the capitalist order of society. We socialists say that it is not only possible but necessary if men are ever to gain any meaningful freedom. We say this because our whole lives are devoted to serving out the life sentence of a wage slave under capitalism, because our lives under capitalism take place in a prison that is the negation of freedom. True, we may live better and have more choices than most of the serfs and chattel slaves of the past, but we still live in a prison. Is the metaphor of a prisoner an exaggeration? Let us examine the typical day of a worker and see how the chains that bind him could be broken.

OUR "FREE" WORKER ARISES

The typical worker opens his eyes on his average day at the jangling of an alarm clock. He does not want to get up and face the day because he knows there will be a series of commands over which he has little control. However, he arises anyway because he knows that he will be punished if he does not obey. He must obey in order to keep his job and he must keep his job to avoid the punishment of being deprived of what few consolations he has.

After rising he must hurriedly prepare himself for work. He must dress and eat. His choice of clothing is restricted by the customs of society, which he cannot safely defy, and also by his pocketbook. There is not much freedom there. But ah, yes! He does have a measure of freedom at his unleisurely breakfast. He can select one of several cereals each of which has been produced in a fashion that removes most of its natural nutrients. He must sometime wonder, "is this what my ancestors struggled so bravely to preserve for me?"

THE "FREE" WORKSHOP

Having dressed in the manner befitting his work and downed his morning's fuel he must transport himself at his own expenses and on his own time to the place where he will produce for his boss. The longest stretch of the average day he spends on the job, and on the job there is no freedom. True, within the limits of his age, his skills, and the requirements of the labor market, the worker does have some choice of jobs but he has no real choice between working and not working. He is punished too severely for not working. Only the ruling class of capitalists are free to work or not to work as strikes their fancy.

On the job the typical worker is at the bottom of a long hierarchy of worker-bosses whom he has had no choice in selecting and whom he is forced to obey. Nor does he have any voice in making the rules that govern his life while on the job other than such rules set down by a union — if there is a uuion. — And even then the boundaries are narrow. In selling his ability to labor the worker has sold his very life — his time is no longer his own but belongs to someone else. Just like the unfree chattel slave and serf, the wage slave spends the principal part of his life producing wealth for his masters under conditions set by the masters. Not only is most of the time of the "free" worker spent in unfree labor and in preparing for this forced labor. The fruits of his toil into which he has mixed his very life do not belong to him. He is alienated from the means of production, from the wealth he produces and from the society that extracts such an existence from him. Ultimately he is alienated from himself.

"FREE" RELAXATION

After work, our hero has to drag himself home through the crowded, snarled transportation system. Not only transportation to and from the centers of distribution of necessities consume much of his "free" time. Once home and having eaten he must then turn his attention to domestic matters, unpaid bills, household chores, shopping, child care, etc. In short, most of the worker's "free" time is taken up with maintaining himself in working condition and in producing a new crop of wage slaves.

There are, happily, snatches of time available for rest and recreation on occasional weekends, evenings, holidays, and vacations. But even these serve the system since such occasional "breaks" are necessary to keep workers in a productive condition. In his recreation the worker's "freedom" is his increased opportunity to consume but such freedom is severely limited by his lack of funds. Without sufficient money he is prevented from doing what he wants just as effectively as though prevented by physical force. And the consumer products he is able to buy are generally designated for those who, like himself, are forced to get along on inferior, shoddy, merchandise. The goods purchased by our typical "free" worker have engineered into them real short-lasting qualities. It is the capitalist, not the worker, who is able to enjoy the freedom we hear so much about. It is the capitalist whose freedom is not restricted by lack of money. Freedom exists for capitalists at the price of lack of freedom for the rest of us.

The ability to choose to do just what one wants with one's time and the ability to use and consume what one desires of social wealth do not exist for workers. Yet in an economy of abundance — an economy that is technically feasible today — these freedoms could be the right of everyone. Marx's goal of a life "where the free development of each is the condition for the free development of all" is possible today if only we decide that we really do want it and if we understand that socialism is the way to bring it about.

THE POTENTIAL

It is possible to vastly expand the areas of freedom if society were organized to maximize freedom instead of, as it is now, being organized to maximize profit for the small class of owners of the means of production. Freedom and capitalism are incompatible for the workers simply because capitalism is based upon wage-slavery — the need for workers to toil for wages or starve. This is the basic truth insisted upon by the socialist. Private property, buying and selling, the state, and all the other attributes of class society must be abandoned because they are outmoded and because they prevent the realization of men's freedom.

The socialist wants a society in which everyone has free right of access to the world's wealth and means of producing wealth. We say, unloose the bounds of class society that restrict the useful, productive capacities of men. When men are given an opportunity to produce in a way that provides satisfaction to them, enough productive labor can be engendered in the natural social activities of a healthy life to provide for society's wants and needs. So we say, end all compulsory, that is, forced labor. If modern scientific knowledge and productive techniques were utilized to construct satisfying social relations, an abundance could be produced and people would be free to do what interests them and gives them happiness. Only in such a social context will real freedom be possible.

SCEPTICISM UNWARRANTED

Does this seem utopian? It is not! This conclusion is drawn from a scientific understanding of how society operates and why men act the way they do. There is scepticism about the possibility of a free society because our ideas are still strongly influenced by the assumptions of eternal scarcity and the corollaries drawn from these assumptions. But today, we have the technical knowledge to produce all that people could want and use — even the things that class society teaches men to desire for their status value and for their function in keeping profits flowing into capitalist pockets. That is it would be possible to do this if the enormous waste of capitalism and its destruction of men's incentive to produce were eliminated. This is not the place to prove the potential for