

An Untenable Stand

WHAT the people of Britain have not yet acknowledged — and what many of us in America do not seem to understand — is that the so-called middle way is untenable. Our welfare-statists promise a *limited* amount of public housing, a *minimum* amount of medical care, a *little* of this or that state control — but *no* loss of freedom! They talk as though it were possible to be half-communist and half-free. They ignore the fact that under such an arrangement the “free” areas of human activity are only *tolerated* by government. That is not freedom but communism of the variety of the New Economic Policy of Russia during the 1920’s.

The “middle way” theory moves inevitably from freedom into communism in this manner: The first public housing project justifies the second which, in turn, brings the third. This advance of government housing builds the case for an advance by government into other areas — for example, public feeding. And the further encroachment of government into either of these activities builds the case for public clothing. For once there is acknowledged a need for a little government ownership or control — a little force to make people better than they are — then the door is opened for complete state ownership

and control of all property and all persons.

If the people demand “free” medical care, then the doctors and hospitals have to be nationalized. If it is stated that everyone has the right to a house and to a job, then the construction industry and all the methods of employment must be controlled by the state. If to this should be added the items of food and clothing, then the state would have to move inevitably into all these areas of life and nationalize them because the legislation converting these desires into legal claims would demand the nationalization and the collectivization of the nation.

Education

BUT let us go a step further. In Article 28, there is the statement that all persons have a right to education, and that all education — elementary, higher, and professional — shall be equal and accessible. There is a further statement that, while primary education must of necessity be free, all further education through the graduate schools shall be progressively free until it is entirely free. This means that the complete education of the child from infancy to maturity shall be at the cost of the community and under the control of government. And even our own Supreme Court has now acknowledged the