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Saint Augustine and the core of History

by Kinji CHIKAYAMA

For Augustine the bishop, Christ and salvation were central realities, and it is in the Incarnation that we must look for the clue to History. Having dealt with the origin of the world and of man, Augustine goes on to talk about the fall of man. Pride is the primordial sin, and the fall of angels establishes the *Civitas Terrena* in the heavens, then the fall of man establishes it on earth. As the *Civitas Dei* came to earth with the creation of the first man, so the *Civitas Terrena* with his fall.

Augustine's doctrine of the unity of History and of its providential characters indicates, first of all, a doctrine that mankind is by nature one, the world a comprehensive whole, their History quite intelligible, and the essence of sin is a spiritual act by which the will turns itself from God.

In writing *De Civitate Dei*, he was endeavouring to describe the progressive revelation of a divine intention. If Christ was born at a certain place at a certain time, our History cannot be an illusion. Moreover Augustine argues that the universe itself is a harmony of numbers reflecting the divine One who, willing the fullness of being, wills it down to its most trifling manifestation. God made all of them good and loves them best.

Augustine admonishes that humility is the root of the virtues, and therefore a foundation-stone of the City of God, that is, the Christian sense of belonging to God's universe. Pride, then, is a loss of the power of living ordinally.

Augustine's account of the two cities bases mainly upon Scripture and for him History is essentially religious history. He is ever trying to give us a glimpse of history *sub specie aeternitatis*. We can hold that both in good and in evil man is fundamentally social and there are two cities or societies (*Civitas Dei et Civitas terrena*) inextricably mingled and confused only by faith and

both invisible in a fundamental way. They are kingdoms of wills distinguishable here and now only by Love (Caritas, Amor, Dilectio).

Fecerunt itaque civitates duas amores duo, terrenam scilicet amor sui usque ad contemptum Dei, caelestem vero amor Dei usque ad contemptum sui. Denique illa in se ipsa, haec in Domino gloriatur.

We can say Amo ut intelligam in History.

Deutschland und Österreich-Ungarn in der Julikrise 1914

Osamu YONEDA

Die vorliegende Arbeit beschäftigt sich mit einem Teilaspekt des Verhältnisses zwischen Deutschland und Österreich-Ungarn in der Julikrise 1914.

Die Grundthema liegt klar zutage in der Diskussion, die Fritz Fischer mit seinem kenntnis- und quellenreichen Buch "Griff nach der Weltmacht" einleitet, besonders in der Diskussion um Julikrise 1914 zwischen Fischer und Gerhard Ritter. Gegen Fischers These, daß Österreich-Ungarn nur unter deutschem „Druck“ den Krieg an Serbien geführt hatte, will G. Ritter beweisen, daß es handelt sich um einen "dringenden Rat" ohne Spur von Spur Drohung.

2 In dieser Darstellung soll—unter dem Gesichtspunkte der Problematik "entweder Druckes oder dringendes Rates"—versucht werden, die Unterredungen der deutschen politischen Führungsspitzen mit Hoyos-Mission am 5. u. 6. Juli zu erhellen und damit einen Beitrag zur in den mehreren Jahren so erbittert umkämpfte und bestrittene Kriegsschuldfrage des Ersten Weltkrieges zu geben. Dabei steht die Versicherung, Deutschland werde auch im Fall eines Krieges mit Russland hinter Österreich-Ungarn, fall Österreich-Ungarn gegen Serbien losschlagen werde, d. h. der