Authority: E.O. 13526

By: NDC NARA Date: Dec 31, 2012

SECRET

Narrative by: Mr. Joseph Grew, Chief of the Far Eastern Division of the Department of State at Headquarters Cincpac Press and Radio Conference.

This is an off the record press conference which Mr. Grew held at Pearl Harbor on 16 November 1944. He discusses Japanese religion, the status of the emperor, the problem of post-war Japan and many other interesting subjects.

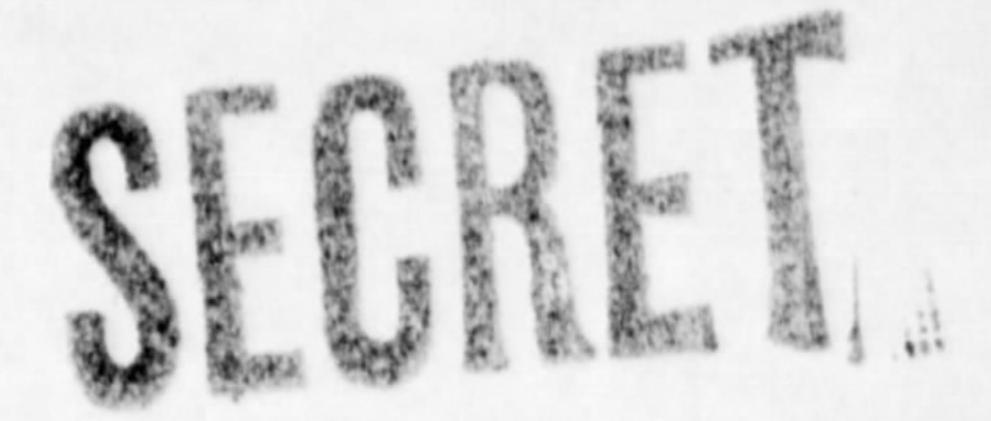
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Mr. Grew:

While the Admiral doesn't do any relaxing even when he's ahead of the game, when the going gets tough that's when he really plays a brilliant game and makes his ringers. I suppose you know what a ringer is. It's when the horseshoe encircles the stake and stays there. So having seen the Admiral play the game, I can only put two and two together.

Well, seriously, gentlemen, I came out here to try to get in touch, learn a little about how things are going in the Pacific war and I've learned a very great deal. I think what I've learned here will be helpful. Incidentally, I go back to Washington with the most profound admiration for, and pride in, our armed forces - what they've done, what they're doing, what I know they are going to do on the road to Tokyo.

As I say I've not only heard a great deal but I've seen a great deal. I've been all through the docks repair facilities. I have been all through one of our latest submarines, all over one of our battleships, one one of our carriers. I have been all through the magnificent 5,000 bed hospital, the very last word in modern science in every respect which excited my highest admiration for the work they're doing up there is marvelous. I've been out to the prisoner-of-war camp. Talked to some of the prisoners out there both Japanese and Koreans. There's very little that I haven't done since I've been out here. As I say it is exceedingly helpful to be able to visualize at first hand our war effort right out here in Pearl Harbor and to go back to Washington with that background.

Now I think that's about all I can say on-the-record. There's not any news in that, I admit, but I don't think I can do very much talking on-the-record at this time. I will, however, say this and you can use this if you want to, although I said the same thing in a recent speech on Navy Day at the Navy Day dinner. That is this: I think in all probability when the Japanese leaders really see the handwriting on the wall and know they can't win the war, that the outlook for them is hopeless, in order to save their homeland from devastation, I think they will very likely try to get us into a compromise, a premature and compromise peace.

They might do all sorts of things. They might offer to withdraw their troops from the outside areas as long as we leave their homeland alone.

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But if we ever should do that, if we ever should take that bait, to allow ourselves to get into a compromise peace with Japan, we can be perfectly certain that our sons and grandsons will be fighting this whole thing over again in the next generation.

Because that military machine, that military group will simply build itself up again exactly the way the Germans did in Germany, without a shadow of a doubt. Now Japanese militarism is a cancer and you can't temporize with cancer. The operation has got to be radical and complete. You can't cut out part of a cancer and leave the cells behind because they're going to grow again.

So our job, as I see it, is to cut out that cancer completely and permanently. We've got to go to the whole to the end of the road, no matter how tough the going is and how long it takes, if we want to avoid having this thing over again. Now that expresses in a nutshell how I fell about it.

The Japanese have one alternative open to them and that is unconditional surrender, if they want to protect their homeland from devastation. That alternative is open now and it will be open permanently. Now that's about all I can say in that line, I think.

The Press:

Now what would you define as the end of the road, sir?

Mr. Grew:

I think that's a question of strategy which I prefer not to go into for the present. You'd better leave that to the armed forces.

The Press:

You won't even say that it meant occupation of Japan?

Mr. Grew:

I don't think I want to go into that myself.

The Press:

Yes, sir.

Mr. Grew:

Now, gentlemen, in answering may I say that from now on everything I am asked will be off the record. I don't want to....in answering these questions I will do my best to perhaps give a bit of background but I don't want to be quoted or have my answers attributed to me. That's reasonable.

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The Press:

Mr. Grew, what would you say would be the terms if the Japs accepted unconditional surrender? If the Japs offered to accept unconditional surrender, what terms would we display?

Mr. Grew:

That's a pretty complicated problem with a great many ramifications. I would not feel in a position certainly at this time to express an opinion on precisely what steps should be taken. But in general terms I should say that our main objectives would be to destroy their tools of war and to render it utterly impossible for them to manufacture those tools of war in the future. Now taking that as a fundamental basis you can see there are a great many steps, measures that would have to be taken. I don't think it would be particularly helpful if I started to discuss those at the present.

The Press:

That along with everything else as now is off the record, sir?

Mr. Grew:

Yes, please.

The Press:

Some of our pessimistic thinkers have advanced the belief that talking about accepting only unconditional surrender has made the enemy more determined. Do you think that's logical?

Mr. Grew:

Well, I'm speaking now about the Japanese. No, I would not think so. The Japanese are fanatic by nature. They've got the old "do or die" spirit and I don't believe that that would make the slightest difference in their attitude. That's a very personal opinion.

The Press:

Mr. Grew, what connection, if any, has your trip here with relations between Japan and Russia?

Mr. Grew:

Well, I can say this, that my trip here was not to explore any one specific line. My trip here was just to get in touch and learn as much as I could and discuss a good many different problems. So it would not be fair to say that that had anything to do with my coming up.

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The Press:

Would you comment at all on the several recent utterances by Soviet leaders in regard to Japan as being a little bit unusual?

Mr. Grew:

I would say that Mr. Stalin's recently reported statements, he classed the Japanese as among the "aggressive" nations. He didn't use the word "aggressor," I think....aggressive nations.

The Press:

Yes, sir.

Mr. Grew:

Well, did you see "aggressor?"

The Press:

Yes, sir.

Mr. Grew:

Well, I suppose he made his statement in Russian.

The Press:

The Japanese accepted it that way, too.

Mr. Grew:

Did they?

The Press:

Yes, sir.

Mr. Grew:

Well, I've seen both forms. I don't know. I'm not sure if there's very much difference anyway. I would call that....personally I would say that's hardly significant but I don't think we can get count any eggs until they're hatched.

The Press:

When we start the large scale bombardment of Japan, do you think precautions should be taken to spare the Imperial Palace. In other words,

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direct the bombs away from the Royal Family?

Mr. Grew:

Well, I'll tell you, gentlemen, in answering that question...my personal opinion about that whole subject...but this is completely off the record as is my other answers to questions. Perhaps you've seen, that from time to time, I've been alleged to hold certain views with regard to protection to the Emperor, and so forth, based principally on misquotations and distortions of things that I've said in some of my speeches.

The way I look at it is this: After we get into Japan we're going to have certain fundamental objectives as I've stated. I suppose one objective would be the creation of order. It wouldn't be helpful to us to have chaos there. And the next objective is to make it impossible for them to threaten international peace again in the future.

Now I feel that things should be left fluid and flexible until we get in there and are able to size up the situation and find out what are going to be assets and what are going to be liabilities. In my opinion it would be insane to scrap prematurely, to make up our minds that we are going to scrap certain things that might conceivably prove assets after we get in there. I'm not prepared to say whether the institution of the throne is going to be an asset or a liability. I don't know. I personally find it very difficult to see how Hirohito can stay.

In Japan one of the old traditional....well, things in Japanese thinking in life is that somebody must take personal responsibility for failure. Now in ordinary failure some cabinet minister will resign or perhaps commit hara-kiri, anything of that kind. But in facing the cataclysm which is coming to Japan before we're through, I don't know that Hirohito could "pass the buck." I think he may have to take the responsibility himself. Whether he'd abdicate, whether he'd be pushed out, I don't know. That's one of the things that's open to the future. It doesn't make much difference anyway. He's only a symbol.

The question of the institution of the throne is another matter altogether. Now as you probably know an imperial rescript issued by the Emperor is worth a great many divisions. It's the one thing that is sacred in Japan and if the Emperor, after the war is over or is getting towards its end, sees that the sensible thing to do is to "call it a day," it's possible that by his issuing an imperial rescript it would result in the Japanese forces all through East Asia laying down their arms.

I can't quite see their doing it without that. In the first place I think it's very hard to conceive any Japanese government or group in Japan, itself, who would unconditionally surrender. True to form, they won't. But, even if they did, even if after we got to Tokyo and we either captured or drove out the Japanese government some groups should throw up their hands and say, "All right, we're finished, we surrender," I don't think that that

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would be any guarantee that all those troops out through the...millions of troops through East Asia would throw down their arms, especially the Kwantung Army. They've always been exceedingly independent.

So it's conceivable that the Emperor might be the one way of turning that trick. I don't know whether we could or whether we would but don't let's have that problem by prejudice in advance until we get there and find out.

Once the ruler of Japan, no matter who he may be, is free of military control, he can be undoubtedly a helpful asset in building up something peaceful in Japan in the future. There's no question about that whatsoever.

A good many people, Americans, who have never been to Japan or they've been there for a while, feel that the throne is the root of all evil because it supports the military. And, as long as the throne goes on, Japan will always be a militaristic nation.

But that is certainly not true. History doesn't bear that out at all. When you consider that for 800 years the Emperors of Japan were practically mendicants, they were relegated to Kyoto. They used to have to sell fish in the street sometimes just to make two ends meet. And during all those 800 years only once did one Emperor come back and get control for three years. All the rest of the time the show was run by the shoguns in Tokyo who were military dictators.

When finally Emperor Meji, who was a strong man, came back in 1868 and got control, then he was able to run the whole show. But in the last many years military men have been slowly building up their power until they themselves got control of the Emperor, merely a rubber stamp.

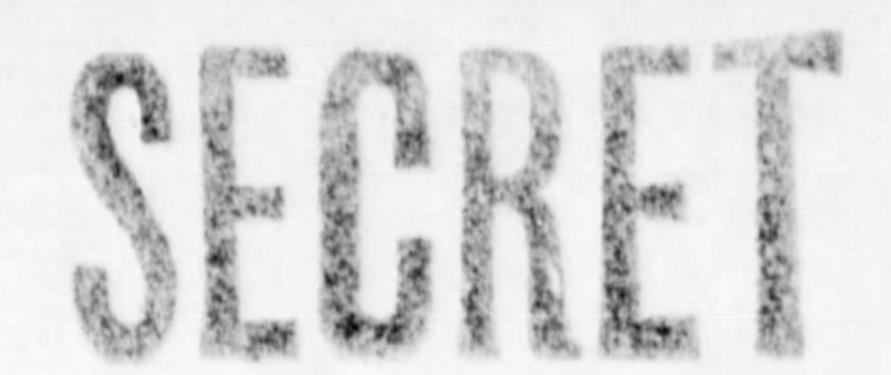
So that theory, I think, doesn't hold water, that you will never be able to kill militarism until you get rid of the throne. There may be other reasons why the throne ought to be rid of but I don't think it's proved from that particular way.

You see what's happened is that in the last 70 or 80 years the military people have taken the old Shinto religion, which was a very simple religion in which the various aspects of nature were sort of deified, I mean the river and the lake and the mountain each had its own spirit, they were regarded as family spirits and each family had its own spiritual ancestors and so forth. That was all right until the military got ahold of this and they built up a purely artificial Shinto cult to support their hand.

They pretended that the Emperor was descended from the sun goddess. They pretended that the Emperor had come down in an unbroken line, from the Emperor of Japan, which is pure piffle. That's all been wished on the people. The school children are being indoctrinated with that idea, all done for the purpose of supporting the military caste and cult.

Now anything that is artificially created, can be artificially altered,

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and I never have been one of those that feels that Shinto is the root of all evil in Japan because I know it's a purely artificial thing built up by the military caste. Once you take the tools of war away from the military and prevent their ever making tools of war in the future, they'll be discredited anyway, and deprive them of the purpose of militarism. I think that all that eyewash about the divinity of the Emperor will just sort of pass out of the picture anyway we can do it.

So you have to know a good deal of Japanese history to appraise all these things and a good many of our people jump to conclusions without really having lived over there and really knowing all the background of things.

But now, in the last analysis, I would say that Japanese people will probably have to solve that problem themselves. Chiang Kai-shek has said that. It came out in one of those New Year's address to the Chinese people. He said definitely the Japanese people, after they have been defeated, military cult destroyed, discredited, they will have to work out their own political structure.

When people talk about our going in there and establishing a democracy in Japan, they don't know what they're talking about. The Japanese people are not capable of a democracy. They're like sheep. They've got to follow leaders. You try to graft a democracy on Japan and you'd have the most hopeless chaos out there. So maybe at the end the Japanese people themselves will have to solve that problem.

Now, my guess is, it's purely a guess, but it's based on my...some knowledge of Japanese psychology, is that once the Japanese military machine has been completely depleted and largely destroyed, it will lose one of the most important factors, assets in the Far East and that's face. It will lose caste, it will be discredited. The people have been told and many of them believe, especially the younger generation who have been brought up by this doctrine in the schools, they believe that the military machine is protected by the sun goddess, by the august virtues of the Emperor and all that sort of bunk. They genuinely believe that. They believe they cannot be defeated. They have never lost a war yet. They've been told they cannot be defeated.

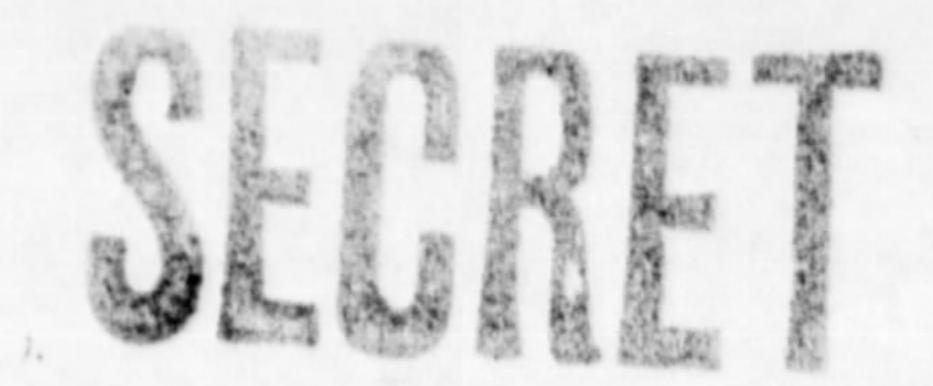
Now, when that Japanese machine is defeated and largely destroyed, it's bound to lose caste, it's bound to be discredited. And from that point of view, I would not be at all surprised after the thing is over or as it gets towards its end, to see an almost automatic turnover among the Japanese people against the military because the military have led them into all this trouble, have led them to follow false gods.

So I don't think that the problem, the future problem of Japan, is necessarily going to be so difficult as many of our people visualize. Can't guarantee that, I'm only basing that opinion on what I know of the character of their nature. Now the pendulum of Japan has always been swinging back and forth through history and I know that during the early 20s, in the middle 20s,

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the prestige of the Japanese Army was so low that military officers when they were off duty went out in civilian clothes. They didn't wear uniforms in the streets, they didn't go into restaurants in uniform. And one of the reasons why they went into Manchuri in '31 was to put themselves on the map again. They wanted to do something to build up their prestige. Now what's happened before can happen again. And when the pendulum get in the opposite direction it will probably come back again.

Well, that may sound like wishful thinking and I don't want to acknow-ledge any false optimism, none of us have any right to do that. But those of us who know Japan, Japanese mentality and psychology or know something about it, (we never can know very much about it, but something about it), we rather tend to feel that that would be a fair bet for the future.

Now I've just been thinking out loud. I don't know whether that's helpful or not to give you background. Perhaps you don't agree with me on it but it's at least, it's...worth considering in chewing over the various problems that we're going to come up against. Are there any other questions that I can———.

The Press:

Mr. Grew, what is your estimate of the Japanese people who believe in the divinity of the Emperor?

Mr. Grew:

I should say a very large percentage. Because after all most of the Japanese are, a very large percentage of the Japanese people, are of the lower classes, the peasants.

The Press:

Well, let's get out of the lower classes then.

Mr. Grew:

You get up into the white-collar class, the intelligensia, a good many of them, of course, have been solidly indoctrinated with this theory as children in the schools and universities but I know that many of the thinking people, and I couldn't possibly speak in percentages, entirely discard the idea of the divinity of the Emperor. Have you read a book called, "Traveler from Tokyo" by John Morris?

The Press:

No. sir.

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Mr. Grew:

Well, that's one of the best books that have come out on Japanese life. John Morris was an Englishman. There were two John Morrises. There was the American who was a representative of the United Press in the Far East. He died last year. The Englishman was a Professor at the University of Tokyo and he wrote this book called, "Traveler from Tokyo" giving his impressions, day to day impressions, of "life in Japan." He got pretty well into the life especially, with his students. It's rather interesting how, when he was in the university for awhile he felt that there was a solid wall erected between himself and his students, couldn't get in touch with them at all. The inevitable wall between the East and the West but after a long time he finally began to get a little closer to them. And he felt that the iceberg had been broken down one morning when he came into class, he found written on the blackboard by his students, "Sir, please do not this morning discourse on T. S. Eliot, but tell us something about your love life, whether you enjoyed the gay quarters." After that he felt that he really got rather closer to them.

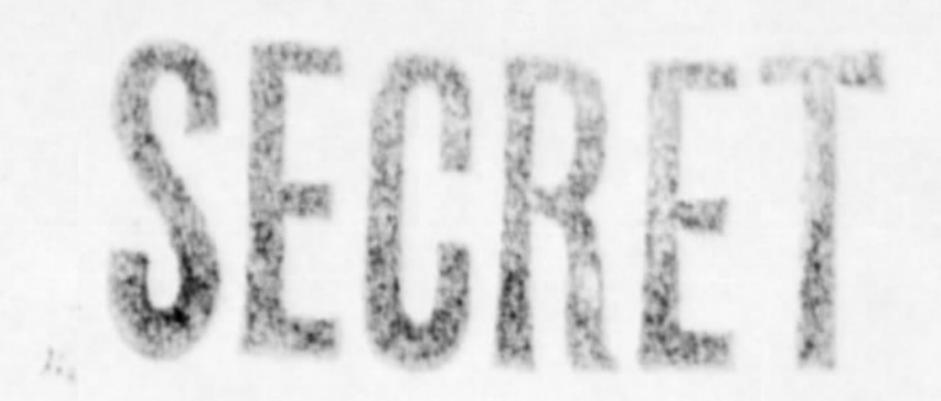
He said in his book that most of these students of his poo-hooed the idea of the divinity of the Emperor or the unbroken succession and all that sort of thing. They wouldn't accept it. And most of those students were absolutely opposed to all the things that military people were doing. Two of his own students threw themselves in front of subway trains just before they were called to the Army, not because they were afraid to go into the Army but just because they didn't believe in it. They were so much opposed to this whole aggressive militaristic policy of their country. So that's just a straw-in-the-wind. It's just an indication but there are lots of people like that.

Now, I had naturally a good many friends in Japan, some of whom I knew about as intimately as you can get to know Japanese. I remember after they went to Manchuria I used to talk to some of my friends about the...how they had broken the nine-Power Treaty and all the other international instruments, peace instruments that had been set up. I couldn't get one of them to really get down and argue it out with me. Or, if they did argue they'd always put up specious arguments that they did use to tell that this was a question of self-defense and self-determination and all that bunk. Therefore, they hadn't broken it.

But one Japanese I knew very well who had studied abroad, he had studied at Oxford, traveled a good deal, spoke perfect English, although he was from one of the principal Japanese families, I said that to him one night, he was dining at my house, I said, "How is it that you who are intelligent people and I credit you as a rule with at least the intention to be intellectually honest, how can you hold that you haven't broken the nine-Power Treaty?" I quoted certain of the articles in it.

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He said, "Of course, we've broken the nine-Power Treaty. We've broken the League of Nations. We've broken the Kellogg Pact. We've broken all those things but we needed Manchuria and that was that."

Now, only once in all my time in Japan did I find any Japanese who came across with an outright statement like that. But it shows the way some of them were thinking. Well, I digressed, I'm afraid.

The Press:

May I ask this question, sir? Do you believe that, say within another generation, that Japan after being defeated this time can become a constructive member of the family of nations? Will the Japanese forget the thought of revenge for what they're going to lose in this war?

Mr. Grew:

I think that's perfectly possible. I think that's possible. Of course, the Japanese, as you know, one of their fundamental traditions is the tradition of revenge, that's inculcated especially in their soldiers through and through and even in their school children. They grow up with that idea. That permeates Japanese history from the old days of the Samurai. So that there will be certain Japanese in the future who will always undoubtedly treasure that idea of eventual revenge.

But I think a good deal will depend on the way we play our cards after we get in there. Of course, there will have to be re-education in all sorts of ways; press, radio, schools and everything else. And that will be a gradual process. But, I don't think the problem is hopeless. I think that there can be re-education and I think that the sensible Japanese will realize that they have followed false gods and I don't think they'll want to do it again and get into the mess that their military leaders got them into.

So I would say that they would be capable in the course of time of developing a nation which would take its part in the family. I would say so. But I wouldn't mention any...how long it's going to take to accomplish that.

The Press:

Do your appraise Hirohito as the strong or weak Emperor?

Mr. Grew:

I would appraise him rather as a symbol. I wouldn't credit him with any personal strength. No, he's simply not the man his grandfather, Meji was. No, I would from that point of view, I would call him a weak Emperor, yes.

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The Press:

Then he would not be a strong leader?

Mr. Grew:

But, it's probably just as well for him that he wasn't a strong leader for if he had been he would undoubtedly have been assassinated long ago or turned out just the way his forebearers were. Tojo, of the military people, would come in and take charge, set up a military dictatorship. There's not the slightest doubt about that.

I know very well from intimate information that Hirohito did not want war with the United States and Great Britain. He had too much sense. He knew too much about history. He realized what they'd come up against. And I know he did his best to stave it off but he was powerless if he bucked them, refused to sign on the dotted line, he'd be very quickly out of the picture. So it doesn't make much difference whether he's strong or weak.

The Press:

Will it make a difference, sir, if he's a weak leader when we go into this period of indoctrinating the Japanese people?

Mr. Grew:

Well, in the first place, do we know that he's going to be there? Is he going to stay? I don't know. I don't know. And, I don't....that's a question that's impossible to answer in advance. If Hirohito should stay my guess is that his influence would be swung in that direction and whether an Emperor is strong or weak he has the prestige to turn his nation if he's not completely under the control of people like those military leaders. As I say also the Imperial Rescript is about the most sacred thing you can get in Japan.

The Press:

Ambassador, are there any indications as to whether the Japanese propaganda keeps the home front morale pretty high in the face of the defeat that they have received?

Mr. Grew:

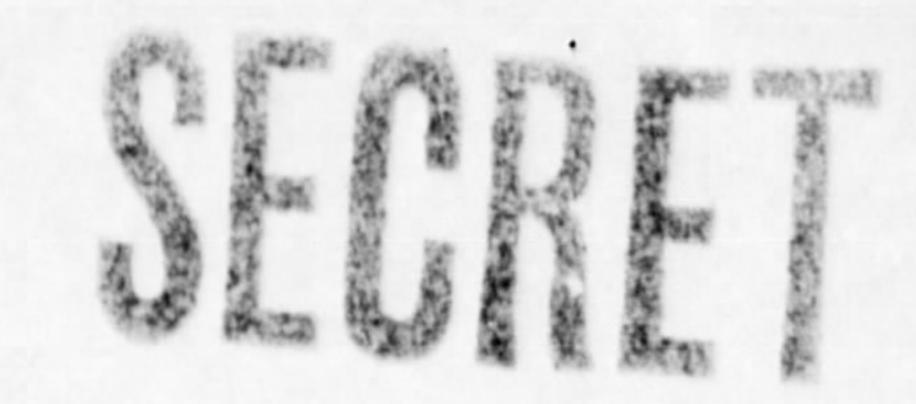
Is the Japanese propaganda on the homefront what?

The Press:

Kept the morale up in the face of defeat recently?

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Mr. Grew:

Oh, yes, certainly. I would say, yes. Well, I don't know, I'm inclined to think that the...at least part of that story they got out about their tremendous victory over us is due to genuine belief that they had sunk a lot more of our ships than they did sink. I think, you take a Japanese aviator...he perhaps will drop a bomb on a ship and he'll see a fire on the deck or the ship may be enveloped in smoke or something of that kind and according to their system he'd probably report that as a ship sunk. I mean they're perfectly capable of doing it so it may be the leaders really thought they had won this great victory. But whether they did or not, there's no doubt about it, they wanted to do something to buck up the morale of the people. They knew that the people needed a shot in the arm and that is certainly, they felt, a good way to give that shot.

The Press:

How will the Japanese people stand up under concentrated bombing, sir?

Mr. Grew:

I don't think any of us can answer that. In the first place because they've never been through it. They never lost a war yet and they've never been subjected to continuous bombing. After you go back to the great earthquake of '23 there was a good deal of panic in the beginning and a good deal of naturally disorganization considering that Yokohama was blotted out and a very great part of Tokyo was blotted out. But I saw somebody the other day who arrived in Tokyo four months after the earthquake and he said that all those buildings and houses that had been destroyed, that most of them had already been rebuilt in that short period of time. Of course, you can destroy those Japanese houses very quickly because they're inflamable, most of them are just wood and paper. But also the fact is that they can very quickly and cheaply rebuild. I would suppose that bombing would have a very considerable effect on their morale undoubtedly, that is it would have a disorganizing effect. But how far that would go I couldn't say because as I say we've had no experience to judge it by ... no yardsticks to measure it by.

The Press:

Would you care to comment, sir, on the military and political situation in China?

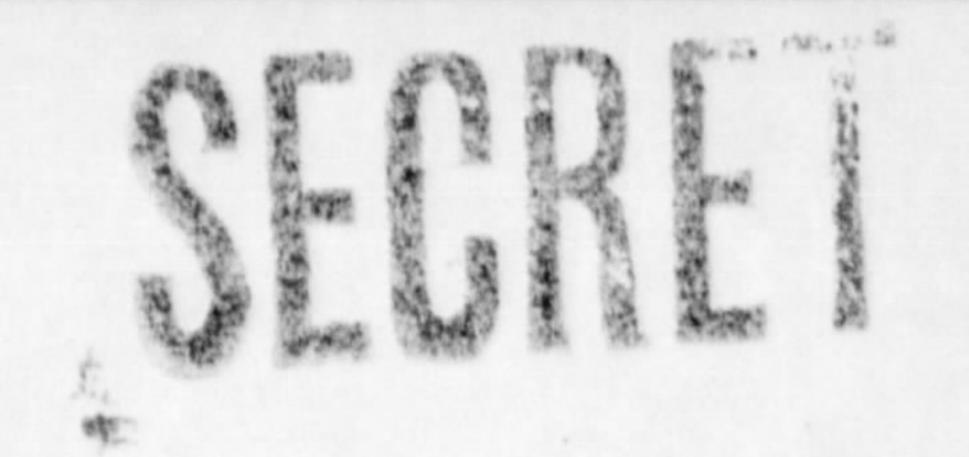
Mr. Grew:

In China?

The Press:

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Yes, sir.

Mr. Grew:

No, I don't think I'll go into that. It's a pretty complicated situation and I think that you, from your contacts and from knowledge of the statements of the press and so forth, you probably know almost as much about it as I do. No, I don't think I'll get into that channel there.

The Press:

Mr. Grew, would you care to speculate on the possibility that should we take the Japanese homeland the Japanese government would switch over to China and the war would continue from there full blast?

Mr. Grew:

Oh, it might. Anything of that kind is possible. It's possible but I don't know. If they moved over to China, that is they'd probably move up to Manchuria. If the Emperor moved, he'd be finished I should think because an Emperor can't go out of the Japanese homeland. He would...I think the people wouldn't interpret that. That would completely discredit him. I can't see them doing that. Unless the Emperor moved I can't quite see how the government can move. It might, I don't know. But it wouldn't be very likely. Those are questions that are impossible to answer, you can only guess at. Your guess is probably as good as mine.

The Press:

The publicity we've had about the Japanese hating the Germans, if there's anything to the recent releases that we've had about Hitler going to Japan, how do you think he would fare there?

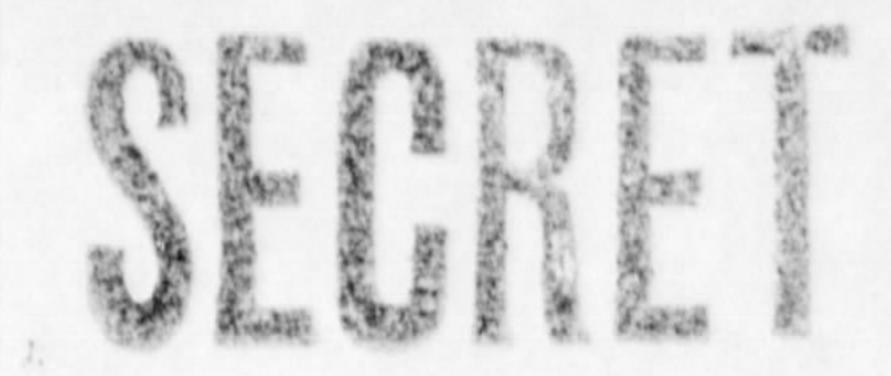
Mr. Grew:

I'm afraid he'd have a hell of a time if he ever did. I hadn't heard that report. It's very, very interesting if true. Even while I was there, there was no love lost between the Japanese and the Germans, none whatsoever. They went into the Axis as a matter of policy, especially military policy, because the German victories had gone to their heads like strong wines and they thought the Germans were going to clean up in Europe and control the whole situation and they said this is our golden opportunity. So they did that purely in their own self interest.

But I remember very well the old American-Japan Advertiser. It was finally taken over by the Japanese government. Captain Gaddy, remember something about that? It became the Japan Times and Advertiser after they took it over. And I remember once even after Japan had joined the Axis,

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the Advertiser was reporting a speech of Hitler's in which the words were: "Das Herrenvolk, the Master Race."

And believe it or not, and I don't think this was due to the printer's devil, that phrase "Das Herrenvolk and the Master Race" came out: "The Hairy Horde and the Master Ape," was used. I have that clipping today.

The Press:

Mr. Grew, since you're on that subject, sir, I'd like to ask you this question. When Matsuoko came back to Tokyo in early 1941 from Berlin and signed the treaty with Russia in Moscow, did he know when he left Berlin that Germany was going to attack Russia?

Mr. Grew:

Oh, I don't think he did. No, I think he was completely hood-winked on that. I remember Matsuoko said to somebody and it was repeated to me before he went there. He said he had heard that Ribbentrop was the damndest liar in Europe and he was going there to find out. But he just guessed wrong. After tying up very nicely with the Germans and then with the Russians, Germany, without his knowing it, attacked Russia. That left him in a floating position and as I just said, somebody in Japan has to take responsibility for failure of that kind. Matsuoko, of course, had to get out. He did get out.

The Press:

Well, don't you think the Japanese would have wanted such a treaty with Russia even knowing that the Germans were going to attack?

Mr. Grew:

Even if they did know that Germany was going to attack?

The Press:

In all events didn't they want such a treaty with Russia if they could get it?

Mr. Grew:

Yes, I think they did. Yes, I think they wanted a neutrality pact. I think that was so. Yes. But still they were pinning their faith on Germany staying at peace with Russia just the same, certainly. Gentlemen, I've got to go up and pack in a minute. If you have not too many more questions, I'll have to call it a day. Can you think of any more questions you'd like to ask still?

Authority: E.O. 13526

By: NDC NARA Date: Dec 31, 2012



The Press:

Well, thank you very much, Mr. Grew. I wish you'd answer this question and please say, "yes," to the question to let us put this on-the record.

Mr. Grew:

What was that? What question?

The Press:

The suggestion was that if we could put all this on-the-record, it would be very good indeed.

Mr. Grew:

Oh, well, I don't believe ... . would that be especially helpful?

The Press:

I think it would be very helpful for background stories indeed. I heard very little that....Would you have any objection if they use it as background material not attributed to you?

Mr. Grew:

Well, I'll tell you, I'm in this position really....As an officer of the State Department, I must....anything that I say to the press must be cleared through the usual channels there. So I'm not really permitted to come out here and just talk ad lib like that, and have it attributed. I can't do it. Now maybe you can....my thought is that all this stuff may be helpful to you in interpreting things and it may be reflected in your future stories, that's all. But I wouldn't want you to use it otherwise. Can we leave it on that basis?

The Press:

It will be very helpful that way, sir.

Mr. Grew:

That's all right but please, please in using it don't give indications which will show to the reader conclusively that it was I who gave it to you. That's all. I mean that would be very easy without either quoting me or attributing to me. You can say from a visiting fireman who was recently in Pearl Harbor. So, I ask you please, gentlemen, to avoid that. Don't give any cues. This is just for your own personal background to reflect on what you happen to write from time to time, yourself. Is that all right?

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The Press:

Very helpful. Thank you, sir.

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