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“History” in Saint Augustine

Kinji CHIKAYAMA

Well known as it is, Augustine wrote his “De Civitate Dei” in the evening of the Roman Empire, as the particular need of the moment called for his words. Even though he is never rigorously consistent in his political theory, he insists always on Divine Providence in Human History. Then, it would be needful for him to explain the miserable human status in the light of his christianity. In this way, his “De Civitate Dei” is not only an apologia, but a persuasion of his christian thought. Needless to say, Augustine’s christian thought of History found the real sources in the Bible. It is the doctrine of two cities representing itself again and again in his work, for example “Civitatem Dei dicimus, cuius ea scriptura testis est, quae non fortuitis motibus animorum, sed plane summae dispositione providentiae super omnes omnium gentium litteras omnia sibi genera ingeniorum humanorum divina excellens auctoritate subiecit. Ibi quippe scriptum est: Gloriosa dicta sunt de te, civitas Dei; et in alio psalmo legitur: Magnus Dominus et laudabilis nimis in civitate Dei nostri, in monte sancto eius, dilatans exultationes universae terrae; et paulo post in eodem psalmo: Sicut audivimus, ita et vidimus, in civitate domini virtutum, in civitate Dei nostri; Deus fundavit eam in aeternum; item in alio: Fluminis impetus laetificat civitatem Dei, sanctificavit tabernaculum suum Altissimus; Deus in medio eius non commovebitur. His atque huius modi testimoniis, quae omnia commemorare nimis longum est, didicimus esse quandam civitatem Dei, cuius cives esse concupivimus illo amore, quem nobis illius conditor inspiravit (De Civitate Dei, XI, 1). Saint Augustine expressed already his historical idea in his De Vera Religione about 390 A.D., thereafter repeating it many times in his other works, so that we could not look upon this historical work as a “livre de circonstance”.

Saint Augustine’s originality lies in the ambivalent theory of Love, in accordance with that which every one could choose his way (to Jerusalem or to Babylon) by his free will. Moreover we must remember E. Gilson’s words that “il doit rester clair que, de toute façon, la doctrine augustinienne des deux cités non seulement n’a rien de manichéen dans sa teneur définitive, mais même qu’elle est résolument anti-manichéenne. Selon Mani et ses disciples, il y avait opposition entre deux cités, l’une bonne par nature, l’autre naturellement mauvaise; selon saint Augustin, l’idée d’une nature mauvaise est contradictoire dans les termes,

à tel point que même la cité terrestre est bonne par nature et mauvaise seulement par la perversité de sa volonté; l'augustinisme étant une doctrine où même les ténèbres, en tant qu'elles sont, sont bonnes, il constitue la négation même du dualisme manichéen" (Introduction à l'étude de saint Augustin, Paris, 1943, p. 241).

His figure as a historical theologian is quite outstanding, even convincing against the waves of the final pagan resistance in the later Roman society. "History" in Saint Augustine seems to have been his christian key itself for thinking about Human Existence.

The Significance of Potsdam Conference

Keizō TANAKA

The Three-power conference was held at Potsdam between Winston Churchill for Great Britain, President Truman for the U. S. A., and Marshal Stalin for the U. S. S. R., to determine the future of Germany after defeated, and to fulfil the contracts of Yalta, for the ordinary diplomatic negotiations could not solve these problems. First of all, the conference provided a committee of foreign ministers, and the political principles to be followed towards defeated Germany. These problems and the economic principles were determined easily. They made effort to have the concrete solution of the details, but it was very difficult, because the disagreements between the Western allies and the Soviets had deepened. Especially, the former had felt that the Soviet's requests—to keep the security of socialist states—were imperialistic and the Western allies was eager to check that requests. At last they entrusted the solutions of the details to the committee of the foreign ministers which was weaker than that conference in the power of solving the problems. In spite of the economic principle of the conference, that economically Germany should be only one unit the committee determined the divided administration of Germany, which became the important cause of the cold war.

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On the French Constitution of the Year VIII

Eiichi HIRAYAMA

Those who carried out the coup d'état of *Brumaire* (November, 9—10) 1799, declared the establishment of the provisional