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蘇聯邦

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調遣部課

情報部 第三課

林石

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1921.1.0.2

機密公第八八號

昭和十二年五月十一日

在オデッサ

領事 平田

外務大臣 佐 藤 尚 武 殿

盛大ナル宗教祭日ニ關スル件

五月十、十一兩日ハ希臘正教ノ「プロウオドワイ」祭（復活祭後ノ第一日）及月曜ニシテ寺詣リノ日ニ相當セルカ本年當地ノ狀況ヲ見ルニ例年ト異常ナル相違ニシテ各墓地ハ頗ル賑ヒタリ參詣人ハ老若男女ニシテ制服着用ノ陸海軍人ノ少ナカラサリシハ最モ珍シク見受ケタリ

墓地内ノ寺院ニ於テ僧侶ハ美事ナル僧衣ヲ着シ説教ヲナシ又赤兒ヲ洗禮シ居タリ

參詣者ハ何レモ辨當ヲ携ヘ墓碑ノ側ニテ一家族、近親冊坐シ聖書ヲ

在オデッサ日本領事館

手記 昭和十二年六月一日



讀ミ又靜カニ往時ヲ默想スル模様ハ全ク帝政當時ヲ想像セシムルモノアリタリ

參詣者ノ誰彼ト會談ノ序ニ例故本年ハ斯クモ「大ビラニ」盛大ナルヤヲ尋ネタルニ或者ハ新憲法ノ御蔭ナリト云ヒ或者ハ吾人ハ聊ヲ認メサルモ大ヲ認ムルモノナリ而シテ先祖近親等ノ靈ヲ慰ムルコトハ善良ナル慣習ナルヲ以テ之ヲ行フモノナリト答ヘ又或者ハ喜ンテ本自ヲ迎ヘ何國人ナルヤ何者ナルヤヲ知ラスシテ一知り居ル者モアリタルモ秘メテ了解ニ應接セリ一寫眞撮影ヲ希望シ撮影シタル場合ハ満足ノ意ヲ表シ茶菓ヲ供シ次テ「アドレス」ヲ與ヘテ寫眞送付ヲ乞フカ「オデッサ」機關紙又ハ自國新聞ニ發表サレタシト希望スル者モアリタリ

從來トテモ宗教祭日ハ家庭内ニ於テハ密カニ又極メテ内輪ニ祝ハレ居タル模様ナルカ外部ニ對シテハ全ク平靜ナリシカ今回ノ如ク公然ト公開場所ニ於テ宗教儀式ヲ行ヒタルハ當地トシテハ初メテノコトナリ

在オデッサ日本領事館



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何レニシテモ今回ノ盛況ハ全ク想像外ニシテ而モ永年放任セラレ居  
タル墓碑ハ奇麗ニ清浄、手入セラレ又墓碑墓標ナキモノハ土ヲ盛り  
之ニ草花ヲ植ヘルナト一見意外ノ感ニ打タレタリ  
以上ニ依リ宗教ニ對スル觀念變化ノ一端ヲ窺ヒ得ル處莫斯科其他ニ  
於テモ復活祭例年ニ比シ盛シナリト見ヘ五月四日附佛國「タン  
」紙ハ其通信ヲ掲載シ又五月七日附莫斯科「ブラウダ」ハ「反宗教  
宣傳ヲ論説ニ於テ「信者ハ蘇政權ノ敵ニ非ス」ナト、苦シキ旨譯  
ヲナスト同時ニ反宗教宣傳ヲ以テ宗教心ト闘フヘキ旨ヲ強調セルハ  
注意ニ値スヘシ

右報告ス

本信寫送付先 在蘇大使

在オデッサ日本領事館



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0340

機密部

機密公第八八號

昭和十二年五月十一日

在オデツサ領事 平田 稔

外務大臣 佐藤尙武殿

盛大ナル宗教祭日ニ關スル件

五月十、十一兩日ハ希臘正教ノ「プロウオドウィ」祭（復活祭後ノ第一日曜及月曜ニシテ寺詣リノ日）ニ相當セルカ本年當地ノ狀況ヲ見ルニ例年ト異常ナル相違ニシテ各墓地ハ頗ル賑ヒタリ參詣人ハ老若男女ニシテ制服用ノ陸海軍人ノ少ナカラサリシハ最モ珍シク見受ケタリ

墓地内ノ寺院ニ於テ僧侶ハ美事ナル僧衣ヲ着シ説教ヲナシ又赤子ヲ洗禮シ居タリ

參詣者ハ何レモ辨當ヲ携ヘ墓碑ノ側ニテ一家族、近親鼎坐シ聖書ヲ讀ミ又靜カニ往時ヲ默想スル模様ハ全ク帝政當時ヲ想像セシムルモ

分類 I 2-1.0.2

外務省

12.5

ノアリタリ

參詣者ノ誰彼ト會談ノ序ニ何故本年ハ斯クモ「大ピラニ」盛大ナルヤヲ尋ネタルニ或者ハ新憲法ノ御蔭ナリト云ヒ或者ハ吾人ハ神ヲ認メサルモ天ヲ認ムルモノナリ而シテ先祖近親等ノ靈ヲ慰ムルコトハ善良ナル慣習ナルヲ以テ之ヲ行フモノナリト答ヘ又或者ハ喜ンテ本宮ヲ迎ヘ何國人ナルヤ何者ナルヤヲ知ラスシテ（知り居ル者モアリタルモ極メテ了寧ニ應接セリ）寫眞撮影ヲ希望シ撮影シタル場合ハ満足ノ意ヲ表シ茶菓ヲ供シ次テ「アドレス」ヲ與ヘテ寫眞送付ヲ乞フカ「オデツサ」機關紙又ハ自國新聞ニ發表サレタシト希望スル者モアリタリ

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外務省

12.5

右の如き事ありしを  
報告す

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何レニシテモ今回ノ盛況ハ全ク想像外ニシテ而モ永年放任セラレ居タル墓碑ハ奇麗ニ清淨、手入セラレ又墓碑墓標ナキモノハ土ヲ盛り之ニ草花ヲ植ヘルナト一見意外ノ感ニ打タレタリ  
以上ニ依リ宗教ニ對スル觀念變化ノ一端ヲヒ得ル處莫斯科其他ニ於テモ復活祭例年ニ比シ盛ンナリト見ヘ五月四日附佛國「タ」紙ハ其通信掲載シ又五月七日附莫斯科「ブラウダ」ハ「反宗教宣傳」ナル論說ニ於テ「信者ハ蘇政權ノ敵ニ非ス」ナト、苦シキ言譯ヲナスト同時ニ反宗教宣傳ヲ以テ宗教心ト闘フヘキ旨ヲ強調セルハ注意ニ値スヘシ

右報告ス  
本信寫送付先 在蘇大使

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電信課長

大臣 官

東亞 歐亞 米洲 通商 條約 情報 文書 調查 儀典 文書 會計 秘書官

寫送先

分類 I 2-1.0.2

昭和13 二二六〇五 略 莫斯科 八月四日後發 情、歐、亞 五日 前着

宇垣外務大臣 重光大使

第一〇二八號

四日ノ「ブラウダ」ハ二日漢口「タス」電トシテ支那回教徒ハ多年 政治經濟ノ回外ニアリタルカ五月末全支救國回教徒協會組織セラレ タリ而シテ同協會ハ(一)全支回教徒單一反日戰線ノ結成(二)回教徒ノ武 裝及對日抗戰參加(三)回教徒及少數他民族間非正常關係ノ除去並ニ支 那全民族ノ提携及(四)日本ノ「スパイ」及裏切者ニ對スル鬭争ヲ綱領 トシテ掲ケ居レル旨報ス 土へ轉電セリ

外務省

名件 老口三郎氏宛に東京府知事宛に送付

S 9210-4 1620

普通第九四六號

昭和十三年十一月十九日

外務大臣 有田 八郎 殿

蘇聯赤教撲滅運動ニ關スル記事報告ノ件

十月三十日附「タイムズ」紙上二十九日「ハロルド・デニー」通信  
ハ蘇聯ノ反赤教運動強化ノ理由ハ  
一、赤教ハ「マルクス」唯物哲學ト正反對ナルコト  
二、赤教ハ共産主義者カ世界再建ノ爲メ願ラントスル科學ヲ否定スル  
モノナルコト  
三、又共産主義者ハ赤教ヲ又醜惡ニ擯取者カ大衆ヲ服從セシメ且ク手  
殺ト看做シ居ルコト  
四、蘇聯ハ國家ニ促進シ其ノ統制ニ服セサル團體又ハ社會ノ存在ヲ許

在紐育 總領事 若杉 要

老口三郎氏宛に東京府知事宛に送付

外務省

S 9210-4 1621

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スヲ得取トセサル處、教會ハ蘇聯國家ノ機關ニ非サルカ故ニ之ヲ  
嫌惡シ居ルコト  
等ニアリト報シ居レリ  
右記事切取添付何寺御參考迄報告申進ス  
本報局迄付先 在米大使（附屬省館）

外務省

規格外 9210-4 1622

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because of the mistaken belief that religion was dying out of itself has coincided exactly with the coming into effect of the new Soviet Constitution on Dec. 5, 1936, containing a guarantee of freedom of religious worship.

Incessant propaganda among adults and youths is only one of the weapons that Soviet authorities have employed in the last two years against religion. Such veteran atheists as Emil Yaroslavsky have from time to time warned that the war on religion must be carried on by legal means, rather than by force, and the authorities have sternly forbidden the riotous raids of churches that characterized earlier periods.

#### "Liquidation" of Churchmen

But within the framework of legality severe measures have been taken against churches and active religionists, which it is hardly necessary to recount here since this writer has already reported them as they occurred. It is sufficient to say that they have included the "liquidation" of many church functionaries of high and low degree on charges of Trotskyist-Fascist espionage, sabotage and serving as tools of foreign intelligence systems.

Church properties are protected by law against summary closure, but the law is so loose and the power of the authorities so great that legal reasons can be found for closing or destroying any church edifice. Just now the Borogomilovsky Cathedral,



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From "New York Times,"

October 30, 1936.

#### WAR ON RELIGION REVIVED IN RUSSIA

Incessant Propaganda is Now  
Carried on Under the Terms  
of the New Constitution

A Fundamental Conflict

By Harold Lenny

Wireless to The New York Times.

MOSCOW, Oct. 29. -- The exhortation to Soviet school teachers this week to carry on active anti-religious training among children is part of a general campaign directed against all religions -- Catholic, Greek Orthodox, Protestant, Jewish and Mohammedan -- which has been especially pronounced in the last two years.

Curiously enough, this intensified drive after a period during which Soviet leaders relaxed their anti-religious work



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Furthermore, however much truth there may have been in the charges that churchmen were engaged in treasonable activities, it is an historical fact that they were the leading factor in the initial opposition to bolshevism, and it must be true today that they contain a large proportion of disaffected elements.

Hence it is hardly to be wondered at that the Kremlin regards them with deep distrust.



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which only last Easter eve this correspondent saw jammed to the doors, with a pious crowd standing in a cold rain outside, is being demolished.

There are several reasons for the hostility of the Soviet regime to all religions.

First, religion runs squarely against the Marxist-materialistic philosophy. Karl Marx considered religion "opium for the people" and that phrase was adopted by Lenin and later by Joseph Stalin.

#### Science Respected

To the communist mind, religion is the negation of science, to which the Communists look to rebuild the world according to their plan. Communists also regard religion as the tool of rulers and exploiters in keeping the ignorant masses in subjection since time immemorial. Religion -- that religion which depends on an infinite God -- preaches the acceptance of today's hardships and injustices in return for paradise. Communism, on the other hand, contends that man can build his paradise on earth.

There are very practical reasons why Communists are impatient for the final extinction of religion. The Soviet State does not find it expedient to permit the existence of any organizations or societies that are not in some way dependent on it and subject to its control. The church is not an organ of the Soviet State and is therefore repugnant to it.



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