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**CO-OPERATIVE RESEARCH
ON DEWEY PUBLICATIONS**

The Dewey Newsletter

Volume VI Number 2 October 1972

Southern Illinois University, Carbondale, Illinois 62901

THE
DEWEY
PAPERS

In May Dr. Sidney Hook, President and Treasurer of the John Dewey Foundation, announced that the Foundation had purchased one of the most prized collections of original scholarly materials in the history of American philosophy -- the personal papers of John Dewey--for deposit at the Center for Dewey Studies of Southern Illinois University. The papers include more than eighty warehouse boxes of books, manuscripts, notes, pictures, films, records, tapes, and memorabilia.

In Dewey's personal library of some 2,500 volumes are many works, by him and by others, annotated by him through the years; translations and original materials inscribed to Dewey by the author; long runs of various journals. The photographs in the collection go back to Dewey's childhood, with family pictures, travel photographs, and many rare items from the Deweys' stay in China and Japan. Correspondence from the 1860s on is an important part of the papers, with some from Alice Chipman Dewey's family, Dewey's family, the love letters of John and Alice. Other manuscript material will provide rich resources for long-term study: drafts and completed copies, previously unpublished lectures and notes, typescripts for works later published, fragments yet to be identified.

The papers are now being processed by the staff of Special Collections at Morris Library, where they will be made available when the processing is completed.

CORLISS LAMONT
UNDERWRITES
RESTORATION

The processing promises to be a lengthy undertaking because after Dewey's death Roberta Dewey attempted to preserve many valuable items by putting them between plastic covers (which fused), mending them with cellophane tape (which deteriorated), and shifting the materials around in various kinds of order. Re-ordering is time-consuming, as is actual restoration of damaged items. To insure full and competent restoration of these papers, Dr. Corliss Lamont has generously committed the necessary funds. That work is now beginning and will continue simultaneously with the rearranging and cataloguing.

MEMORIAL SERVICE
AND INTERMENT OF
DEWEY'S ASHES

In October 1972, now twenty years after John Dewey's death, urns containing his ashes and those of Roberta Dewey are being interred in an especially designed memorial monument at the University of Vermont. At the services, presided over by Edward C. Andrews, Jr., president of the university, the two special speakers were George Dykhuizen, emeritus professor of philosophy, who talked about "John Dewey and Vermont," and Sidney Hook, who spoke on "The Relevance of John Dewey's Thought."

COMPLETION OF
PUBLICATION OF
THE EARLY WORKS

With the publication in September of Volume V: *Early Essays, 1895-1898*, the series The Early Works of John Dewey, 1882-1898, is now complete. The only nonliterary edition published under the auspices of the Center for Editions of American Authors, with all five volumes having received the Center Seal certifying them "approved texts," the series now has also the distinction of being the first CEEA edition finished. Work is proceeding on the next fifteen-volume series, The Middle Works of John Dewey, 1899-1924. The first volume of that series includes all the works from 1899 through 1901.

ADDENDA TO
BIBLIOGRAPHY

"Bolshevism in China," typewritten report, 2 December 1920, 6 pp., in National Archives, State Department Record Group 59. Reproduced in this *Newsletter*.

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Statement about Harry A. Overstreet; *Influencing Human Behaviour*, *New York Times Book Review*, 27 November 1927, p. 15.

"Dewey Raps Progressives on Parley Eve," *New Leader*, 14 March 1931, p. 2. (Statement as President of People's Lobby on failure of Senate and House Progressives to filibuster to force a special session of Congress.)

"Prof. Dewey Is Impressed by Discontent," *New Leader*, 7 February 1931, p. 6. (Dewey's statement issued by League for Independent Political Action.)

Statement about Baker Brownell's *The New Universe*, in Brownell's *Earth Is Enough* (New York: Harper and Brothers, 1933, n. p.)

"The Committee for Cultural Freedom," letter by John Dewey, as Chairman, to *New Republic*, 14 June 1939, 161-62.

Statement about Barrows Dunham, *Man Against Myth* (New York: Hill and Wang, American Century Series paperback, 1972). First published in 1947.

DEWEY ON Thanks to historian David L. Wilson, we have
BOLSHEVISM a copy of Dewey's report of 1 December 1920
 to the military attaché in the American
 legation in China. The report is in the
IN CHINA National Archives, State Department Record
 Group 59; it is reproduced here in full,
with the covering letter which is unsigned. The report was declassified
on 22 July 1960.

BOLSHEVISM IN CHINA

Service Report

December 2, 1920

Your attention is especially called to the following report written for us by Dr. John Dewey, Professor of Philosophy in Columbia University and Exchange Professor in China.

Dr. Dewey has made a special study of this subject in China and has had unusual opportunity of getting into touch with the element in China that may be considered as radical. I know of no one any where, better qualified to report on this important matter than Dr. Dewey.

Peking, China, December 1, 1920

My dear Col. Drysdale:

In reply to your inquiry, I would say that I have seen no direct evidence of Bolshevism in China. I landed in Shanghai the first of May last year. In the year and a

half since I have been in nine provinces, including the capitals, though much the greater part of the time has been spent in Peking. I have been in Shanghai four times, however, Hanchow twice, and spent two months in Nanking having been there twice. I feel the surer of my belief that Bolshevism is lacking in China because I have been in close contact with the teachers, writers and students who are sometimes called Bolshevists, and who in fact are quite radical in their social and economic ideas.

The student body of the country is in the main much opposed to old institutions and existing political conditions in China. They are especially opposed to their old family system. They are disgusted with politics, and while republican in belief have decided that the Revolution of 1911 was a failure. Hence they think that an intellectual change must come before democracy can be firmly established politically. They have strong and influential leaders among the younger teachers. The great majority of the teachers are still, however, rather conservative in their ideas. The student body in China is proverbially undisciplined, taking an active hand in running the school, striking and demanding dismissal of teachers, etc. This is no new thing and is found in only slightly less degree in Japan, in spite of the great political docility there.

All of these things make the students much inclined to new ideas, and to projects of social and economic change. They have little background of experience and are inclined to welcome any idea provided it is new, or is different from what actually exists. They are practically all socialists, and some call themselves communists. Many think the Russian revolution a very fine thing. All this may seem more or less Bolshevistic. But it has not been inspired from Russia at all. I have never been able though I have tried to run down all rumors to hear of Bolshevist propagandists. In the south they are said to be in the north; in the north they are said to be in the south. I do not doubt there are some in China, but I am sure they are not many. And I am absolutely certain they have nothing to do with the general tone and temper of radical thought in the country. A student was arrested two months ago in Peking for circulating "Bolshevist" literature. I investigated and found it was truly anarchistic, advocating the abolition of government and the family, but not Bolshevist.

However if the movement were practically dangerous it wouldn't be much matter whether it was inspired or directed from Russia or not. As matter of fact, it is the effervescence of school boys, being intellectual and emotional.

rather than practical. It is stimulated by the corruption and inefficiency of the government and by the pro-Japanese character of the former cabinet. It is a symptom of the change of China from old conditions to new. Much of it is rather silly and superficial, but it is a sign that the students have begun to think about social and economic matters, and is a good sign for the future, because it shows that they have awakened to a realization that a mere paper change in constitution and government is not going to help China any. Radical thought has been accentuated in consequence of the war, but it has been an accompaniment of the new movement for twenty years. The first platform of the Chinese revolutionaries, adopted in 1901 or 1902 was socialistic, and so was the program of the Kuo Min Tang, the Sun Yat Sen revolutionary party, till it was dissolved by Yuan Shih Kai. But there is no leverage in the country to bring about a social revolution or anything approaching it. The farmers are still highly conservative, and they form ninety per cent of the population. There are a good many tenant farmers, but there is much more family proprietorship. A country of peasants that will stand the famine the north is passing through now with no rioting or outbreaks of disorder is less in danger of Bolshevism than any country on the globe. Also industrialism is only just beginning. As yet it is confined to Shanghai and about a half dozen other cities. There isn't outside of these few cities any discontented "proletariat" to appeal to. In these cities unions are forming etc., but the men are mostly interested in their wages. They are not capable of being reached by ideas of great economic changes. In Changsha a few weeks ago I was invited to attend a meeting to organize a branch of a labor association. There wasn't one actual day laborer at the meeting, mainly merchants with some students. It was much more like some civic welfare or philanthropic organization at home than any labor party, though it had been called by a national organizer sent out from Shanghai. Thus the students have no material to work upon even if they wanted to start a practical movement. Also they are still too theoretical to engage successfully in practical movements. They were quite successful in attacking some of the corrupt Anfuites two years ago, but popular opinion was strongly with them. But at present even their influence in politics where they would have a practical effect if anywhere is very slight. Most foreigners who have any contact with them wish, I think, that they were more active, and more likely to start something than they seem to be.

The sum of the whole matter is that the intellectual class is radical in its beliefs and much interested in all plans of social reform. But it is a small class, practically

with little influence, and not concerned to organize itself to get more. The whole social and economic background of Bolshevism as a practical going concern is lacking. Pick ten Chinese who are educated at random and who are outside the the official class (which during the Anfu regime tried to block the student movement by calling them Bolshevists) or ten foreigners in contact with the Chinese and you will get the same reply. Many hope that a political revolution is coming to throw out the present class of officials and to get a new start. There may be an upheaval of this sort which those who don't like it will call Bolshevist. But I'm afraid it won't come very soon, and when it does come it will be confined to doing over again the things that were pretended to be done in 1911.

Very sincerely yours,

(Signed) John Dewey

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