

# Summer '99

OBJECTIVIST CONFERENCE

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JULY 9-17 • 1999

TAHOE CITY • CALIFORNIA

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# Schedule of Events & Room Assignments

## Group A • 4.5 hours

July 10, 11 and 12 • 8:30 AM–10:00 AM

- #A-1 Writing Effective Letters to the Editor  
ROOM: Mountain
- #A-2 History of the Theory of Concepts  
ROOM: Bay
- #A-3 Philosophic Thought of the Industrial Revolution  
ROOM: Pineview
- #A-4 The Intellectual Backbone of Scientific Induction  
ROOM: Courtview
- #A-5 The Enlightenment in America  
ROOM: Lake

## Group B • 4.5 hours

July 14, 15 and 16 • 8:30 AM–10:00 AM

- #B-1 Louis D. Brandeis: Altruism with Integrity  
ROOM: Courtview
- #B-2 A Philosophical History of Architecture, Part 1  
ROOM: Mountain
- #B-3 John Stuart Mill: Enemy of Liberty  
ROOM: Pineview
- #B-4 Virtue and Its Consequences  
ROOM: Bay
- #B-5 The Historical Roots of Objective Law  
ROOM: Lake

## Group C • 6 hours

July 10, 11, 12, 14, 15 and 16 • 3:40 PM–4:40 PM

- #C-1 Friedrich Nietzsche: His Thought, His Legacy  
ROOM: Bay
- #C-2 The Rise of the Individual  
ROOM: Mountain
- #C-3 How to Live Following Sound Principles  
ROOM: Courtview
- #C-4 Understanding What's Wrong with the Courts  
ROOM: Pineview

## Group D • 7 hours

July 10, 11, 12, 14, 15 and 16 • 4:50 PM–6:00 PM

- #D-1 Self-Interest (6 hours) \*Charged at Group C rate  
ROOM: Bay
- #D-2 The Films of Howard Hawks  
ROOM: Courtview
- #D-3 The Benevolent Universe Premise  
ROOM: Mountain
- #D-4 Reason and Freedom  
ROOM: Pineview

Lyceum Conference Office: Alumni Room  
 General Session: Mountain Ballroom  
 Second Renaissance Books: Executive Lodge Meeting Room  
 Quent Cordair Arts Gallery: Cedar House  
 Meals: Granhall  
 24 hour Hospitality Room: Executive Lodge Living Room

Summer '99 Schedule	Friday July 9	Saturday July 10	Sunday July 11	Monday July 12	Tuesday July 13	Wednesday July 14	Thursday July 15	Friday July 16	Saturday July 17	
7:00 AM to 8:00 AM		Breakfast				Buffet				
8:30 AM to 10:00 AM	Registration Desk Opens	Group A Optional Courses			FREE          TIME	Group B Optional Courses			Salsman-2	
10:30 AM to 12:00 PM		Schwartz	Binswanger-1	Peikoff-1		Binswanger-2	FREE TIME	Ridpath-1	Ridpath-2	
12:00 PM to 1:45 PM		Lunch	Lunch	Lunch		Lunch		Lunch	FREE TIME	
1:45 PM to 3:15 PM	Hotel Check-In Begins	Hull	Harriman	Peikoff-2		Bernstein	Mayhew	Salsman-1		
3:40 PM to 4:40 PM	24-Hour Hospitality Suite	Group C Optional Courses				Group C Optional Courses				FREE TIME
4:50 PM to 6:00 PM		Group D Optional Courses				Group D Optional Courses				
6:00 PM to 8:00 PM	Opening Banquet	Dinner	FREE TIME	Dinner		Dinner	FREE TIME	Dinner	Closing Banquet	
8:00 PM to 9:30 PM		Berliner		Dramatic Readings		Salsman on Sinatra		Allison		



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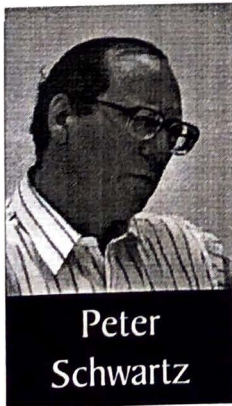
## Poems I Like—and Why

Because of Dr. Peikoff's retirement from *The Leonard Peikoff Show*, the show cannot be broadcast from the Summer '99 conference as previously announced. However, we are pleased to announce that Dr. Peikoff will, instead, give two presentations, reading and discussing his favorite poetry. Each presentation will be followed by a general Q&A.

Part 1 • Monday, July 12, 10:30 AM – 12:00 PM  
Part 2 • Monday, July 12, 1:45 PM – 3:15 PM

## General Session

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### Objectivity in Journalism

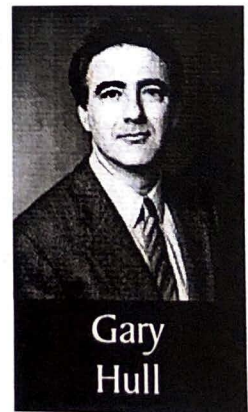
Many of us have had the experience of reading a newspaper story and becoming indignant at what we regard as biased, or non-objective, journalism. But what actually constitutes objectivity in journalism? Is the standard for objectivity in journalism different from that in any other field? Is objective reporting possible if the reporter is influenced by particular values? Is it possible if he is *not*? This lecture addresses these

questions and explains the proper relationship between a journalist's ideas and his reporting. (This is a repeat of a talk given in 1985.)

Saturday, July 10, 1999 • 10:30 AM – 12:00 PM

### The Role of Definitions in Reduction

To understand concepts, and to protect them from those who commit the stolen concept fallacy, one must respect the hierarchical nature of knowledge. Keeping concepts tied to reality requires a process of reduction. But this process can be very difficult, largely because higher-level concepts, such as "value", are abstract and complex. This lecture focuses on the role of definitions in reduction and thus provides some pointers on *how* to reduce knowledge. We will see why Ayn Rand said in *Introduction to Objectivist Epistemology* that "[d]efinitions preserve, not the chronological order in which a given man may have learned concepts, but the logical order of their hierarchical interdependence."



Saturday, July 10, 1999 • 1:45 PM – 3:15 PM

# General Session

## Ayn Rand Reviewed



Mike  
Berliner

From letters to journals to marginalia, the Ayn Rand Archives is providing material for increased historical knowledge about Ayn Rand's life and writings. In this talk, Michael Berliner provides for the first time a succinct history of the published reviews of Ayn Rand's works throughout her life. Beginning with the extensive reviews of the play *Night of January 16th* in the mid-1930s, Dr. Berliner traces the changing media attitudes about Miss Rand's radical ideas,

from her novels to her philosophical essays. He quotes extensively from the major U.S. and foreign reviews and draws his material almost exclusively from the nearly 400 reviews retained and carefully filed by Miss Rand and now preserved at the Ayn Rand Institute.

Saturday, July 10, 1999 • 8:00 PM –9:30 PM

## Free Will



Harry  
Binswanger

Ayn Rand is the first philosopher to recognize that free will is at the root of not only ethics but also epistemology. By identifying that "Man is a being of volitional consciousness," that one's choice to think or not is an act of free will, she has revolutionized our understanding of the relationship of consciousness to existence.

In these two lectures, Dr. Binswanger presents and validates the Objectivist theory of free will, with emphasis on the relationship between volition and the reality-

orientation. Topics will include:

The metaphysics of free will: consciousness, not matter, as volitional

Mental focus: what exactly is "focus"? how do we know focus is volitional? what is the relation between the choice to focus and the "higher-level" choices?

Drift, evasion, "meta-evasion" and will-power

The error in asking "But what makes one man focus and another not?"

Free will as the base of objectivity, and the self-refuting nature of determinism

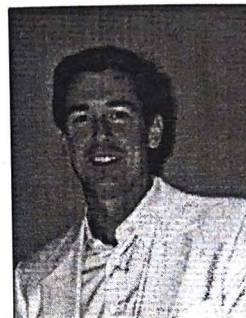
Part 1 • Sunday, July 11, 1999 • 10:30 AM –12:00 PM

Part 2 • Wednesday, July 14, 1999 • 10:30 AM–12:00 PM

## Physicists: Lost in Space

Throughout history, physicists have divided their attention between matter and a chimera called "space." Regarded as an existent independent of matter, space has been to physics what God has been to metaphysics: an invalid idea that undercuts the science at its foundation. The confusion began with the infinite void of the Greek atomists and the attempt by Plato to reduce matter to geometric figures. It continued in the modern era when Isaac Newton endowed "absolute space" with the power to affect the motion of matter. Mr. Harriman will discuss Newton's theological and scientific arguments and the way in which Einstein compounded Newton's era. Finally, Mr. Harriman identifies the man whose views can save physics from the abyss of space: Aristotle.

Sunday, July 11, 1999 • 1:45 PM – 3:15 PM



David  
Harriman

## Human Perfection: The Greek Moral and Philosophical Ideal

Classical Greek culture had a greater awareness of, and admiration for, man's potential for achievement than has any other civilization. One scholar, describing Greece's athletic contests, states: "Here under the rubric of athletics we find the real religion of the Greeks—the worship of human health, beauty and strength."

What, specifically, can each of us do to revive this heroic view of man's proper potential? What actions can we take, in this era of the anti-hero, to incorporate it into our own lives?

The purpose of this one-hour talk is dual: to analyze and understand the Greek conception of excellence; and, above all, to identify its specific applications to modern life.

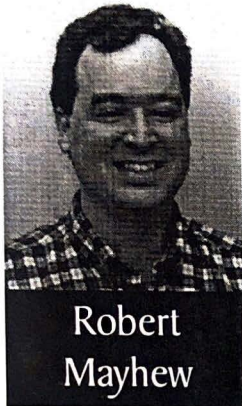
Wednesday, July 14, 1999 • 1:45 PM –3:15 PM



Andrew  
Bernstein

# General Session

## Aristotle for Objectivists

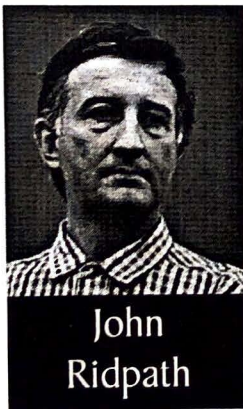


Robert  
Mayhew

Ayn Rand held that Aristotle is the greatest philosopher in history and the only one to whom she owes a debt. However, many Objectivists who follow up on Ayn Rand's lead are disappointed when they first encounter Aristotle's own writings. The problem is that although there are gems in Aristotle's corpus, they are hard to find. This lecture is a guide to finding these gems. For each branch of philosophy, Dr. Mayhew will indicate what Ayn Rand had to say about Aristotle's thought and offer recommended readings from Aristotle's own writings. This lecture should be of value to anyone who wants a more intimate knowledge of (to paraphrase Ragnar) our teacher's first teacher.

Thursday, July 15, 1999 • 1:45 PM–3:15 PM

## The Greatness of the 18th-Century Enlightenment



John  
Ridpath

The 18th-century Enlightenment is one of history's most vivid demonstrations, on a vast scale, of human potential. It reveals to us the heroic ability of man to command the world. It gives us factual proof that men can live in freedom, prosperity, benevolence and happiness.

These two lectures will present the context for appreciating the greatness

of the 18th-century by contrasting it with what came before.

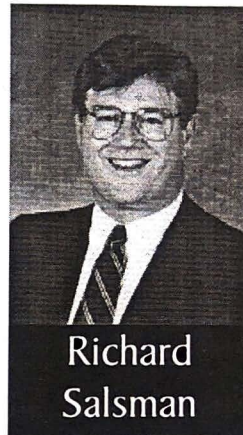
We will then examine the Enlightenment in detail—both its intellectual essence and its existential accomplishments. As well, we will note, as non-essential background at the time, ambiguities and even contradictions present within the Enlightenment—thus allowing us to assess the strengths and weaknesses of this heroic epoch in human history.

These lectures, in essence, will be a demonstration of the power of reason and freedom in the living of human life. While including the context for assessing the significance, for man, of trying to embrace and live with contradiction, these lectures will in essence offer us an informed context from which to understand, in real terms, what Objectivism, if victorious, offers man.

Part 1 • Friday, July 16, 1999 • 10:30AM–12:00 PM  
Part 2 • Saturday, July 17, 1999 • 10:30 AM–12:00 PM

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## Prospects for Capitalism Around the Globe



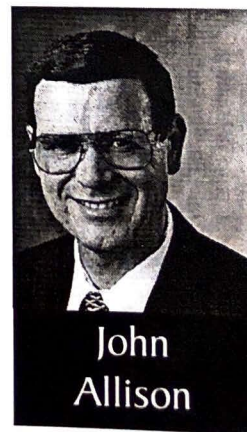
Richard  
Salsman

The 1990s have seen a political retreat to the left all around the globe, whether it is a retreat to liberalism in the U.S., Britain and Canada, or to socialism in Germany, France, Italy and Southeast Asia, or to communism in Russia. Mr. Salsman explains how and why capitalism gained credibility in the 1980s and why the world since has moved leftward politically and economically. He concludes with a forecast of capitalism's prospects in the coming decades. Topics include the philosophic premises behind today's politics, the myth of "crony capitalism," the rise of nationalism and protectionism, the status of property rights, the spread of currency crises, the IMF menace, economic and investment trends in the U.S., and the U.S. as the moral-political-economic leader of the world – for good or ill. Based on Objectivism, these lectures demonstrate the power of fundamental ideas and their practical effects on economic and investment trends.

Part 1 • Friday, July 16, 1999 • 1:45 PM–3:15 PM

Part 2 • Saturday, July 17, 1999 • 8:30 AM–10:00 AM

## Objectivism—The Competitive Advantage



John  
Allison

This presentation will show how Objectivism can be used as a competitive advantage leading to personal success in the "real world" today. The practical application of Objectivist virtues in a non-Objectivist world will be discussed.

In a pragmatic society, for Objectivism to have credibility as a philosophy, it is critical that individual Objectivists be successful. Unfortunately, many Objectivists seem to view Objectivism either as a "game" or a "burden" because of its inconsistency with the dominant beliefs in our culture. In fact, Objectivism is a "real world" philosophy and, as such, is the philosophy of success.

Friday, July 16, 1999 • 8:00 PM–9:30 PM

# Optional Courses • Group A

July 10, 11 & 12 • 8:30 AM–10:00 AM

Robert  
Tracinski

#A-1

## Writing Effective Letters to the Editor

An intellectual battle is won by those who are most effective at communicating their ideas. This seminar will discuss the principles for writing an effective letter to the editor of one's local newspaper, to newsmagazines or to professional journals. Key issues will include: how to examine the article one is responding to; the importance of respecting the reader's context; how to make convincing arguments within a limited space; and how to present philosophical ideas to a general audience. The lecture will be illustrated with examples from a letters-to-the-editor program run by Mr. Tracinski for the Ayn Rand Institute. Students will then try to apply the principles discussed in class to optional assignments.

Onkar  
Ghate

#A-2

## History of the Theory of Concepts

In *Introduction to Objectivist Epistemology* Ayn Rand presents her revolutionary theory of concepts. In the Foreword she indicates that, in essence, there have been four schools of thought on the issue: extreme realism, moderate realism, nominalism, and conceptualism. To appreciate fully the brilliance of Ayn Rand's theory, one must know what these four schools of thought maintained, and why. In this course we will examine the exact views and errors of the four schools. We will begin by considering how the problem of concepts arose in philosophy and then move to the arguments of the major thinkers on the issue, from Plato's time to the 20th century. In the process we will see why realism led to intrinsicism, and nominalism and conceptualism to subjectivism and, therefore, why the issue of concepts is, as Ayn Rand identified it, philosophy's central issue. The course will conclude by contrasting Ayn Rand's theory to these four, thereby allowing us to grasp fully its significance and place in the history of philosophy.

Daniel  
Drake

#A-3

## Philosophic Thought of the Industrial Revolution

Ayn Rand once stated that before the Industrial Revolution it was virtually impossible to discover the connection between reason and human survival. The purpose of this course is to show how the Industrial Revolution is irrefutable proof of the power of ideas, of the relationship between philosophy and man's life.

This course will start with an overview of the Industrial Revolution—highlighting the major inventions, radical innovations, main figures and the unprecedented increase in the standard of living. Mr. Drake will then explore the philosophic ideas that were most widely accepted and advocated, discussing their origin and following their transmission throughout popular culture, thus revealing that the Industrial Revolution was a direct consequence of the dominant philosophy of the period.

Anna  
Franco

#A-4

## The Intellectual Backbone of Scientific Induction in the Renaissance

This course will examine the role of three Renaissance thinkers in developing the understanding of the use of induction in the physical sciences. Miss Franco will examine the works of philosopher Francis Bacon and scientists William Gilbert and Robert Boyle. Bacon championed the idea that induction was essential in scientific thinking.

William Gilbert, author of *De Magnete*, studied the forces of electricity and magnetism and applied his knowledge to the area of geoscience.

Robert Boyle was an English chemist who determined chemical and physical properties of air and materials by conducting ingenious experiments. He was influenced by the Baconian method.

The achievements of these three thinkers contributed greatly to the understanding of a correct scientific method and made up a significant part of the scientific revolution.

Eric  
Daniels

#A-5

## The Enlightenment in America

This course will begin by examining the crucial philosophic ideas that established the foundation for the culturewide embrace of reason during the Enlightenment. American intellectuals, drawing on Locke and Newton, created a culture that set the mind free as they struggled for political independence. After surveying the accomplishments of a handful of minor figures, the course will focus special attention on America's pair of intellectual giants, Benjamin Franklin and Thomas Jefferson, men who advanced human knowledge in fields as diverse as botany, zoology, electricity, astronomy, archeology, paleontology, scientific agriculture and mathematics. The course will conclude with a discussion of how the American Enlightenment helped set the stage for the Industrial Revolution and an examination of some philosophic mistakes that began to dismantle those achievements.

# Optional Courses • Group B

July 14, 15 & 16 • 8:30 AM–10:00 AM

Amy  
Peikoff

#B-1

## Louis D. Brandeis: Altruism with Integrity— And Its Consequences

Altruism's defenders declare that their ethical code has often seemed to fail—but only because its practitioners were dishonest exponents, using altruism as a cover-up. Ayn Rand disagreed. In *Atlas Shrugged*, she said at one point that a saint of the creed of altruism or a plain crook using it as a cover would lead to the same disastrous results. This course demonstrates Miss Rand's viewpoint—by presenting the saint.

Louis D. Brandeis, known for his work as “the people's lawyer,” in private practice as on the U.S. Supreme Court, actually devoted his life to the “public interest.” Every crucial life-shaping decision he made evidenced his unbreached zeal.

This course starts by presenting Brandeis's altruist-collectivist philosophy. It then demonstrates Brandeis's sincere commitment to that philosophy via examples from his personal, social and professional life. Finally, it presents and discusses the consequences Brandeis achieved in furtherance of his views. The course concretizes the broader principle that certain consequences are inherent in the logic of an idea, regardless of the motives, personality or moral character of its practitioners.

Sherri  
Tracinski

#B-2

## A Philosophical History of Architecture

Part I: The Ancient World to the Renaissance

In order to understand how architecture speaks to us, how it conveys metaphysical value judgments, it is important to survey the history of architecture and see how each era's buildings reflected the culture's prevailing philosophy and sense of life. This course will cover the first half of that history, from the achievements of the Ancient Greeks, as seen against the backdrop of Egyptian architecture, through the Roman, early Christian and Medieval periods, to the rediscovery of Classical principles in the Renaissance. Although none of these eras rejected traditional styles of ornament, this course will show how the Howard Roarks of those eras made heroic advances within their historical context toward a rational, pro-man architecture.

Robert  
Garmong

#B-3

## John Stuart Mill: Enemy of Liberty

John Stuart Mill is the silent figure behind the destruction of 20th-century American culture. Mill transported the byzantine abstractions of Kantian philosophy into daily life—with deadly results. In this course, we shall analyze Mill's epistemological skepticism, ethical utilitarianism and political liberalism. We shall see how Mill's influence stands behind such disparate movements as: modern “complexity-worship” and the “cult of moral grayness,” the socialistic left and the cowardly right, the war on free speech, multiculturalism and feminism. Very little material will be repeated from Mr. Garmong's lecture “The Philosophic Death of Free Speech.”

Dina  
Garmong

#B-4

## Virtue and Its Consequences

What are the character traits of the virtuous person? What are the consequences of following a given moral code? To answer these questions, we will look at three of the most important moral codes in Western history—Aristotelian, Christian and Kantian—contrasting each with the Objectivist ethics. Dina Garmong will present a brief sketch of the virtuous man, according to each of these three codes, and then examine the approach each code takes, to discover its purpose. Here are some of the issues we will address: given that the most rational ideas win and that Aristotle had a rational, egoistic ethics whose purpose was man's happiness, why didn't Aristotle's ethics gain a following? What is the most grievous sin, according to Christianity, and why? In what ways do the religious and Kantian approaches permeate nearly everyone's moral thinking today, even of those people who explicitly reject these codes, and even of some students of Objectivism? Why is the Objectivist approach to morality revolutionary?

John  
Lewis

#B-5

## The Historical Roots of Objective Law in Ancient Greece and Rome

Objective law is a fundamental requirement of any society upholding the principle of individual rights. The principles of objective law were derived from attempts to resolve particular disputes between individuals, to prevent those disputes from escalating into violence.

Historically this began in ancient Greece and Rome. This course will examine how specific needs of man in the social context led to the formulation of legal decisions, procedures and principles that replaced the whims of magistrates with written statutes and codes. These inductive developments made possible the later ability to apply legal principles deductively to particular cases. Among the specific issues to be examined are the philosophical prerequisites to rational law, written law as a requirement of the rule of law, magistrate's law as the raw material of later legal codes, and the concept of crime. The course will analyze the contributions of the Greeks and Romans in the development of Objective law.



# Optional Courses • Group C

July 10, 11, 12, 14, 15 & 16 • 3:40 PM–4:40 PM

Andrew  
Bernstein

#C-1

## Friedrich Nietzsche: His Thought, His Legacy, His Influence on Ayn Rand

In *The Fountainhead*, Gail Wynand is a great man who destroys himself by means of his power-seeking. In many ways, he is strikingly similar to a Nietzschean “Übermensch”—the overman or aristocratic superior man who “deserves” to rule others. Such a master of men, Nietzsche asserts, demonstrates that he is beyond the conventional precepts of good and evil, not merely by refusing to sacrifice himself to others but by gaining dominance over them.

Despite major flaws, Nietzsche opposes statism, collectivism and racism; he is a brilliant polemicist against Christianity and, more broadly, the self-sacrifice tradition.

What are his fundamental theories? Which of his ideas did Ayn Rand share and which did she reject? What of value can an Objectivist learn from his thinking? And why, despite his antipathy to the ideas underlying National Socialism, do modern intellectuals smear him as the philosophical cause of the Nazis?

These are the questions this course will answer.

Sandra  
Shaw

#C-2

## The Rise of the Individual: Sculpture from the 16th to the 19th Century

Continuing with her lecture series on philosophical meaning in sculpture, Miss Shaw will take her audience on an historical journey from the conflicted art of the Reformation period to the individual in sculpture of the 19th century. This adventure will unfold through a slide presentation.

This is a journey about how man’s view of himself, and his world, shapes sculptural form. Witness how the soul/body split culminates in the fantastical world of the Rococo. Then watch as sculpture is transformed by the age of reason from a tool that aggrandizes popes and kings, to an art that glorifies the individual as a moral end in himself. It is a story of the triumph of the individual over church and state, seen through the lens of sculpture: from the tombs of Rome to the dazzling gardens of Versailles, and climaxing with the soaring figure of the Statue of Liberty.

Jonathan  
Rosman

#C-3

## How to Live Following Sound Principles of Mental Health

This course offers guidance on how to put sound principles of mental functioning into practice on a day to day basis. Dr. Rosman defines what mental health is and he illustrates how to achieve it by integrating ideas with actions. He discusses how to form healthy habits that will last a lifetime, including how to continually monitor one’s progress towards a better state of mental health. The course demonstrates how to integrate one’s values and how to achieve enduring happiness as a result.

Adam  
Mossoff

#C-4

## Understanding What’s Wrong with the Courts

Something is wrong with the American judicial system. People sue for spilling coffee on themselves, and juries award them millions of dollars in “damages.” Murderers, such as O.J. Simpson, get away with murder. The Supreme Court is increasingly fragmented and unpredictable. What is causing this chaos? This course will answer this question by examining the ideas of contemporary legal philosophy—the principles that guide the choices and actions of both lawyers and jurists. Mr. Mossoff will demonstrate how pragmatism infected American jurisprudence at the turn of the century, and how this has led to the repudiation of objective law, i.e., individual rights, the rule of law and the impartial adjudication of disputes by the courts. Thus, students will no longer see chaos, but rather the necessary link between theory and practice—between 20th- century legal philosophy and today’s courts.

# Optional Courses • Group D

July 10, 11, 12, 14, 15 & 16 • 4:50 PM–6:00 PM

Tara  
Smith

#D-1

## Self-Interest

Because selfishness seems natural to most Objectivists, we often take for granted our understanding of it. Consequently, our grasp of important implications of the Objectivist ethics remains murky, hindering our achievement of happiness. This course will investigate the full

dimensions of a commitment to self-interest.

We will address several aspects of rational egoism: why interest must be measured long-range, why ill-begotten gains are not truly gains, why the interests of rational individuals do not conflict, why it is appropriate to encourage other people to pursue *their* self-interest, the spiritual aspects of self-interest and what egoism demands *from* a person. We will contrast the virtues that egoism demands with the demands—and the effects—of altruism. We may also consider some historical philosophers' attitudes toward self-interest (e.g., hedonists, psychological egoists)—to identify the roots of their errors.

The overall aim is to deepen one's understanding of self-interest in order to encourage its unqualified pursuit and fullest possible realization. (Note: we will not devote equal time to all topics.)

Self-Interest is a 6-hour course and will be charged as at the Group C rate.

Ellen  
Kenner

#D-3

## The Benevolent Universe Premise: How to Capture and Secure Your Enthusiasm and Optimism

Your benevolent universe premise, the idea that you matter, that your mind matters, that success is possible to you, is essential to your happiness. Yet, most of us hold ideas that can be very damaging to this premise and therefore to our long-term happiness. This course will provide insight into how to inoculate yourself against the malevolent universe premise; how to repair damage to your estimate of yourself and of others; how to avoid turning personal values into duties; and how to repair damage to your view of the future. It will provide guidance in how to pull yourself out of a malevolent universe void; how to safeguard and nurture your benevolent universe premise—even when surrounded by irrational individuals or when dealing with adversity. This course is based on Ayn Rand's identification of the benevolent universe premise and Dr. Kenner's consistent clinical observations that genuine long-range happiness requires the benevolent universe premise.

Shoshana  
Milgram

#D-2

## The Films of Howard Hawks: Courage and Competence

Howard Hawks has been acclaimed as the supreme storyteller, the only director to have made great movies in every genre—from Westerns to war pictures, from effervescent comedies to intense

dramas. The Hawksian universe celebrates the triumph of purposeful, efficacious rationality over the most arduous challenges. Through professional skill and moral integrity, the heroes of his films achieve victory and happiness. Romantic couples—witty, well-matched equals—begin as antagonists, but soon become lovers and allies. Our course—focusing primarily on *Only Angels Have Wings*, *His Girl Friday*, *Air Force*, *To Have And Have Not*, *The Big Sleep* and *Rio Bravo*—will address work, friendship and romance as thematic elements and as illustrations of the Objectivist virtues.

Expanded version of a course offered in 1992.

Darryl  
Wright

#D-4

## Reason and Freedom

This course extensively analyzes Ayn Rand's groundbreaking principle that the mind cannot function under coercion and uses this principle as a case study in philosophic methodology. Central topics include the nature of coercion, coercion as "negating and paralyzing" the mind, "mental paralysis" as a psycho-epistemological phenomenon, initiatory vs. retaliatory coercion. Methodological issues include the error of under-specifying the context of knowledge needed to reach a new conclusion, the error of dropping a principle's context of application, "non-neutrality" as a precondition of the growth of knowledge, rationalism vs. objectivity. Revised version of course offered in 1998.

## • Special Evening Events •

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### The Letters of Ayn Rand

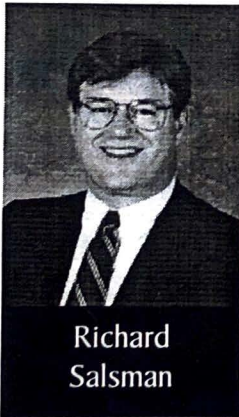
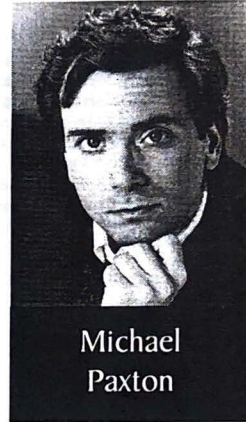
#### —Dramatic Readings

Michael Paxton, director of *Ayn Rand: A Sense of Life* will present Janne Peters (who portrayed Kay Gonda in the stage and *A Sense of Life* versions of Ayn Rand's *Ideal*) in a performance of dramatic readings from Michael S. Berliner's *Letters of Ayn Rand*.

Music, video clips and stills will be interwoven throughout the readings of Ayn Rand's letters to Leo (Ayn Rand's first romantic interest in Russia), Cecil B. DeMille, Mia May, Frank Lloyd Wright, King Vidor, Isabel Paterson, John Hospers, Mickey Spillane and a number of fans, editors, artists and friends.

The evening event will showcase the dramatic potpourri of ideas that Ayn Rand communicated with passion, sensitivity and humor—through her letters—to a diverse group of people throughout her lifetime.

Monday, July 12, 1999 • 8:00 PM –9:30 PM



### Frank Sinatra:

#### An American Success Story

Singer-actor Frank Sinatra (1915–1998) was the most prolific and accomplished popular entertainer of the 20th century. In numerous ways he was an originator who brought artistic depth and vitality to the great standards of American popular music and to the silver screen. In recording over a thousand songs across a fifty year career, he appealed to all generations. What made his success possible and so enduring? What were his aesthetic achievements? Did his foibles affect his art? By the integrated use of lecture as well as audio and video samples of Sinatra's work, this presentation offers an informative and entertaining look at the career of an inspirational American legend.

Wednesday, July 14, 1999 • 8:00 PM –9:30 PM

## Closing Dinner & Dance

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To finish the conference week and to give all an opportunity to say good-bye to old friends and new, we will have our final evening celebration at the Granlibakken. Dress up! Because after a festive dinner, you can dance the night away! Drift from indoors to outside under the stars...

Houston, TX 11/23/96 • How to be an Electrifying Communicator Los Angeles, CA 12/7/96, San Francisco, CA 12/8/96 • Introduction to Objectivism Los Angeles, CA 2/2/97 • Objectivism Through Induction Video/Teleconference 3/8/97-5/24/97 • Introduction to Objectivism San Francisco, CA 3/9/97 • A Celebration of Ayn Rand's Life Chicago, IL 3/29/97 • Ayn Rand: A Sense of Life Chicago, IL 3/30/97 • From The Ayn Rand Institute Archives Houston, TX 5/3/97 • An Introduction to Objectivism Rosemont, IL 5/10/97 • Euro '97 Objectivist Conference Brussels, Belgium 5/30/97-6/1/97 • An Introduction to Objectivism Arlington, VA 4/12/97, New York, NY 4/27/97 • Greek Island Cruise MTS Arcadia Greece 6/2/97-6/6/97 • Summer '97 Conference Irvine, CA 8/9/97-8/16/97 • Investing: An Objective Approach San Francisco CA 6/14/97 • Objectivism Through Induction Q & A Session Teleconference 6/28/97 • Investing: An Objective Approach Irvine, CA 7/12/97, Houston, TX 9/6/97, Detroit Metro/Romulus, MI 9/20/97, Bethesda, MD 9/21/97 • An Introduction to Objectivism Tacoma, WA 10/11/97 • Greece: Philosophy, Politics and Art Los Angeles, CA 10/17/97-10/19/97, Bethesda, MD 10/24/97-10/26/97 • An Introduction to Objectivism San Jose, CA 10/25/97 • Productiveness: The Central Purpose of a Good Life Tacoma, WA 10/12/97 • Art As Indispensable to Philosophy San Jose, CA 11/8/97 • Investing: An Objective Approach Chicago, IL 1/4/98 • Love, Romance & Sex- A Valentine's Weekend Getaway Phoenix, AZ 2/13/98-2/16/98 • Objectivism Through Induction: Part One-Live Teleconference 2/26/98-4/30/98 • Ayn Rand vs. Modern Philosophy San Francisco, CA 3/1/98 • Investing: An Objective Approach Tacoma, WA 3/21/98 • An Introduction To Objectivism Houston, TX 3/28/98 • Productiveness: The Central Purpose of a Good Life Houston, TX 3/29/98 • Investing: An Objective Approach Los Angeles, CA 3/29/98 • An Introduction To Objectivism Los Angeles, CA 4/4/98 • A Celebration of Ayn Rand's Life New York, NY 4/11/98-4/12/98 • Productiveness: The Central Purpose of a Good Life Los Angeles, CA 4/18/98, San Francisco, CA 5/2/98 • Investing: An Objective Approach Miami, FL 5/16/98, New York, NY 5/17/98 • Love, Romance & Sex Q & A Internet Course 7/10/98 • Investing: An Objective Approach Internet Course 7/28/98 • Introduction to Objectivism Internet Course 7/28/98 • Neglected Classics of Romantic Literature-Distance Learning Program Teleconference Course 9/15/98-11/16/98 • Moral Philosophy-Distance Learning Program Teleconference Course 9/15/98-11/16/98 • Finance Revolution Houston, TX 10/18/98 • Productiveness: The Central Purpose Of A Good Life Boston, MA 11/9/98 • Objectivism Through Induction Internet Course 12/20/98 • Courting Success in Romance San Francisco, CA 1/30/99, Tacoma, WA 1/31/99 • Finance Revolution/The Corruption of the American Bar Association Houston, TX 3/27/99 • How to be an Impassioned Valuer San Francisco, CA 5/8/99, Tacoma, WA 5/9/99

Summer '99 Conference Tahoe City, CA

7/9/99-7/17/99