ory having no place in modern, complex, practical, economics. There is no use in telling the modern laborer that it is not his employer but an abstract market which determines his wages. The answer is as obvious to him as was the flatness of the earth to the medieval man. He *knows* that the boss determines his wages and that strikes should be directed at him. After all, it is impossible to bargain collectively with a market!

Even the businessman is none too sure. Doesn't he have a wage committee and a pricing policy? When it comes right down to it, were it not for unions and legislation, all wage and pricing decisions would be his. What he fails to realize is that he does not *determine* wages and prices but is *searching* for that shifting and nebulous true market value.

No government would attempt to determine, much less control, the center of gravity of all rigid objects, and is content to accept the earth's center as the focal point of all. Even more ridiculous would be an attempt to determine the value of each human economic interchange for purposes of individual or group control. The market value of any economic transaction is so complex that only the close study and self-interest of the parties involved can hope to approximate it. Only by sweeping away the internal and external barriers which prevent the harmonizing of free interchange can we hope to find humanity's economic center of gravity – the free market. And only by realizing that you can't strike against the market can we achieve peaceful industrial relations.

IDEAS ON LIBERTY

Dividing the Pie

Wherever the pie is divided by the free market, one thing seems sure: Marx's surplus value theory will be vetoed. For persons will continue, as they have over the past few centuries in our relatively free United States, to recognize a bargain when they see one. That bargain is tools. Of our total output, perhaps as much as 95 per cent is because of the use of tools. And this is at a cost of only about 15 per cent of total output, as pay to those who have saved to create these tools. That, and not Marx's concept, is the miracle that creates a surplus of value.

F. A. HARPER, *Why Wages Rise*

ROBERT COULSON

In our discussions of world peace we have drifted into accepting a premise which is so strange that it cannot easily be put into words. It is this: that we owe a duty to Someone or Something to keep our institutions in existence for as long as possible; that there is some kind of competition among cultures to live longer than other cultures; and that the only true measure of a civilization is its longevity.

If a lodge loses members, a factory suffers financial loss, a bureau's jurisdiction is repealed, a fund-raising group procures a remedy for the ailment which was the basis for the fund-raising – whenever any of our institutions gives sign of the mortality which is in all of us and each of them – then there are membership drives, revivals, reorganizations, recruitments, and replacements.

When the carriage factory shuts down or the mines close or the village is buried by flood or mud, we search for ways to put things back the way they were. We know that as individuals we are mortal. Why this urge to make the social machines immortal? To please some God of Continuity?

Almost all men in politics carry this burden of the 'Baton' theory of government, accepting a fixed term of office and specifically pledging that at the end of the term to turn over to successors the office files, keys to the men's room, and all the slogans, institutions, traditions, boundaries, and anthems – if those successors promise to turn them over to their successors intact and unchanged.

There is an assumption that cultures and civilizations are en-

The Honorable Robert Coulson is a former Mayor of Waukegan, Illinois, now a member of the Illinois State Senate, a lawyer and banker and occasional contributor to magazines.
Illustration: A. Devaney, Inc., New York.