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nissen der Ausgrabung, in der Hauptlinie der Darlegung des Mallwitz folgend, doch sogar noch mit seiner eigenen Bemerkungen. Prof. Dr. Emil Kunze, Direktor des Deutschen Archäologischen Instituts in Athen hat den Verfasser mit den gewünschten, nötigen Lichtbildern dazu aufgemuntert. Dafür sei ihm an dieser Stelle herzlich gedankt.

The Comment of P. Gómez S. J., Viceprovincial
of Japan (1590-1600), on the Problem
of Forced Conversion

—“Compendium Catholicae Veritatis”, Pars I, Cap. 68—

by Katsumi IDE

St. Francis Xavier noted promptly the social organization of Japan in the 16th century, in which the absolute obedience of the vassals to their chiefs or daimyos (大名) had been accustomed to be required. And he adopted the so-called vertical method of mission: from chief to subjects. All missionaries who came to Japan afterward, followed continually this Xavier's method. Then, did not exist the peril of forced conversion through the chiefs or daimyos (大名)? P. Gómez S. J., viceprovincial of Japan (1590-1600), answers the question in his magnificent “Compendium Catholicae Veritatis”, Pars I. Cap. 68.

4 He treats this theme under the title, “Quando infideles gentiles possunt compelli ad fidem recipiendam. Cap. 68.” He explains the different two opinions that existed in the Catholic Church: the one admits that it is legitimate to convert infidels by force of their christian chiefs; according to other opinion, it is not at all legitimate to convert them in such a coercive way. P. Gómez qualifies the latter opinion as “verior et a nobis tenenda”, proving its reasonableness in details in the “Cap. 68”, above mentioned. He confirms his arguments based on the following authorities; S. Thomas, Thomas de vio Cayetanus, O. P., Duns Scotus, Francisco

de Vitoria, O. P., I. Corinthians, C. 5, 12-13, Matthew, C. 10, 8-9, 14-15, Chrisostomus, the decrees of Council of Trent, Ambrosius, and Augustinus etc.