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country into two parts, the upper and middle class—they were all aristocrats—and the writer points out the fact that the former tried to receive his poems mainly as their literary ornament while the latter did more than that, sympathizing with the way he led his life, especially with his feelings of joys and sorrows as an official, moreover they received him as a guide in life.

Under the government of the days, however, the literary men of the middle class were standing on the brink of downfall. Po Chü-i, their guide, was, on the other hand, an official highly advanced in his position. For that reason there could be found the tendency for them to look upon him even as an ideal figure.

Though fairly sharp political poems can be seen in Po Chü-i's early works, the impetuous charges of them gradually disappeared in the course of time, and he was, to some extent, contented with his life. Accordingly the spirit through his whole life was fundamentally a sensible optimism. In this very point can be found the reason why his poems are regarded as pregnant with something tranquil.

The decadent mood in the aristocratic circles of this country avoided anything magnificent or anything sharply stimulative. It is here that we find out the secret of Po Chü-i's popularity among the nobles in Japan. So, those who were not satisfied with the existing state of affairs and those who wished to go forward beyond the sphere of this corrupted aristocracy had to get ahead of Po Chü-i, encouraged by something else, although greatly influenced by Po Chü-i.

S. Born and the German labour movement during the Märzrevolution (1848-49)

Ryusuke Tobata

The present paper treats, as its main objective the organisational activities led by S. Born of the labourers in Berlin at the time of *Märzrevolution*.

First, it describes a) how Born went to Berlin from Brüssel where he learned about the labour movement from Marx and Engels, to implement the *Forderungen* of the *Kommunistische Partei in Deutschland* and b) shows his own activity in Berlin stressing chiefly the structure and programme of his own organisation (*Arbeiterverbrüderung*).

Second, it considers how the original *Forderungen* had to change themselves confronting the reality of the German situations, sociological and economic.

Finally, by scrutinizing the criticism by Engels of the movement of Born, the paper intends clarify to the character of the first labour movement in Germany.