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The Dewey Newsletter

Volume V Number 2 October 1971

Southern Illinois University, Carbondale, Illinois 62901

TYPESCRIPT

FOR

DEWEY'S LOGIC

In 1926, John Dewey wrote to George Herbert Mead about Sidney Hook, "I almost feel that I am ready to quit, as he has not only got the point but sees many implications which I hadn't seen." More than a decade later, when Dewey was writing *LOGIC: THE THEORY OF INQUIRY*, he sought Dr. Hook's critical reactions to each chapter of the book. Since much of the work was done by Dewey at Hubbards, Nova Scotia, and at Key West, Dewey kept a copy of the typescript and sent one to Dr. Hook, asking him to keep the copy and simply mail his reactions back, keyed to page and line. The complete 622-page document (the single missing chapter on Mathematical Discourse is the one which Dewey told friends was giving him the most difficulty of any in the book) has been in Dr. Hook's private papers since that time and has now been deposited by him in the Dewey Collections at Southern Illinois University. It is the first book-length typescript for a work by John Dewey to be located, and present evidence suggests that only through such a special set of circumstances could another full-book typescript or manuscript have been preserved, as it has not been general practice for publishers to keep these materials. This typescript derives importance not only from its uniqueness but from the fact that it underlies Dewey's "culminating" book. Numerous corrections and changes appear in Dewey's handwriting throughout the typescript, making the document extremely valuable for the editing of the *LOGIC* before its republication in the Collected Works.

ADDENDA TO

DEWEY

BIBLIOGRAPHY

Items previously published by Dewey and not heretofore listed in his bibliography continue to be discovered. Thanks (once more) to Sidney Hook for one of them: "Introduction," in *THE LAZY COLON* by Charles Milton Campbell and Albert K. Detwiller (New York: Education Press, 6th ed., 1929). Dewey's Introduction apparently was in only the sixth edition, which we have not yet located and about which we would very much appreciate information from any *Newsletter* reader. One better known item which has simply escaped bibliographers' attention is Dewey's "Foreword" in *COMMUNITY SCHOOLS IN ACTION* by Elsie Ripley Clapp (New York: The Viking Press, 1939), pp. vii-x.

NEW ITEMS A number of important materials have been
IN DEWEY added to the Dewey collections because of
COLLECTIONS the thoughtful interest of various persons:
 from the papers of Edward Scribner Ames,
 through Dr. Van Meter Ames, his son, who has
 given many valuable Ames items to Southern
Illinois University, six Dewey letters and one document (comments on E. S.
Ames's thesis on "The History of Agnosticism") from 1905-1940; as a gift
of Irene Tufts Mead, two letters from Dewey to George Herbert Mead (ALS,
3 pp., 4/22/27; TLS, 1 p., 1/4/26). The continuing inquiry and search by
S. Morris Eames of the Dewey Center Editorial Board is responsible for both
the acquisitions above, as well as for a newly purchased set of class lec-
ture notes (1915-1916) on Moral and Political Philosophy discovered by
Professor John Slater of the University of Toronto.

Thanks to the careful research of Dr. Robert Clopton of the University of Hawaii, very interesting material from the *Pacific Commercial Advertiser* has gone into the collections. These are reports, summaries, and "syllabi" for lectures Dewey gave in Honolulu in September, 1899: five on "The Life of the Child," and two on "Movements in Nineteenth Century Thought" (five were announced, but the paper stopped reporting after the first two.)

EARLY WORKS Volume IV, 1893-1894, *Early Essays and THE
STUDY OF ETHICS: A SYLLABUS (The Early Works
of John Dewey, 1882-1898)* has now been pub-
VOLUME lished and is available from the Southern
 Illinois University Press, Carbondale, Illi-
 nois 62901, for \$15.00.
IV

EARLY WORKS The manuscript for Volume V, 1895-1898 (*The
Early Works of John Dewey, 1895-1898*) was
VOLUME completed and ready for inspection by a rep-
 resentative of the Center for Editions of
 American Authors in April 1971. The inspec-
 tion was completed that same month, and the

Center Seal was subsequently given this volume. The five volumes of *The Early Works* are the only non-literary works so recognized by the Center, thus making this series the first step in the first textual edition of the work of an American philosopher. Volume V is in production and scheduled for publication late Spring of 1972.

JOHN DEWEY'S
PHILOSOPHY
OF MORALS

A letter from the Humanities Press informs us that the publisher plans a major work on John Dewey for later this year. It is to be *JOHN DEWEY'S PHILOSOPHY OF MORALS* by James Gouinlock of SUNY-Buffalo, and will be available from the publisher at \$10.00.

THE POLARIZATION OF THE JOHN DEWEY SOCIETY
OR
WHAT'S IN A NAME

by
Rick Bender and Larry Morgan

Herein follows the confession of two repentant scholars who, fortunately, fell out before they could bring division to a great and noble society of scholars. Soul-baring is a painful and risky process, and, although this vicious plot was never hatched, our guilt of authorship is so great we feel compelled to make our confession public.

It all began innocently enough. A doctoral student, in his zeal to prepare for his written comprehensive examination, began to delve into the life of John Dewey. In examining the men who surrounded the great philosopher's career, the graduate student acquired a taste for that which has traditionally denoted the academic specialist--pedantry. Of course, the student realized the world had little room for additional John Dewey experts, and, therefore, it was with some embarrassment that he began to recognize himself as a member of this rather large clique.

The student's zest for trivia soon carried him past the works of George Frederick William Hegel, past some of Dewey's former teachers at Johns Hopkins (George Sylvester Morris and Granville Stanley Hall), and even led him to pursue the chaotic writings of Charles Sanders Peirce. Indeed his devotion to detail was such that he even searched for an emerging pragmatism in the works of Ralph Waldo Emerson. Trying to gain even deeper insight into Dewey's thoughts, the young scholar read Dewey's essay about the philosophy of Alfred North Whitehead. But to remain pure of heart he religiously avoided the works of William Heard Kilpatrick. Then he even read a couple of Dewey's books!

In his attempt to appear completely knowledgeable about Dewey, the student read about Dewey's childhood. He memorized the standard "things to remember about Dewey's childhood:" his father's name was Archibald Sprague Dewey, his mother's name was Lucina Rich Dewey, his brothers' names were Davis Rich Dewey, Charles Miner Dewey, and an older brother who died a few weeks before John's birth, John Archibald Dewey. The student was certain that a real scholar would remember the full name of each member of a great philosopher's family. Indeed, it seemed there was nothing the young student did not know about John Dewey.

Suddenly, a horrifying thought struck the young pedant. In his haste to memorize everyone's middle name he had neglected someone--JOHN DEWEY HIMSELF! The enormity of the problem was such that it can only be stated in the most simple terms--he didn't know John Dewey's middle name, and, try as he might, he hadn't found it anywhere. Worse, he had exhausted all possible sources.

Ashamed to admit defeat, yet more fearful of divulging ignorance on the exam, the young scholar was forced to seek the aid of his advisor. At lunch one day (trying to seem as casual as possible) he mused, "By the way, what was John Dewey's middle name?" A stony silence fell. The reply, when it finally came, was clear enough. The great mentor leaned back in his chair and said with some certainty, "He didn't have one."

Had this not been an exchange between scholars, such a reply would have ended the conversation. However, the graduate student, fearing contradiction, yet filled with anticipation, managed a feeble, "But everyone else in Dewey's family had a middle name!" "I'll check on it," answered the sage, and thus another pair of eyes were to retrace the pages already searched by the young student. Of course, it was obvious to the student that he could have saved his advisor much work. Indeed, the student could have admitted he had checked all the sources. This, however, would have prevented a true researcher the joy of re-searching and re-viewing and re-establishing an extant conclusion. Having finally located the library, the advisor found everyone's middle name--except John Dewey's. Therefore, the student and his advisor were forced to seek outside help in their search for the logical but elusive middle name.

Now it so happened that there lived in the area two John Dewey scholars of great renown. When questioned regarding the mysterious middle name, the "Deweyites," first

steeped in silence, quickly followed with replies of, "He didn't have one." But, alas, there was just enough uncertainty in their voices that we could see they were not as certain about this absence of "middlenamedness" as they would like us to believe. Furthermore, it was easy to see that the convictions of John Dewey scholars (small though our sample was) can be easily shaken over matters of middle nameness.

It was at this precise moment that, independent of one another, our weak selves succumbed to the wishes of Mephistopheles, and identical plans burst forth full bloom. What's more we realized that we had at hand the perfect evil accomplice to perpetrate this plan--each other. Meanwhile, it was suggested we write to Carbondale, Illinois where John Dewey's "everything" is being gathered (the fact that the letter was not written shows how quickly a person can turn away from serious and meaningful research to be totally involved in evil).

At this point we should explain that we did not accept the devil's plan through any fault of our own. From birth our lives were--well--everyone knows the life experiences of typical average (and, therefore, deprived) middle-class youth, of how they are denied true and realistic opportunities to grow. In short, we are the products of progressive education.

Forgive us, but we cannot bear to discuss further the personal reasons behind our attempt to polarize the John Dewey Society. Indeed, such questions well up within us feelings of professional damnation which prevent even the briefest reply. For that matter, it is painful to merely relate our plan--but conscience bids us go on.

It is a well-known fact that most title pages of books give, at least, the middle initial and, often, the middle name of the author. Indeed, if a great author had a middle name, it would seem likely that it would have been included on the title page of his book. But what if no middle name is given by the publisher?

Well, there are various solutions to the problem of incomplete title pages and they are known to most librarians. Recall, if you will, how many times you have found catalog cards or title pages of books with a neatly penciled in middle name. Admit it! Librarians have long been our salvation regarding matters of middle names, and we know they are to be trusted. But in checking for John Dewey's penciled-in middle name none was found. Here was positive proof that the middle name was not known, and near positive proof that none existed.

As mentioned earlier, we found that seeds of doubt are easily spread among scholars when no positive evidence to the contrary exists. Perhaps, if your interest has sustained you to this point, you are beginning to see our disgusting plan unfold before your eyes. We decided to present this middle name problem at various meetings of the John Dewey Society, beginning in Chicago. Of course, it would not be during the meeting itself, but in those very pleasant conversations which take place in the halls and the lounges. No longer would we permit questions about the possible existence of Dewey's middle name, rather we would remove from the discussion any question of "did he have one?" (This is a skill developed by scholars known as "limiting the scope of the area to be researched.")

Our casual cocktail conversation would go something like this: "You know, it is interesting that John Dewey's older brother, John Archibald Dewey, died shortly before the famous philosopher's birth. Obviously, John's father, Archibald Sprague Dewey, was much taken with grief. I wonder--did John's father name his young would-be philosopher John Archibald Dewey, after his beloved brother, or John Sprague Dewey, in memory of his brother but distinguished from him?" Of course, the response to this line of questioning is predictable enough, and the answer to, "I didn't know he had one," is, "Oh yes, everyone in the Dewey family had a middle name. There was"

Naturally, the John Dewey scholar is going to be concerned. Not overly concerned, but he will keep an eye out for evidence which might resolve this first new Dewey problem placed before him in decades. Where will he find such evidence? Obviously, it is not available from the sources already frequented by the conspirators, or no problem would exist.

We can procrastinate no longer and must now tell you of our total shame. The student's advisor is from the East and the student is from the West. Each has many friends with whom he converses, friends who have one thing in common--a lack of integrity. (Of course, now that we have reflected upon this problem of integrity we realize that we are not totally lacking, but we strongly suspect our friends. Our public confession reestablished our honour, but our friends have been noticeably silent. That we could have associated with such types adds to our shame.)

Both of us would have our friends go to several libraries and neatly print a middle name on catalog cards and

title pages of books by or about John Dewey. (In real life this task would be delegated to female graduate assistants, all of whom are good printers and thrive on monotonous tasks.) In the East, the name "Sprague" would be inserted, and in the West the name "Archibald" would appear. After a year of such "in loco forgery" we would return to Chicago and again ask the question of Dewey's middle name. But alas, now instead of stony silence we would hear two different replies. Since both answers would have been gleaned from "trusted" sources, both answers would be given with equal conviction. The John Dewey Society would be on the brink of polarization.

To insure this division we would secretly promote a movement to have the name of the society officially changed to "The John Archibald Dewey Society" and a separate movement for a change to "The John Sprague Dewey Society." The members would be violently opposed to any change which was incorrect and, of course, to half of the members either change would be an error.

At this, the moment of certain destruction, we would save the organization by suggesting that no final name change be made until a special committee (half from the East and half from the West) be appointed to investigate and resolve the difficulty. It would be a simple matter to have the student and the student's advisor chair the committee of the West and the committee of the East, respectively. After all, were we not the only members who had not taken sides during the raging debate? Indeed, our strong neutral stands would certainly be construed as a clear sign of leadership. Not only would our ascendance to roles of President and Vice-President be assured, but the election would be insured after we had diligently worked to uncover the horrible plot perpetrated by "outsiders."

Such schemes, however, have a way of destroying themselves. Neither of us, it turned out, were power mad, but both of us were greedy. In short, each wanted to be Treasurer. After much arguing and name calling we realized our coup d'état was in ruin. (The advisee was losing this argument until he discovered the advisor did not have tenure.) We, therefore, hurriedly sent our calls to stop the library cadres, thus preventing some of our friends or any other group from employing our plan.

We must be completely honest and admit that our falling out was so great further arguments only served to support the theory that each of us should have associated with a degenerate possessing a compensating evil. Our horrible plan was scrapped, and the great society of John Dewey was saved.

We have written this confession so others might learn from our experience and profit by our mistakes. Aside from the cleansing effect of confession, we hope to impart a message of social significance:

Intellectual integrity, honesty, and sincerity are at bottom not matters of conscious purpose but of quality of active purpose. (Dewey, John, Democracy and Education, New York: The Free Press, 1966, p. 176.)

Furthermore, we have both taken a solemn vow never to perpetrate such a scheme again, and are resigned to slither off to oblivion. However, even in "slithering" away, we are punished by a horrible and recurring thought--just what in the hell was John Dewey's middle name???

(postscript: Even before we had published our confession I was scandalized upon finding my advisee searching for the middle names of Sigmund Freud and Jacques Barzun. Let any societies by those names be warned.)

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