

After surveying what can be found about equality in existentialism philosophy, especially Sartre, and finding precious little explicitly said no matter how well it should fit the man, Spiegelberg turns to his confessedly personal statement "On chances for strengthening the existentialist case for equality." (p. 207ff). He refers to a paper of his own even before existentialism came to the U.S., in which he ~~xxxx~~ pled for "a deeper conception of our existence than usual as a necessary foundation for a vendication of the idea of human dignity." ("A Defense of Equality," Philosophical Review, LIII [1944], 101-124.) He denies there is ~~in~~ equality in fact and in value, but he declares it is ~~is~~ possible in rights and duties.

Reviewing the paper of 1944 further, he declares its major premise was: "All undeserved distinctions call for equalizing redress; its minor premise: All inequalities of birth constitute undeserved distinctions; the conclusion: All inequalities of birth call for equalizing ~~xxxxxx~~ redress. I called this conclusion 'the moral postulate of equality'." ~~xxxxxx~~ I placed the main stress of my argument on the minor premise's asse<sup>rtion</sup>tion that inequalities of birth are undeserved distinctions. This proposition seemed to me supported by the idea and existential experience of the so-called 'accident (or chance) of birth', which includes such circumstances as sex, race, class, and nationality. We refer to this accident even in our ordinary way of thinking and talking without giving the matter much thought. I submitted that it does, however, deserve such thought. So in a later paper ["Accident of Birth: A Non-utilitarian Motif in Mill's Philosophy," Journal of the History of Ideas, XXII (1961), 475-492] I tried to show that what we mean by this phrase [p.211] is actually a moral chance, a condition not based on moral desert." He goes on to suggest that existentialism can help this conception, because of its emphasis upon contingency of being. "Now what I mean by the accident of birth is actually nothing but a special form of this contingency. It is the contingency of the coincidente of two contingencies, the contingency of my being and the contingency of my 'birth', i.e., my sex, race, physique, and so forth." ~~xxxxxx~~ Existentialism should incorporate the contingency of birth [p.212] into its doctrine of universal contingency.

In this paper, that is all the further he goes; but in the whole volume of Nomos devoted to Equality, ~~in~~ he is the only one to ~~xx~~ pinpoint inequalities of birth as a special case.