

Title	Giuseppe Mazzini's concepts of the people and of "L'Associazione"
Sub Title	
Author	本郷, 廣太郎(Hongo, Hirotaro)
Publisher	三田史学会
Publication year	1958
Jtitle	史学 Vol.31, No.1/2/3/4 (1958. 10) ,p.17- 18
JaLC DOI	
Abstract	
Notes	Abstract
Genre	
URL	https://koara.lib.keio.ac.jp/xoonips/modules/xoonips/detail.php?koara_id=AN00100104-19581000-0740

慶應義塾大学学術情報リポジトリ(KOARA)に掲載されているコンテンツの著作権は、それぞれの著作者、学会または出版社/発行者に帰属し、その権利は著作権法によって保護されています。引用にあたっては、著作権法を遵守してご利用ください。

The copyrights of content available on the KeiO Associated Repository of Academic resources (KOARA) belong to the respective authors, academic societies, or publishers/issuers, and these rights are protected by the Japanese Copyright Act. When quoting the content, please follow the Japanese copyright act.

implied that a choice was expected between personal faith and kingship on Hellenistic lines, between religious tolerance and coercive secular authority, considering that Roman religion had largely been an affair of the State. So far as the conversion of the Emperor was sincere, it was bound to lead to enormous changes in all matters of the common weal.

Giuseppe Mazzini's Concepts of the People and of "L'Associazione"

Hirotao HONGO

In the middle of the nineteenth century, there were two different standpoints in regard to the ways and means of solving "the Italian Problems".

The one was the standpoint of the Moderates represented by Gioberti, Balbo, d'Azeglio and others. The other was that of the Republicans, with Mazzini as their leader.

The former, rather conservative and dependent upon the Italian princes, thought little of the people in deciding the ways of solving the problems.

Mazzini, on the contrary, thought much of the important role played by the people and looked forward to the Italy as an united republic supported by the direct participation of the people.

Mazzini was influenced by the then prevailing "Superiorism", and believed firmly that a new age, "Roma del Popolo", would come under the leadership of the Italian people.

Mazzini had an original idea on the Christianity. He asserted that such principles as Liberty, Equality and Fraternity had their origin in the Christianity and that the French Revolution was only a realization on such principles.

Christianity as it was, aimed solely at the salvation of the individual resulting in selfish individualism which could not get the people together as brothers.

Thus Mazzini advocated the idea of "Associazione", and persuaded the people to cooperate and make efforts to realize their common objectives. Also he gave a very wide meanings to "Associazione", including Young Italy people of all nations, even the mankind itself.

On the Commonwealth in its Making

Masato MASAKI

Keiogijuku, or Keio Private School, better known as Keio University, will celebrate its centennial this year. The school was established in 1858 for the purpose of studying Western sciences through the Dutch language. The foreign language which was studied in the school was later shifted to English from Dutch. This alteration was a result of the foresight of the late Mr. Fukuzawa, founder of Keiogijuku. When Keiogijuku established by its great founder, Great Britain, was in the Victorian Age and was active in her expansion. In 1887 at the time of Golden Jubilee, those colonial representatives who assembled in London to celebrate the ceremony, held a colonial conference which developed into the Imperial Conferences, the predecessor of the present Meetings of Prime Ministers. During the period from the beginning of the conference up to the present, Great Britain recognized the self-government of Canada, and as a result of this policy the number of British Dominions gradually increased and those colonies which had obtained the Dominion Status were bound together into the loose federation of the British Commonwealth of Nations. This federation of the colonies, as is often said of the British Constitution, was not artificially made, but naturally "become". Each of the dominions under the Commonwealth was recognized legally as an independent country in accordance with the Statute of Westminster of 1931, and the spirit of the Dominion Nationalism has developed in these independent countries on the two World Wars. Among them there