

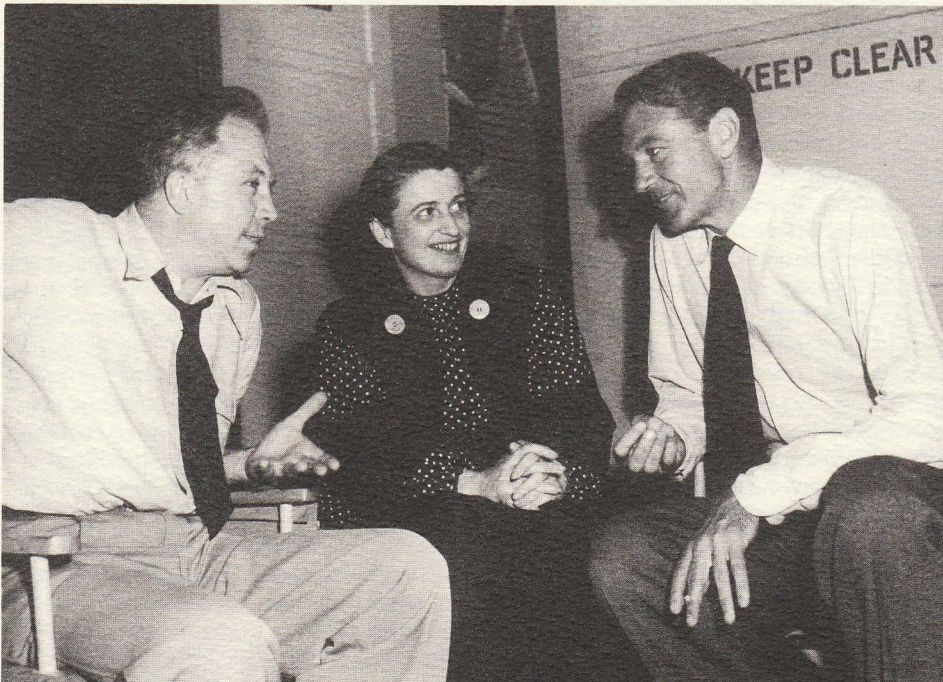
1993: Fiftieth Anniversary of "The Fountainhead"

On August 29, 1943, a few months after the publication of *The Fountainhead*, Ayn Rand wrote in response to a fan letter: "Thank you for saying that you know I didn't write my book for anyone, but wrote it because I wanted to. This is true, as it is true of any work done by any decent human being, and it showed me that you understand the whole point of my book. But there is a great difference between writing for an audience and writing as one believes, then finding an audience able to respond. In this sense, I am very happy to have readers such as yourself, and very grateful."

Over the last fifty years, *The Fountainhead* has found millions of responsive readers like the one Miss Rand thanked—readers who, if they could, would thank her for the view of life and man portrayed in the novel. In honor of this year's important anniversary in the history of Objectivism,

the Ayn Rand Institute has scheduled two gala evenings—in Los Angeles on April 3 and in Boston on November 6. Guests at both celebrations will enjoy a wine reception, dinner, a special presentation by Leonard Peikoff, and an opportunity to bid on *Fountainhead* memorabilia selected from the Estate of Ayn Rand for auction.

By now, all current ARI contributors should have received invitations to the Los Angeles event, to be held at the Crowne Plaza Hotel at the Los Angeles International Airport. If you have not yet received an invitation, please contact ARI at (310) 306-9232. For special room rates at the Crowne Plaza, call (800) 255-7606; be sure to mention that you will be attending the ARI banquet. Invitations to the Boston event will be mailed to all current contributors in August. We hope you will make plans to join us on at least one of these occasions. ■



From the "Fountainhead" movie memorabilia: a photograph of Ayn Rand on the set with Gary Cooper and King Vidor

Excerpts from Ayn Rand's unpublished letters to admirers of "The Fountainhead," to be presented by Dr. Leonard Peikoff at ARI's 1993 celebratory banquets.

August 28, 1943:

You ask why I chose architecture as the profession of my hero. I chose it because it is a field of work that covers both art and a basic need of men's survival. And because one cannot find a more eloquent symbol of man as creator than a man who is a builder.

September 5, 1946:

I note with particular interest your saying that you are just going to college, and that you are going with the ideals of my book in mind. You will need them. In most modern colleges, there are many people who will make a concerted attack on your mind with the Toohey philosophy, in more insidious forms than you can possibly imagine. I would like you to be prepared against that. The battle will be tough, but if you will remember the ideas which you liked in Roark's speech...you will win. If it becomes too tough and the Tooheys get you confused beyond endurance, write to me again.

November 3, 1946:

Love is such a tremendous thing that it makes me twist with anger... whenever I hear it said that I must love my neighbors or men in general. Love is such a great, magnificent exception which one grants only to such great qualities (to me, love is what I feel for Howard Roark) that it makes me sick to think I am expected to feel it for Hitler, Stalin, or the village idiot. Yet, they're men, aren't they? No, I'll never agree to love men, collectively, indiscriminately, just for being men. I love Roark too much.

Institute Interview: Leonard Peikoff

Part III by Kathy Kroeger

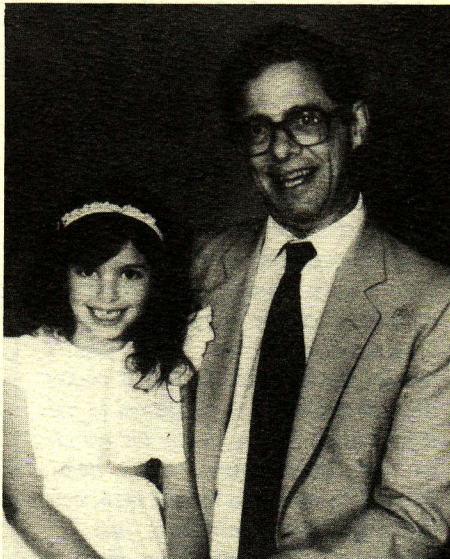
Leonard Peikoff is Ayn Rand's intellectual and legal heir and the foremost interpreter of her philosophy. Here, in the conclusion of ARI's three-part interview, Dr. Peikoff discusses a variety of topics and reminisces further about his thirty-year relationship with Miss Rand. (Parts I and II of this interview appeared in our March 1992 and October 1992 issues, respectively.)

Q: Did Ayn Rand have a predictable routine in her daily life?

A: She generally worked every day except Sunday. She rose at about 8:30 and had a leisurely breakfast, talked to her husband, marked the Index of the *New York Times* for interesting stories, then read the stories. Later in the morning she would deal with any business, social, or household matters demanding her attention. Then she'd be ready to work. She would go into her office (a room in her apartment) about noon, and she would stay there, working nonstop (aside from a quick sandwich for lunch) until 6:30. She stopped then because the cook had to catch the subway by a certain hour, so they reached an agreement that dinner would be served promptly at 6:30. She would leave her office and go straight to the dining room table. After dinner, starting at about 8:00, she would have appointments, or go out with her husband to a party, the opera, a movie, etc., or, most often, people would drop in to discuss philosophy.

Q: Did her work habits change depending on what she was working on?

A: Not really. Basically she worked six hours a day regardless of what she was writing. There were times when she worked longer, of course, or when she stopped sooner because she would



Dr. Peikoff and his daughter Kira

have what she called "the squirms" and couldn't write. When I first met her, she was beginning Part III of *Atlas Shrugged*, and she would often work late—right on through to 10:00 or 11:00. I remember being in New York one evening with a group of people waiting for her. We were supposed to meet at 8:00, and she came out of her office at 12:00. Nobody held it against her, because we knew what she was doing in there. But midnight wasn't the rule.

Q: What were Ayn Rand's reading habits?

A: She was purposeful in her reading. She read what she liked—or what she considered important or necessary for her to know, whether she liked the content or not. She read all the works of her favorite authors, from Hugo and Dostoyevsky to Christie and early Spillane. She read all of Shakespeare's works as a young student, in Russian, although she didn't like them. She read *Anna Karenina* and *War and Peace*, but not all of Tolstoy, because she hated him and got what she needed from a sampling. She read certain philosophic classics carefully, one word at a time, extracting every ounce from them. She was well-read in the sense of exploring what's there, pursuing values, and "knowing the enemy." But she was not well-read in the sense of devouring everything regardless of quality or purpose—she opposed that as a waste of time and as a harmful cluttering of your mind.

Q: What other aspects of Miss Rand's personality can you give us a glimpse of?

A: She had a combination of traits that people often found paradoxical, even unbelievable, in the same sense Keating meant when he said that Roark was the "most egotistical and the kindest person" he knew. She could be a relentless judge of evil, and, when not faced by evil, she could be what she called "mushy"—that is, warm and understanding; she was also very supportive in a crisis. Her reaction depended on how she assessed the situation morally. That is what made her unique: you had to know her philosophy to understand why she acted as she did. She was not like anyone I'd met before. I give myself credit for knowing at age seventeen, within an hour of meeting her, that there had never been anybody like her.

Q: Did she ever become predictable to you?

A: No, not entirely. Even after thirty years, she would surprise me occasionally by disagreeing intensely with some statement or movie that I couldn't find fault with, or by really liking something that I thought was insignificant. It didn't

happen often, but it happened. And she was always able to explain her reasons, in detail. So she was fully understandable, but not fully predictable to me.

Q: What expectations did you have of the Ayn Rand Institute when it began in 1985? Have they been met?

A: The Institute has gone beyond my most extravagant hopes. I had no expectations in the beginning. I was prevailed upon to give ARI a try, but I was not optimistic that anything significant could be done, given the state of the culture. I'm happy to say that I was wrong—and in measurable, practical terms. When Harry Binswanger told me about his idea for the *Fountainhead* essay contest, I thought, "What's the difference if a few more kids read it or don't?" I never imagined the dimensions of the project, with thousands of students reading Ayn Rand just when they are most likely to be receptive. Similarly, I underestimated what could be done with the other projects, like the campus clubs, the speakers bureau, the foreign translations, the ad campaigns, etc. Now my expectations are high—and not only are they being met, they're being exceeded.

Q: What do you like and dislike about being the spokesman of Objectivism?

A: I like having the power to make definitive statements on philosophic questions. I'm in a position to judge whether a particular view is essential to Objectivism, a betrayal of it, or purely optional—and then to make my view emphatically known. There have been cases of betrayal, as you know, which certainly did not make me happy, but I am glad that I was in a position to write the definitive statement on the issue. I like being the guardian of the philosophy's integrity. On my tombstone they should say: "He never let them water Objectivism down."

The negative side for me is that many Objectivists are overly deferential toward me. I know it's because they respect my work, but when people are uneasy around me, it's difficult for me to relate to them. Often I'm more easily able to be friends with people whom I grew up with, who know me only as Leonard, the kid in high school or college, and who have no desire to take notes when I start to say something!

Q: Does a philosopher in the style of Ayn Rand or yourself ever retire?

A: You retire if and when you have nothing more to say. If you have a burning idea that has not been expressed, and your mind is intact, then you don't retire. But it depends on what you have set as your life goal. If at an older age

(See Peikoff, p. 4)

Campus Clubs: 1992

Current Club Roster

- ◆ Amsterdam Bus. Sch. (Netherlands)
- ◆ Arizona State University
- ◆ University of Arizona
- Boston University
- University of British Columbia
- Cal. State Polytechnic Univ.—Pomona
- Cal. State University—Fullerton
- University of California—Berkeley
- University of California—Davis
- ◆ University of California—Irvine
- University of California—Los Angeles
- University of California—San Diego
- ◆ University of Southern California
- Carnegie-Mellon University
- University of Chicago
- ◆ University of Chicago Law School
- University of Cincinnati
- Clear Lake High School (Texas)
- ◆ University of Northern Colorado
- Copenhagen University
- ◆ Cornell University
- ◆ Delft Univ. of Tech. (Netherlands)
- ◆ Drexel University
- ◆ Duke University
- Eckerd College
- ◆ Emerson College
- ◆ Florida State University
- University of Florida
- George Washington University
- University of Georgia
- Goshen College
- University of Gothenburg (Sweden)
- ◆ Grand Valley State College
- Harvard University
- University of Houston
- University of Illinois
- Koblenz Sch. Management (Germany)
- ◆ Lehigh University
- University of Louisville
- ◆ University of Melbourne (Australia)
- ◆ University of Miami
- ◆ Miami-Dade Community College
- Michigan State University
- University of Michigan
- University of Minnesota
- ◆ University of New Hampshire
- ◆ University of New Mexico
- ◆ New York University
- Northwestern University
- Oklahoma State University
- ◆ University of Oklahoma
- University of Western Ontario
- ◆ Oregon State University
- ◆ University of Oregon
- Osgoode Hall Law School (Ontario)
- University of Oslo (Norway)
- ◆ Pennsylvania State University
- Purdue University
- Rensselaer Polytechnic Institute
- ◆ Ryerson Polytechnic Institute
- ◆ Siena College
- Stanford University
- University of Stockholm (Sweden)
- ◆ St. Petersburg Junior College
- SUNY—Stony Brook
- ◆ Swiss Federal Inst. of Technology
- Tel Aviv University (Israel)
- ◆ Texas A&M University
- University of Texas—Austin
- University of Toronto
- ◆ University of Utah
- Washington University
- University of Waterloo
- Wayne State University
- ◆ Williams College
- University of Wisconsin—Madison
- ◆ = new or reactivated club

Printed Materials

ARI provided the following literature for distribution at club promotional tables, meetings, and events.

Title	Quantity
Introducing Objectivism	5,200
An Objectivist Bibliography	4,653
Objectivism: A Brief Summary	6,135
Playboy's Interview with Ayn Rand	6,000
Philosophy: Who Needs It	6,755
Man's Rights/The Nature of Government	5,774
The Anti-Industrial Revolution	6,637
Religion vs. America	4,925
Education and the Racist Road to Barbarism	6,107
Environmentalists: The New Life-Haters	5,840
New in 1992:	
Western Civilization vs. Primitivism	8,600
OPAR informational flyers	7,540
Objectivist Suggested Reading List	3,860
Total distributed in 1992	78,026

To help combat the "politically correct" view of Columbus's discovery of the new world and the quincentennial celebration, ARI provided campus clubs with nearly 1,500 copies of "The Enemies of Christopher Columbus: Answers to Critical Questions About the European Discovery of America." The 32-page pamphlet is by Objectivist attorney and history enthusiast Thomas A. Bowden.

Videotapes

Club-sponsored showings of ARI's videotapes, loaned at no cost to the clubs, reached over 2,100 people—most of them students.

Title	Showings
An Introduction to Objectivism	35
Individualism: The Moral Basis of Freedom	12
Conservatism: The Antithesis of Capitalism	8
Socialism = Fascism	11
American School: Why Johnny Can't Think	15
The Ominous Parallels	11
Religion vs. America	11
My Thirty Years with Ayn Rand	5
Why Should One Act on Principle?	18
Debate 1984: Capitalism vs. Socialism	22
The Sanction of the Victims	14
Total number of showings in 1992	162
Total audience (avg. 13 per showing)	2,106

Late in 1992, several new videotapes featuring Objectivist speakers were added to ARI's video library. Topics include literary criticism, socialized medicine, the history of individual rights, and rational egoism in *The Fountainhead*. As of this writing, 1993 club video requests for the 17 tapes loaned by ARI have already reached 92—over half the number shown in 1992.

Speakers Bureau

In a record-breaking year, clubs, speakers, and ARI joined forces to reach nearly 7,000 people through campus talks and debates—some quite controversial. In many cases, ARI funding made the events possible.

Date	School	Speaker	Topic	Attendance
1-27	Chicago	Binswanger	Bridging the "Is"—"Ought" Gap: Morality from Facts	125
1-28	Miami (OH)	Binswanger	Debate: The Morality of Capitalism vs. Socialism	500
1-28	Brit. Columbia	Reisman	The Toxicity of Environmentalism	430
1-29	Osgoode Law	Binswanger	What is Objective Law?	25
1-30	Osgoode Law	Bins./Rid.	Debate: The Morality of Capitalism vs. Socialism	500
4-2	Geo. Wash. U.	Locke	The Objectivist Concept of Self-Esteem	70
4-8	Florida	Salsman	The Case for Free Banking and the Gold Standard	85
4-9	Georgia	Salsman	Capitalism and the Environment: Virtue of "Exploitation"	60
4-13	Wisconsin	Salsman	Wall Street Under Siege: The Politics of Envy	200
4-13	Michigan	Reisman	Education and the Racist Road to Barbarism	250
4-14	Miami (OH)	Salsman	Capitalism and the Environment: Virtue of "Exploitation"	450
4-14	Okla. State	Reisman	The Toxicity of Environmentalism	160
4-14	Connecticut	Binswanger	"Buy American" is Un-American	100
4-15	Cincinnati	Salsman	Capitalism and the Environment: Virtue of "Exploitation"	250
4-15	Texas	Reisman	The Toxicity of Environmentalism	450
4-15	Stanford	Ridpath	The Morality of Capitalism	150
4-16	Houston	Reisman	The Toxicity of Environmentalism	155
4-16	UC-Berkeley	Ridpath	Rights—Reason—Reality: Ayn Rand's Answer	130
4-20	UC-Davis	Ridpath	The Morality of Capitalism	150
4-21	Harvard	Reisman	The Toxicity of Environmentalism	95
4-22	Minnesota	Reisman	Education and the Racist Road to Barbarism	230
4-22	Northwestern	Salsman	Capitalism and the Environment: Virtue of "Exploitation"	85
4-23	Chicago	Panel of 3	The Case Against Environmentalism: Scientific, Economic, and Moral (Sanford, Salsman, and Schwartz)	200
4-27	Boston	Schwartz	The Virtue of Selfishness: Ayn Rand's Radical Morality	100
5-13	UC-San Diego	Reisman	Education and the Racist Road to Barbarism	200
5-14	UCLA	Sanford	Environmentalism vs. Science	100
9-22	Michigan	Binswanger	"Buy American" is Un-American	230
9-23	Wisconsin	Bernstein	Rational Egoism in Ayn Rand's <i>The Fountainhead</i>	125
10-7	Washington	Ridpath	Rights—Reason—Reality: Ayn Rand's Answer	200
10-8	Brit. Columbia	Ridpath	The Morality of Capitalism	135
10-12	Michigan	Locke	Emotions and Reason: The Objectivist View	120
10-15	Chicago	Ridpath	Rights—Reason—Reality: Ayn Rand's Answer	160
10-26	West Point	Binswanger	Bridging the "Is"—"Ought" Gap: Morality from Facts	10
10-26	Miami (OH)	Bernstein	Rational Egoism in Ayn Rand's <i>The Fountainhead</i>	100
10-27	Minnesota	Bernstein	Rational Egoism in Ayn Rand's <i>The Fountainhead</i>	130
10-28	Northwestern	Bernstein	Rational Egoism in Ayn Rand's <i>The Fountainhead</i>	50
10-29	Texas	Ridpath	Rights—Reason—Reality: Ayn Rand's Answer	135
11-18	Stanford	Binswanger	Bridging the "Is"—"Ought" Gap: Morality from Facts	115
11-19	UC-Berkeley	Binswanger	Bridging the "Is"—"Ought" Gap: Morality from Facts	85
12-3	Boston	Binswanger	"Buy American" is Un-American	90
Total attendance for 40 events in 1992 (average 175 per event)				6,935

(Pelkoff, continued from p. 2)

you accomplish that goal and you don't see anything further for you along that track, then you rest for awhile—and then, if you can, you develop a new track.

Q: *What would Miss Rand have thought about your selling the film rights to Atlas?*

A: She would have approved. She always wanted a movie made of *Atlas*, not because she expected a work of art, but because of the enormous advertising a movie could provide for the book. Before she died she told me to sell the film rights without asking for any controls. "They cannot give you the controls," she said, "since you have no experience in the movies; you cannot expect them to risk a fortune on the whim of an unknown. Find some professionals who seem sincere about the movie, then let them go ahead on their own." Now at last, having spent years trying futilely to keep the controls, I am carrying out Ayn Rand's wish. After substantial research and interviewing, I have found a group of sincere, experienced professionals, who state firmly that they want to make a movie that is faithful to the book. I have sold it to them and I hope they can succeed. It is an extremely difficult undertaking, as everybody knows.

But if it is a bad movie, people ask, won't that ruin the book? Miss Rand herself answered this question in a letter to Frank Lloyd Wright on May 14, 1944. She told Wright that she hoped and expected that the movie of *The Fountainhead* would be good, but "should others interfere and succeed in ruining the story, even a ruined screen version will attract the attention of some proper readers to my book. And that is all I want."

Q: *In "My Thirty Years with Ayn Rand," you quote her as saying, "In every aspect of life a man should have favorites." We know many of her favorites; what are some of yours?*

A: I'll restrict myself here to a few examples that might not be obvious to an Objectivist audience. **Literature:** Besides the Romantics, I like certain naturalists, like John O'Hara, Sinclair Lewis, and Somerset Maugham—all eloquent writers with believable characters, although I wish they had done more with plot. In popular fiction, especially science fiction, my favorite is Fredrick Brown, a writer well-known in the forties. Many of my favorite playwrights will be covered at TJS this summer. Although he is not in that course, I also like Oscar Wilde. Ayn Rand once called me the Oscar Wilde of Objectivism, after I showed her a short piece of fiction I wrote, full of Wildian epigrams. **Art:** Michelangelo is my all-time favorite; in general, Greek, Roman, or Renaissance; and especially sculpture. **Music:** Rachmaninoff, Tchaikovsky, and Chopin are my top three. In light classical music, my favorite is Emmerich Kálmán, a Hungarian operetta composer. In popular music, Judy Garland, the Big Bands, Dave Brubeck. **Movies:** *The Winslow Boy*, *All About Eve*, *Ninotchka*, and *The Fountainhead*, even though it doesn't compare to the book. And, yes, I still like *E.T.* **Television:** My favorite series was the original "Twilight Zone." During the hardest parts of my Objectivism book, however, the only show I could watch happily was "Ozzie and Harriet." **Actors:** Anna Magnani—I found her electrifying; she always reminded me of Ayn Rand; also Garbo, Hepburn, Mari-

lyn Monroe, Gene Tierney; Gary Cooper as a type, Clint Eastwood, Anthony Perkins (before he went "psycho"). **Places:** Florence, because it's a paradise—statues everywhere! On the buildings, inside them, outside—you don't know where to look first. It's like a city full of jewels. Also New York, Paris, and Rome. **Food:** Russian—Beef Stroganoff, Chicken Kiev; the Russian Tea Room in New York was my favorite restaurant.

Q: *Your daughter Kira is now 7½ years old. How are you enjoying fatherhood?*

A: It's fabulous. I regret that I didn't have a child sooner, because I would like to have had an energy commensurate with hers. It's difficult to keep up with her at this stage of my life. But she's a joy. I would never wish anything other than that she be just the way she is.

Q: *What especially interests you about your new theater course for TJS?*

A: Of all my courses this is my favorite. It gives me the opportunity of profound philosophic detection combined with the pleasure of analyzing exciting plots filled with drama and exciting characters motivated by values. Each play is like a puzzle that has to be methodically solved (What is it actually about? What is its essential meaning? etc.)—and the answers, when they come, are highly illuminating. For me, it's an epistemological and an esthetic experience at the same time. Up to now, my work has been "meat and potatoes"—mostly long, difficult tracts on academic subjects. The present course is like non-stop cake and ice cream; it's the dessert of my career. ■

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