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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

government of the Consuls and started drafting of the new constitution. The ideas of Sieyès, one of the members of the revolutionary group and the theorist of it, were adopted as the foundation of the constitution. However, Napoleon Bonaparte interfered with the work of the drafting committee and proceeded to revise the draft so as to make it fit to his purpose. Thus the Constitution of the Year VIII came into being on December 13th with the signatures of the committee members and was later approved by the national plebiscite according to the provision of the constitution.

The new constitution, unlike the earlier ones, does not have in the preamble any declaration of rights and consists of only 95 articles. It is briefer than any of the preceding ones, and contains, among others, provisions for the rights of citizenship, the Senate, the legislative power, the government, the courts, and the responsibilities of public functionaries etc. The executive power resides in the three Consuls, the First Consul being entitled to the right of promulgating laws, and appointment and dismissal of officials, civil and military, and remaining two Consuls being only entitled to consultative voice. The members of the legislatures, and all the public officials central and departmental, were all elected by the people formally. Thus the ideals of Sieyès who had, under the principle of the sovereignty of people, tried to prevent the dictatorship by dividing powers, crumbled before the intervention of Napoleon Bonaparte and came to be even utilized by him for his purpose.

Goethe and the French Revolution

Taihei SUZUKI

It is a very well known fact what a great influence the French Revolution had on the formation of the German State and her people.

However, it may be stated that there were practically no one who understood sufficiently the historical significance of the progress of the Revolution. During this period, it is said, that Goethe alone understood the world historical significance of the Revolution, but so far as his works are concerned, one cannot always say that he really had complete understanding. After all, for Goethe, it might be stated that, outside of pursuing the humanities, he had almost no interest in the historical events of his time. To understand and evaluate sufficiently the Revolution and its historical significance, it was necessary to wait for the emergence of the German Romanticism.