

# NEWSLETTER

## THE AYN RAND INSTITUTE

Volume 2, No. 2 • The Ayn Rand Institute: The Center for the Advancement of Objectivism • August, 1987

### CELEBRATION— NEW YORK-STYLE

The Institute's second "Evening of Celebration" will be held on Saturday, November 7, 1987 in the Grand Ballroom of the Vista International Hotel in New York City.

After a cocktail reception, there will be dinner and dancing (to a four-piece band). Harry Binswanger will award prizes to those essay winners who are able to attend. Ed Snider will then preside over the evening's major fund-raising event: an auction of more than two dozen items from The Estate of Ayn Rand. (See box below.)

Minimum bids will range from \$25 (for a set of unpolished rocks collected by Miss Rand during trips through the West) to \$2500 (for the hand-written manuscript of "The Age of Mediocrity," the last Ford Hall Forum talk personally delivered by Miss Rand). Mail-bids will also be accepted.

Invitations to the banquet and catalogs containing descriptions of the auction items will be mailed to all Institute contributors by summer's end. Tickets will cost \$125 per person and \$225 for couples.

Last year's Los Angeles banquet, enjoyed by 150 people, raised more than \$20,000 for ARI. Despite higher costs, it is hoped that New York's dinner-dance-auction will be even more successful.

\* \* \*



From Ayn Rand's Collectibles  
(all pictured)

- Brass dollar-sign bookends.
- Blue-green ceramic ashtray, with a rendering of Rearden Mills, personalized to "Ayn" and "Frank."
- Ceramic gray-beige cat with blue glass eyes and aquamarine ribbon.

### 1987 Essay Contest Winners Named

The winner of the \$5,000 first prize in the Institute's 1987 College Scholarship Essay Contest is Norwood Andrews, who just graduated from Lubbock (Texas) High School. He will be adding his prize money to the scholarships and fellowships that are enabling him to enter Cornell University in the fall. Mr. Andrews says *The Fountainhead* has affected him a great deal. In particular, he told us, he responded most strongly to two aspects of the novel: the idea that an individual must answer for his own actions, and the depiction of the "highest, most deeply felt, purest of emotions" experienced by independent men of achievement.

The five winners of the second-place \$1,000 prizes are: Deja Dominguez, a junior from Southfield-Lathrup Senior High School in Lathrup Village, Michigan; Russell Epstein, from Ballwin, Missouri, who will enter the University of Chicago this fall to major in physics; James Marino, from Newton, New Hampshire, who will attend Harvard and hopes to become a novelist; Gillian Stanfield, a junior at J.J. Kelly High School in Wise, Virginia; Carol Aiko Uyeno, who will attend Pomona College in Southern California, having graduated from Iolani School in Honolulu. Several of these second-place winners indicated that they plan to study Objectivism further.

The ten third-place winners, all of whom will receive \$500, are:

- Liane Bonin, Pine View School, Sarasota, FL
- Valerie Frazee, El Toro (CA) H.S.
- Sara Golding, Marlborough School, Los Angeles, CA
- Jo Lockwood, La Marque (TX) H.S.
- Mark Melville, Dixie H.S., St. George, UT
- Toni Ostergren, Oceana H.S., Pacifica, CA

- Diane Rashinskas, East Valley H.S., Spokane, WA
- Kim Rutledge, Mt. Vernon (TX) H.S.
- Paige Stinnett, Novato (CA) H.S.
- Kerri Whitehorn, Montezuma-Cortez H.S., Cortez, CO

The 2100 essays that were submitted were judged for style and content. There were 400 fewer entries this year, partially due to competition from several national bicentennial Constitution essay contests. To give some perspective on the number of entries that can be expected for any essay competition among high-school students, this year's largest contest, established by an Act of Congress and co-sponsored by *USA Today* and the American Bar Association, offered more than \$100,000 in prize money, was promoted extensively, yet received approximately 12,000 entries.

In order to increase the number of submissions, and to expose more students to *The Fountainhead*, the Institute plans more extensive promotion of the 1988 contest. *The Fountainhead* teachers manual, to be published by New American Library, will be given to participating teachers. ARI also will attempt to reach students directly, in order to by-pass school bureaucracies.

This year's winner, Norwood Andrews, entered the contest because his school's guidance counselor knew that he had been reading Ayn Rand's books on his own. Like 60% of this year's contestants, he wrote on Topic One: "What is the one essential difference between the heroes and villains in *The Fountainhead*? Explain by reference to events in the story."

According to Harry Binswanger, who made the final selection of the winning essays, Mr. Andrews wrote in a fresh and

(See *Winners*, p. 3)

### AUCTION SAMPLER

#### From Ayn Rand's Library

- *Ten Thousand Commandments: A Story of the Anti-Trust Laws*, by Harold Fleming, with extensive margin-notes by Ayn Rand.
- An introductory textbook, *Computers and Society* (Rothman/Mosmann), underlined.
- A first-edition of von Mises' *Bureaucracy*, with extensive marginal comments. (pictured)
- A first-edition of Dr. Seuss' *The Cat in the Hat*, with an autographed personal note from the author.

#### From Ayn Rand's Souvenirs

- Ayn Rand's guest credential card for the launching of Apollo 11.
- "AR" stamp used by Random House on cover of *Atlas Shrugged*.
- *The Objectivist, Inc.*, nameplate from the office door.

#### From Ayn Rand's Record Collection

- Two collections of her favorite "tiddly-wink" music.

## Institute Interview: MARY ANN SURES by Susan Ludel



Anyone who attended the lectures on Objectivism that were offered live between 1959 and 1968 inevitably will discuss those given by Mary Ann Sures. They were very special. Not only did she teach aesthetics and the history of art from a uniquely philosophical perspective, but she also created an elegant universe—one in which there were magnificent works of art to be discovered, studied and savored.

Mrs. Sures taught art history at New York University (1954-56) and at Hunter College (1960-62), from which she received her Masters degree.

Although she did not pursue an academic career, Mrs. Sures remained in the field. In 1970, she started her own business, Sures Art Enterprises Ltd., which prospered by selling reproductions of paintings and drawings by representational artists. She is currently a freelance art consultant. And, this summer, Mrs. Sures is teaching once again, giving two lectures on "The Aesthetics of the Visual Arts" at The Jefferson School.

In this, the first of a two-part interview, Mrs. Sures discusses some highlights of her twenty-eight-year association and friendship with Ayn Rand.

**Q: How did you discover Ayn Rand's work?**

**A:** In 1952, I came to New York City from my home in Detroit in order to work on my Masters degree in art history at New York University's Institute of Fine Arts. I became friendly with another student, who I later learned already knew Ayn Rand. During one of our conversations, I mentioned that I had often been accused of indulging myself by studying art history when I should have been doing something to help other people. Even though, deep down, I felt that I would be perfectly content to spend the rest of my life looking at paintings, at the time, I was troubled about this aspect of altruism. When my friend heard this, she suggested that I read *The Fountainhead*. This was in 1953. To say that it changed my life is an understatement.

**Q: How did you meet Ayn Rand?**

**A:** First, in 1954, I was introduced to Leonard Peikoff. He had recently moved to New York and, like me, wanted to teach. And since he wanted to teach philosophy, the very thing that I very much wanted to understand, we hit it off right away. And we began to visit each other often.

There were two particular attitudes of Leonard's that I admired very much. He was intensely committed to understanding ideas and philosophy. This was a life or death issue to him. So was being a moral person. And he's still the same. Even though we were young adults when we

met, I always think of Leonard as my childhood friend. We spent wonderful years learning and growing up together philosophically.

He was my first real philosophy teacher—which is what led to my meeting Ayn Rand. In 1954, as part of his own training, Leonard gave three or four lectures on her philosophy to a few people, me included. It was actually his first course on Objectivism, although it wasn't yet called that, not until after the publication of *Atlas Shrugged*. The "final" of the course was an oral examination to be held at Ayn's apartment. It was to be informal, with Leonard asking questions that we would volunteer to answer. I was the only one who had not yet met Ayn Rand.

**Q: Weren't you nervous, not to say somewhat terrified, at the idea of being tested on Miss Rand's ideas in front of her?**

**A:** Actually, I was too ignorant to be frightened; six months later, I probably would have been. Beforehand, I had a strange sense of confidence. My overriding feeling was one of excitement about the chance to meet her.

I remember it very clearly. I went there by myself, and was the first to arrive. Frank O'Connor admitted me, hung up my coat, and then excused himself. I went to stand at the windows in the living room; from there you could see the skyscrapers downtown. A few minutes later I heard footsteps; then a voice behind me said hello. I turned around, and there was a short woman, with dramatically-angled hair, very stylishly dressed in a navy blue skirt and matching polka-dot blouse with a big bow. Her eyes were stunning.

**Q: Was she as you had imagined she would be?**

**A:** No. I had expected that she would be like Dominique—stern, reserved, somewhat haughty. But this woman was smiling, grinning at me, really. She projected graciousness, gentleness—and tremendous good will.

**Q: What about her most impressed you?**

**A:** Two particular qualities. I marvelled at them after that first evening, and for as long as I knew her. First, her attitude about ideas. If she thought that you really wanted to understand something, she would go to any lengths to explain it. That first night, for example, she sat on the couch, a long chrome and glass cocktail table in front of her. And during the "exam," using the table to illustrate, she explained, in great detail, the difference between attributes and entities. It was an issue I was having some difficulty understanding fully. I gather that each time I grasped a point I would grin, because she kept asking me why I was grinning. And each time I would say "because I finally understand this," she would grin back.

This was so characteristic of her—this combination of almost childlike delight and intensity when she was dealing with ideas and with people who she thought took them seriously.

To me, the other most important quality about Ayn Rand was that she brought out the very best in people. No one else I have ever met cared as much about under-

standing, fully understanding, not only what something meant to you, but also, why it did. Because of her focus on both your values and on your capacity to understand, when you were with her, you tried to raise yourself to her level. And you were, in fact, a better person for having been with her.

**Q: How did you do on the "exam"?**

**A:** I assume I passed, because not long after I was invited to join the "collective," the humorous name given to the small group of people who gathered at her apartment every Saturday night to discuss ideas. I think that everyone else had already read as much of *Atlas Shrugged* as had been written; she was then working on Galt's speech. So that I could catch up to the others, she told me that I could read the manuscript. But the "deal" was that in exchange for reading it, I had to agree to answer any questions she had, and to give her my own reactions. I considered this a privilege.

**Q: Do you recall any of her questions?**

**A:** She was curious to know if I was making any connections between the worker Eddie Willers had befriended in the cafeteria—and John Galt. Of course, I hadn't. And she also wanted to know which parts I liked the most and why.

**Q: Which parts did you tell her about?**

**A:** There were so many, but one of particular interest to me had to do with my very strong personal responses to the way *Atlas* is written, to how visual it is, to how vivid the descriptions are. I couldn't fully explain my reactions, so Ayn discussed the principles she used; how she made her writing visually real and meaningful, not by using adjectives and giving estimates, but by selecting and emphasizing visual details. This was very relevant to my interest in art.

**Q: Did your ideas about art change in any fundamental ways after discovering Ayn Rand's ideas?**

**A:** Oh, yes. It was not so much that they changed, they were formed. Before *The Fountainhead* and Ayn, I couldn't really defend my views. I was leaning in the right direction; for example, I was opposed to non-objective art. But it was all subjective in my mind. I had no proof, and I was desperately in need of philosophy. She taught me how to think about art, how to integrate my knowledge, how to define basic terms, and why definitions were necessary. Just to have found a definition of art! I had never heard one that I could even remember.

But the most crucial thing Ayn did for me was to make explicit the most fundamental idea about art, which I had held only implicitly: the idea that art is shaped by and is an expression of philosophy, specifically of values.

**Q: Of your many conversations with her about art, which come to mind?**

**A:** The very first one. It was about judging art: the distinction between philosophic and aesthetic judgment—and the idea that one could, in fact, judge art, which was not (and still isn't) the prevailing view in the field.

Then, there were the discussions about how to identify the meaning of a work of art and about the issue of style in

(Continued, p. 4)

## Campus Club Update

By the end of the 1986-87 academic year 51 Objectivist clubs were functioning on campuses throughout the U.S. and Canada.

The Institute receives between five to ten inquiries every week for club information—all in response to the insert cards in Ayn Rand's books. Campuses at which students may form clubs include: Dartmouth, Tufts, the U.S. Naval Academy, Clemson and the University of Minnesota.

One of the most difficult tasks for club organizers is finding—and attracting—those students who are interested in Objectivism. To this end, the Objectivist club at the University of Southern California, Irvine, has begun publishing "Objectively Speaking," an intercampus newsletter of the Southern California Students of Objectivism. Its goals: to provide a means for university students to discover and discuss the philosophy; to provide information

about upcoming events to members of every club throughout the area; to exchange tips about such club issues as organizing events, publicity, etc.

An excellent means of reaching incoming freshmen is being implemented by the club at Michigan: the club will distribute publicity flyers on campus to all students during freshman orientation.

The most popular club activity, and the one which attracts the largest non-member audiences, continues to be the showing of ARI videotapes. This year, 40 clubs used 175 tapes; Dr. Peikoff's "Introduction to Objectivism" and "Religion vs. America" were the most in demand. His tape lecture courses, "The Philosophy of Objectivism" and "Understanding Objectivism" also received good play; 25 courses were offered at 21 different colleges. And 13 clubs sponsored personal appearances by six members of ARI's Speakers Bureau.

## ESSAY CONTEST PAYOFF

The Institute recently received a letter, part of which is reprinted below, that expresses the kind of response we have hoped the high-school essay contest would generate.

"I thank you very much for the essay contest (before I read *The Fountainhead* I considered myself a borderline socialist!)...I feel indebted to you for 'rescuing' me....I am currently a student at Yale University and I am active in the Campus Objectivism Study Group." — Jon Gordon, Yale University.

Many students who first discovered Objectivism through the contest are entering college intent on studying the philosophy further and finding other students who share their interest. Thus, the essay contest has become a source of campus club members (and, sometimes, organizers), such as Angie Nelson and Kusha Janati. Both entered Harvey Mudd College last fall and are now active in the Claremont Colleges (Southern California) Objectivist club. Two years ago, they had never heard of Ayn Rand.

(Winners, continued from p. 1)

original style and demonstrated a very good understanding of Roark. But, according to Dr. Binswanger, it was the excellent treatment of Wynand, as indicated in the following excerpts, that marked Norwood Andrews' paper as first-prize calibre.

"[Wynand's] tragedy demonstrates the fundamental impossibility of reconciling the actions of a villain with the nature of a hero. Wynand has built a vast fortune by selflessly expressing the corrupt bad taste of a public he despises; as he acknowledges, he has gained riches and power and sold his soul in return....Wynand believes that selfless actions can serve selfish purposes, that the garbage in his newspaper can produce the beauty of his private art gallery, that the power he has used to break men of integrity can be used to defend them also....His attempt to vindicate his actions merely proves the extent to which they have corrupted him, and his attempt to defy popular opinion merely proves the extent to which he depends on it. Rather than realizing his greatness through the pages of his newspaper, he has betrayed it, and the scale of his greatness magnifies the scale of his betrayal....Wynand learns that soaring exaltation is beyond the reach of the remnants of a selfless man."

## NEWS BRIEFS

■ The Institute has awarded room-and-board scholarships to six students so that they may attend The Jefferson School's upcoming summer conference. The recipients include two winners of last year's essay contest and four graduate students, who are currently enrolled in Dr. Binswanger's seminar in advanced philosophy.

\*

■ A collection of Ayn Rand's essays on ethics and politics is now being sold in Poland by Janus Korwin-Mikke. He is the successful, "underground," pro-capitalist publisher who was the subject of an article in the last issue of the Newsletter.

\*

■ Many contributors have inquired about the possibility of including The Ayn Rand Institute as a beneficiary in their wills and/or insurance policies. The Institute is legally empowered to receive such bequests. For further information, please contact Dr. William Lanahan at ARI.

## REACHING OUT

A doctor in Philadelphia and a businessman in Tampa, Florida have started groups to disseminate Objectivism in their communities.

The Philadelphia Objectivist Association came into being because of a profile of Ed Snider published in *Philadelphia Magazine*. Mr. Snider asked Roger Donway, a writer for his corporation, Spectacor, to contact the people who had responded to the article and had expressed an interest in Objectivism. Among them was Dr. Todd Goldberg, who said he would be interested in starting an Objectivist group.

Since last spring, the Philadelphia Objectivist Association has attracted 80 members from the Delaware Valley area; most are young businessmen and professionals. Thus far, the group has held two major events: a lecture by David Kelley on epistemology at the University of Pennsylvania (co-sponsored by the Penn Students of Objectivism and the Undergraduate Philosophy Club) and a talk by Paul Bardack, a senior policy advisor to New Jersey Governor Thomas Kean, on privatization of state services. POA has also started a monthly newsletter, edited by Donway, as an "outreach vehicle" to inform the wider public about the group, its events and Objectivism. In the future, the Association plans to hold a screening of Leonard Peikoff's last Ford Hall Forum talk, sponsor talks by Objectivist speakers and promote next year's essay contest.

Last spring, Stuart Daw, the founding president of Nationwide Gourmets, Inc., formed the Tampa Bay Objectivists "to reach people who are aware of Ayn Rand's ideas but do not have an outlet with which to further develop or express their interest." There are now about thirty members; half are students, the other half, businessmen or professionals. The group meets regularly to take tape lecture courses, discuss the philosophy, and to devise methods of reaching new members.

One such event was a recent dinner-meeting that Daw advertised in a local newspaper. In addition to presenting the video of Dr. Peikoff's Wharton School speech, "Can Capitalism Survive?," Daw showed the forty attendees two tapes that he had put together: a compilation of clips of TV evangelists was used as a springboard for a discussion of faith and reason, and a segment from a TV documentary about how Hollywood depicts businessmen as villains was followed by Daw's reading of Roark's Cortlandt defense speech. Since Daw believes that this type of event will draw an increasing number of people, he plans to hold similar dinner-discussions at least four times a year. Additionally, he plans to make lectures and reading materials available in order to emphasize the importance of studying Objectivism and to develop support for ARI.

Although neither of these groups is formally affiliated with the Institute, ARI will continue to provide them and similar groups with relevant advice and materials.

(Sures, continued from p.2)

painting. I was with Ayn when she fell in love with a painting that was in its early stages. There were many conversations about it and her reactions to it, and this ultimately led to the identification of the conceptual style of painting.

**Q:** You did secretarial work for Ayn Rand for several years, how did that come about?

**A:** In 1956, after I completed my teaching assignment at NYU, I was unemployed. Ayn needed someone to type and proofread *Atlas*, and I needed a job while completing my Masters thesis. So she hired me. I would arrive at her apartment around nine in the morning. Frank would let me in and take me back to the bedroom, where they were usually having coffee. Then we would sit and chat about anything: a movie, or an interesting TV show, or *Atlas*, or art. Then she would go off to her study, Frank to his painting, and I, to the typewriter and her handwritten manuscript.

These mornings were among my favorite times with the O'Connors. I had them all to myself, and they were both relaxed and content to just sit around and chat. There was such good will. Whenever you were with them, you would want to be completely open; there was never any reason to hide anything or hold back.

**Q:** Was there any "deal" involved in your typing *Atlas*?

**A:** Ayn said that I could type everything but the last part. She insisted that she was going to type that. When that day came, she sat down in front of the typewriter and in a very businesslike manner said, "I'm a very fast typist, but I make a lot of mistakes. I'd better not make any this time." Then she started typing from "He raised his hand...." to "The End." After she struck the last key, she looked up and said, "Now it really does say 'The End.'" She was beaming.

**Q:** Was she involved in your meeting your husband?

**A:** Indirectly, in the sense that Objec-

tivism brought me and Charles together. In 1963, I was introduced to him, and I thought he had a wonderful expression on a wonderful face. So I inquired about him. I found out that he was a lawyer in Washington, D.C., who was sponsoring the Objectivist courses there, and also flying around the country to hear Ayn speak. People who knew him encouraged me to meet him, so I devised methods to do so—not knowing that he also wanted to meet me. He let me chase him—at first—and our long-distance courtship began. We were married in 1965, and I moved to Washington.

**Q:** Is there anything that Miss Rand did during this period that you especially remember?

**A:** I think I have the only *cookbook* autographed by Ayn Rand! When Charles and I got engaged in 1964, she gave me a copy of *The Joy of Cooking* in which she inscribed: "To Mary Ann: To make it a joy, think of a certain scene in Chapter II, Part III of *Atlas Shrugged*. With all my best wishes and love, Ayn." She made me promise that I would use it even though it was autographed. So I put Saran Wrap over the autographed page, and the rest got splattered with food. Afterwards, she would often ask me what recipe I had used, and I even had instructions to send her particularly good ones. Ayn was so typically serious about this, as she was about all personal values.

**Q:** If you had to select a single favorite memory of Ayn Rand, what would it be?

**A:** A summer day in 1976. Charles and I had gone to New York, as we often did, to spend time with the O'Connors. The four of us enjoyed going on excursions together. Even though Frank was ailing by then, we decided to take the Circle Line boat ride around Manhattan. Everything that was characteristic of Ayn seemed to be stressed that day.

**Q:** Like what?

**A:** First, her femininity. When we arrived at their apartment, she was fussing with a

silk beret, one of those French floppy kinds; she couldn't get the kind of rakish look she wanted, and the beret flattened her hair in the front. So I showed her how to tease her hair. She was amazed by the process, by the fact that you could create a new shape to your hair. She was so concerned about looking just right, even though I told her it would be quite windy on the water.

On the boat, sitting on a hard wooden bench, munching on hot dogs and surrounded by tourists, she was just as at home as she was in "21"—eating venison and surrounded by celebrities.

As the boat circled Manhattan, we talked about architecture, analyzing the skyline and discussing why we didn't like the new box-like buildings. And she described how the skyline had changed since she first saw it on the day she had arrived in America. Her recollections were so detailed, so specific. She looked at things with the same level of concentration that she used when dealing with the broadest of abstractions.

When the boat reaches the northern tip of Manhattan and turns to go down the Hudson, there is a wonderful sight. Ahead, the George Washington Bridge is gracefully suspended, glinting in the sunlight, the skyline a distant backdrop. I told Ayn about this, but I warned her that she should hang on to the railing because as the boat turns, the currents change and the winds can be strong. As the boat made its turn, she hung on—but she also stood up. Frank, always the gentleman, stood up beside her. When the winds hit, she closed her eyes just for an instant. Then she opened them, looked up and said: "This is magnificent!" She stressed every word.

I can still hear her saying it—deliberately and seriously, but with a sense of wonder.

Ayn Rand had such a capacity for pure pleasure.

(To be continued)

---

The Ayn Rand Institute NEWSLETTER is published by The Ayn Rand Institute, 330 Washington St., Marina del Rey, CA 90292, (213) 306-9232. All rights reserved (c) 1987. Reproduction without permission is prohibited. Dr. Michael Berliner, *Editorial Director*; Susan Ludel, *Senior Editor/Writer*; Donna Montrezza, *Assistant Editor*. Issues are complimentary to all contributors to The Ayn Rand Institute.

---

THE AYN RAND INSTITUTE  
330 Washington St., Suite 509  
Marina del Rey, CA 90292