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QUERIES

AND

ANSWERS

From Professor Gérard Deledalle of the University of Tunis we have two answers to earlier queries in the *Newsletter* and a question of his own. First, to Professor Fred J. Brown, who asked about Dewey's ever having mentioned Piaget, "Dewey does not mention Piaget because Dewey was engaged in his naturalistic period when Piaget began working out his "genetic psychology." As is natural enough, coming later, Piaget mentions Dewey from time to time." In answer to Professor Darnell Rucker who wanted a source for the letter to Henri Robet which he had seen quoted, "It is I who quote Henri Robet's letter in my *IDÉE D'EXPERIENCE DANS LA PHILOSOPHIE DE JOHN DEWEY*." Finally, Professor Deledalle encloses a letter from John Dewey to "Mr. Gates" under the date of June 15, 1903, in which Dewey mentions that he had met Mr. Gates on the latter's recent visit to Chicago. Can a *Newsletter* reader provide more information about Mr. Gates?

MORE ON

DEWEY'S LETTERS

With pleasure and gratitude we announce the receipt of additional letters from John Dewey, deposited in the Manuscript Archives of Morris Library at Southern Illinois University since the appearance of the last *Newsletter*. Professor Haskell Fain, Chairman of the Department of Philosophy at the University of Wisconsin, has sent us a six-page autograph letter of April 26, 1949 about the relationship of his thought to that of Peirce. Professor Max H. Fisch of the University of Illinois thoughtfully presented a note from Dewey to the editor of the *Philosophical Review* (1 p., ALS) of January 5, 1891 as well as a postcard from Dewey to Dr. Fisch in 1947. Among the James Hayden Tufts papers now on deposit are four letters of Dewey to Tufts, ranging in date from 1889 to 1939, and two letters from Dewey to George Herbert Mead, one in 1907 and one in 1928; those papers also include the publishing agreement between Holt and Co. and Dewey and Tufts for the first edition of the *ETHICS*, dated December 9, 1907.

The complete catalogue of Dewey correspondence in forty-two private and institutional collections is now typed neatly enough so that we can offer it to interested persons who write to request it.

SIDNEY HOOK

ON DEWEY

Paul Kurtz, Editor of the *Humanist*, has kindly written that Sidney Hook's address entitled "Reason and Violence: Some Myths and Truths about John Dewey," delivered at the ceremonies celebrating the appearance of the Dewey stamp, is published in the March/April *Humanist* magazine. Single copies are priced at 75¢ and can be purchased from the *Humanist*, 4244 Ridge Lea Road, Amherst, New York 14226.

MASTER'S THESIS Also recently received at the Dewey Project was a copy of "The Early Development of the Conceptions of Social Psychology and the Social Organism in the Philosophy of John Dewey," a 94-page master's thesis by Douglas Lloyd Emmons, written for the Department of Philosophy of the University of Oklahoma.

JAMES AND HARRIS Because both William James and William Torrey Harris exercised influence on John Dewey, Dewey scholars will be interested in an article by Wallace Nethery in the *Personalist* (XLIX [Autumn 1968], 489-508) entitled "Pragmatist to Publisher: Letters of William James to W. T. Harris." The previously unpublished correspondence is valuable and Mr. Nethery's documentation and commentary in extensive notes provide a fascinating insight into literary and philosophical history.

DEWEY'S ARTICLES IN JAPANESE *Newsletter* readers (and other close students of Dewey's work) will recall that there remain now only four items in the Dewey bibliography which have never appeared in English. These are four articles in the series of five which Dewey published in *Kaizo*, the Japanese periodical, in 1921. One of the five, the first published, appeared in both English and Japanese in the March 1921 issue of *Kaizo*. Dr. Shiro Amioka of the University of Hawaii is translating the complete texts of the other four for inclusion in later volumes of the collected works of John Dewey. Meanwhile, Dr. Amioka has prepared abstracts of all five articles for the Japanese book *ESSAYS COMMEMORATING THE 50TH ANNIVERSARY OF JOHN DEWEY'S VISIT TO JAPAN*, edited by Professor Masako Shoji and scheduled for publication this summer by the Tamagawa University Press. Professor Shoji and her colleagues in Japan have graciously consented to an earlier publication of these abstracts in *The Dewey Newsletter* to make possible wider dissemination of these abstracts as soon as possible.

Inasmuch as we cannot include all five abstracts in one number of the *Newsletter*, the order has been reversed so that the one article already available in English will appear last rather than first. Both Dr. Amioka and Professor Shoji richly deserve thanks from the scholarly community for their co-operation in making this material available at last.

"Idealism in Natural Science"
[from *Kaizo*, III (April 1921), 198-208; abstracted by Shiro Amioka, University of Hawaii]

In the preceding article, it was claimed that even within the apparently materialistic Western civilization, some

idealistic factors are present. The purpose of this article is to examine this claim in greater detail. In this connection, two factors related to the role played by natural science should be considered: first, the intellectual and moral spirit that is indispensable for experimentation in natural science; second, the social application of science; that is, the use of science to relieve human misfortune and pain and to promote happiness of humanity.

In explaining the first factor, it is necessary to point out the difference between the subject matter handled by natural science and the motivation which stimulates the scientist to engage in experimentation and to develop the various sciences. The former is physical or materialistic. From the standpoint of modern science, nature is constituted of matter and energy and manifests mechanistic laws. Nature is not constructed by means of ideas, nor is it controlled by spiritual purposes. However, it cannot be argued that science is created and developed by the subject matter of natural science. Science means two entirely different things. On the one hand, it means a body of facts and laws which have been discovered and classified. From this viewpoint, science is materialism. However, science also means the mental attitude and method of man. Science can neither create nor reveal itself. It is a product of man's desires and effort. Science is not only the laws of action of discovered matter and energy, but it is also the rules of such activities as thinking, observation, experimentation, reasoning, and inquiry. While science from one aspect refers to the facts which are discovered and classified, at the same time, from another aspect, it refers to the accumulation of convictions of man reached by intellectual processes. It is possible to call the second aspect of science the idealistic or spiritualistic characteristic. And, this is based on a moralistic characteristic. No one, so long as he is not moved by love for truth, by courage, by sincerity, by a firm belief in the general or public nature of truth, would be able to lead science to its present condition. The idealistic element residing in the hearts of Westerners refers to these matters.

The influence of science on the external aspects of life can be seen easily. This external effect is seen mainly in the progress of mechanical inventions and the flourishing of commerce and industry. But, science has also extended its influence on the spirit of man. This aspect of its influence, however, is not so readily perceived. This spiritual influence is not purely intellectual; it is also moral.

The scientific factor as an intellectual factor has three constituent elements. The first is impartial judgment.

Man is naturally partisan. This tendency to be biased is not necessarily bad. In fact, it is the source of man's highest conduct. However, this tendency does not help calm an impartial intellectual inquiry and critique. It is the scientific spirit which alleviates the consequences arising from one's biases. Science means the maximum possible impartiality. Rather, it favors one position, but that position is the one that calls for the discovery of the facts as they are. It is this scientific spirit alone which provides us with the means to penetrate into the inner aspect of matters and to grasp the truth.

Intellectual individualism is the second important contribution of scientific method. Intellectually, it is not true that man is naturally individualistic. The main force that develops intellectual individualism is the scientific spirit, for it allows a person to adopt intellectually attitudes different from those of the masses and to persevere [through] unpopularity with composure and courage.

However, intellectual individualism has a social aspect. The third moral element of the scientific spirit is the demand for public scrutiny; that is, the demand to inform others of one's discovery and to submit it to the observation, experimentation, and inquiry of others.

These three idealistic tendencies of Western civilization were selected to make clear the significant factors which are the best in the Western spirit and thus have the greatest value for even Eastern civilization. The reason for this is that these factors are neither Eastern nor Western, but rather are international and humanistic.

The application of science is not restricted to the technical and industrial aspects, but extends also to the humanistic and social aspects. That is, there is an aspect in which science assists in improving the lot of mankind and in solving social problems. This is the second idealistic aspect of Western spirit. The social application of science industrially has controlled natural power for the benefit of mankind, but, at the same time, has given rise to present day social problems.

"Science and the Present Industrial System"
[from *Kaizo*, III (May 1921), 103-115; abstracted by Shiro Amioka]

For several centuries, science in the West had to battle for its survival against the opposition of superstition and legend. A fact that needs to be pointed out in this connection is that the scientific spirit did not fight against these powerful enemies completely on its own efforts. It

received great assistance from those who would actually profit by a change in the old political and economic situation, not because they respected the value of science, but rather because they saw in the application of science the practical benefit of bringing about a new distribution of power which was favorable to them.

As we look back over history, we realize that the social effect of natural science was mixed from the beginning. One effect of science has been that man was provided with an effective means to save man from pain and suffering, to prevent dire want and to guarantee to all people economic security, a fair measure of wealth, and prosperity. On the other hand, however, the social effect of science has been monopolized by one economic class; namely, the capitalist, the banker and the capitalistic employer. In this case, the effect has been that a small number of people converted science into a means of obtaining political superiority, social fame, and actual control by utilizing the labor of the masses. The effect of science has been to bring man together in intimate relationship and, at the same time, to present an instrument for coercion and intimidation and for intellectual enticement and deception. The condition of the world, past and present, exhibits on a large scale this two-fold effect of the progress of science.

From this standpoint, the problem is no longer restricted to the understanding of the fresh spirit of the West, especially its respective materialistic and idealistic influences, but it has become the problem related to the understanding of the influence exerted by natural science upon the entire modern society which has received the effect of natural science. With respect to this problem, knowledge of Western civilization is most important. The reason for the importance of this knowledge is none other than that, since science originated first in the West, the two aspects of the social effect of science can be seen most clearly and also most extensively in the West, and also that, on the problem occurring everywhere today, it is possible to gain some lessons and admonitions.

One example of this two-fold social effect of science is the creation of a succession of economic contradictions. On the one hand, for the first time in history, the possibility for a civilization in which the masses of men and women are freed from subordination to extremely hard and continuous labor was established by leaving the back-breaking portions of work to the machine. On the other hand, however, we have a new form of vassalage--namely, a subordination to the machine itself and to the people who, by owning the means of production and distribution,

control the conditions by which the laborer can find a way to make a living.

Although it is not possible to predict what the future of the social effect of science may be, several points are implicit in the discussion above. First, the success or failure of the various plans for social reform or social revolution is dependent on the relationship they have to the progress of science. Without the support of science, these plans cannot avoid failure. Second, the enterprise of science up to now has merely touched upon physical insights. The science related to humanity or society is still in its most elementary condition. Third, since the development and application of human and social science will threaten the control of those in power in industry and in the country, science will meet great opposition, but there is reason to believe that it will emerge victorious over this opposition.

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