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Marxism and the Polish Problem

—Karl Marx; Manuskripte über „Die Polnische Frage,“ 1863-1864, herausgegeben und eingeleitet von Werner Conze und Dieter Hertz-Eichenrode—

by Kanae Iida

The Polish Problem in the earliest period of 19th century very closely connected with European democratic movement were an object of great concern for the progressive and liberal people. Marx and Engels who were given an impulse by the Cracow Uprising regarded the battle for independence of Poland as the most decisive and important of three moments that necessitated an emergence of the International Workingmen's Association.

However, it is undeniable that as their views on 'Revolution' in the days of "Communist Manifesto" were distinctively different from them of 1864, the period of the First International, so their understanding on Nationalism changed. The writer tries to clarify the causes of its change by examining closely Karl Marx's Manuscripts on Polish Problem.

This manuscript on Polish Problem is due to the Uprising of 1863 and what is the background of this manuscript? In an introduction of the manuscript edited by Werner Conze and Dieter Hertz-Eichenrode, the former states that Marx's interest towards the Polish Problem were chiefly through the intercourse with émigrés. For instance, Joachim Lelewel who were once the professor of Wilna University and leader of the democratic movement in the uprising of 1831, made acquaintance with Marx and Engels in 1848 since then, they received information on Poland from him. But Lelewel thought the revival of Poland must be "People's Republic" based on the mass of peasants, and so, as long as the end of independent Poland is liberation of peasants from the landlords' fetter, the means is nothing else than the spontaneous uprising on a large and wide scale. His thought has its root in the radical thought of Carbonari party.

On the other hand, Marx and Engels considered the outbreak of the socialist revolution as one of the decisive conditions and as the result, the prospect of campaign of revolutionized Europe against unrevolutionized Europe comes out.

The International Institute for Social History in Amsterdam has held the unpublished manuscripts by Karl Marx, as his legacy, and manuscripts on Poland is well known as most important. They have been written from great many of motives from 1863 to 1864, and consists of two groups. One is entitled "Poland, Prussia and Russia," and named A19 a-d, 1963 and the other is unentitled. So the editors entitled "Poland and France" and named A20a-c, 1964.

This manuscript is essential to study Nationalism of Marx and Engels, considering that the meeting of International Workingmen's Association started as the protest movement against the Tsarist Russia suppressing the independence movement of Poland.

A Process of Forming the Concepts of Maximizing Group Welfare (3)

—Barone's elaborated concepts—

by Tamotsu Matsuura

Barone developed further the Paretian concept of Maximizing Group Welfare. In this elaboration there were two major directions, which were characteristic of the Lausanne school. Firstly it is to give up the concept of utility. Barone avoided all mention of utility and indeed did not introduce even the notion of indifference curves. And then he tried to construct the concept of maximizing group welfare in terms of physical product, using his index number theory.

Secondly, the economists of this school emphasized on the efficiency of economic organization. Pareto attempted to prove that free competition be able to arrive at maximum efficient position in every society including capitalist one and socialist one. Although he failed to show it, Pareto recognized in his "Corso di Economia Politica" what condition acquired such position were minimum cost and equality between cost and price. Barone succeeded in the proof of this problem and pointed out in his "ministro della Produzione nello Stato Collettivista" (1908) that in every society in order to attain maximum efficiency it must be satisfied that minimum cost equals price.

Now we compare Barone's elaborated concept with Pigovian one and

then we find that there is the difference in their origin and development, but they have very similar conclusion. Because the latter maximizes national dividend, which is equivalent to the former's national product as they are in physical and operational terms.

The Disposition of the Dissolved Monastic Lands in Devonshire

by Tsuneo Imazeki

The Devon evidence suggests that the grantees of the dissolved monastic lands were mainly peers and courtiers until 1539, thereafter mostly so-called gentry. The former two were granted the monastic lands as gifts and in payment of services. The latter was named by J. A. Youings "new men" which meant younger sons belonging to families of old gentleman and also called by W. G. Hoskins "enterprising gentleman." He made an investment in the monastic lands.

At that time there were two types of gentlemen. One of them was the future industrial capitalist who was picking up the fruits of the spontaneous development of industrial capitalism by husbandman. The other was the feudal landowner. Typically the "enterprising gentleman" belonged to the former. The disposed monastic land formed the economic foundation of the "enterprising gentleman".

In Devonshire it is rare that yeoman was granted the monastic lands either directly or indirectly. "But the important thing for our purpose is the exception, the new tendency" (C. Hill). Because in this transition period it is natural that the new tendency should arise as an exception. And the grants of the monastic land to yeoman or the direct producer threw light upon the economic and social consequences of the fall of the monasteries.