

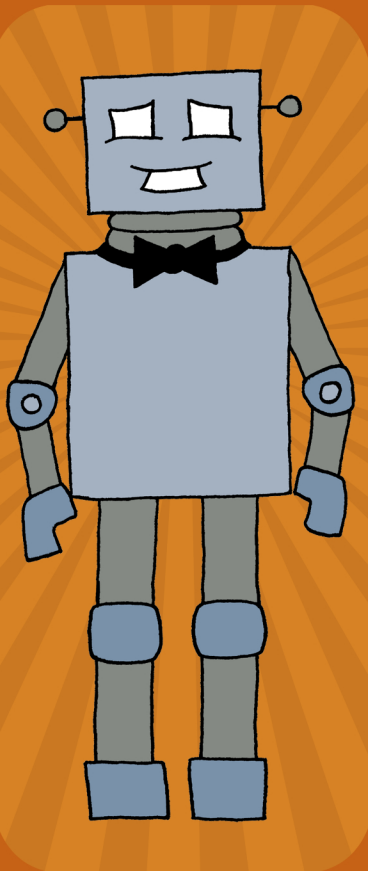
The idea of individual liberty is one that has grown in importance and grows with every development of modern thought. To the classical Utopists freedom was relatively trivial. Clearly they considered virtue and happiness as entirely separable from liberty, and as being altogether more important things. But the modern view, with its deepening insistence upon individuality and upon the significance of its uniqueness, steadily intensifies the value of freedom, until at last we begin to see liberty as the very substance of life, that indeed it is life, and that only the dead things, the choiceless things, live in absolute obedience to law. To have free play for one's individuality is, in the modern view, the subjective triumph of existence, as survival in creative work and offspring is its objective triumph. But for all men, since man is a social creature, the play of will must fall short of absolute freedom. Perfect human liberty is possible only to a despot who is absolutely and universally obeyed. Then to will would be to command and achieve, and within the limits of natural law we could at any moment do exactly as it pleased us to do. All other liberty is a compromise between our own freedom of will and the wills of those with whom we come in contact. In an organised state each one of us has a more or less elaborate code of what he may do to others and to himself, and what others may do to him. He limits others by his rights, and is limited by the rights of others, and by considerations affecting the welfare of the community as a whole.

A Modern Utopia, H.G. Wells



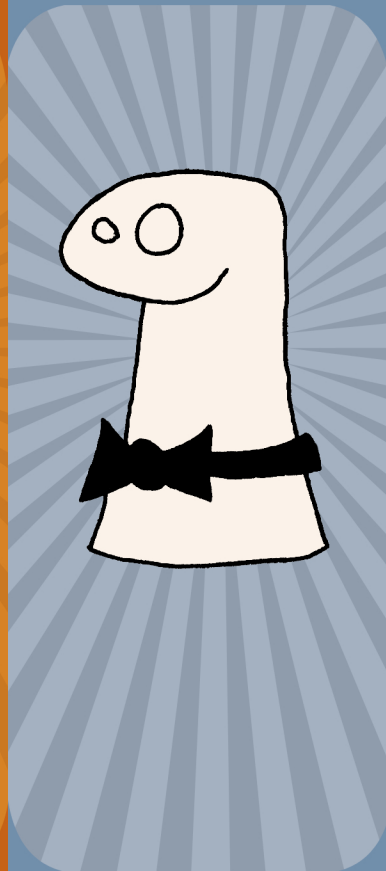
Leisure Assist

BORIS



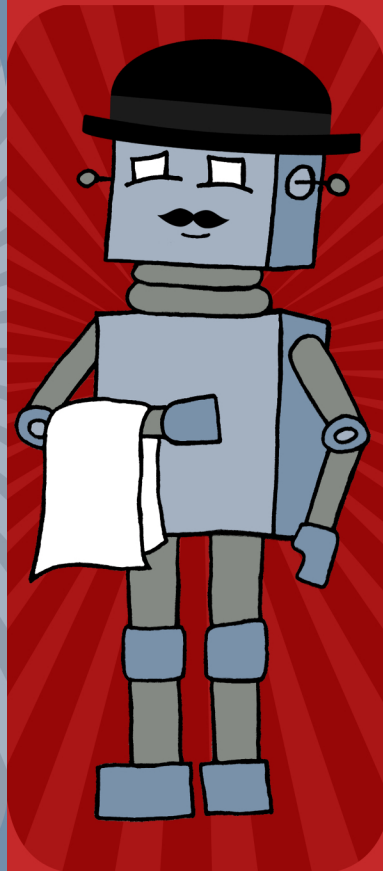
E-Z Friend

BERYL



AutoValet

NIGEL



BORIS

ROBOT OF LEISURE