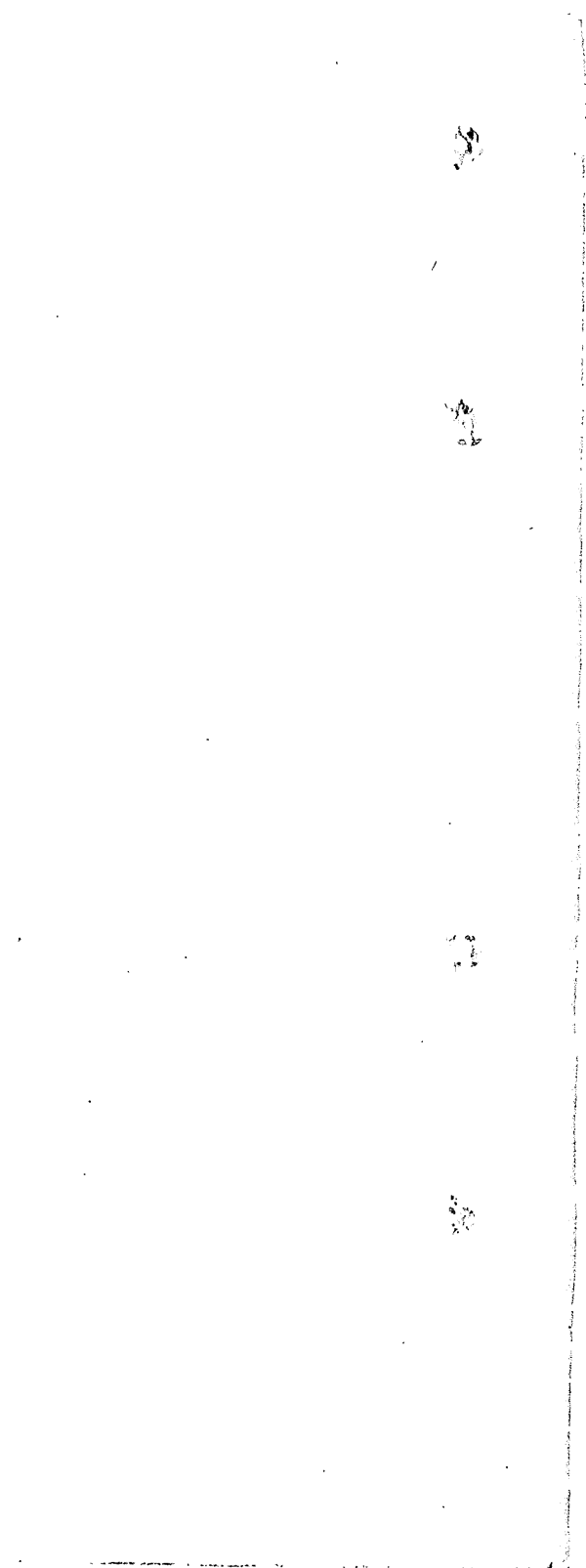


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情報部

第二課

別紙

添付

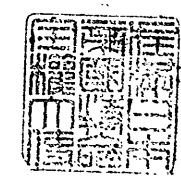
接電

大田

公普通第六六七號

昭和九年五月三日

在滿洲國  
特命全權大使 菱刈



亞細亞局

外務大臣 廣田 弘毅 殿

昭和九年五月三日附  
合普通第三七九號

北平、上海、天津、南京、廣東、香港、漢口、濟南、伊太利、佛國、獨逸、白耳義、和蘭、米國、ブラジル、アルゼンチン、チリ、メキシコ、埃、ルーミア、スベイン、カナダ宛 往信寫送付

情報寫真送付ノ件

在滿日本帝國大使館

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文化事務課

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合普通第三七九号

昭和九年五月三日

在滿洲國  
特命全權大使 菱刈 隆

別紙添付

情報寫真送付ノ件

羅馬法王廳ニ於テハ北平大司教 (Mashinague) 管轄下ニ在ル全支布  
教區ヨリ滿洲帝國領域ヲ分駐セシメ之ヲ吉林駐在司教「ガスベイ」(Gaspei)  
ノ管轄下ニ置クコト、シ滿洲帝國政府トノ交渉權ヲ前記  
「ガスベイ」司教ニ附與シタルヲ以テ「ガスベイ」ハ四月二十日當國外  
交部ニ謝外交部大臣ヲ訪問シ法王廳ニヨル前記決定ノ趣旨ヲ傳達スルト

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共ニ今後同人ニ於テ在滿勿トリツシ教會ノ利益ヲ代表シ滿洲帝國政府  
ト交渉シ度キ趣申入レタルニ對シ謝大臣ヨリ協力ヲ與フヘキ旨ヲ回答  
セルカ當日兩者ノ會見狀況ヲ撮映セル新聞寫真及兩者ノ往復文別添送  
付ス

本信送付先  
北平、上海、天津、南京、廣東、香港、漢口、濟南  
伊太利、佛國、獨逸、白耳義、和蘭、米國、ブラジル  
アルゼンチン、チリ、メキシコ、澳、ルーマニア、ス  
ペイン、カナダ  
本信寫送付先  
外務大臣

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手子ニ思ハ番号  
九号

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羅馬法王任命ノ特派駐滿使節「ガスペ」教主  
ニ回答ノ件

拜啓者今般貴信ヲ以テ羅馬法王傳信部ヨリノ命ニ依リ特ニ滿洲國  
吉林及新京教區駐在教主「ガスペ」臨時滿洲國內各教區及滿洲國政  
府トノ教務關係事項ニ代理處理スルコト、ナリタル旨御來示ノ次第  
敬承致候尙本月二十日貴教主閣下當部來訪御會談ヲ得甚タ結構ニ存  
候貴教ノ教務ニ關シ本大臣ハ我國ノ法律及政綱ノ範圍内ニ於テ便宜  
ヲ供與スヘキニ付右様御了知相成度此段回答得貴意候 敬 具  
康德元年四月二十一日

滿洲帝國外交部大臣 謝 介 石

「ガスペ」教主 閣下

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Vicariat apostolique,  
de Kirin

Mandchourie.

Hsinking le 18 Avril 1934.

Soit Excellence, Monsieur le Ministre.

Ministère des Affaires Etrangères.

Hsinking.

Monsieur le Ministre,

J'ai l'honneur de vous informer que le Saint Siège, désirant voir l'Eglise entrer en relations avec Votre Gouvernement, a daigné me confier "ad tempus" le soin de traiter avec les autorités du Manchukuo des intérêts de l'Eglise Catholique, au nom et au place de tous les Ordinaires des missions situées sur le territoire de l'Empire.

A cette occasion, je serais très heureux de présenter mes hommages à Votre Excellence et vous prie, si la chose est possible, de bien vouloir me faire connaître la date, l'heure et l'endroit où il vous plairait me recevoir.

Daignez agréer,

Monsieur le Ministre,

Avec l'expression de ma haute considération,  
l'hommage de mes sentiments très distingués.

F.A. Gaspais, Ev.

Vic Apost.



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會協際國本日 社法人

昭和九年十二月七日

日本國際協會主事

赤松祐之

件  
石井子爵と法王使節間の往復書面寫爲御參考供貴覽候  
石井子爵  
法王使節  
往復書面  
寫爲御參考  
供貴覽候

外務次官 重光 閣下

拜 啓

別紙石井子爵と法王使節間の往復書面寫爲御參考供貴覽候

敬 具

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and material aspirations of earthly-minded persons will oppose those whose labors are prompted by spiritual motives. It is sad but true, that it has always been the fashion to place the blame for these misunderstandings upon those of spiritual desires, particularly upon the loyal sons and daughters of the Catholic Church. It is here that the divine origin of the Church asserts itself, namely, that in spite of numberless unjust accusations and cruel persecutions she has always weathered the storm and outlived every accusation.

An address given at a gathering of mutual friends of two great nations would seem to aim at fostering the friendship not only of those present but also of those whose countries were represented. My relations with countless citizens of America during my stay of eleven years in the capitol of the United States, afforded me the opportunity to learn their fair-mindedness and unbiased mentality. To gain the understanding and good-will of an entire nation or at least a representative part, it surely was ill-advised and imprudent to injure the religious convictions of twenty million citizens who adhere to the teachings of the Catholic Church, not to say anything of the millions who respect and honor the Catholic Church, or of the multitudes who have been trained in one or the other of the hundreds of Colleges and Universities staffed by members of the Society of Jesus.

For a long time I have been considering the advisability of addressing these few words to you, but prompted

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and urged by Catholics and even by non-Catholics, who were surprised by your unfair accusations against loyal sons of the Church, in what may be called a good-will address, I have taken it upon myself to make known to you these reactions. Needless to say, this communication is purely confidential and prompted by a sense of justice, and therefore I trust that you will accept it in the spirit which prompted it.

Trusting that I will have the opportunity of making your acquaintance in the near future, I am,

Sincerely yours,

(Signed)

Archbishop of Doclea,  
 Delegate Apostolic to Japan.

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Delegatio Apostolica  
in Japonia

Tokio May 9, 1934

Your Excellency:

Although the honor and pleasure of making your personal acquaintance has not yet been afforded me, I have heard on numerous occasions of the valuable services rendered by you in behalf of your country in Europe and America, and hence I am taking the liberty to address these few lines to you.

That the cause which prompted me to write is anything but conducive to obtaining the good-will of Catholics is indeed unfortunate, but nevertheless I feel compelled to express for them the deep regret occasioned by the address given at the Banquet of the America-Japan Society on the twenty-sixth of April. It is the more regrettable that a person versed in the art of diplomacy and held in such high regard, should so far forget himself, as to

His Excellency

Viscount Kikujiro Ishii,  
Shibuya-ku,  
Tokyo.

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bluntly approach an historical problem, in the presence of those whose friendship and good-will be cherished, and with dogmatic mien attempt to place the responsibility for your country's long prohibition of foreign intercourse solely upon the members of the Society of Jesus, which Society forms a highly esteemed part of the Catholic Church.

In order to speak with competence concerning the suppression of the members of this Society in other countries, a thorough and minute study of European History is requisite. It is not unheard of, that those of little education, speak lightly of intricate historical and national problems, but when dogmatical pronouncements, in conflict with the testimony of trustworthy historians, are made with levity by those who can lay claim to sounder training and broader experience, the matter is all the more unbelievable. Leaving aside for the moment the unsound judgement of historical events, let it be mentioned that the manner of making these pronouncements by a persons deemed friendly and worthy of addressing such a gathering, showed poor diplomacy and a lack of appreciation of the sentiments of those who were present. Surely it is not necessary to indicate the unfavorable reactions, nor allude to the fact that it is of much less consequence to place censure upon a religious organisation than upon a civil Government.

As long as earth is not heaven, and human nature not divine, misunderstandings must needs arise in which the greed

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