a weighty ethical responsibility, which involves selecting their words, the medium of facts, with the utmost care.

Unfortunately, those who engage in the recounting of history, a most sacred undertaking, do not always take this responsibility seriously. Some "historiographers" make no effort to choose words that most closely resemble the truth. Worse, they approach the task of writing history with the attitude that their use of forceful language will convince readers that they are conveying information that very closely resembles historical fact. They are unqualified to practice the art of historiography precisely because they do not have the requisite respect for the reasoning process (*logos*), on which their words should rightly be based. Nevertheless, we are confronted with many such charlatans who invent or intentionally misrepresent history and, regrettably, there is little we can do to stop them.

During the modern era, inventors of history found the perfect arena for their misdeeds — the IMTFE (International Military Tribune for the Far East, commonly known as the "Tokyo Trials"), held between 1946 and 1948 in Japan's capital, Tokyo. For their main theme, they selected the Nanking Incident. Out of the occupation of the Nationalist Chinese capital by the Japanese military, which occurred during the course of a war, and which was otherwise unremarkable, they manufactured the "Nanking Massacre." Their handiwork soon gave rise to the illusion that their invention was fact. The illusion continued to gain force, until it became entrenched in the literature of history, as fact. The creation of the "Nanking Massacre" can be attributed to the Allied nations that prosecuted "war criminals" at the Tokyo Trials, and to the Republic of China which, lacking the conscience that inspires respect for the words of men, entered into a conspiracy with the witnesses it dispatched to the tribunal, where they lied on the witness stand.

From the opening of the Tokyo Trials in 1946 until April 1952, when the Treaty of Peace was signed in San Francisco and the sovereignty of Japan was restored, the citizens of Japan, an occupied nation, were unable to denounce or protest the fabrication of history perpetrated at the tribunal. Wrested of freedom of speech, they were powerless to object to the shower of baseless slanders and charges of nonexistent war crimes that fell upon them. During the Occupation, which spanned nearly seven years, the sins committed by the Japanese military in Nanking, products of their inventors' imaginations, were persistently and repeatedly broadcast throughout the world. This propaganda was spectacularly successful; it was embraced as fact by the international community, and engendered an inexorable, undeserved prejudice.

In April 1952, with freedom of speech finally restored to them, Japanese scholars debated the Nanking Incident, and exposed it for what it was — the falsest of falsehoods. They then attempted to share the information they had acquired in the hope of refuting the notion of a "Nanking Massacre." However, by that time, the aforementioned prejudice had become so widespread and so entrenched in the collective memory that it seemed impossible to dispel.

But once roused to action, Japan's scholars persevered. They were painfully aware of their responsibility toward the written word, and could not sit by in silence while the minds of the people of the world were being clouded by vicious Chinese propaganda. The work of every scholar who joined in this quest is significant, and there are quite a few books that I would be happy to recommend to English-speaking readers, since they describe events as they actually took place.

Among them, I have singled out the writings of Tanaka Masaaki. They merit special mention, since Mr. Tanaka was the pioneer in the search for the truth about the Nanking Incident. He began work on his refutation of the "Nanking Massacre" while the Tokyo Trials were still in session. Once freedom of speech was restored, he began to write in earnest. Over a period of nearly 50 years, he has honed his arguments, subjecting his writings to constant

reanalysis and revision. In *What Really Happened in Nanking*, his definitive work on the subject, Mr. Tanaka presents judiciously reasoned arguments. Furthermore, his respect for the virtue and power (*logos*) of words is obvious, as is his dedication to the historiographer's mission: to portray the events of history as accurately as is humanly possible.It is my fervent hope that English speakers throughout the world will put aside any preconceptions they may harbor, and afford this book the audience that it so richly deserves.

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Professor emeritus, Tokyo University

Introduction

The recent emergence of a problem that has affected Japan-U.S. relations is a serious cause for concern. At the root of this problem are allegations made by Chinese-American writer Iris Chang in her book entitled *The Rape of Nanking* (published in the United States in 1997) and the anti-Japanese campaigns it has instigated. The book's subtitle, *The Forgotten Holocaust of World War II*, likens what Chang refers to as the "Nanking Massacre" to Nazi attempts to exterminate the Jews.

In the first place, Japan resolved not to discriminate against Jews in the "Outline of Measures Towards Jewish Peoples" (1938),[1] and ultimately saved a significant number of Jews from the Holocaust.[2] Chang's portrayal of Japan as a nation complicit in the Holocaust — any holocaust — betrays her ignorance (and temerity).

The inflammatory prose that characterizes *The Rape of Nanking* is rife with accusations that are simply untrue and descriptions of despicable, horrific crimes that were never committed. The photographs she includes (12 pages) are, without exception, fakes.

Nevertheless, this book has succeeded in engendering hatred of Japan and the Japanese in the hearts of Americans, though the great majority of them neither knew about nor were interested in the hostilities that took place in Nanking 63 years ago prior to its

publication. Thanks to the energetic support and propagandizing of Chinese activist groups based in the United States, *The Rape of Nanking* quickly became a bestseller, with more than 500,000 copies sold to date. It has also created political tension between the two nations. For instance, in August 1999, the California State Assembly passed a resolution (AJR 27) urging Japan to apologize for wartime atrocities and to pay reparations to the victims of those atrocities.

How did the Japanese government respond to these insults? Saito Kunihiko, Japan's ambassador to the United States, agreed to enter into a televised dialogue with Chang. However, during the dialogue, he uttered not one word of protest against Chang's lies, hyperbole, and propaganda. Mr. Saito's only response was to state that Japanese history textbooks do indeed contain accounts of the Nanking Incident (until recently, this term was used to describe the battles that were waged in and around Nanking and the subsequent occupation — nothing more). The journalists who had comprised the studio audience then reported in the American media that the Japanese government had corroborated Chang's allegations, i.e., that the Japanese massacred 300,000 Chinese in Nanking, and they are now teaching their children about the massacre via accounts in textbooks.

Matsui Iwane was, without question, the most illustrious Japanese officer of his time. He graduated from the Military Staff College at the head of his class, for which achievement Emperor Showa presented him with a Japanese sword. Soon thereafter, Matsui was posted to China, where he remained for 16 years, and supported Sun Yatsen in his second revolution against Yuan Shikai. A staunch advocate of a united Asia, Matsui was the Army's China expert.

When fighting broke out between the Japanese and Chinese in Shanghai in 1937, the Headquarters of the General Staff dispatched the Shanghai Expeditionary Force and ordered Gen. Matsui into active service as its commander-in-chief. The Japanese had only 25,000 men at their disposal, while the Chinese had 300,000. Japanese military authorities, realizing that reinforcements were required, mobilized the 10th Army, commanded by Lt.-Gen.

Yanagawa Heisuke, which landed at Hangzhou on November 5. The Japanese emerged victorious. On December 1, Tada Hayao, Subchief of the General Staff, flew to Shanghai and issued the order to attack Nanking. The 10th Army and the Shanghai Expeditionary Force were combined to form the Central China Area Army, of which Gen. Matsui was appointed commander-in-chief.

The Central China Area Army then advanced to Nanking. Gen. Matsui issued a warning to Nanking Defense Corps commander-in-chief Tang Shengzhi, urging him to open the gates of the city and admit Japanese troops without offering any resistance, but the warning was rejected. On December 10, the Japanese decided to launch a massive assault on Nanking. Gen. Matsui gathered his subordinates and conveyed the following instructions: "The entrance of the Imperial Army into the capital of a foreign nation is an historic event. The attention of the world will be focused on you. You are to observe military regulations to the letter, to set an example for the future." He ensured that all his men received a map of Nanking and vicinity, with the Zhongshan Tomb (where Sun Yatsen is interred), the Ming Xiao Tomb, foreign legations, and other places where they were prohibited from entering clearly marked, and ordered sentries to be posted at each one of them. He added, "Anyone who loots or starts a fire, even accidentally, will be severely punished."

On December 13, Nanking fell to the Japanese. They made a ceremonial entry into the city on December 17, and on the following day, held a memorial service for the war dead. Concerned that no one would be praying for the repose of their souls, Gen. Matsui proposed that the Chinese war dead be honored at the same service. However, staff officers and division commanders objected; the service was held only for Japanese soldiers killed in action. (However, Japanese military authorities later conducted memorial services for fallen Chinese soldiers, on February 2 and 28, as described on p. 126,127) Even after Gen. Matsui returned to Japan, his sentiments did not change. In 1940, he erected a shrine dedicated to a united Asia in honor both the Japanese and Chinese war dead,

on Mt. Izu in Atami.

According to an essay he wrote about the construction of the shrine, Gen. Matsui very much regretted having to wage war with a neighboring nation, especially one that he admired. However, he believed that the conflict would eventually go down in history as a righteous war that had ultimately rescued the peoples of East Asia from European domination and lay the foundation for their independence. Gen. Matsui prophesied that an Asian revival was imminent.

To soil that he had had shipped to Japan from the battlefields of Central China, stained with the blood of both Japanese and Chinese soldiers, Gen. Matsui added Japanese clay. He then commissioned master potter Shibayama Seifu to create a statue of Kannon, the goddess of mercy measuring 3.3 meters in height. He commissioned Kato Haruji, awarded Living National Treasure status by the Japanese government, to craft another statue of Kannon (60.6 cm high) for the main hall of the shrine. To the right of this statue, Gen. Matsui had a memorial tablet honoring Japanese soldiers killed in action, and to its left, an identical tablet for the Nationalist soldiers. Surplus lumber from the Atsuta Shrine in Nagoya was used to build the main hall. For the solemn consecration ceremony, the venerable priest Tessui was summoned from Tokyo. Would an officer as honorable and ethical as Gen. Matsui have ordered or sanctioned the massacre of 300,000 Chinese?

In March 1938, Gen. Matsui returned to Japan from Nanking. After reporting to the Emperor, he visited army hospitals in Osaka, Nagoya, Sendai and other parts of Japan, comforting his wounded or ailing subordinates. I accompanied him on these visits. At some point during our travels, he told me that he wondered whether Nanking was still a peaceful, orderly city, and asked me to go there to investigate.

In July 1938, seven months after the fall of Nanking, I inspected former battle sites at Yuhuatai, Zijinshan, Xiaguan, and Xinhezhen. Additionally, I explored every inch of Nanking. The population had already risen to nearly 400,000. Merchants were prospering, and the city was safe enough for women to venture

out alone at night. I submitted a report to that effect to Gen. Matsui.

In 1942, at the age of 32, I was drafted into the Army. I was assigned to the Central China Field Ordnance Depot in Shanghai. I heard Emperor Showa's radio broadcast announcing the end of World War II at the Branch Ordnance Depot in Wuxi, in 1945. By the time I returned to my home in Nagano, it was April 1946.

I learned that Gen. Matsui had been charged with Class A war crimes, and had been incarcerated at Sugamo Prison in Tokyo. I travelled from Nagano three times to visit him. He told me that he had never heard a word about a massacre in Nanking until the Tokyo Trials began. He had left Nanking for Shanghai a week after the ceremonial entry into that city. At two press conferences he held for foreign journalists, no one mentioned a massacre.

Sixth Division commander Lt.-Gen. Tani Hisao, who was sentenced to death at a war crimes trial held in Nanking, said that he was astonished when he first heard about the "massacre." He hadn't heard anything about one from his subordinates or anyone else, for that matter.

When I heard that William Webb, the presiding justice at the Tokyo Trials, had sentenced Gen. Matsui, the man whom I respected more than anyone else on earth, to death by hanging, I was devastated — so much so that I couldn't eat. To console myself, and in the hope of spreading the truth to the widest audience possible, I began to write. My first book was *Justice Radhabinod Pal*[3] *Absolves Japan*.[4] Later, I produced four more books: *The Truth About the Tokyo Trials*,[5] *The Fabrication of the Nanking Massacre*,[6] *The War Journal of General Matsui Iwane*,[7] and *What Really Happened in Nanking: The Refutation of a Common Myth*.[8]

I believe that *What Really Happened in Nanking* is my representative work, the fruit of long years of research on this subject, and tells the true story of what happened in Nanking. The English-language version contains only part of the original book, but it covers all the main points made therein. I urge American researchers, politicians, scholars, journalists, and opinion leaders to read it. Once they have, I am convinced that they will arrive at

the realization that violations of international law of the magnitude alleged by Iris Chang in *The Rape of Nanking* (more than 300,000 murders and 80,000 rapes) never took place.

This problem threatens not only Japan-U.S. relations, but also world peace. Both nations must be careful to avoid being misled by misinterpretations and demagoguery, and make an earnest effort to seek the truth.

In conclusion, I would like thank Professor Kobori Keiichiro for contributing the Foreword. To Mr. Moteki Hiromichi, president of Sekai Shuppan, Inc., I offer my deepest appreciation for his encouragement, and for shouldering the responsibility for all matters relating to the translation and publication of this book.

Statue of Koa Kannon on Mt. Izu, Atami

Chapter 1

Defining "Massacre"

Some refer to the hostilities that took place in Nanking in December 1937 and events that followed them as a massacre. Before we begin our examination of the "Nanking Massacre," we must first define the word massacre. Otherwise, we may repeat a mistake that others have made and view combatants who lost their lives as victims of a massacre. A major battle was fought in Nanking, and it claimed the lives of a large number of soldiers. The Battle of Iwo Jima, waged between Japanese and American forces, claimed many more lives (at least 27,000), but no one speaks of an "Iwo Jima Massacre."

Since international law does not define "massacre" *per se*, we shall construe the word as the unlawful, premeditated, methodical killing of large numbers of innocent people. We are saddened by the claims that Japanese military personnel were guilty of a massacre in Nanking, and that all who died during or as a result of the hostilities — be they soldiers who died in combat, stragglers killed during subsequent sweeps, or Chinese troops masquerading as civilians, who were apprehended and executed — were victims of a massacre. However, we are confident that anyone who reads this book will realize that nothing remotely resembling a massacre took place in Nanking.

At the IMTFE (International Military Tribune for the Far East, also known as the "Tokyo Trials"), the prosecution made various assertions as to the number of persons massacred in

Chapter 17

Faked versus Authentic Photographs: A World of Difference

Documentary photographs are powerful tools that are often used to bring an event to life or to prove that it actually took place. Therefore, the abuse or outright manufacture of such photographs is particularly reprehensible.

In pleading their case, those who believe (or who would have us believe) that a massacre was perpetrated in Nanking have made extensive use of photographs. When these so-called documentary photographs were first disseminated, they were immensely effective in swaying public opinion, convincing many people that the charges were accurate. However, when subjected to scrutiny, every one of these photographs was proven not only to have no connection with any event that took place in Nanking, but also to have been (1) faked or otherwise adulterated for propaganda purposes, (2) supplied with spurious captions, or (3) of unknown (and therefore, suspicious) provenance.

Iris Chang's *The Rape of Nanking* includes 12 pages of photographs. However, we can state with certainty that not a single one of them bears witness to a "Nanking Massacre." (See "*A Study of "The Rape of Nanking*" by Higashinakano Shudo and Fujioka Nobukatsu for a detailed treatment of this subject.)[123] In this chapter, we will show how they have been misrepresented, focusing on three photographs from Chang's book, which have also appeared in other books, as well as newspapers and magazines.

There is no dearth of photographs that portray the true situation in Nanking in late 1937 and thereafter. As I stated in Chapters 16, 120 Japanese newspaper reporters and photographers entered Nanking along with invading troops. The journalists were extremely diligent about gathering information and writing reports, which they wired to Japan nearly every day. As long as they didn't reveal any military secrets, they were free to cover whatever they liked. They explored every nook and cranny of Nanking, a rather small city, and took thousands of photographs. Those photographs were reproduced in hundreds of magazines and newspapers. Not one of them (even those that did not appear in the media) depicts a massacre. Postwar newspaper reporters, eager to prove that a massacre took place, have scoured photographic archives, looking for evidence. Their rummaging has been fruitless, which is not surprising, since none ever existed.

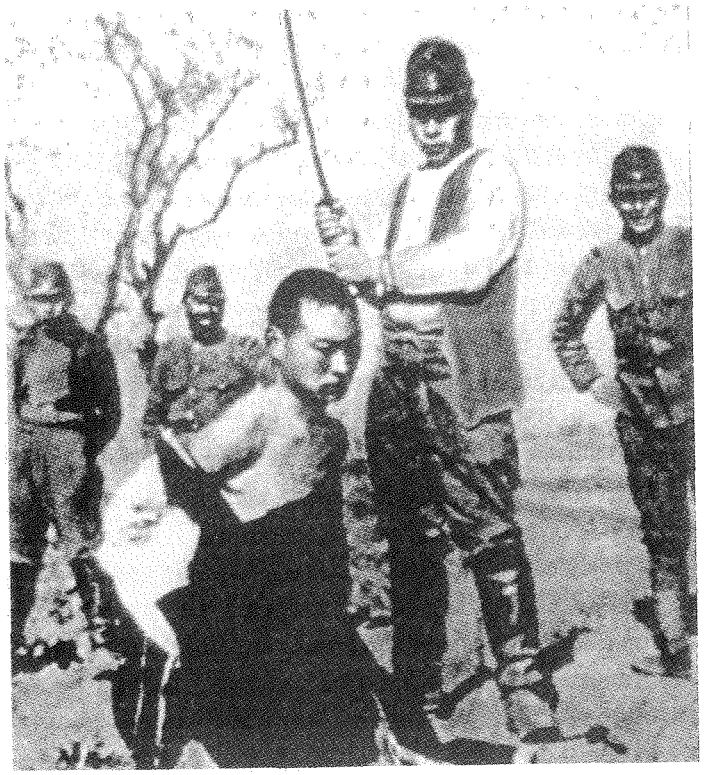
We have reproduced some of the photographs from four collections featured in the *Asahi Shinbun*, one of Japan's leading newspapers, during the month following the fall of Nanking on December 13, 1937 (on December 20, 22, 25, 30, and January 3). The newspaper also carried articles about Nanking under the Japanese occupation. It would be mistaken to construe these as propaganda photographs. They are genuine photographs taken by representatives of one of the dozen or so Japanese newspapers covering Nanking. Furthermore, they were published as soon as they were received, and were not altered in any way. These photographs present a true picture of life in Nanking at the time, and demonstrate that there was absolutely no basis for accusations of a massacre. (Unfortunately, they have been preserved only in reduced size, so they are not as clear as we would like. But they are authentic records of the situation in Nanking after the hostilities had ended.)

As we mentioned earlier, there are thousands of contemporaneous photographs that speak the truth about Nanking, which include those taken by individuals as well as journalists. Currently, we are in the process of assembling and cataloguing these photographs, which we hope to disseminate in the near future.

A. Faked or Misrepresented Photographs in *The Rape of Nanking*

Example 1

This photograph has been reproduced in many publications (e.g., in the May 21, 1997 issue of *Newsweek*, Japan issue). However, it is a total fake — a composite created for propaganda purposes. The fakery is easy to detect if you look at the shadow cast by the man at the center brandishing a Japanese sword, and that cast by the soldier to his right. They are facing in different directions. Furthermore, the soldier with the sword is wearing a type of jacket never worn by Japanese soldiers. Any Japanese would be shocked to learn that this photograph had fooled the world's media.



Photograph 1

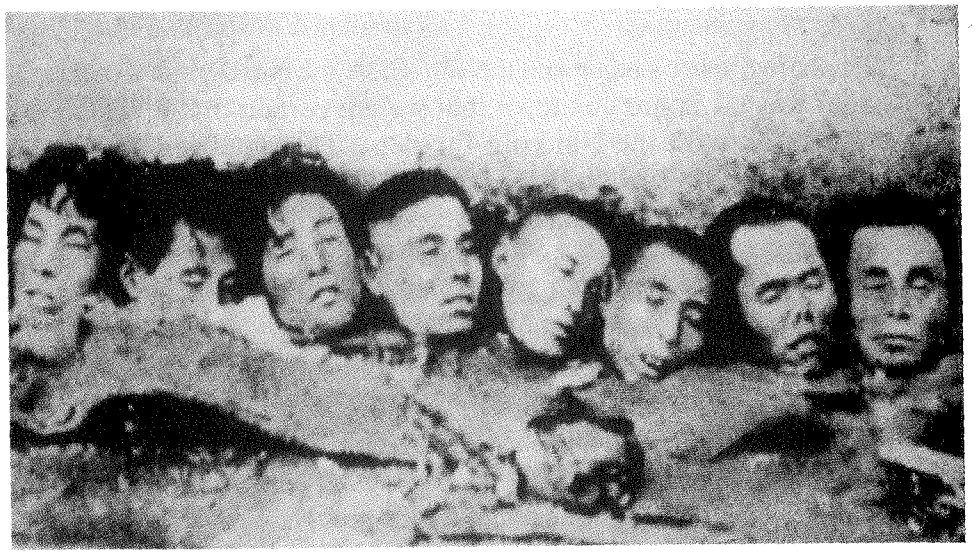
Example 2

The photographer's name and the site where the photograph 2 (next page) was taken are unknown, but we are certain that it has no connection with the Nanking Incident. This photograph has appeared in several books, eventually metamorphosing into evidence of the "Nanking Massacre." One of those books is *A Collection of Photographs of the Japanese Invasion of China* issued by the Xinhua Publishing Co. in 1984.

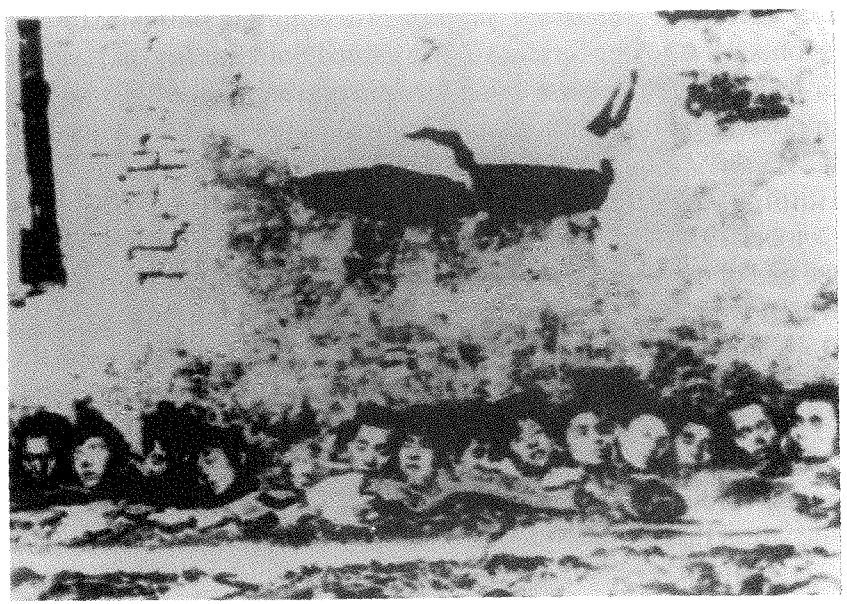
The photograph made its next appearance in 1997, in the second edition of a book edited by Shi Yong and bearing the same title as Chang's book, *The Rape of Nanking*, which also contains a photograph identical to this one (Photograph 2A). Its caption reads: "According to an article in the August 4, 1984 edition of the *Asahi Shinbun*, this is one of three photographs brought back to Japan by a former soldier who saw action in Nanking, and now resides in Miyazaki."[125]

However, the *Asahi Shinbun* article turned out to be totally erroneous. Another former soldier named Sato Susumu, a resident of Kanagawa Prefecture came forward and announced that he was in possession of a photograph identical to the one reproduced by the *Asahi Shinbun*. Mr. Sato joined the 19th Engineer Battalion at Huining, near the border between North Korea and China, in October 1931, and was assigned to guard duty at the border. Toward the end of that year, he bought 10 photographs, all similar in nature, which were being sold as souvenirs at a combination stationery store and photographer's studio in Huining. One of them was the photograph in question. The caption on the photograph purchased by Mr. Sato reads "Heads of Bandits Shot to Death in Tieling" (Manchuria). The bandits were shot and subsequently decapitated by the soldiers of Zhang Xueliang (1898-), Manchurian warlord and, for a time, Nationalist government chief in Manchuria.

Photograph 2B (which appears both in *A Collection of Photographs of the Japanese Invasion of China* and Shi Yong's *The Rape of Nanking*, and which is identical to another of the 10



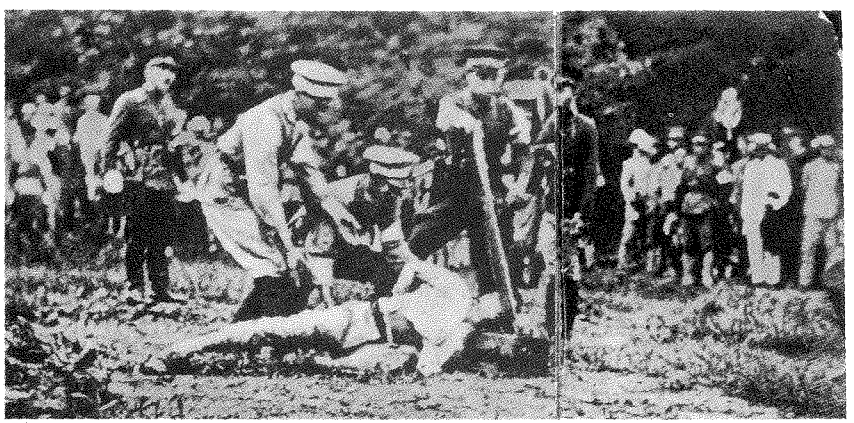
Photograph 2



Photograph 2A

owned by Mr. Sato) shows soldiers using a large hay cutter to sever a man's head. The soldiers are wearing Nationalist uniforms, so they are Chinese, not Japanese. The *Asahi Shinbun*, realizing its error, printed an apology in which it retracted the August 4 article in its entirety.

However, *A Collection of Photographs of the Japanese Invasion of China* maintains that the heads in this same photograph are those of Chinese murdered while defending their nation against the Japanese. Its authors have miraculously transformed bandits executed by Nationalist soldiers into Chinese massacred by Japanese troops. In *The Rape of Nanking*, Shi Yong, inspired by the erroneous article in the *Asahi Shinbun*, claims that the severed heads are presented as victims of the conflict in Nanking. Going a step further, Iris Chang asserts that this photograph constitutes proof of the "Nanking Massacre." This is another example of the depraved methods used to concoct "evidence."



Photograph 2B

Example 3

The provenance of this photograph has been ascertained. It was taken by former soldier Murase Moriyasu. The version that appears in Chang's book has obviously been trimmed, for reasons that are not clear to us (Photograph 3A is the original). Murase took this panoramic photograph at the juncture of the Yangtze and Jia rivers. Takahashi Yoshihiko (former major and head of an observation party attached to the Headquarters of the 2nd Independent Mountain Artillery Regiment), who took part in a conflict on the upper reaches of the Yangtze at Xinhezhen, was kind

Photograph 3

enough to provide an explanation. At about 6:00 a.m. on December 14, 1937, Takahashi's unit encountered a large group of enemy soldiers who had fled Nanking through Yijiang Gate, at Xinhezhen. An intense battle ensued. Though greatly outnumbered, the Japanese persevered and finally, at about 11:00 a.m., prevailed. Their opponents began jumping into the river. The Japanese fired at them from the bank, killing most of them. Their corpses were carried by the current to the confluence of the Yangtze and Jia rivers, where this photograph was taken. Since most of the bodies are facing in the same direction, it is obvious that, carried by the current, they drifted downstream, clustering as they neared the riverbank.

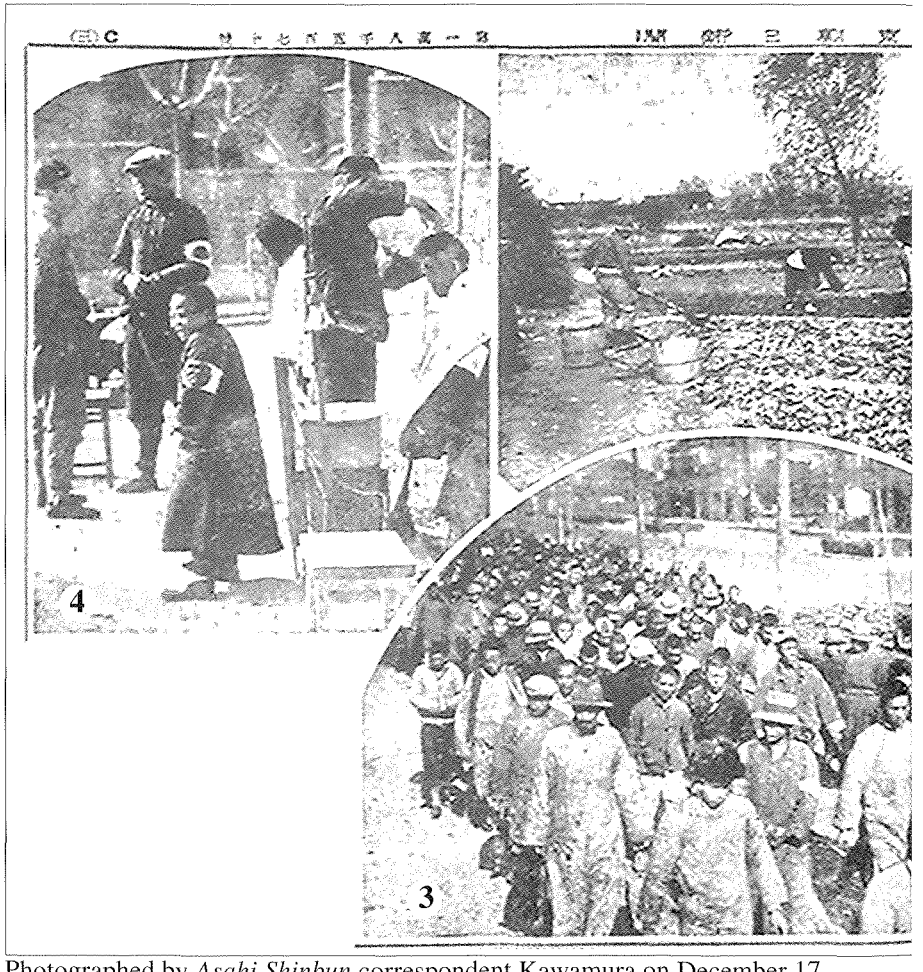
This is, without a doubt, a ghastly scene. However, these men were combatants who were killed during a war. They cannot rightly be called massacre victims, as we argued in Chapter 1. What are we to make of a nation that attempts to gain the sympathy of the international community by complaining that its war dead were victims of a massacre?

Photograph 3A

B. Authentic Photographs Portraying Life in Nanking After the Conflict

Asahi Shinbun Feature No. 1: December 20, 1937

Title: "Peace Returns to Nanking: Joyful Residents of Nanking Welcome the Imperial Army"



Photographed by *Asahi Shinbun* correspondent Kawamura on December 17.

1: "Soldiers Enjoy Shopping in Nanking"(By the fifth day of the occupation, outdoor stalls had cropped up all over the city. Note that the soldiers are unarmed.)

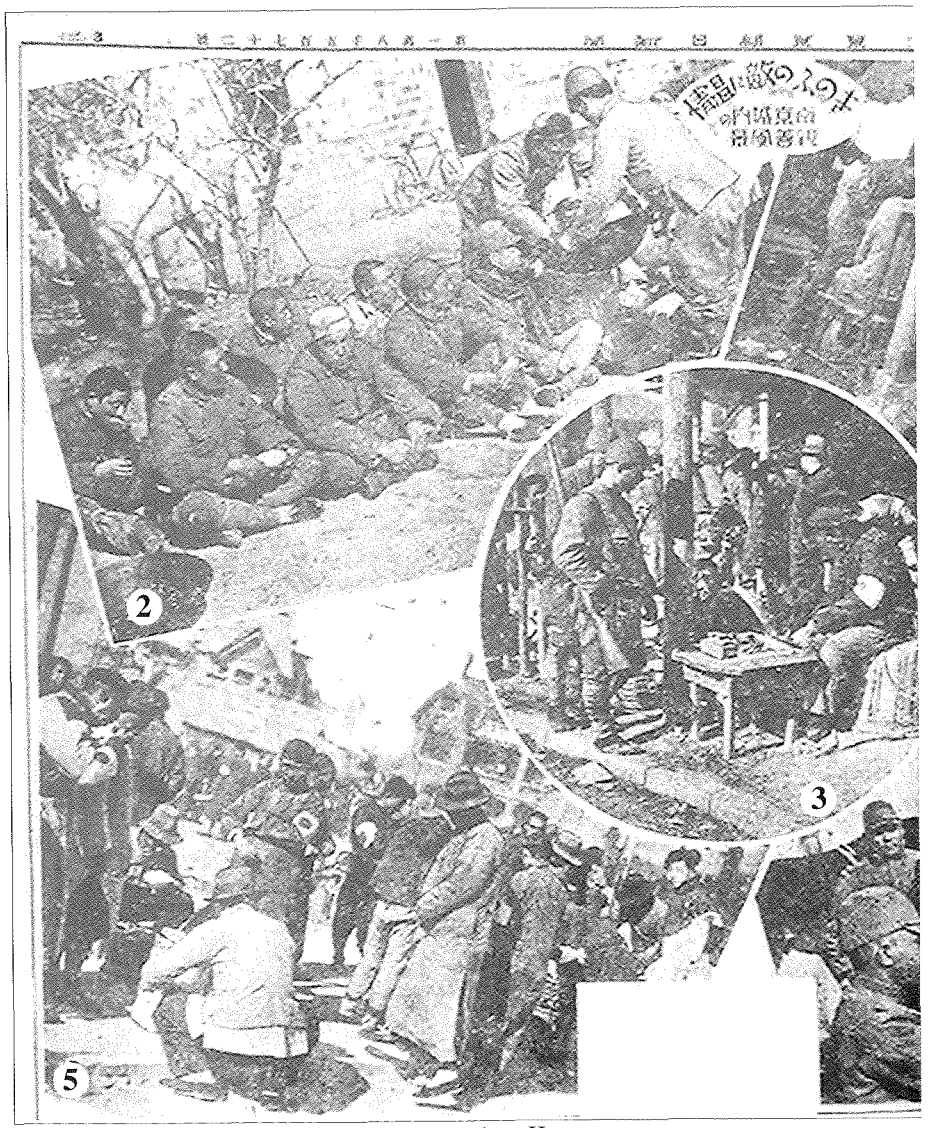
2: "Now that the Imperial Army has entered Nanking, farmers can tend their fields outside the city in safety"

3: "A group of returning refugees escorted by the Imperial Army"(With peace restored, residents who had evacuated to areas outside the city, felt that it was safe to return to their homes, and streamed back into the city. See Chapter 3, p. 19.)

4: "An open-air barbershop in a peaceful city" (Open-air barbershops have long been a common sight in China. In this photograph, smiling adults and children are wearing homemade armbands depicting the Japanese flag. By the fifth day of the occupation, street vendors selling all sorts of wares were open for business, and soldiers strolled around the Safety Zone without their weapons.)

Asahi Shinbun Feature No. 2: December 22, 1937

Title: "Yesterday's Enemy Is Today's Friend: Japanese Acts of Kindness"

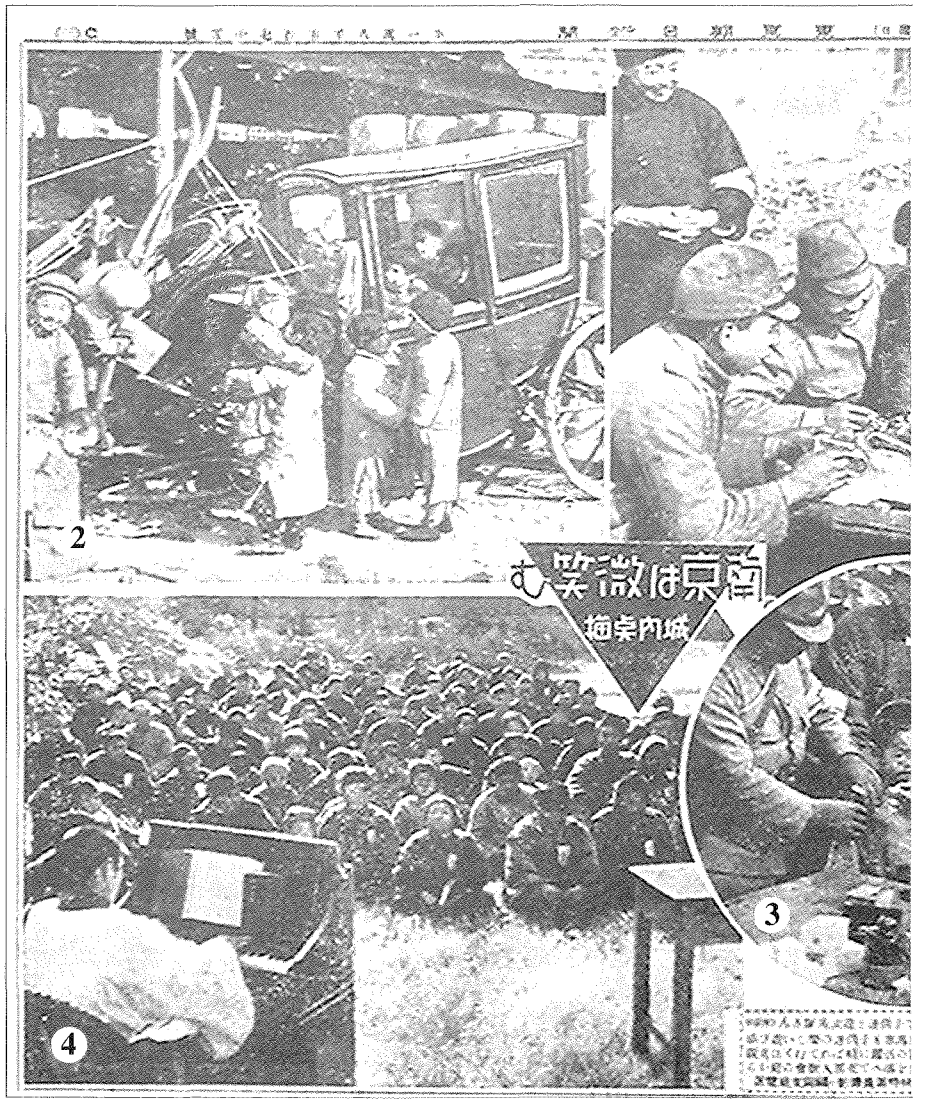


Photographed by *Asahi Shinbun* correspondent Kawamura.

1: "Wounded Chinese soldiers receiving medical treatment" (Wounded members of the Nanking Defense Corps, abandoned by their commander, Tang Shengzhi, are treated by a Japanese army physician and a member of the medical corps.)
2: "Hungry prisoners of war are fed by Imperial Army soldiers" (Compliant prisoners were treated kindly.)
3: "With the guns of war now silent, good will reigns in Nanking"
4: "Training Unit Staff Officer Maj. Shen Boshi chats with the commander of the Tayama Unit" (The Training Unit was the Chinese Army's elite division. Later, Maj. Shen later served in Wang Jingwei's administration.)
5: "Friendships Blossom in Nanking"

Asahi Shinbun Feature No. 3: December 25, 1937

Title: "Nanking Smiles: City Sketches"



Photographed by *Asahi Shinbun* correspondent Hayashi.

1: "Children playing with toy tanks — Japanese soldiers join in the fun (on Zhongshan Road, Nanking)"

2: "Now that the war has ended, neighborhood children use a broken carriage as a playhouse (in a residential area of Nanking)"

3: "The kindness of members of the Imperial Army's Medical Corps deepens Sino-Japanese friendship (in the Refugee Zone)"

4: "Hymns in praise of peace resound from a church garden (on Ninghai Road, Nanking)"

(John Magee was the pastor of this church — the Episcopal Church of Nanking. The photographs he took were later used as evidence of a massacre, but the subjects of most of them are persons wounded in the war. Rev. Magee was a witness for the prosecution at the IMTFE, where he testified for two full days, enumerating several hundred Japanese atrocities. However, when he was cross-examined by defense attorneys, he conceded that he had personally witnessed only one murder. Pressed to elaborate, Magee said that he had seen Japanese soldiers kill a straggler who was trying to escape. But in his diary, he reveals that he had perjured himself — he writes that he had not witnessed the murder. This photograph exposes the huge difference between his claims of Japanese atrocities and the truth.)

Asahi Shinbun Feature No. 4: December 30, 1937

Title: "Sino-Japanese Friendship Deepens as Nanking Prepares to Greet the New Year"

Photographed by *Asahi Shinbun* correspondent Hayashi.

1: "Chinese shoemaker offers to repair soldiers' boots for the New Year."
2: "A grateful mother receives milk for her child from a kind Japanese officer"
3: "The Medical Corps in action: Comforting a little boy as he is treated for trachoma"
4: "A Medical Department in action: Changing a dressing"
(This feature is accompanied by an article entitled "Nanking Anticipates the Arrival of the New Year, Complete With Rice Cakes.")

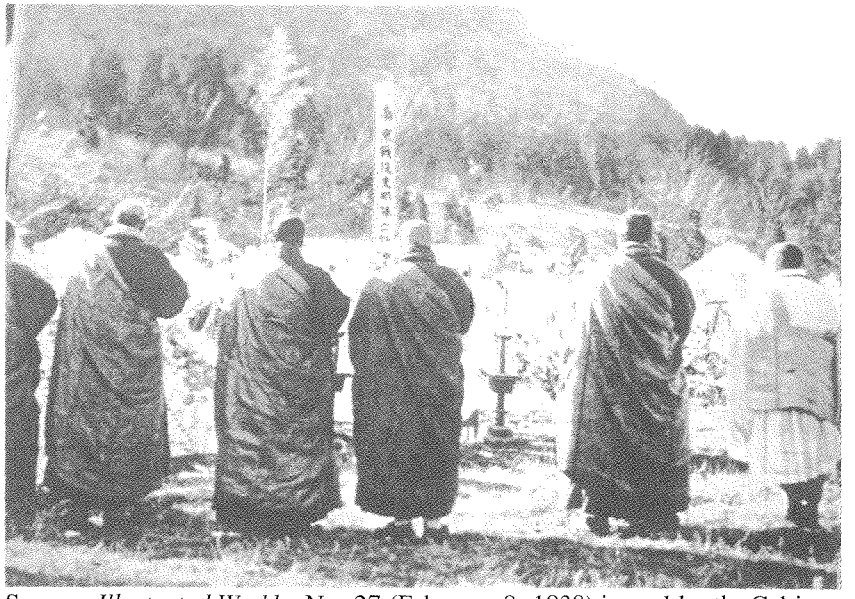
Memorial Services Held for Chinese Soldiers Killed in Action

The photographs shown above were taken at a memorial service for Chinese soldiers killed in action. The service took place on February 8, 1938 under the auspices of Japanese military authorities and the Nanking Self-Government Committee at a cemetery near Yijiang Gate. Both Japanese and Chinese priests officiated. Col. Uemura Toshimichi, chief of staff of the Shanghai Expeditionary Force, wrote the following account of the service in his war journal on that same day.

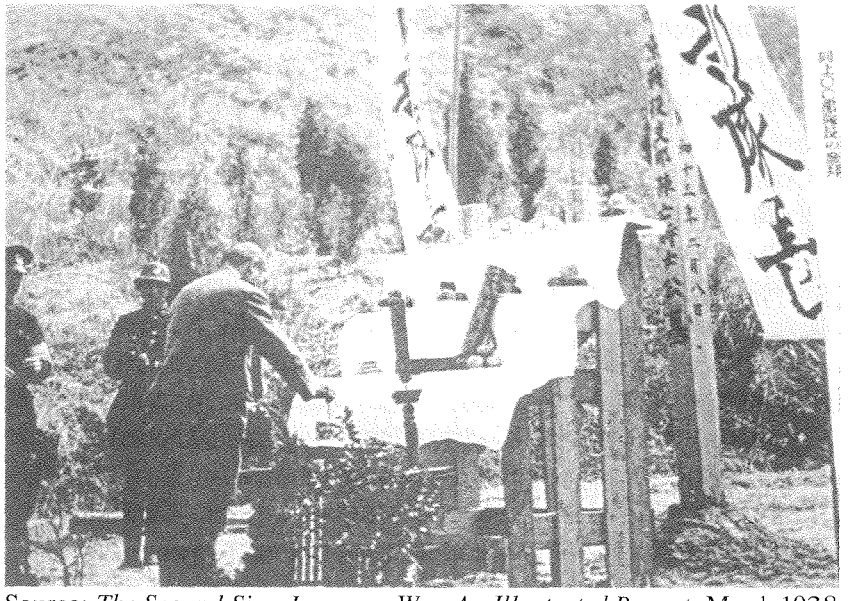
> We held a memorial service for Chinese soldiers at Yijiang Gate. They were our enemies, but offerings of flowers to one's fallen enemy is a demonstration of compassion, which is an integral part of bushido. Members of the Self-Government Committee, as well as Japanese and Chinese priests, were in attendance.[126]

The photograph shown below was taken on February 28, 1938, the date on which another memorial service, arranged by Lt.-Gen. Fujita, commander of the 3rd Division, was held at the same site. Otani Koyo, head priest of Higashi Hongan Temple in Kyoto, officiated.

These photographs are contemporaneous records, and they prove that Japanese military personnel adhered to the *bushido* code by praying for the repose of the souls of the enemy dead. They should also negate the evil demagoguery that led the world to believe that Japanese soldiers murdered Chinese indiscriminately or orchestrated a holocaust.



Source: *Illustrated Weekly*, No. 27 (February 8, 1938) issued by the Cabinet Information Office



Source: *The Second Sino-Japanese War: An Illustrated Report*, March 1938 (Osaka Mainichi Shinbunsha)