

## CHAPTER VI

### Conclusion

IF we consider Böhm-Bawerk's "system" as a whole and then seek to determine the specific weight of its various parts, it becomes apparent that his *theory of value* constitutes the basis for his *theory of profits*. His theory of value is therefore a mere subterfuge; and this is not true only of Böhm-Bawerk. The theory of "assignment" (imputation) in Friedrich von Wieser serves the latter in deriving the share of capital, of labour, and of the soil, from which he thereupon, by a confusion of conceptions, derives the shares of the capitalists, the workers, and the landed proprietors, as if the latter were "natural" quantities, independent of the condition of the *social* exploitation of the proletariat. We find the same situation again in John Bates Clark, the most prominent representative of the American School. Everywhere we encounter the same motive: the theory of value is used as a theoretical starting point in order to justify the modern order of society; in this lies the "social value" of the theory of marginal utility for those classes which have an interest in maintaining this social order. The weaker the logical foundations of this theory, the stronger is one's psychological attachment to it, since one does not wish to desert the narrow mental sphere defined by the static conception of capitalism. But Marxism is characterised particularly by the broad view constituting the basis of its entire structure, namely, the *dynamic* point of view which considers capitalism as merely a phase of the social evolution. The Marxian political economy makes use even of the law of value as an epistemological aid in the revelation of the laws of motion of the entire capitalist mechanism. The fact that the category of price, for the explanation of which we need particularly a theory of value, constitutes a general category of the commodities universe, is by no means sufficient to make political economy as such a mere science of "chrematistics";