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Saint Augustine's conception of the Historical World

by Kinji Chikayama

It is true that, for Augustine (and this point of view is clearly antimichaeian), the Civitas Terrena is good by nature, and bad by vitiation of human will. The more we read his *De Civitate Dei* the more we find out the fact that he did not intend there to write a political theory but to develop his moral and religious considerations and perspects on human destiny. His point of view as a whole is extremely wide, deep in any aspect and always so historical, far from the so-called fideism.

(1) Augustine says from his heart that human life is merely a *distentio* and he endeavours to recommend us to change this *distentio* into an *intentio*. This is the Leitmotiv of his lifetime.

(2) Augustine contends to see the Historical World as the place of development of the *Rationes Seminales*. For this reason, the World History is fundamentally so much theological for him.

(3) We should not seek any *Tertium Quid* between *Civitas Dei* and *Civitas Terrena* because our Lord did teach us to say only "yes, yes or no, no."

A Historical Study on the Reception of Po Chü-i's Works in the Heian Period

Tsugio Ota

In the Tang Period when the cultural progress was remarkable there appeared very many distinguished literary men, among whom we must first point to Po Chü-i as one of the greatest in due consideration of his influence on Japan in the Heian Period.

The fact may be attributed to various causes that his reputation in Japan towers absolutely high above the others, though our estimation of his works is not always the same as that in China. On this fact opinions have been given so far, chiefly from the literary point of view and from the character of his plain poems.

Many of these literary men were at the same time scholars and most of them were governmental officials by profession, though in those days it was almost the same situaion both in China and in Japan. In this treatise the writer is going to study Po chü-i from the standpoint based on the fact that he was a governmental official, and examine, therefore, the popular favour of his poems in this country also from that point of view.

Now, the writer divides the class, receptive of new culture, in this

country into two parts, the upper and middle class——they were all aristocrats——and the writer points out the fact that the former tried to receive his poems mainly as their literary ornament while the latter did more than that, sympathizing with the way he led his life, especially with his feelings of joys and sorrows as an official, moreover they received him as a guide in life.

Under the government of the days, however, the literary men of the middle class were standing on the brink of downfall. Po Chü-i, their guide, was, on the other hand, an official highly advanced in his position. For that reason there could be found the tendency for them to look upon him even as an ideal figure.

Though fairly sharp political poems can be seen in Po Chü-i's early works, the impetuous charges of them gradually disappeared in the course of time, and he was, to some extent, contented with his life. Accordingly the spirit through his whole life was fundamentally a sensible optimism. In this very point can be found the reason why his poems are regarded as pregnant with something tranquil.

The decadent mood in the aristocratic circles of this country avoided anything magnificent or anything sharply stimulative. It is here that we find out the secret of Po Chü-i's popularity among the nobles in Japan. So, those who were not satisfied with the existing state of affairs and those who wished to go forward beyond the sphere of this corrupted aristocracy had to get ahead of Po Chü-i, encouraged by something else, although greatly influenced by Po Chü-i.

S. Born and the German labour movement during the Märzrevolution (1848-49)

Ryusuke Tobata

The present paper treats, as its main objective the organisational activities led by S. Born of the labourers in Berlin at the time of *Märzrevolution*.

First, it describes a) how Born went to Berlin from Brüssel where he learned about the labour movement from Marx and Engels, to implement the *Forderungen* of the *Kommunistische Partei in Deutschland* and b) shows his own activity in Berlin stressing chiefly the structure and programme of his own organisation (*Arbeiterverbrüderung*).

Second, it considers how the original *Forderungen* had to change themselves confronting the reality of the German situations, sociological and economic.

Finally, by scrutinizing the criticism by Engels of the movement of Born, the paper intends clarify to the character of the first labour movement in Germany.