not enter the picture. But the point is that the Indian does exchange the product of his labor for money with which he buys other commodities. Another point is that we live today in a highly developed exchange economy, capitalism, where the basis for production is profit. The only way we can understand how these commodities are exchanged for one another (equated with one another by the amount of labor time incorporated), and how profit comes about (through appropriation of surplus labor time, or value) is through the law of value.

Under socialism, goods will not be produced for profit but for need, and will not be exchanged, but be used by those who need them. Thus the law of value will not apply, nor need to be applied, under socialism. It applies only to those societies where commodities are exchanged one for the other.

Socialism may keep an account of the labor hours spent in producing a certain good so that it can find faster methods of production and thus free the population for more leisure or for the production of still other goods. However, this labor time will not determine the motive for production. The motive under socialism will be: does the thing produced satisfy a need of the population?

With such a criterion, the satisfaction of human wants, and the elimination of labor time as a determining factor as to whether this or that good should be produced, then perhaps we will see a rebirth of the innate artistry and creative spirit of which Schulberg so eloquently writes.

KARL FREDERICK

THE UNITED NATIONS

Ours is an age of power. Not only labor power, but steam, electric, and atomic power. It is a natural sequence that we should also have power politics. We have. The United Nations represents this principle in a large way. The whole system of international relations within which we now live is nothing less than an aggravated form of power politics.

Of the many big things modern man has organized to further his temporary purposes the U. N. is the biggest yet. It is so big that it lacks the cohesive requisites for keeping it in shape to function as an effective institution. Bigness is prone to display such weakness.

The smaller the political or social unit the more closely woven is the web and the more smoothly it operates in general practice. The family, the village, the town, the city, the state, the nation, these are all graduated steps from littleness to bigness. The bigger they become the looser and more nebulous the texture.

We can see the principle involved by examining one of our modern states — Indonesia. This nation is composed of hundred of islands, most of them too small to be of any importance. The religions of the islands vary as Moslem, Christian, Pantheist, etc. The political and ideological shadings are as many and varied as the religions. The modes of making a living move from tilling the soil, to digging in the mines, to extracting wealth from the surrounding waters.

Within each island centuries of adaptation have pretty well eliminated social abrasions and contusions. The religion has no effective competition. The customs and habits are as solidified as a petrified forest. But throwing them suddenly into a national Mulligan results in sharp division and unavoidable impasses.

The U. N. is a similar model on a larger scale. It is composed of a strange assortment of national entities, the most of which could be discarded and forgotten. They are graded and measured according to their weight on the global scales.

They resemble what we find in a grocery store when looking for eggs. The best samples are labelled large AA. Then the medium A. And lastly the thimble-like offerings of the pullet apprentices of delicate proportions and relatively cheap.

In the U. N. the little nations rate ornate badges but carry no weight. All of them possess an aura of self-importance. Even the smallest ones pride themselves on their self-restraint and adherence to international law. But this is a virtue generated by necessity. They are unable to make an opposing gesture.

The "Big Five" control the U. N. They are not so anxious to restrain themselves, and not so devoted to global law. They may not attempt to break the law but they do bend it. This looks better than a break and serves the same purpose. Even within the "Big Five" there is less than a quorum that dictates policy. The United States and Russia set the pace and while the others may squawk and grumble they eventually fall in line.

When the Soviet Union and the United States pick their positions at the North and South ends of Korea their functional affiliates are advised of their action and asked to send gesture forces to back them up. From then on the two big contestants stage their own show.

Russia would never think of consulting Rumania any more than the U. S. would go into conference with Nicaragua. They simply tell 'em and let it go at that. Even in bombing the Yalu River power stations so weighty a nation as Britain is calmly ignored.

The legend is that the U. N. was founded for the purpose of guaranteeing world peace. It's a beautiful legend. It is based on the assumption that there is so little to growl about and so much to agree upon and that world peace is assured once we get to know each other.

The Charter of the U. N. cheerfully provides for the right of all members to discuss world peace. A further provision enables the group to investigate threats to world peace. Next it allows them to use force to suppress any threats they consider apparent.

As they are all commercial concerns, in business to make a living, honestly if they can, and dishonestly if they must, it can readily be seen that any interference with their checking or savings accounts would indicate a threat on the part of the other fellow to disturb the peace of the planet and a good and sufficient reason for his rivals to gang up on him and teach him a peaceful lesson in a warlike way.

The only real wealth that all of the signatories to the U. N. Charter possess is what they have taken from an exploited working class. This they peddle on the world maryet in competition with each other, and every move they make in this area can well be considered a threat to their idea of peace and, as such, warrant a forceful resistance. So peace goes out the window and wars hot, cold, and warmed over take its place.

The Socialist program embraces even more territory than that covered in the U. N. Charter. It is a social program and so includes all human society. Concerning itself with the ownership and control of the means of wealth production, its culmination eliminates the complication of internal conflicts that a system of profit interests begets. It is the only workable solution of mankind's troubles.

J. A. McDONALD

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