Nock — (Continued from page 7)

The essay entitled "The Value of Useless Knowledge," found in the collection entitled Free Speech and Plain Language, draws a sharp distinction between Pedantry and Culture. "The pedant's learning remains too long on the surface of his mind; it confuses and distorts succeeding impressions, thus aiding him only to give himself a conventional account of things, rather than leaving his consciousness free to penetrate as close as possible to their reality, to see them as they actually are.... Culture's methods," on the other hand, "are those of exercising the consciousness in a free and disinterested play over any object presented to it." And this, Nock affirms, "means acquiring a vast deal of useless knowledge, and then forgetting it." Nock is talking about residual knowledge, so thoroughly known that we do not need to attend to it; it attends to us. Analogously, years of training have educated a pianist's fingers to the point where, if he tried to direct them individually over the keyboard, they would rebel and refuse to play even the simplest melody. It is not to diminish the role of the conscious intellect to point out that there is layer upon layer of mind below the intellect, and that for some purposes the intellect must be stilled if we would avail ourselves of this pool of "useless knowledge." When this thought finally sinks in, the Social Planner with his "rational controls" will be an extinct breed. Adam Smith's Invisible Hand can be trusted, the market works, there is coherence in the nature of things, and its wisdom is put at the service of those willing to cooperate with it.

An essay in Snoring invokes the court jester to illustrate the tactic. The jester, because of his outlandish appearance and his wry humor, could say things to the king which would cost the court

philosopher his head if he uttered them. Today's counterpart of the fool is the cartoonist and newspaper paragrapher; Nock says he gets more sound sense out of these men than from the editorial writers, for the best of them have "an intuitive sense of the plain natural truth of things," and they deliver it up to us in a mode we can accept. "They arouse no animosities, alarm no pride of opinion, nor do they seek to beat a person off his chosen ground—under

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their influence his ground imperceptibly changes with him."

Suzanne LaFollette was the editor of The New Freeman, which began publication with the issue of 15 March 1930 and ran for a little more than a year. Nock contributed "Miscellany" under the pseudonym Journeyman. The Book of Journeyman appeared later that year under the imprint of The New Freeman. Every time Nock had our culture in his sights he did not like it much, calling it an idealess world. Education, music, manners, religion, business, politics—his raillery played over them all. He surveyed Europe and came to realize that everything about it that he admired came out of a philosophy opposed to his own. Besides sound theory, he muses, you have to have the right kind of people to work it, and where are you going to get 'em? We look for a new formula when what is needed is a new vision, a Weltanschauung which opens doors to the emergence of the human potential.

In the course of this survey we have picked up only a few bits and pieces as we have skirted the shore of the main body of Nock material; the next step has to be total immersion. He is to be read, mainly because he is fun to read; even when he is wrong he is delightful. Most of the time he is right, I believe; his judgements are sound. And the spirit and temper which pervade his pages gently nag at the reader until he agrees that "educate" is not a transitive verb. The only education is self-education, and Albert Jay Nock has already blazed that trail. Reviewed by Edmund A. Opitz.

AN AFTERWORD FROM

"A Note of Disappointment"

I would like to register a note of disappointment. I was quite appalled by some of the things I read in your November 1974 issue.

We were given Kaufmann's viewpoint that justice makes sense only in the context of religion, and that the purpose of laws is to "alter people's behavior." This totalitarian formula was cited by Masters without objection or qualification. Evidently he approves. Elsewhere Masters seems totally unable to trace the connection between volition and morality.

In another article, Thomas Johnson calls Future Shock "one of the most thought-provoking books to come out in many a year." So was Das Kapital in its day, but one would hardly commend it to a reader without pointing out some of its grave defects. I have not read Toffler's book, but I did see an interview with Toffler on TV. Toffler makes many dire predictions which may well come true, for only a free economy could prevent them, but Toffler's own solution is extensive government intervention. To recommend Toffler's book in a libertarian publication and not point this out is ridiculous.

I feel that when you promote such views under the banner of libertarianism, you do your readers a disservice. I believe many readers share this feeling, and will not continue to support you if the situation worsens. We get this sort of thing every day in the popular press and on TV. We do not need to turn to LR for this purpose.

PAUL D. CHRISTOFFERS Frederick. Md.

Letters from readers are welcome. Although only a selection can be published and none can be individually acknowledged, each will receive editorial consideration and may be passed on to reviewers and authors. Letters submitted for publication should be brief, typed, double spaced, and sent to LR, 410 First Street, S.E., Washington, D.C. 20003.

"Kaufmann's Worst"

I would like to express to you my dismay with the review Robert Masters wrote of Kaufmann's Without Guilt and Justice. This work is Kaufmann's worst. It has numerous faults and some flagrant philosophical errors. But that is not the crucial point—other offerings of LR have had similar problems. What is disturbing is Mr. Masters' totally uncritical review of a work that undermines some of the most crucial features of a decent human community. It is disgraceful to produce a review that leaves unexamined so many problems in so weak a book. (Compare his review with Werner J. Dannhauser's brief but devastating review in a recent issue of Commentary. Dannhauser is a Nitzsche scholar, like Kaufmann, and teaches government at Cornell University.)

TIBOR R. MACHAN Fredonia, N.Y.

Masters & Johnson Reply

Walter Kaufmann's ideas are revolutionary, and I am not surprised that they have provoked a violent reaction in some quarters. What does surprise me is the failure of Kaufmann's critics to address themselves to any of his arguments.

Dr. Machan alleges that Without Guilt and Justice "has numerous faults and some flagrant philosophical errors" and "undermines some of the most crucial features of a decent human community." It seems to me that when someone makes charges as grave as these, it behooves him to support them with some sort of evidence or reasoning. Machan offers no evidence and no reasoning.

The review in Commentary, in my opinion, is far from "devastating." Dannhauser's main objection seems to be that Kaufmann has the audacity to criticize Plato, Kant, Hegel, and Marx.

I have no idea why Mr. Christoffers views as "totalitarian" the idea that the purpose of laws is to alter people's behavior rather than to give people what they deserve. It seems to me that the world would be considerably less "totalitarian" if governments would stop

trying to achieve "justice"—whether distributive justice, as in welfare programs, or retributive justice, as in most wars—and devote themselves, instead, to the simple business of deterring people from committing acts of aggression. (Similar views have been expressed by libertarians far more distinguished than myself. See, for example, Ludwig von Mises, Human Action, third revised edition, pp. 720-22; Theory and History, pp. 51-55, 82-84.) If Christoffers has some reason for considering justice essential to libertarianism, I wish he would state that reason. Instead, like Machan, he offers mere angry pronouncements.

If these letters represent the best the defenders of justice can do, then clearly Kaufmann is right: justice has no future.

Robert Masters New York, N.Y.

In my essay-review of the book, Learning For Tomorrow, I mentioned in passing that Future Shock was one of the most thought-provoking books to come out in many a year, a point criticized by Paul Christoffers. I would make that statement again, without feeling it necessary to warn free-market libertarians, who are the readers of LR, that they must be forewarned concerning Toffler's statist views. Libertarians are quite capable (most of the time) of recognizing collectivist ideas (with one glaring exception being the lack of recognition by many libertarians-including both Murray Rothbard and Ayn Rand-of the collectivist nature of the philosophy and system of education), and my implied recommendation of Toffler's book, briefly mentioned in my review of another work, needs no apology or qualification.

If one were to restrict LR to comments on only libertarian books it might well be difficult, at this time, to fill its pages. Fortunately this excellent publication presents discerning and knowledgeable reviews of many works which are thought to be of interest to freedom-oriented individuals. The book which I reviewed, Learning For Tomorrow, is anything but libertarian in regards to the views held by its contributors. But this does not in any way mean that this book is not

★ LR Best Seller

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(Continued on page 10)

Readers, Authors,

worth considering (it is!). We can therefore hope that LR will continue to bring to our attention any book or publication that is of value to thinking libertarians.

I subscribe to LR and will continue to do so.

THOMAS JOHNSON Fredericksburg, Va.

Swan Songs

To omit "Swan Lake" from a description of Tchaikowsky's ballets, as John Hospers does in his "Introduction to Musical Listening" of your November 1974 issue, is to omit the sun from a description of the won-ders of nature. If the "Nutcracker" is "filled with enchanting singable melodies," "Swan Lake" is an abundance of them—enough enchanting singable melodies to last a lifetime. I am more than curious about whether this (in my opinion) disastrous omission was purposeful on Professor Hospers' part.

EMILIA NORDTVEDT Haledon, N.J.

The "Nielsen Test"

I am glad to see that the music of Carl Nielsen has at last achieved recognition in a libertarian publication. However, Nielsen deserves more than the five lines that John Hospers allots to him. His 3rd Symphony ("Sinfonia Espansiva") is perhaps the most exciting and exhilarating musical work that I have ever heard, a work which exudes optimism by virtue of the everpresent forward motion, the way that menacing elements gradually turn into components of that motion and lose their menace, and the exuberant and confident way in which Nielsen flings large masses of sound at his listeners. I'm sure that reactions to this work could be used as an effective test for identifying closet libertarians. (Bernstein's recording, Columbia MS6769, is superb.) Nielsen's 4th Symphony, whose subtitle could do service for many of his works, "The Inextinguishable," also has much of the same appeal, as do the 1st and 5th symphonies and the violin concerto. I also highly recommend Robert Simpson's book, Carl Nielsen, Symphonist, as a highly perceptive, though of

Reviewers

necessity quite technical, analysis of what Nielsen was doing in his major works and how he did it.

IAMES D. MCCAWLEY Chicago, Ill.

Hospers Replies

Having seen "Swan Lake" several times (once in the Bolshoi Theater), and heard it many times more, I can enthusiastically endorse it as one of the great ballet scores. The omission of it from my list of Tchaikovsky's ballets was quite unintentional.

As to Carl Nielsen, I am indeed most enthusiastic about his symphonies 3, 5, and 6 especially, but would not be willing to describe him as the greatest of twentieth-century composers, as I would unhesitatingly describe his fellow Dane, Carl Dreyer, as the greatest of all film directors.

There are many musical masterpieces of which I can only say "Space does not permit...." For example, the De Falla Concerto in D for flute, Harpsichord, etc., mentioned by Michael Dunn in a letter in LR a few months back, has long been one of my favorites.

IOHN HOSPERS Los Angeles, Calif.

From the Authors—and an Editor...

Thank you for sending me a copy of the October 1974 LR, containing Walter Block's review of my Guide to Rational Living and Humanistic Psychotherapy. I am delighted to see this review appear, and think that it beautifully and concisely presents some of the main points that I tried to make in both books.

I find practically all your reviews exceptionally wellwritten and well-informed. There is no other publication that keeps me better in contact with the modern libertarian literature than Libertarian Review. Keep up the good work!

> (ALBERT ELLIS New York, N.Y.

Thank you for your kind letter... and the copy of the review of my book. [On the Democratic Idea in America. LR, October 1974.] It is thoughtful and flattering, and I am naturally pleased.

IRVING KRISTOL New York, N.Y.

Many thanks to you [for the review of More Joy in the November '74 LR]. I was always a bit concerned at the return-to-the-womb bit in most California "grok" ideologies, and as a good anarchist, I didn't want to make like a penile Billy Graham. Also I'm tired of the Marxist idea that revolutionaries need be blue-nosed puritans. The new sort won't be.... Anyhow, glad you enjoyed it.

ALEX COMFORT Santa Barbara, Calif.

Conservative Vampires & The Middle East

I was somewhat surprised and quite pleased to read Dr. Lilienthal's book reviews in LR [January 1975].

While libertarians reject use of force, conservatives constantly demand use of force-must force settlement in Mid-East, must force others to sell oil for \$1 per barrel, and so on. The only solution for all problems favored by that vampirish, blood-thirsty lot is to go to war and kill.

Economic facts of the matter-our continuing inflation and ability to export inflation—are totally ignored. The U.S. is able to buy without really paying, and it faces strangulation. The main cause is... Nixonomics.

We need a Ludwig Erhard or a Jacques Rueff; what we are more likely to get is a Robespierre and a Napoleon.

HANK FREEMAN Pueblo, Colo.

"Mash Note"

You may consider this to be a mash note. I love Libertarian Review without restraint or moderation. The reviews are scholarly, incisive, and as even handed as a philosophy so passionately held will allow.

All my best to all of you.

KEN SCHMIDT

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Vivien Kellems, RIP

On 26 January, death claimed Vivien Kellems, an indefatigable champion of justice and a woman of uncommon grace, intelligence, and beauty.

I met Vivien Kellems in 1971, a decade after her retirement from the Kellems Cable Company, a successful industrial corporation she founded in the 1920s. She had just led a "citizens revolt" against the Connecticut state income tax, which resulted in repeal of the tax by the same session of the state legislature that had passed it just a few months earlier.

Long before Wilbur Mills met his Waterloo at Washington's Tidal Basin, he encountered a "bombshell" in the person of Kellems, who, as the nation's most vigorous crusader against the discriminatory income tax rates levied on unmarried persons, frequently appeared before the House Ways and Means Committee. While losing the war, Vivien won a great many skirmishes along the way. I recall her glee in describing a pleading phone call from Mills, who implored her to restrain her thousands of followers from inundating his office with that time-honored symbol of tax resistence, the used tea bag. The bags were wreaking havoc on the mailopening machinery of the House of Representatives!

Kellems' first skirmish with the IRS came when the federal withholding tax, a "temporary" World War II measure, was not repealed, and the Kellems Cable Co. stopped withholding federal income taxes from its employees. The IRS seized the corporate bank accounts. But Kellems, usually acting as her own attorney, won a landmark case that forced the IRS to release her company's funds.

When Vivien died, at age 78, the federal and Connecticut state governments had pending against her levies of well over \$100,000 which she refused to pay until she was reimbursed the amount she had been "penalized" for being unmarried. The legal skirmishes were as complicated as they were endless, but Kellems loved the battle, and she never tired of relating, with a twinkle in her eye, that her legal expenses were being paid with the money that she refused to surrender to the tax collectors.

Whenever the cause of justice appears hopeless, I will recall this magnificent, spirited woman and her heroic achievements. And I will be sustained.—RDK

A Word To Our Readers

■ LR has a limited supply of two articles by Vivien Kellems reprinted from *Human Events*, which we will be happy to send free on a first-come, first-served basis to readers who request them. If you are placing an order, write "Kellems articles" on the coupon. Otherwise, send a stamped, self-addressed No. 10 envelope.

- Laissez Faire Books (206 Mercer Street, New York, NY 10012) continues its program of lectures, courses, and films in April. On tap are: Lecture. 25 April, Jerome Tuccille, "Who's Afraid of 1984? The Case for Optimism in Looking Ahead to the 1980s." An autographing party for Tuccille's new book, Who's Afraid of 1984?, will follow the talk. (Time, 7:30 P.M.; fee, \$5.) Films. 5 April, The Mouse That Roared; 19 April, Queen Kristina (Greta Garbo). (Each film showing is at 7:30 P.M. Cost: \$3 each.) Course. Beginning 2 April and continuing every successive Wednesday evening at 7 P.M. until 4 June, Jerome Tuccille, "Who's Afraid of 1984? The Case for Optimism in Looking Ahead to the 1980s." (The fee for all 10 lectures is \$35. The first two may be attended individually for \$4 each.) For more information and reservations, contact Laissez Faire Books.
- The December 1974 Libertarian Forum carried a lengthy reply by Steven Goldberg to Lynn Kinsky's objections to his book, The Inevitability of Patriarchy. (Goldberg's comments are given an explanatory introduction by LF editor Murray Rothbard.) Interested readers can obtain a copy of the December LF by sending \$1 and a self-addressed envelope to Libertarian Forum, PO Box 341, Madison Square Station, New York, NY 10010. (Subscriptions to LF are available at \$8 per year.)
- Bargain-hunters will find another book and two records available this month at LR's cost. The cloth edition of Heinlein's Time Enough for Love is now priced at \$4.77; Alexis Weissenburg's performance of Rachmaninov's Third Piano Concerto is available for \$2.96; and the recording of Arturo Benedetti Michelangeli's performances of Rachmaninov's Fourth Piano Concerto and Ravel's Piano Concerto in G Minor (for the left hand alone) is priced at \$3.15.

REVIEWERS FOR THIS ISSUE: Roy A. Childs, Jr. is an LR associate editor. John Hospers is Professor of Philosophy at the University of Southern California, an aesthetician of note, and an LR associate editor. David Kantorowitz is a doctoral candidate in clinical psychology at Rutgers University. Jesse F. Knight is a free-lance writer whose work, both fiction and non-fiction, has appeared in many journals. Robert LeFevre is the founder and past president of Rampart College and the author of many books and articles, including The Philosophy of Ownership and The Nature of Man and His Government. Edmund A. Opitz is on the staff of the Foundation for Economic Education, a sustaining strand in the fabric of the Remnant, and—it is rumored—the Invisible Hand of the Nockian Society. Ralph Raico is Assistant Professor of History at SUNY, Buffalo, New York. Jeff Riggenbach is book reviewer for the Los Angeles all-news radio station, KFWB. Robert Sherrill is Washington correspondent of The Nation and a prolific writer on American politics.



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