

Three different kinds of equality are well set forth: [see p. 93]

--equal right to choose a congenial way of life (profession)

--equal right to a decent living (security)

--equal right to courtesy (dignity)

[My own parenthetical identifications]

and he has some quoteworthy comments about them:

"For an identity of right or ability to be an exciting equality, or for a difference to be an exciting inequality, it must relate to something we care deeply about"--thereby dismissing philosophical aspects of "equality". [p.82]

"...until quite recent times, even in economically more advanced societies, sons usually followed the occupations of their fathers and acquired much the same skills. This kind of division of labor, though it enables men to acquire delicate and intricate skills, does not ensure that they acquire the skills they are best fitted by nature to acquire... This is division of labor without equality of opportunity. But where equality of opportunity is ~~thought desirable~~ recognized as a principle, it is thought desirable that men should be able to acquire the skills they are by nature best fitted to acquire, no matter what the occupation and the social status of their fathers." [p.87]

but he never mentions the inequality built in by ~~her~~ inheritance as surely defeating any rectification of the father-son succession/^{which acts} among the poor as a limiting factor, ~~or~~ among the rich as a ~~fx~~ liberating factor, and so surely defeats the right "to choose a congenial way of life."--or, as Flamenatz would like to see

"to every talent its opportunity of service" [sic, p.88]

If the equal right to find one's place in society is recognized,

"...the more this ideal is recognized, the less it matters that people should be successful in competition with others, . . . and the more it matters that they should discover for themselves, among the occupations and roles which society offers them, those that suit them best." [p.90]

to which I reply that "society offers" very little variety to a ^{poor} ~~given~~ man if ~~there~~ is inherited privilege which gives different opportunity at birth.

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In short, the actuality of inequality at birth, due to inherited privilege, is never once introduced as the clearly limiting factor in the various "equalities" Flamenatz speaks about.