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St. Francis and the Cathars

Kokichi Sakaguchi

In the high middle ages, various kinds of popular religious movements prevailed all over Western Europe. Among them the most powerful and determined enemy of the Catholic Church was the Cathars. They practiced the severest asceticism, living as nomads, dedicated to poverty and preaching, and wholly without resources.

The people were fascinated by the Cathars, and wondered if "true monks" had at last appeared to satisfy their yearnings. However, the Catharist's teaching was not truly Christian, but a melange of material taken from Gospel and dualistic beliefs which were of Manichaean and Gnostic origin.

We find that the early Dominicans were incessantly occupied with fighting these heretics and arguing against them.

Although this heresy flourished in Italy under the very eyes of St. Francis, it appeared that their beliefs neither acted upon nor influenced nor aroused the reactions of the saint and his followers. We did not find that he was fighting these heretics. It is true that St. Francis and his disciples did not undertake to fight the Cathars by means of polemical preaching. But this does not mean that he did not know of this heresy and its menace to the Catholic world. If we examine closely the texts of St. Francis' opuscles, we would be surprised to see that the whole religious life of the saint was quite a contrast to the Catharian teaching. His piety to the only one God, his admiration for all the created world including worldly possessions, his passionate love of the humanity of Christ, and his vivid experience of the real presence of Christ within the eucharist were silent but most powerful refutations to the dualism of the Catharists. This

dualism rested upon the antagonism of two Gods, one of evil intent, the other of spiritually good.

In this, we can surmise that St. Francis knew thoroughly about the Catharist's teaching and its danger to orthodox Christianity. He undertook to overcome these difficulties by the example of his religious life itself.

Die deutsch-österreichische Beziehung Ende Julikrise 1914.

Osamu Yoneda

Unter diesem Titel wird hier ein Gegenstand behandelt, der ein Beitrag sein will zu den Versuchen, die These F. Fischers sachlich zu verstehen.

Fischers Buch „Griff nach der Weltmacht“, dessen Erscheinen die erregte Auseinandersetzung ausgelöst hat, soll die These erhärten, die amtliche deutsche Kriegspolitik 1914/1918 habe von Anfang an, also schon im Zeitalter des Imperialismus vor 1914, mit erstaunlicher Konsequenz, durch alle Wechselfälle hindurch, daran festgehalten, eine neue Weltmachtstellung Deutschlands zu erobern.

Daher will die vorliegende Arbeit beschäftigen sich mit der Aufgabe, die deutsche Politik in der Krise des Kriegsausbruches, besonders “die Politik der Lokalisierung des Konflikt” in der deutsch-österreichischer Beziehung am 26. und 27. Juli 1914 nachzuprüfen.

Bitikči in the Mongol Empire

Tsutomu Sakamoto

This paper is intended to evaluate the role of the
2 “Bitikči” in the Mongol Empire.

The word “Bitikči” itself was borrowed from the Uighur language, and its original meaning was “secretary”.

The Mongolians, who were illiterate warriors, found it very difficult to administer its vast territories and the conquered