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**CO-OPERATIVE RESEARCH  
ON DEWEY PUBLICATIONS**

*The Dewey Newsletter*

**EDITORIAL BOARD**

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**GUIDE TO THE WORKS  
OF JOHN DEWEY**

As a companion volume to the Works of John Dewey, the Dewey Project at Southern Illinois University is developing a book tentatively entitled Guide to the Works of John Dewey. This book will be published early in the series, probably just after Volume I (1882-1888, Early Essays and *LEIBNIZ'S NEW ESSAYS CONCERNING THE HUMAN UNDERSTANDING*).

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**PURPOSES OF THE  
GUIDE VOLUME**

The Guide to the Works of John Dewey has been designed to serve two purposes for the student and general reader of the works of John Dewey. First, it provides an introduction to the overall categories of Dewey's writings, and second, it gives complete bibliographical information for the works in each of these categories. It can be used for general orientation as well as for reference purposes.

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**BIBLIOGRAPHY  
ARRANGED BY  
CATEGORIES**

The complete, up-to-date bibliography of Dewey's previously published writings is intended to supplement the *CENTENNIAL BIBLIOGRAPHY* of M. H. Thomas. Logical subject groupings are used instead of the chronological arrangement of the *CENTENNIAL BIBLIOGRAPHY*.

The twelve categories finally decided upon are: Psychology; Philosophy and Philosophic Method; Logic and Theory of Knowledge; Ethics; Social, Political and Legal Philosophy; Aesthetics; Theory of Value and Valuation; Philosophy of Religion; Social and Political Commentary; Education; Critical and Historical Studies; and (of course) Miscellany.

**CROSS-REFERENCING  
IN BIBLIOGRAPHY**

This kind of comprehensive survey of Dewey's writings, assigning every item to some area, has not been undertaken before. Any student of Dewey's work will readily recognize the problems inherent in the task; it's far from easy to fit some of the major works into a

tailor-made, pre-determined arrangement scheme. For this reason, there is a great deal of cross-referencing in the bibliography. If a work is considered important to Dewey's thought in more than one category, it is simply listed in several. *HOW WE THINK*, for example, appears both in Education and in Logic and Theory of Knowledge.

INTRODUCTORY      Twelve outstanding scholars from different parts of the country are writing essays to give a general orientation to Dewey's work and thought in each of the categories. The book is planned in twelve parts, with all except the Miscellany made up of the introductory essay followed by the bibliographical listings. The names of the essayists are well-known to Dewey students:

Psychology: Herbert W. Schneider  
Philosophy and Philosophic Method: Lewis E. Hahn  
Logic and Theory of Knowledge: Gail Kennedy  
Theory of Value and Valuation: S. Morris Eames  
Social, Political, and Legal Philosophy: Wayne A. R. Leys  
Aesthetics: Bertram Morris  
Ethics: Herbert W. Schneider and Darnell Rucker  
Philosophy of Religion: Horace Friess  
Social and Political Commentary: William W. Brickman  
Education: George E. Axtelle and Joe R. Burnett  
Critical and Historical Studies: Max Fisch

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GUIDE VOLUME      Bibliographical information on Dewey's works must, for the present, send the reader to currently available sources. A glance at the bibliography is enough to underscore the pressing need for a collected edition of Dewey's writings. Until the edition can be completed, the student will have to continue digging in out-of-print books and obscure journals--even though the information is arranged by subject areas. The plan is, however, to publish the Guide volume in the same format after the edition is complete, changing the bibliography to key all references to the Collected Works. At that time, it will become a Guide to the Collected Works of John Dewey; this volume, along with the complete index, should make the edition maximally useful--both promoting and facilitating Dewey studies for many, many years.

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RESPONSE TO FIRST      As we had hoped--but hardly dared to expect--there was an immediate and very satisfying mail response to the first number of this *Newsletter*. We have added many names to the mailing list, answered some questions, received many helpful pieces of information and reactions, and best of all, found that interest in John Dewey is lively as well as informed and widespread. We repeat our invitation to send us your queries, problems, insights, and reactions.

QUOTATION QUERY      When the answer to a question is not found among the staff or members of the editorial board, we will submit it to the *Newsletter* readers. For instance, we have searched unsuccessfully for the source of the sentence quoted below. We are giving it to you here in the context of the letter we received. If you know the source, please write us . . .

Some years ago, I ran across a statement made by Dewey after he had returned from a trip around the world. It was something to this effect--"I now realize that I have been assuming some things as normal in a culture which can only be assumed in a culture that has been long exposed to the Christian tradition."

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DEWEY      From Frank M. Oppenheim, S. J., of Xavier University in Cincinnati, comes an appeal  
ON ROYCE      for help from any person who knows more about an address that John Dewey gave March 31, 1930, at the dedication of Royce Hall at the University of California at Los Angeles. The Dewey Project, naturally, also wants very much to locate a copy of that address, in which, according to a local newspaper of the time, Dewey lauded Royce "not as a perpetuator of old traditions but as a creator." The reporter said, "Prof. Dewey [explained] wherein his philosophic concepts differ from those of Royce . . . pointing out that the apparent differences are not so much that as they are extensions of Royce's ideas."

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"CENTER      The first non-literary work to bear the seal  
SEAL"      of approval of the Modern Language Association's Center for Editions of American Authors will be John Dewey's *PSYCHOLOGY*, described in the first number of this *Newsletter*. In the words of the MLA, the "Center Seal" insignia in a volume means:

(1) that the edition has been planned according to principles approved by the Executive Committee of the Center for Editions of American Authors . . . ; (2) that the printer's copy was thoroughly checked by an impartial textual expert, appointed by the Center, to make sure that the editors have scrupulously followed these principles and have been maximally accurate in their transcriptions and collations; (3) that the printed copy has been proofread five times by the editors themselves; and (4) that the *text* is available to a responsible reprinting publisher. . . .

AN EDITOR'S VIEW

OF JOHN DEWEY

It is a pleasure to be able to share with the readers of the *Dewey Newsletter* a brief article by Charles A. Madison, who was responsible for editing Dewey's important work published by Henry Holt. Mr. Madison is still very active in the editing and publishing world; his recent book *BOOK PUBLISHING IN AMERICA* (McGraw-Hill Book Company [1966], 628 pp.) is a most useful, thorough, and engrossing study.

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AN EDITOR'S VIEW OF JOHN DEWEY

by

Charles A. Madison

John Dewey's rising stature as a philosopher was early and interestingly manifested in connection with his chief publisher, Henry Holt. In 1874 Holt, whose firm, now Holt, Rinehart & Winston, recently celebrated its centenary, launched his famous American Science Series. Among the early contributors under contract were such eminent American scholars as William James, Simon Newcomb, Ira Remsen, Francis A. Walker, and H. Newell Martin. Justly proud of the high level of authorship characterizing the series, Holt was long unable to fill the niche in ethics because of his insistence on a work of philosophic originality. Only after more than twenty years of effort did he find his author in John Dewey.

In 1897 Dewey was recommended to Holt as the likely author of the kind of book he wanted. He at once wrote to William James for confirmation, asking if Dewey "will write a work in Ethics which you would be glad to see in the same series with yours on Psychology." Not satisfied with a mere endorsement, Holt again wrote to James: "It strikes me that there's more ethics in your chapter on Habit. . . than in any work on Ethics I ever saw. Has Dewey gumption enough to treat the subject from that side or is he just going to make up a book out of all that other people have seen fit to say on the subject, whether they have done thinking about it or not?" James's response was a definite assurance that Dewey would "write his own book." Now persuaded, Holt arranged with Dewey to prepare the book. Eleven years later *ETHICS*, written by Dewey in collaboration with Professor James H. Tufts, was published by Holt and became the most influential text in the subject during the next two decades. A new edition, largely rewritten, was issued in 1932 and is still in print.

Holt had made a happy choice, and he was delighted to see Dewey being recognized as America's outstanding philosopher.

AN EDITOR'S VIEW

OF JOHN DEWEY

(Cont'd.)

Trained at Johns Hopkins, strongly influenced by parts of James's *PRINCIPLES OF PSYCHOLOGY*, Dewey had deliberately broken away from traditional formal philosophy and based his thinking on human experience and objective experimentation. His ideas altered with time, but in general he came to regard truth as pragmatic and evolutionary, ethics as moral behavior inhering in social democracy, logic as the theory of scientific inquiry, and education as learning by doing. In time these views received worldwide acclaim. In the United States, in China and Japan, in Turkey and other countries his principles of education became highly controversial, largely because they were misunderstood and misapplied. Yet the validity of his philosophy of "Instrumentalism" remained generally acceptable and permeated the fabric of American thinking.

Dewey also left his imprint on his generation as a deeply intelligent human being dedicated to the principles of democracy and social justice. A son of conservative Vermont Republicans, he early embraced liberalism as a way of life. At the turn of the century, while head of the philosophy department at the University of Chicago, he gave much of his time and thought to the improvement of elementary schooling. Associating with Ella Flagg Young, the noted educator, and Jane Addams, head of Hull House, he participated in liberalizing the processes of education and in advocating social reform.

After 1904, when he joined the faculty of Columbia University, he took an even more active part in liberal and reform movements in New York and elsewhere, and he retained his interest in them to the end of his long life in 1952. He supported the "Bull Moose" party in 1912 and LaFollette's Progressive party in 1924. He was the first president of the People's Lobby and a leading member of The League for Industrial Democracy and The League for Independent Political Action. Always the protagonist of democracy and fairness, he in the 1930's denounced the Moscow trials of the old Bolsheviks and went to great trouble to examine the formal charges against Leon Trotsky, partaking in a two-volume report entitled *NOT GUILTY*. His philosophy and his character are succinctly indicated in the following brief excerpt:

My ideas tend, because of my temperament, to take a schematic form in which logical consistency is a dominant consideration, but I have been fortunate in a variety of contacts that has put substance into these forms. The fruits of responsiveness in these matters have confirmed ideas first aroused on more technical grounds of philosophical study. My beliefs in the

office of intelligence as a continuously reconstructive agency is at least a faithful report of my own life and experience.

AN EDITOR'S VIEW  
OF JOHN DEWEY  
(Cont'd.)

A frequent criticism of John Dewey's writing has been the obtuseness of his style. In truth it suffers when compared, as is often done, with William James's exceptional clarity of statement and happy choice of metaphor. For Dewey was no literary stylist; he did not file and polish his sentences with the painstaking care of the artist. His manuscripts, mostly of his own typing, were marred by deletions, additions, and substitutions; yet he seldom revised his pages with the love and labor expended by James on his writing. What Dewey's critics failed to note was that his writing sometimes appeared involved and unclear largely because he was forced to use old words to convey new meanings. In editing his books, and I have had the honor of seeing a half dozen through the press, I was constantly aware of the tightness of his reasoning and of the difficulty of improving a sentence without disturbing its connotation. Yet much of his prose is clear and explicit. His sections on *ETHICS*, for instance, are simple enough to be read with facility by the average college student. I might add that he has to his credit a sheaf of unpublished poems that express deep feeling in lyric and lucid verse.

Dewey was one of the most modest of authors in my experience. He expected no "coddling" from his editor and was pleased to have the Holt firm publish his works as he completed them. It was only in 1927, when Henry Holt was already dead and his sons made little effort to promote Dewey's latest volume, *THE PUBLIC AND ITS PROBLEMS*, that he yielded to his daughter Evelyn's urging to give his next work, *THE QUEST FOR CERTAINTY*, to her friend Earle Balch of Minton, Balch and Company. Yet such was Dewey's loyalty to the Holt firm that he simultaneously arranged for it to publish *CHARACTERS AND EVENTS*, a two-volume collection of his magazine articles edited by Joseph Ratner, and Ratner's edition of *THE PHILOSOPHY OF JOHN DEWEY*. In 1938 he had Holt publish his major work, *LOGIC: THE THEORY OF INQUIRY*, a work which the firm continues to keep in print. The next year he and W. H. Kilpatrick also wrote a lengthy introduction to a new Holt edition of James's *TALKS TO TEACHERS ON PSYCHOLOGY*.

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