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On the Agrar-policy of Toshiaki Honda

by Takao Shimazaki

Toshiaki Honda was born in 1744 and died in 1821. He was one of the most excellent political economist in the *Tokugawa* era.

From 1744 to 1821 was one of the most important and serious period when the inconsistency of feudalism was growing up rapidly. So far as the domestic affair was concerned, "Mabiki" and the peasant revolts were the popular phenomenon, owing to the collapse of the social and economic conditions of the peasants. As to the foreign affair, Russia came to Soghalien and *Ezo* (*Hokkaido*) in order to trade, and other European countries were eager to trade with Japan.

In this article, as I want to know the characters of the political and economic thought of *Toshiaki Honda*, especially his agrar-policy, I survey his life, intellectual development and methodology.

The Boston Associates and American Industrial Revolution

by Katsumi Nakamura

According to the recent studies in American economic history in Japan, the formation of American industrial capitalism followed two main roads. The first was the reinvestment of large mercantile capital of Boston to the cotton industry (Waltham type factories), the second was the development of rural industries in New England by the petty-producers and small merchants who accumulated capital and organized production on a capitalist basis for themselves.

(1) Textile companies by Boston merchants were

1) hybrid companies containing some functions in their early years: textile production, textile machine shop, real estate (mill-site, water-power) business, and construction business. After a time these functions separated one by one.

2) the mercantile monopolists in marketing and the exchange of technical and cost informations.

3) absentee-owners and *rentiers*.

4) not always interested in technical innovation. They were obliged to depend upon the technical skills of native farmer-mechanics in New England. And they could not retain the leading position in the development of new textile machines.

5) The cotton magnates constituted the mercantile aristocracy through the economic as well as social (intermarriage), political and religious connections. They were ardent Federalists.

(2) On the other hand, the development of rural industries by petty-producers followed the three courses:—

a) Resident agents, technicians (mechanics), managers and superintendents themselves accumulated their high salary, acquired the right of management, and invested in these companies or their own.

b) The rise of the lessees of mill-sites, water-rights and buildings from the water-power companies.

c) The development of rural industries in the regions not invested by the Boston Associates.

These rural industries developed in three courses side by side to the triumph of American industrial capitalism.

Concentration and Centralization of Capital, and Monopoly

by Isamu Kitahara

In this paper the writer intends to analyse the significance of "concentration and centralization of capital" in process of the establishment of monopoly.

In consequence of the accumulation of individual capitalist, the quantity of capital under each one's control increases and the scale of production is enlarged. Marx called this process "concentration of capital".

Centralization, which is not to be confused with concentration, means the combining of the capitals which has already been in existence. The primary factor in centralization is the economies of

large-scale production. The larger capital beats the smaller. Some of the smaller capitals disappear, and others pass into the hands of the more efficient concerns, which grow in size in this process. The direction of this tendency is towards one firm in an industry.

Concentration and centralization lead to the progressive replacement of competition among a large number of producers, by monopolistic or semi-monopolistic control over markets by a small number.

The important facts in such process are I. the decrease in the number of rival firms, and II. the difficulty of founding a new undertaking, because it requires a large amount of capital.

The establishment of monopoly gives monopolists the power of control over prices. So the equal profit rate under competitive capitalism is turned into a hierarchy of profit rates, from the highest in the industries of large-scale production where close well-protected combinations are relatively easy to be established, to the lowest in the industries of very small-scale production where numerous firms co-exist and the easy entry precludes stable combinations. This hierarchy of profit rates implies the antagonistic relations between exploiters and the exploited, because the extra profit of the monopolists is a deduction from the surplus value of other capitalists or from the wages of the working class.

This article is only an introduction to the analysis of the alterations and modifications in the laws of capitalist movement in the period of monopoly capitalism.

Über Mengers Lehre von den Bedürfnissen

von Etsuro Mochimaru

Mengers Lehre von den Bedürfnissen hat eine Bedeutung für sein System. Menger sagt, sie sei von grundlegender Bedeutung für die Wirtschaftswissenschaften und zugleich die Brücke, welche von den Naturwissenschaften zu den Geisteswissenschaften führt. Was bedeutet es?

Nach Menger, alle Dinge stehen unter dem Gesetze von Ursache und Wirkung. Auch die Menschenwelt wie die Natur stehen unter

diesem Gesetze. Jene sei aber die Welt, deren letzten Elemente die individuellen menschlichen Bestrebungen, welche sich auf dem Zweckbewußtsein gründen, sind, während diese, wozu nicht nur die anorganische Körper, sondern auch die organische gehören, die Welt, deren letzten Elemente Atome und Kräfte. Aus dieser Anschauung der Menschenwelt kommt die Meinung, daß Mengers Theorie habe den teleologischen Charakter. Diese Meinung ist aber keineswegs richtig. In seiner Lehre von den Bedürfnissen, äußert Menger, nicht nur rücksichtlich der physischen, sondern auch der psychischen Natur bestehen zwischen den übrigen Organismen und den Menschen keine essentiellen Verschiedenheiten. Die menschlichen Bedürfnisse, welche die letzten Elemente der menschlichen Wirtschaft sind, seien kein Produkt der Willkür, sondern durch die menschliche Natur und die Sachlage, in der die Menschen sich gestellt finden, gegeben. Die menschliche Bedürfnisse, wie hochentwickelt sie seien, seien die Begleiterscheinungen jedes Lebensprozesses, zumal des Stoffwechsels. So, die menschlichen Bedürfnisse seien als das Ergebnis rein kausalen Prozeß der Natur darstellt, und die menschliche Wirtschaft als ein Teil der Natur.

Hier können wir nicht den teleologischen Charakter, sondern den mechanistischen materialistischen Charakter von Mengers Theorie sehen. Das in Mengers Theorie sich befindende *Zweckbewußtsein* ist nur eine Ursache und eine Wirkung im großen Weltzusammenhang. Es ist das Zwischenglied, das von der Natur zu die Menschenwelt führt. Ebenfalls, die menschliche Bedürfnisse sind die Zwischenglieder, die von der Natur zu die menschliche Wirtschaft führen. Mengers Lehre von den Bedürfnissen ist die Brücke, die zwei Welten, die Natur und die Menschenwelt, in eine Welt zu vereinigen.