

Southern Illinois University Carbondale

OpenSIUC

The Dewey Newsletter

Center for Dewey Studies

4-1976

Volume 10, Number 1

Follow this and additional works at: https://opensiuc.lib.siu.edu/cds_dewey_newsletter

Recommended Citation

"Volume 10, Number 1." (Apr 1976).

This Article is brought to you for free and open access by the Center for Dewey Studies at OpenSIUC. It has been accepted for inclusion in The Dewey Newsletter by an authorized administrator of OpenSIUC. For more information, please contact opensiuc@lib.siu.edu.

THE DEWEY NEWSLETTER



The Center for Dewey Studies

SOUTHERN ILLINOIS UNIVERSITY AT CARBONDALE • Carbondale, Illinois 62901

Volume X

Number 1

April 1976

DEWEY
LETTER
ON
CIVIL
RIGHTS

With apologies to Elmer H. Duncan, Baylor University, for the long delay, we now share with *Newsletter* readers an interesting incident that he wrote me about in May of 1970, when he sent a copy of John Dewey's letter to J. B. Smith:

"A bit of explanation is in order. In 1949, the present head of Baylor's Art Department, Dr. J. B. Smith, was head of the Art Department at the University of Alabama. That year the Barnes Foundation scheduled an art festival at the University of Alabama. Dr. Smith made contributions to better race relations by having the works of Negro artists on exhibit at the festival. He also managed to get Negroes admitted to the museum--no small feat twenty years ago! But he could not get them admitted to "formal meetings." Actually, he had done what he could, but the word got out that there had been discrimination, and since Dewey was a member of the Barnes Foundation, he was, in effect, a party to it. So he wrote Professor Smith the enclosed letter; obviously he typed it himself. I am convinced that Professor Dewey had his facts wrong, but this letter, pecked out in anger (the original is no clearer) is the strongest statement I have seen by Dewey on Civil Rights.

Also, as J. B. Smith himself wrote to Van Meter Ames in 1968 about the Dewey letter, it is

"what appears to be, a personally-typed and handwritten letter while [Dewey] was in Jamaica and nearly ninety years of age. Of course, this kind of letter should have been sent to someone else besides me for I was not responsible and was misrepresented. I thoroughly agree with what he says."

The Dewey letter of 9 April 1949 (with typos corrected), said:

My dear Professor Smith,

I am much disturbed by what I have heard regarding the refusal of the University of Alabama and of the Art Department, of which I understand you are the Head, to permit members of the faculty of Talladega College and students in that department to attend "formal meetings of the Art Festival" although if I am rightly informed their art work is represented in that Festival at the invitation of Alabama University in which I presume your Department joined. I should not have been inclined to write you on this matter in spite of the contradiction of the very meaning of Art involved in the introduction of the color line onto this free manifestation of the human spirit, were it not for an incident in which I have learned I am personally concerned.

For in the brochure regarding Dr. Thomas Munro as a speaker I find my name introduced in a way which makes me indirectly at least a sponsor for his appearance there at an occasion in which the color-line is publicly drawn. I am bound to protest publicly against an act that falsifies my entire record as a citizen and an educator. I am confident that Dr. Barnes whose name [also] appears must feel the same way, especially as Professor Claude Clarke, the head of the Art Department at Talladega is a former valued student at the Barnes Foundation. I am accordingly sending a copy of this letter to Claude Clarke with authorization to make any use of it he may judge desirable. Yours truly /s/ John Dewey (John Dewey, Professor Emeritus, Columbia University)

ADDENDA

OMISSION

Two Dewey items inadvertently omitted from the Dewey bibliography *Addenda* mailed with the October 1975 *Newsletter* should be added at the proper date:

"Present Tendencies in College Education," brief report of an address by Dewey in *College Require-*

Volume X, No. 1, p. 3

ments and the Secondary Curriculum, addresses presented at the Educational Conference at the University of Vermont . . . October fifth, nineteen hundred eleven. (Burlington: University of Vermont, 1911).

"Some Thoughts Concerning Religion," unpublished paper presented to the Philosophical Club, 17 March 1910, 10 pp. In Philosophical Club Papers, Butler Library, Columbia University.

Dewey in the Minute Book of the Metaphysical Club
at the Johns Hopkins University

by

Max Fisch

Until recently, the only known records of the meetings of the Metaphysical Club at The Johns Hopkins University (1879-1885) were the published reports in The Johns Hopkins University Circulars. In 1971, however, the manuscript record book of the Club was found in the Office of The Alumni Records. The minutes were recorded by the following secretaries in chronological order: Allan Marquand, Benjamin Ives Gilman, James McKeen Cattell, and Joseph Jastrow. Besides telling us who the officers were, who presided and who presented papers at each meeting and on what topics, the minutes frequently tell us who was present and who took part in the discussion of the papers.

We previously knew of the following papers presented by Dewey:

- December 12, 1882. "Knowledge and the Relativity of Feeling."
- April 10, 1883. "Hegel and the Theory of Categories."
- November 13, 1883. "The Psychology of Consciousness."
- December 11, 1883. "Delboeuf on Living and Dead Matter."
- March 11, 1884. "The New Psychology."

From the record book, we learn that on January 16, 1883,

Dewey spoke on the writings of T. H. Green; that on October 9, 1883, he was elected a member of the executive committee for 1883-84; and that he took part in the discussion of G. S. Morris's "The Philosophical Conception of Life" on October 9, 1883; of C. S. Peirce's reply to Morris's paper on November 13; of Jastrow's "Materialism, Spiritualism, and the Scientific Spirit" on December 11; and of Peirce's "Design and Chance" on January 17, 1884.

The last item is of particular interest. Extensive portions of Peirce's paper survive as Ms 875 in the Peirce Papers at Harvard University. The occasion was the 25th anniversary of Darwin's *Origin of Species*. In his "Illustrations of the Logic of Science" in the *Popular Science Monthly* in 1877-78, Peirce had already presented his pragmatism (without the name) as the lesson in logic taught by Darwin's *Origin*. In 1909, Dewey's lecture on "Darwin's Influence Upon Philosophy," honoring the 50th anniversary of the *Origin*, presented his own pragmatism (without that name) as "the Darwinian genetic and experimental logic." He does not mention Peirce, and may have forgotten his 1884 address, but this is unlikely in view of the fact that the *Origin* was Dewey's birthright; he was in his twenty-fifth year when Peirce spoke on it, and in his fiftieth when he himself did. In any case, an apt comparison--perhaps the aptest--between Peirce's pragmatism and Dewey's might take the form of a comparison of the lessons in logic drawn from the *Origin* in the two anniversary addresses.

ENLARGED CHECKLIST As the Second Supplement to the *Checklist of Writings about John Dewey, 1887-1973*, Jo Ann Boydston and Kathleen Poulos (Carbondale: Southern Illinois University Press, 1974) was in final stages of preparation, the *Checklist* itself went out of print. Instead of reprinting that *Checklist* and continuing to issue Supplements, all materials found since the original basic listings we are grouping in one long addendum, which will be indexed. The greatly enlarged *Checklist* should be available in about six months. Pending publication of the new *Checklist*, we will list here the recent and forthcoming books on Dewey:

Coughlan, Neil. *Young John Dewey*. Chicago: University of Chicago Press, 1975.

Howlett, Charles F. *Troubled Philosopher: John Dewey and the Struggle for World Peace*. Port Washington, New York and London: Kennikut Press, Fall 1976.

Marcell, David W. *Progress and Pragmatism: James, Dewey, Beard, and the American Idea of Progress*. Westport, Connecticut: Greenwood Press, 1974.

Novack, George. *Pragmatism Versus Marxism: An Appraisal of John Dewey's Philosophy*. New York: Pathfinder Press, 1975.

Scheffler, Israel. *Four Pragmatists: A Critical Introduction to Peirce, James, Mead, and Dewey*. New York: Humanities Press, 1974.

Zeltner, Philip M. *The Aesthetic Philosophy of John Dewey*. Amsterdam: B. R. Gruner, 1975.

MIDDLE
WORKS
1 & 2

By June 1976, the first two volumes of *The Middle Works of John Dewey, 1899-1924* will be published and Volumes 3 and 4 will be in production. Volume 1 includes Dewey's writings for 1899-1901; Volume 2, those of 1902 and the *Studies in Logical Theory* of 1903. The remaining 1903 articles appear in Volume 3, 1903-1906.

DEWEY'S
POEMS

In the spring of 1977, Southern Illinois University Press will publish "The Poems of John Dewey," edited and with an introduction by Jo Ann Boydston. Dewey's ninety-eight poems will appear in clear text but for scholars who are interested in studying the numerous alterations and corrections he made in the poetry as he was composing it, there is a full textual apparatus section. The book has received the "Approved Text" seal of the Modern Language Association's Center for Editions of American Authors.

QUOTE From Homer T. Rosenberger comes an inquiry
about the original source of a Dewey quota-
tion on which we've been unable to provide
help. If any reader knows where it is located,
QUERY Mr. Rosenberger and several others who have
searched diligently will be most grateful.

From *The Purposes of Education in American Democracy*, Educational
Policies Commission, National Education Association, 1938, p. 1:

If philosophy is for anything - if it is not a
kind of mumbling in the dark, a form of busy work -
it must shed some light upon the path. Life without
it must be a different sort of thing from life with
it. And the difference which it makes must be in
us. Philosophy, then, is reflection upon social
ideals, and education is the effort to actualize
them in human behavior.

Please direct all correspondence to:

Jo Ann Boydston, Editor
The Dewey Newsletter
Center for Dewey Studies
803 South Oakland
Southern Illinois University
Carbondale, Illinois 62901