



The Correspondence of John Dewey, 1871-1952 (I-III). Electronic Edition.
Volume 3: 1940-1952

Charlottesville, Virginia, USA: IntelLex Corporation, 2005

Volume 3: 1940-1952

A handwritten signature of John Dewey in blue ink, written in a cursive style.

General Editor

Larry A. Hickman

Editors

Barbara Levine - Anne Sharpe - Harriet Furst Simon

The Center for Dewey Studies

Southern Illinois University Carbondale

Sponsors Include

The National Endowment for the Humanities, an Independent Federal Agency

The John Dewey Foundation

Southern Illinois University Carbondale

Individual Donors

Introduction to The Correspondence of John Dewey

Volume 3: 1940-1952

John R. Shook

At the outset of the twentieth century's fifth decade, John Dewey was in his eightieth year. The final years of his life were full of activity as Dewey continued to work on philosophical and political interests until his death in 1952. This third volume of his *Correspondence* covers only thirteen years, yet it contains more letters (more than 12,000) than the first volume (3,800 during 1871-1918) and second volume (5,800 during 1919-1939). The three volumes of *The Later Works of John Dewey*, including one book (*Knowing and the Known* with Arthur Bentley), which cover the years 1940-1952, adequately attest to his continued intellectual vitality. Nevertheless, these publications can provide

only a partial view of Dewey's labors during this period. *Knowing and the Known* provides a good illustration. The several hundred letters between Dewey and Bentley substantially aid the full comprehension of their joint work. The availability of his correspondence in a comprehensive edition will help to balance and sharpen our perception of Dewey's contributions to his profession, his country, and the wider intellectual world. The reader should also consult the available biographies about Dewey, and the chronology of Dewey's life included in this volume.

This introduction, like the introductions to volumes one and two by Larry Hickman and Michael Eldridge, does not attempt to supply yet another biography. Instead, it offers a series of descriptive annotations to many of the more significant letters, organized in a roughly chronological fashion to follow the series of letters themselves. This introductory essay cannot aspire to be any sort of definitive study of this correspondence. It simply serves as a preliminary guide to get the reader started on his or her own unique journey of exploration through this immense collection of documents. Therefore this introduction is but one more tool to be used with the other resources in this volume: the Principles of Transcription, the key to Dewey's Alterations, the Source List, the list of Document Abbreviations, the Identifications, and the Chronology of John Dewey's Life and Work.

Before we proceed to survey the letters directly, mention should be made of the fact that this edition of the letters carefully preserves their innumerable misspellings, punctuation errors, overstrikes, and insertions. The reader should also notice the inserted editorial marks indicating page breaks or illegible or missing text. The editors have scrupulously attempted to provide a text that is both readable and accurate, meeting the highest standards. This introduction's quotations from the letters are exact reproductions of the edited text. For example, quotations preserve double quotation marks even when they indicate "internal" quotes.

How can we cast our imaginations back to the 1940s, to begin to see the living person who wrote and read the letters before us? Who was John Dewey? We know his title: Columbia University Professor Emeritus of Philosophy. Yet we need to look closer to behold the man himself. Let us consider this 1942 description:

Age: 83
Born: October 20, 1859, Burlington, Vermont
Address: 1 West 89th Street, New York City
Build: Tall and thin
Eyes: Black
Hair: Carelessly combed gray hair
Appearance: Disheveled attire
Manner: Retiring, mild manner, gentlemanly
Glasses: Wears spectacles
Speech: Monotonous drawl
Moustache: Drooping moustache

This selective, but accurate, description of the world-famous philosopher is from an FBI report of the Special Committee on un-American activities [1942.10.20? (16481)], which concludes by exonerating Dewey and declaring the case to be closed. A follow-up 1943 FBI report [1943.04.29 (16483)] agrees that "Review of files and preliminary investigation failed to disclose Communist affiliations of subject." Of course, the FBI preserved its files on Dewey. In a 1957 FBI report on Dewey that was generated at Director J. Edgar Hoover's request [1957.12.13 (16488)] we learn that the FBI has "three main files on Dewey and approximately 500 to 600 See references" and we discover the explanation why the 1943 report was generated: "In 1943, we initiated a Custodial Detention - C investigation concerning Dewey. This case was closed when a review of files of the New York Office and preliminary investigation failed to disclose any communist affiliations on the part of Dewey. This investigation was predicated upon the fact that the files of the New York Office reflected that John Dewey was affiliated with the following organizations in the capacities indicated." These organizations are listed below. The issuance of a custodial detention card would have authorized Dewey's immediate arrest at any time deemed necessary to national security. This 1957 report repeats the conclusion that no action about Dewey was warranted. It also laconically notes that among the many messages of congratulations for his ninetieth birthday, one letter was from President Harry Truman.

The FBI's catalogue of Dewey's affiliations with various kinds of organizations gives some sense of the impressive scale of his participation in social and political issues of the late 1930s and early 1940s:

ORGANIZATION

American Committee for Anti-Nazi Literature
American Society of Cultural Relations with Russia
Committee on Cultural Relations with Latin America
International Relief Association
League for Industrial Democracy
League for Industrial Democracy
New World Re-Settlement Fund, Inc.
American Russian Institute
New School for Social Research
Council Against Intolerance in America
New York City Conference of a Peoples' Delegation to Biro-Hidjan
Committee for a Boycott Against Japanese Aggression
National Boycott Against Aggressor Nations
American Committee for Democratic and Intellectual Freedom
International Rescue and Relief Committee
Civil Rights Defense Committee
Contributor to Common Sense
National Share Croppers Week
Workers Defense League
Friends of Democracy Inc.
International Commission of Inquiry [Trotsky Commission]

CAPACITY

sponsor - 1938
Vice-President - 1933
chairman - 1941
member - 1941
President - 1941
Vice-President - 1935
national sponsor - 1941
Board of Directors -1937
member of faculty, council - 1941
member of Council -1941
sponsor - 1936
sponsor - 1941
sponsor - 1941
signed petition to discontinue this organization -1941
national committeeman - 1941
national committeeman - 1942
1942
sponsor - March, 1942 and February, 1943
sponsor - 1942
national committeeman - 1940
chairman

All of these activities, and many, many more throughout the 1940s that go unmentioned, generated a tremendous outpouring of letters between Dewey and more than one hundred correspondents. Perhaps we can forgive the 1943 report's superficial account of Dewey's existence: "Subject pays \$150 per month rental for an eight room apartment and apparently does nothing but write."

This image of an elderly disheveled Dewey typing all day long inside his quiet New York City apartment should not become too entrenched in our imaginations. Dewey also did a great deal of typing at his other vacation destinations during the 1940s: his summer cabin in Hubbards, Nova Scotia, and the winter residences in Key West (408 Greene St. from 1939 to 1941; 630 Dey St. for part of 1941, 1942, and 1944 to 1945; and 504 South St. from 1945 to 1950).

New Year's Day of 1940 finds Dewey in his New York City apartment. The usual winter departure to Key West was postponed until January 8 because Dewey participated in a special session in honor of his eightieth birthday arranged by the American Philosophical Association on December 28 at Columbia University. Dewey, now quite reluctant to accept speaking invitations, predicted [1939.12.15 (07050)] that this attendance at an American Philosophical Association meeting would likely be his last (an accurate prediction, as far as available information indicates). The special session consisted of two critical papers on Dewey's philosophy by William Ernest Hocking and Morris Cohen, and Dewey's reply, "Nature in Experience." Sending this paper off for publication is the subject of Dewey's first letter of 1940 to G. Watts Cunningham [1940.01.02 (13251)], the editor of the *Philosophical Review*, who promptly published all three papers. [*Philosophical Review* 49 (Mar. 1940): 244-58 (*Later Works*14:141-54)] Dewey enjoyed the session and the accompanying dinners, as he remarks to George Dykhuizen [1940.01.02 (13651)], a professor at the University of Vermont who would later write an intellectual biography of Dewey.

In early 1940, plans developed for a volume edited by Joseph Ratner [1940.01.04 (07056), 1940.04.14 (07060)] to be titled *Education Today* (published later that year). Ratner was a good friend and major expositor of Dewey's philosophy, having edited other collections of Dewey's writings: *The Philosophy of John Dewey* (1928), *Characters and*

Events (1929), and *Intelligence in the Modern World: John Dewey's Philosophy* (1939). Many of their numerous letters concern one or another publishing project. Another example of Ratner's ideas is his letter to Ralph Barton Perry [1940.01.20 (13204)] about a collected edition of James's works.

Before Dewey's departure for Key West, he discusses his educational and political views with several correspondents. Responding to Evelyn Scott's interest in collectivism and individuality [1940.01.04 (08669), see also 1940.01.08 (08671), 1940.02.01 (08672)], Dewey remarks, "I don't think most persons at birth are either good or bad, though some have more fortunate endowments than others. The problem of the relation of natural or biological equipment and of social or cultural conditions in their interaction with one another is one about which [w]e know almost nothing." Kenneth Benne is curious about the schools' responsibility for social change. [1940.01.04 (13206)] Max Otto questions Dewey's view that Emerson is the philosopher of democracy. [1940.01.04 (14004)]

Albert Barnes writes with observations on some critical essays in *The Philosophy of John Dewey* (1939) [1940.01.05 (04423)] and Dewey agrees, saying that "You are doubtless write about Pepper, but I had an idea he had considerable independent esthetic appreciation. But I guess he bears out what I said about philosophies of esthetics in A & E—they force art into categories developed apart from esthetic experience..." [1940.01.07 (04424)] Dewey includes an extract from a letter by George Santayana to Paul Schilpp (editor of the *Library of Living Philosophers* series): "His ([Dewey's] irritation[?] at me and at Russell is legitimate; but we are too old & too busy to become apprentices at another man's school, or perhaps even to think in another man's idiom."

Major James Ewing writes from England [1940.01.06 (09485)] to thank Roberta Lowitz Grant (Roberta married Robert Grant in September 1939—and married Dewey in 1946) for her offer to host his family during the War. Roberta shared with Dewey Ewing's stinging remarks about America's childish refusal to enter the war. He writes back with this comment: "My own reaction—aside from the disillusion of the last war to save justice peace & civilization—is that we are too "young" & immature to risk ourselves in it—using his point of view & language— We might easily lose our own souls in trying to save the world"—which in any case will have to save itself." [1940.02.06? (09609)]

By January 12th Dewey is in Key West with his daughter Evelyn and her husband Granville Smith. Granville's illness [1940.01.13 (09488), 1940.01.18 (09493)] caused concern; their departure for Granville's ranch in Missouri in early March [1940.03.08? (13029)] did not leave Dewey alone, since his daughters Jane and Lucy had joined him in Key West by the end of February. There is also evidence of one or two visits by Roberta [1940.02.06? (09609), 1940.03.09? (09622), 1940.03.19? (09624)] and of Dewey's trip to Miami to visit her in mid-February. [1940.02.18? (09616)] Dewey writes to Roberta frequently with great affection; typical topics are family troubles, mutual friends, and Key West housing prices (281 letters from Dewey to Roberta are in the *Correspondence*). No letters from Roberta to Dewey are extant—as Dewey points out, "I never leave your letters around & I never keep them long, much as I should like to. But I don't keep them as I see sometimes you have kept mine." [1940.02.27? (09724)] He reassures Roberta: "Letters always destroyed promptly." [1940.05.21 (09641)]

In a letter to Roberta, Dewey refers to Columbia's pension reduction the previous year and the start of a \$5,000 per year stipend from the Barnes Foundation. [1940.01.15 (09491), see 1939.12.06 (06914)]

Dewey's strong reluctance to join more academic societies, attend conferences, or contribute papers is much in evidence. He refuses membership in the National Institute of Arts and Letters [1940.01.16 (13241), 1940.01.10 (13242)]; he declines speaking invitations [1940.02.18? (09616)]; and declines Schilpp's request of a paper for the *Library of Living Philosophers* volume on Russell. [1940.05.17 (13503)]

In a letter to Roberta [1940.01.22 (09497)] Dewey reveals that he has begun writing a book on an interpretation of modern philosophy. Sporadic mention of this work occurs over the next two years. However, Dewey also says of his Key West trip that "I have never spent 3 mos (nearly) before with so nearly zero intellectual activity— Maybe when I get to a more bracing climate I shall find some stored potential energy." [1940.03.20 (09388)] Another potential work destined to never be published is described by Dewey to Hu Shih [1940.03.06 (09621)] as "a book for Odum's Social Science Series (Holts) on the Philosophical Foundations of the Social Sciences."

A letter from one of Dewey's former students in Oil City, Pennsylvania [1940.01.23 (09499)] recalls names and events despite the passing of some sixty years since his first teaching job.

The letter from Max Eastman to Roberta [1940.01.28 (09602)] might be overlooked as unimportant, save for its indication how Dewey's circle of philosophical colleagues, Roberta now included, shared opinions and letters. They often discuss the latest publications, usually about Dewey and/or pragmatism (and also comment on each other as well). Here Eastman responds to a report of Hook's reaction to some article, and describes his impression of Hook's temperament. It's a small academic world—Dewey mentions to Roberta that he has seen Eastman's ex-wife and son in Key West. [1940.02.05 (09608)]

Fourteen-year-old Robert Strauss writes with the news that his "Americana" club in New York City has elected Dewey "the most brilliant man in America" [1940.02.03 (09607)], and asks for an autographed photograph.

Dewey enjoyed a paper by Myrtle McGraw, a graduate of Columbia Teachers College and a child psychologist. [1940.02.05 (05363)] This letter and another from that time period [1940.**.**? (05378)] brings to a conclusion an important record of exchanges on psychology and philosophy which peaked in the 1930s. Their friendship continued, as evidenced by subsequent friendly notes. But even that kind of correspondence almost completely wanes after 1941.

Hu Shih decides to accept the invitation of Joseph Ratner and Horace Kallen [1940.02.05 (17012)] to publish a revised version of his paper "The Political Philosophy of Instrumentalism" in the volume *The Philosopher of the Common Man*, celebrating Dewey's eightieth birthday. Hu tells Kallen [1940.02.06 (17013)] that the revisions should take into account Dewey's recent book *The Public and Its Problems*. Kallen further encourages Hu to submit a revised version [1940.02.06 (17014)] despite the tight deadline and "the controversy that developed when you read your paper." Hu reports to Roberta that he is working hard [1940.03.01 (09617)] and then sends the paper to her [1940.03.06 (09618)] and Dewey. [1940.03.02 (09620)] Hu describes his interest in Dewey's 1916 pieces on force, coercion, and law. Dewey replies [1940.03.06 (09621), see also 1940.03.11 (09623)] that this theoretical paper "has given me occasion to think or rethink my views, for obviously the point you make is a very fundamental one" and he remarks on the international context of those earlier writings. To Roberta [1940.03.06 (09619)] Dewey confirms that Hu's paper has value.

Dewey also had to deal with living political struggles surrounding him. In the early 1940s this required negotiating conflicts between various factions of liberals, socialists, and communists, which included some friends and former colleagues. His letter to Franz Boas [1940.02.08 (13266)], who had inaugurated the American Committee for Democracy and Intellectual Freedom to oppose fascism, asks why Boas plans to report falsely about Dewey's relationship with the Committee for Cultural Freedom. Dewey was of course central to the CCF, then chaired by co-founder Sidney Hook. Controversies between these committees were not new. [for example 1939.11.06 (08567)] Boas tries to explain matters [1940.02.10 (13267)] but Dewey sounds unimpressed. [1940.02.21 (13268)] Boas and Dewey were soon a team again, protesting the Bertrand Russell case at City College.

To Bertha Aleck [1940.02.19 (08683)] Dewey remarks on causes of strife between socialists and communists in America: "There are some good things about Russia showing itself up for what it is—a lot of American liberals will give up their illusions now and settle down to something adapted to American conditions. Its a tragedy Russia turned out as she has— Stalin is one of the great Judas Iscariots of all history but since he is what he is, it is well to have it made apparent, tho of course the good party fanatics wont see it." Another instance of such political strife and the role of the revelations of Stalinist atrocities and the Hitler-Stalin pact is recorded in letters between Dewey and Corliss Lamont. [1940.04.24 (13658), 1940.04.27 (13659)] Lamont writes to say that he did not intend to call Dewey a Fascist in a recent declaration favoring Soviet Socialism, and adds that "I still think that your attitude on the Moscow Trials and on Soviet Russia in general is terribly mistaken. I still hold to my general, though critical, sympathy for the Soviet Union. But I have so many contacts and friendships in different intellectual and social circles that I could hardly continue to exist if I permitted defferences of opinion on Soviet Russia or other political matters to evolve into personal bitterness."

Dewey's letters to Corinne Frost often include insights into his writing plans and his views of other philosophers. In a letter [1940.02.27 (09321)] Dewey notes that "I haven't done so far any of the things I had planned for—instead have done steady & consistent job of loafing" and comments approvingly on Arthur Bentley's work.

News of the Bertrand Russell controversy reached Dewey in early March, soon after Russell's appointment at City College brought widespread protest and a legal challenge. Dewey immediately wrote to the City College president [1940.03.08? (13029)], solicited letters of support for Russell [1940.03.14 (13288), 1940.03.14 (13289)], and periodically consulted with Hook about strategy. [1940.03.08? (13029), 1940.03.17 (13030), 1940.03.31 (13031)]

Dewey returns to New York City on March 26 and reports to Roberta [1940.03.29 (09965)] that Jane would begin an appointment as a lecturer in physics at Hunter College.

Dewey supports the protests over the Russell case by the American Philosophical Association [1940.03.17 (13030)], the Committee for Cultural Freedom [1940.04.02 (13292)], and the American Association of University Professors. [1940.04.04 (16663)] He writes a personal letter to Mayor La Guardia [1940.04.06 (13291)] and joins the Academic Freedom - Bertrand Russell Committee, which also issued a plea to La Guardia. [1940.04.14 (13290)]

Richard Welling's published disapproval of Russell's appointment provokes Dewey to write about academic freedom [1940.04.04 (13618), 1940.04.06 (13619)] and to give a stirring defense of intellectual freedom during WW II

[1940.04.08 (13620)] by saying that "If one believes in intellectual freedom one has to take its disadvantages as well as its advantages; in Europe, in the Fascist countries, because of its difficulties and disadvantages they did away with it, and the method of the attack upon Russell is one step in the same procedure on this side." Dewey adds that the Catholic pressure on public education is widespread and dangerous, pointing out that "fortunately I don't have to be a candidate for a teaching position now, and certainly not in a City College. If I were, I guarantee there would be an attack upon me, led by organized Catholic-Jesuit-sources on the ground that I was going to teach atheism to the helpless young."

In February Arthur Bentley visits Dewey in Key West but the two men find little time for serious discussion regarding their collaborative attempts to clarify key philosophical terms, which had begun in earnest the previous year. [1940.04.14 (16459)] Because there are approximately 1450 letters between Dewey and Bentley, all but 40 of which are included in this third volume of correspondence, only the most significant exchanges, developments, and passages will be noted here.

Their correspondence resumes in April. [1940.04.14 (16459), 1940.04.19 (15196), 1940.04.22 (09631)] Bentley proposes to dissolve the individual-social dilemma by regarding a social event as a whole and then distinguishing individual matters (such as observations) as among its phases. Dewey writes to Bentley that this proposal was reminiscent of his Chicago colleague Addison Moore, who in 1910 had written that "'My' consciousness is a function of a social process, in which my body or brain or mind is only one factor.... 'My' thinking and feeling may be as truly a function of 'your' brain or mind as of my own. My thinking of sending for you as a physician to treat my headache is as truly a function of your medically trained brain as of my own aching one. I don't know how I got so much switched off from following out this line. Partly lack of nerve, partly moving from Chicago to Columbia and getting into a new set of problems that interrupted, I guess." [1940.05.24 (15197), see 1940.05.27 (16461)]

Bentley asks about the possible publication uses of their detailed letters: "You said something about using some passage from our correspondence and crediting it to me. Nobody can trace very exactly how the words get themselves together, and certainly I have no special claim to my half contribution to any passage between us. I would suggest you just use anything of it in the way most convenient for your immediate purpose and let it go at that." [1940.05.15 (16460)]

Dewey writes to Max Otto [1940.04.18 (14005)] to protest Otto's depiction of James and Dewey as holding that philosophers have the final say about ideals. In reply to Otto's praise for Dewey's edition of a volume of Jefferson writings Dewey says, "I enjoyed doing it immensely as it caused me to read the old gentleman as I had never done." [1940.04.29 (14008)] Otto's next letter [1940.04.30 (14009)] recounts a conversation with a Princeton professor regretting the lack of connection between philosophy and "the obvious cultural needs of college students." But when Otto "asked him regarding the instrumental approach in philosophy, he almost fainted on our hands. When he had recovered, he smiled—I thought somewhat condescendingly—and asked me whether I really believed that this standpoint was to be regarded as in any sense philosophical." Otto adds, "I have just returned from a meeting of the philosophers at Ohio State University. It was more than ever clear to me that a wide gulf separates the seekers for ultimate, unchanging reality and those who feel a strong urge to find a way of life relative to the conditions confronting us at the present time." Otto also sent a book by R. G. Collingwood and Dewey soon read it, saying, "he has an acute mind, especially critically— There is still a good deal of Oxford in him I imagine I mean now to get hold of some of his philosophical writings." [1940.05.15 (14012)]

To Corinne Frost [1940.04.19 (09389)] Dewey criticizes Charles Morris: "he fails to attain unification because he separates treats the syntactical, pragmatic and semantic as if they were independent of each other; while calling them aspects of semiosis, he doesn't at all events show how they actually function in only in interaction."

The events of Dewey's trip to Wellesley College, including a sitting for painter Edward B. Lincott, are recounted in a letter to Roberta [1940.05.08,09,10 (09639)]. After two more sittings Dewey sounds pleased [1940.05.30 (04426)] and raises the possibility of sitting for a sculptor.

In the last known correspondence with Edward Scribner Ames, Dewey reacts to the news of his former Chicago colleague's retirement from the ministry. [1940.05.10 (13264), see 1946.12.07 (14857)]

Dewey continues to defend Russell and helps him find paying engagements in the United States. Harvard University asks Russell to deliver the next William James Lectures, but Harvard philosopher William Ernest Hocking expresses doubts, thus earning Dewey's swift rebuke for failing to respect freedom of speech. [1940.05.16 (13295)] Albert Barnes offers a teaching position at the Barnes Foundation to Russell. [1940.05.21 (09641), 1940.05.24 (13296)] Russell sends a letter of thanks to Dewey [1940.05.30 (04426)] but Dewey denies that he solicited Barnes for this offer. [1940.06.04 (13297)]

Concerns for Roberta's health and her investments are shared. [1940.06.02,03 (09646)] Dewey adds that he visited a sculptor (probably Arnold H. Bergier) who completed a clay model of him, and then saw a painting exhibition in Washington Square. In the next letter Dewey tells her about the funeral of Frederick Woodbridge, a former Columbia philosophy colleague. [1940.06.03 (09649)]

Roberta offers to foster Ewing's son and other English children during the War. [1940.06.07 (09650), see also 1940.06.11 (09662)] Albert Barnes is fostering twenty such refugees. [1940.07.11 (04431)]

Dewey departs for a westward trip on June 7 to attend his grandson's graduation in Colorado Springs. While out west Dewey sees Roberta [1940.06.06 (09648)] and then spends some time with daughter Evelyn in Green Castle, Missouri. [1940.06.24 (08685)] Upon returning to New York City on June 25, Dewey writes Roberta about Jane's new medical troubles [1940.06.28? (09654)] and then about her surgery for a tumor. [1940.07.01? (09655), 1940.07.05 (09658)] Jane comes home from the hospital at the end of the month [1940.07.31 (09667)] but her recuperation forbids their summer vacation to Nova Scotia.

Max Otto tells Dewey of his hope that Europeans will soon discover something valuable in American philosophy. [1940.07.10 (14016)] But Dewey is skeptical: "What you say about the European ignorance of American thought is true. Im glad we can provide an asylum for European scholars, but the German philosophers we are getting will be something of a threat to our culture for a while." [1940.07.18 (14017)] This skepticism did not prevent supportive action; for example, in his capacity as Honorary Chairman of the Joint Campaign for Political Refugees, Dewey sent appeals for money to transport anti-Fascist intellectuals to America. [1940.11.18 (13214), see also 1940.12.10 (13201)]

Dewey's extensive comments on Sterling Lamprecht's "Empiricism and Natural Knowledge" emphasize his view that knowing must be studied in its situational context where experiment must occur. [1940.07.24 (13221), see also 1940.08.15 (13222)]

In his comments on Bentley's essay "The Human Skin: Philosophy's Last Line of Defense," Dewey remarks that twentieth century physics must overturn the Newtonian problems with color. [1940.07.25 (15201)] In a reply Bentley asks "Am I practically wise at this stage, in reaching out as I have been repeatedly doing lately to connect my work with yours, and involve you in it." [1940.08.04 (16467)] Dewey makes no objection and repeats his praise for Bentley's work, saying that "I dont see a word to change and Im deeply indebted to you for making the points, and esp[eci]ally the point, so clear and precise. ...I couldnt have got outside of myself enough to begin to do such a good job." [1940.08.06 (15203)]

Otto describes an announcement of a "Conference on Science Philosophy and Religion in their Relation to the Democratic Way of Life" to be held in September in New York City, and says, "I notice that while some Columbia men are included who calm my fears, your name does not appear, while the names of Robert Hutchins and Mortimer Adler do, facts which do not calm my fears." [1940.07.29 (14018)] Otto's fears turn out to be warranted. Dewey tells Richard Welling about Adler's attacks on himself, adding that "in spite of Adler's temporary prestige, I hesitate to dignify him by answering or noting anything he says. The recent meeting of the Jewish Theol. Com where he read a paper on "God & the Professors" was so bad that men like Shapley of Harvard protested agt its presentation." [1940.10.03 (13622)] Charles Merriam read this paper, and points out to Dewey that Adler "seems to regard you as worse than Hitler." [1940.10.17 (13256)] As for Dewey's reaction, he tells James Farrell that "I haven't chuckled so much at anything as at the Adler piece." [1940.11.26 (09687)]

Dewey sends his article "The Vanishing Subject in the Psychology of James" to Bentley, explaining that, "Chiefly by way of getting up intellectual steam, after the boilers had been empty for most a year, I went over James, and the enclosed is the result. Its a good deal of a hash, though not as much as it would be if I covered the whole of the Psychol[o]gy even about the self. Its by way of preparation for the article on the human being [a]s a person which I said I might write..." [1940.08.11 (15204)] Dewey also reports to Roberta about his difficulties: "The last few days I have been doing some reading—aside from tec stories I mean—and trying to get ready to write—its a year at least since Ive done any intellectual activity—partly I was pretty empty on acct of having done too much the year before and partly the state of the world seemed to render anything I could do completely useless and irrelevant. The world will go one somehow I suppose and I might as well too for the little time I have left. Though it seems pretty remote and empty, philosophical writing I mean." [1940.08.16 (09670)]

Jane's condition improves in August, permitting some travel. Dewey's next letter to Roberta recounts a trip to Huntington with Jane, where son Bino lives. [1940.08.23 (09673)] Dewey also anticipates the presidential election: "I think quite aside from third term, people are tired of F D R—the American people are built to like some new person—heroes dont last long with us. I shouldnt wonder if Wilkie were elected but if the war gets worse people may take his inexperience more seriously than they do now." A week later Dewey and Jane go to Great Neck to get Lucy and Carl.

[1940.08.23 (09673), 1940.08.26 (09674)] Having found a suitable beach cottage, Dewey and Jane vacation in Northport, Long Island [1940.08.26 (09674)] during the rest of August and portions of September. Bino and family visits; in a letter from this period Dewey describes Bino's involvement in local politics. [1940.09.02? (09684)]

Corliss Lamont writes to ask for Dewey's opinion on classifying him as a Humanist, since he did sign the Humanist Manifesto, and also because this term is more understandable "for the average person" than pragmatism or naturalism. [1940.08.30 (13660)] "I have come to think of my own position as cultural or humanistic Naturalism," answers Dewey, pointing out that he signed that manifesto "precisely because of the point to which you seem to object, namely because it had a religious context, and my signature was a sign of sympathy on that score, and not a commitment to every clause in it." [1940.09.06 (13667)] Dewey adds that "Of course I have always limited my use of "instrumentalism" t[o] my theory of thinking and knowledge; the word pragmatism I have used very little, and then with reserves." Lamont presses his point further [1940.09.12 (13676)] but he only earns Dewey's rebuke: "I note that you prefer the word Humanism as a name for my philosophy. I do not, and have definite objection to it save as an adjective prefixed to Naturalism, and I suppose I must be the judge in the case of my own philosophy." [1940.09.14 (13677)] It may be noted here that Dewey does contribute to the American Humanist Association although he declines a place on the Advisory Board. [1941.04.01 (13454)]

Dewey and Otto share their views on contemporary writers, such as Van Wyck Brooks, James T. Farrell, and Lewis Mumford. On the last author Otto declares that "His treatment of William James in *The Golden Day* was simply lousy, and his discussion of your philosophy stinks." [1940.09.07 (14024)] On Farrell's work, Dewey says that "I find his stories too much of a muchness to hold my reading interest for long, but I should say that they are anything but ~~positive~~ negative or cynical—at least they make me feel the inherent human decency of human nature in spite of conditions and that so-called badness is largely the product of conditions, instead of bad human nature being the cause of bad conditions—which seems to me the one unforgivable sin in cynicism etc." [1940.09.10 (14025)]

Barnes approves of plans for a book of essays on the Russell case [1940.10.21 (04432), 1940.10.23 (04433)], and reports that "My mail has enormously increased since the announcement of the Russell appointment and so far I have had only one adverse criticism. Mrs. Russell writes me that Bertrand is overwhelmed with congratulations, some of them from people who, during the attack on him, were either on the fence or positively against him." To prepare for his own contribution to this book, Dewey asks Russell for reviews of *Marriage and Morals*. [1940.11.12 (13299)]

To George Counts, then president of the American Federation of Teachers, Dewey sketches his involvement with teacher unionization, and alludes to the communist activities in the local union which caused his resignation. [1940.11.13 (13252)] Pieces of the larger context surrounding teachers unions and communism are supplied in a letter from Dewey to George Geiger, which recounts his understanding of these conflicts and of Count's leadership.

Dewey repeats a story to Corinne Frost, who has been sending quotations from Alfred North Whitehead because both are preparing essays on his philosophy: "an instructor at Columbia who studied at Harvard and with Whitehead said he heard the latter say several times—"I've only one thing against Dewey— He's a Vermonter so he is too cautious"—very 'cute of him I think, but he is an extraordinarily 'cute human being." [1940.12.01 (09393)] On a more serious level, Dewey remarks on several aspects of Whitehead's philosophy: "as I now see it his "expression" is my acting-doing and his "feeling" is my undergoing, their interaction being experience—it seems to me a biological-physical approach is more direct than his mathematical-formal one.

I can't make up my mind about using a word like feeling, so associated with conscious experience as widely as he does—and as is his usage about many other terms—it has the value of seeing from a novel angle, but is also one reason why he hasn't had more influence on philosophers I think—those who have been influenced have confined the effect largely to using his use of "god" to rehabilitate traditional theology with some improvements. Or so it seems to me.

I don't think it fair to him but his account of God I find needlessly embarrassed and embarrassing." Commenting further, Dewey says, "Whitehead it seems to me discriminates a lot of structural categories—very suggestive and enlightening but because they are original insights and not repetitions of traditions—but I get the feeling they are then put together something like the pieces of a dissected picture." [1940.12.29 (09395)] In another letter to Frost, Dewey expands on his complaints against Whitehead's anti-empiricist systematizing. [1941.01.11 (09397)]

Dewey and Jane depart for Key West on December 19 [1940.12.17 (09697)] and Dewey reports their arrival to Roberta [1940.12.26 (09702)], adding that Evelyn and Granville will arrive in early January. In a letter two days later, Dewey's allusions to bad news indicate that Roberta's husband Grant has died. [1940.12.28 (09704), see also 1940.12.19 (09699) and 1941.01.11 (09714)] In early January Dewey is looking at houses in Key West for Roberta. [1941.01.13 (09715)]

Dewey visits Barnes on the trip south and learns that Russell is settling into his new position with Barnes's Foundation. To Roberta he writes: "Stopping at Barnes I heard a little gossip—there was a report that he & Bertie had already had a run in about where the Russells were to live, but it seems that Mrs R | | is the one hard to please—they both—Mrs & Mr B—expressed warm regard for him but find her a little difficult—they said she would say in front of Bertie "But maybe you wont be living five years from now"—when the question of renting came up— However the house question was settled with everyone pleased." [1940.12.26 (09703)] Dewey relates another story to Roberta, about Barnes's objections to Russell's outside lecturing. [1941.01.30 (09720)]

Plans for an article rebutting Russell's criticism are discussed with Hook, Roberta, and Schilpp [1941.01.14 (13061), 1941.01.20,22? (09718), 1941.01.23 (13062), 1941.01.23 (13507), 1941.02.03 (13063), 1941.02.12 (13064)], which appears in March as "Propositions, Warranted Assertibility, and Truth." To Hook Dewey says, "I am inclined to think it is better policy to characterize his views as litt[le] as possible, since that may be the best way to convey a sense of how irrelevant ^are^ his characterizations of mine. He gives me a lead in what he says on p 401 about an importa[nt] difference between us—of course I have to ascribe to him the view that propositions are inherently true or false apart from conteext and apart from the ~~proposit~~ procedr[ss] by which they are reached—but he can hardly deny that holding that position." [1941.01.23 (13062)]

Emerson and democracy is the topic of an exchange between Dewey and Otto, and Dewey states that he couldn't now say, as he had some forty years ago, that Emerson was *the* philosopher of democracy. "Were I writing on Emerson now, aside from the point you make directly, I should emphasize another point (suggested indeed by what you say he said about the initial impulse of thinkers and doers and the later collapse— Instead of being over optimistic—he was it seems to me unduly pessimistic about actualities, his optimism being for (rather abstrct) possibilities." [1941.01.23 (14026)] Otto reports that "one of our Wisconsin lads ended his discussion of Human Nature and Conduct in this way: "It is a tough article, but like round steak, once you get the chewing done you have something!" [1941.02.04 (14027)]

Dewey writes to persuade Roberta to visit Key West with her mother, and offers a room in the house. He feels the need to smooth over things between Jane and Roberta: "I can only say once more that I know that some of the things you take as personal are Janes unfortunate peculiarities— I have seen her and heard say ~~worse~~ things in an apparently unkind manner to Evelyn since they have been here that are shcoking, or would be if the had any notion of how they look and sound." [1941.01.25 (09719)] In the next letter Dewey talks more about looking into houses for Roberta. Jane has bought a house at 630 Dey St., planning to make improvements and viewing it as a real estate investment into Key West's growth. [1941.01.30 (09720), see also 1941.01.30 (05365)] Jane must return to teaching, leaving February 7 [1941.02.10? (09585)] but Evelyn and Granville (who is working hard on the house mending) are visiting until March 6. [1941.02.12 (05366)]

James T. Farrell was in Key West in early February and after his departure Dewey writes with some remarks about Walter Lippmann and Mortimer Adler. "Ill be glad to see the Lippmann article—perhaps he will turn R C; he and Mortimar would make a great team though it might involve disobedience of the biblical injunction against yoking an ox and an ass." [1941.02.18 (09592)] Farrell is taking a course on Tarski and Dewey comments, "...of course the fact Im not up on symbolic Logic, may cause it to be sour grapes with me. But I know that C I Lewis at Harvard who is up on it, perhaps the best man in country, doesn't think it covers the whole of philosophy; with many of its devotees—and they too numerous among the younger men in this country, its just a case of sharpening tools and never using them. Of course, some time the sharper tools may be of positive value. But I am reminded in the case of many of the young men, of what Plato said about the young logicians of his day—puppies sharpening their teeth, and they shouldnt be allowed to go into logic till after 40! The logical positivist separation of matter and form is just an inheritance of old metaphysics—and they pride themselves on being antimetaphysical! This exclusive devotion to the formal technique is a kind of escapism whether they know it or not." [1941.03.02 (09727)]

Mention of a new book in progress surfaces again. [1941.01.20,22? (09718), 1941.01.23 (13507)] Dewey sketches his beginnings to *Ratner*: "I have just finished Ch. 3, of the thing Im working on. Ch I The Continuing Life of Philos— Ch II [The] Conflict within Philos— Ch III The Conflict becomes Confusion—" [1941.02.21 (07068)] To Corinne Frost, Dewey is more explicit: "I have been trying to write a semi-popular ~~statement~~ of interpretation of the course of modern philosophy. The leading idea is that the problems and the different philosophies (attempts at solution) of modern times have their source in the strains, tensions, produced by the (relative) dissolution of the medieval synthesis, and that one of the main methods in dealing with them has been to distribute them, but not in the way in which you point out strains are distributed in nature, but merely by putting each one ^element^ [*w. caret*] in its "proper place" where it wont touch and interfere with others—that is, without doing anything, except ^or by^ a purely intellectual location." [1941.06.28 (09404)]

Another conflict between Barnes and Russell flares up, caused by Russell's wife [1941.03.03 (04443)] and Barnes complains to Dewey. [1941.03.04 (04444)] Dewey can report that the book on the Russell case is progressing [1941.03.21 (04445)] but Barnes isn't pleased. [1941.04.25 (09730)]

630 Dey St. has proven to be better lodging so Dewey and Jane plan to move there and rent out 408 Greene St. [1941.03.12 (05367), 1941.03.26 (09399)] Plans for a visit from Roberta are discussed [1941.03.14 (09595), 1941.03.16? (09599), 1941.03.29 (09597)] but her tumor is causing concern and she must have an operation. [1941.04.16? (09731), 1941.05.04 (09740), 1941.05.23? (09746)]

Dewey's statement that the America First Committee is aiding the Nazis [1941.03.17 (14308), see also 1941.02.24 (14307)] provokes a staunch protest from John Flynn. [1941.03.19 (14309)] Dewey answers with clarifications and repeats his opposition to joining England in the war, adding that, "I dont see how anyone can doubt that present Germany is the greatest menace to civilization and humanity that has occurred since Genshi Khan—greater than his considering the difference in conditions. I dont argument from this that we must get into the war but that doesnt keep my blood from boilin[g] [a]t some of the arguments put forward for our keeping out. The reasons for keeping out are at home not abroad" [1941.03.21 (14310)]

Dewey describes an insight stimulated by Bentley: "The point I didnt see nefore is that ~~while the~~ space-time in the new physics doesnt of itself determine what behavioral space-time must be and more than Newtonian space-time ever did. But it does free the observer of behavioral events to construct ~~his or~~ behavioral space-time in terms of what he observes and doesnt stand in the way of that construction as the sparate space and separate time of Newtonian physics did." [1941.04.15 (15212)]

In the aftermath of the previous year's Conference on Science, Philosophy, and Religion, Dewey writes to the organizer, Louis Finkelstein, to explain his skepticism: "I could see the advantage of getting persons of different beliefs together with respect to some practical end they had in common; to try to make an intellectual synthesis where there are fundamental differences in intellectual attitude seemed to me a fundamental mistake." [1941.04.30 (13067)] Paul Weiss writes to Dewey with his positive experiences at the Conference [1941.05.02 (13069)] but Dewey's not persuaded. [1941.05.05 (14395)]

Dewey describes to Hook his comparison of Whitehead and Santayana. "I think W and S have one [t]hing in common aside from their great suggestiveness. They both have too much reverence for philosophers of the past—for some in S's case and almost all IN W's. In the latter case, I think it is partly because h[e] camr late, relatively, to phil from another Fach. And his interpretations are rather freely imaginative, while S's are ofren arbitrary. There is one point I am just tocuhing upon that some one ought to work out in detail—not a single writer in the volume even mentions it I think—that is his complete acceptance of the dualistic psychology of Locke and followers. He takes for granted that psychology without knowing it is a very provincial brand of psy— temporally provincial, given the Newtonian physics on one side and the desire to get means of criticizing innate ideas, dogma [?]ogy, intolerance etc on the other. If S had shown any scepticism on this point, his wh[o]le formal philosophy would have been very different without cramping him at all as far as I can see where he is natuvelt strong and most phils weak." [1941.05.05 (13070)]

Dewey returns to New York City on May 14 [1941.05.15 (09402)] and reports on family matters to Roberta. [1941.05.16 (09742)]

Dewey tells Bentley, "I never followed Husserl; I got the impression that he was trying to say things that should be said empirically in some circuitous language that would keep up some connection with the Teutonic tradition in philosophy." [1941.05.20 (15213)]

Raymond Lepley asks for comments on his book *Verification and Value*. [1941.05.14 (13701), 1941.05.22 (13703)] Dewey complies, tackling the perennial problem of getting a technical treatise to publication and suggesting some possibilities. [1941.06.17 (13704), see 1941.07.15 (13706)]

Dewey states his views on the war to Selden Rodman: "Ive never been an absolute pacifist, and while I still hope we can keep out of war, I prefer the earlier letter be not published I have thought from the first that if we got in to the war the latest possible date would be the best—for military reasons as well as other.... It is now clear that unless Naziis are beaten this country will be permanently militarized." [1941.05.24 (14394)]

Felix Kaufmann describes his successes following Dewey's *Logic*. [1941.05.30 (13351)] Bentley reports his approval of Kaufmann's own recent publications. [1941.05.30 (16494)]

On Morton White's dissertation about Dewey's early philosophy, Dewey has a couple of reservations, but finds it to be "a thorough & scholarly piece of research." [1941.06.07 (14356)] White asks for further assistance as the book nears publication [1941.11.26 (13934)] and Dewey agrees to help further. [1941.11.29 (13935)]

Max Otto invites Dewey to join a celebration of the hundredth anniversary of James's birth [1941.07.02 (14033)] but Dewey declines a trip to Wisconsin in winter [1941.07.07 (14034)] and agrees to write an essay to be read for him. The topic of Frederick Woodbridge, Dewey's former Columbia colleague, sparks Dewey to comment to Otto on his impression of Woodbridge's later work and philosophical approach. [1941.07.14 (14035)]

Dewey writes to Baker Brownell, who contributed an essay for the Library of Living Philosophers volume on Santayana, expressing "my great admiration of the whole article of yours, which I want to express more fully & directly than the review permitted. I thought it a masterpiece of union of philosophical & literary criticism Your view of the source of Santayana's materialism—which has little connection after all with Lucretius &c—has to me a certain finality. I regretted that Santayana missed the point & took it, in spite of what you wrote, as a matter of rather personal biography." [1941.07.14 (13635)]

On July 15 Dewey leaves for Hubbards, Nova Scotia, and Roberta joins him. He describes his life there, and his writing efforts: "I started writing before I came up, the first things, save some incidental jobs I've done since the ar started—philosophy didn't seem to have much place in this hell of a world, but I got started in May and have kept at it more or less ever since, something of an escape; the book—if it ever is one—is rather different from anything I done before—general philosophical theory—more of the "I'm telling you" type and less argument." [1941.07.29 (09748)] Corinne Frost also gets a progress report. "I haven't worked very hard this summer on my proposed book. I don't seem to feel any great urge, and I am writing somewhat at random, sort of memos for future development. I'm finishing tenth chapter—imagine about four || more; will take a year I guess to rewrite. I had no plan and don't even now quite know what the book is about. It's a sort of historical summary of philosophy, including the present in the history, to show what a mixture of prescientific and scientific ideas so-called "modern" philosophy has been, and how much of our present confusion is due to retention of old ideas after their base and function have gone." [1941.09.01 (09405)]

Dewey is tempted by a lecturing offer at UCLA but finally declines, saying that "I've been out of teaching save for a few lectures out of teaching for ten years, and while my health is good for my years I found I couldn't face the prospect of regular lectures even on the very easy and generous terms you offered. The prospect was very inviting in every other way than my own incapacity to take on any kind of stated work." [1941.09.05 (17319)] Other speaking requests and Dewey's regrets sprinkle the correspondence. A prominent example is the invitation to make remarks at the occasion of the unveiling of Portnoff's bust of Dewey at the University of Chicago [1941.09.05 (14368)] but Dewey sends his regrets. [1941.09.14 (14370)]

A beautiful letter arrives from Will Durant recollecting his student days at Columbia and Dewey's helpfulness. "You must feel a bit lonely in these days, when all the world rushes off to madness and has no ear for wisdom. But your work will survive war and obscurantism and reaction; and a century hence, when Mars is tired and Minerva returns, students will pore again over your INFLUENCE OF DARWIN ON PHILOSOPHY, and will struggle back to the independence of mind and spirit which marked that book and its time." [1941.09.17 (12786)]

Dewey and Jane visit Burlington and the University of Vermont in early October. [1941.09.19 (13652)] Jane writes to Roberta with sympathies on the news of the death of Roberta's mother, and mentions that "Dad and I went to Burlington last week-end and looked at all the places he was born in. It is a beautiful city, have you ever been there? Has views of lake and mountain everywhere, in all directions. We chased ancestors on the way back—didn't find any—had a pleasant, if wet, week-end." [1941.10.06 (09763), see also 1941.10.09 (13653)]

Dewey departed New York City for a three-week visit with Evelyn in Green Castle, Missouri, and duly reports matters to Roberta. [1941.10.26? (09769), 1941.11.11? (09771)]

C. Wright Mills informs Dewey of his research on pragmatism's history and asks for assistance. [1941.10.29 (14428)] Only a small number of names are on Dewey's list of pragmatists in his reply to Mills, and he accounts for this fact as follows: "I have never been seriously interested in pragmatism as a school. I mention this in explanation of my inability to be of much use to your inquiry. I would hesitate to label any teacher or writer a "pragmatist" who had not definitely called himself by that name." [1941.11.03 (14427)] Mills also writes to some of Dewey's colleagues and students; James Hayden Tufts's reply is replete with details and suggestions. "One general remark, growing out of my long friendship and discussions with Dewey is this. Many criticisms of his supposed views have been based on passages in his writings taken as though they represented his whole thought on the topic. That has not infrequently resulted in distorted or one-sided conceptions. It is not his habit to guard very meticulously all his statements. When he wishes to make a point he often does not take pains to note all possible qualifications or exceptions. He drives at the central idea. And then, perhaps at another time and in another connection brings out other aspects. In order to gain a fair estimate it is necessary to read widely in his writings." [1941.11.06 (14426)]

The next conflict in the Russell-Barnes relationship erupts over Russell's wife Patricia; she has been present at her husband's lectures, and disturbing the class with her knitting. [1941.10.31 (04453)] Patricia attempts an explanation [1941.11.01 (04454)] but Barnes ensures that the tone of the exchange declines in civility. [1941.11.05 (04455)] Dewey gets a report of the fracas from Barnes. [1941.11.27 (04449)] Barnes and Russell engage directly [1941.12.05 (04460), 1941.12.06 (04461)] and have a classroom confrontation. [1941.12.06 (04462)]

Otto explains his own conception of the aims of philosophy to Dewey, stressing cooperation with ordinary working people to achieve a philosophy of life. [1941.11.10 (14037)] Dewey agrees, pointing out that values are everywhere and thus philosophy cannot be aloof from ordinary life: "philosophy is not a rival of the sciences; it isn't concerned to tell something about the world that the sciences can't, for some reason, attain to; positively, that philosophy still [ink del.] ^nevertheless^ [in ink] has a definite and important function—that of critical clarification with respect to more intelligent valuations and projections of values in the future—in short, an improvement of desires and other conditions of value within our control by use of intelligence as searchingly and systematically as possible, the material being found already in common experience." [1941.11.19 (14038)]

Ratner makes several interesting comparisons between Dewey's early and more recent remarks about William James. [1941.12.01 (07076)] He adds, in regard to Horace Kallen, "I don't read K—his writing is bad Santayana & good Santayana is bad enough for me..."

On the evening of December 7, 1941, the day that the Japanese bombed Pearl Harbor, Dewey delivers an address to a packed house at the Cooper Union, New York, titled "Lessons from the War—in Philosophy." [1941.12.10 (14317)] America's entry into the war hardly energized Dewey, however. To George Geiger he writes, "The state of the world has kept me from writing; though I'm engaged more or less in trying to write a philosophical book—and interpretation of the course of modern philosophy—its by way of escape mostly, & the current situation doesn't give me much to lay hold of intellectually." [1941.12.10 (13300)] The modern philosophy book is mentioned again to Hook: "I am doing a piece on criticism of works of art for the [V]irginia Quarterly and off and on work on my book of interpretation of modern philosophy, think this fall I got an idea which will work out, which none of my earlier ones did—there is no straight-out "modern" philosophy, that is conceived in ~~modern~~ terms of what is modern but an inconsistent mixture of old and new." [1942.01.23 (13074)]

Mention of this book also arises in a letter to Agnes Meyer: "I'm sorry to have to report that I haven't made great progress as yet. I have quite a package of mss. written, but not in shape—I hope in the winter months ahead I can get the material organized—There is too great an abundance—if not wealth—and too many loose ends—and perhaps false starts as it stands." [1941.12.16 (13430)] Meyer had inquired about progress on this book and asked to see it; she also described her favorable reaction to Max Eastman's recent article in *Atlantic Monthly* about Dewey: "It is one of the few really human things that has been written about you. Only somebody who knows your work could write about it in this vein." [1941.12.05 (13429)] A student of Dewey's from his Michigan years writes to Eastman with praise: "All the friends of the Deweys of that day would rise up and call you blessed—if most of them were not under ground." [1942.01.19 (06734)]

Ratner apparently had the opposite reaction to Eastman's article and complained to the *Atlantic Monthly* editor, who in turn defended Eastman's essay as showing "a degree of understanding and intimacy which is natural in the relationship between student and master." [1941.12.16 (14318)] Similarly dismayed by Eastman's article was another close colleague, James Hayden Tufts, who writes to his daughter Irene Tufts Mead that "It did not seem to us the sort of an article that ought to be written while a man is living—if ever. Some of the details regarding Mrs. Dewey seemed to me unnecessary, even if true, as they related to her private life. And Eastman's account of the reasons why the Deweys left Chicago does not correspond closely with what I was told by Dewey at the time." [1942.01.22 (14136)]

Eastman's article had also aroused dismay in the Dewey family, and he offers his apologies to Jane [1941.12.20? (09788)] and Roberta. [1941.12.22 (09782)]

Ratner's account of his ongoing struggles over teaching positions at City College and his remarks on other instructors [1941.12.15 (07083), 1941.12.16 (07081)] provokes a note of warning from Dewey. [1941.12.18 (07084)] Ratner then tries to offer a more objective view of matters [1941.12.19 (07085)] but Dewey repeats his concern. [1941.12.30 (07086)]

Dewey visits Barnes in mid-December [1941.12.15 (13749)] and discusses the views of Santayana and Russell on the Good and the nature of desires. [1941.12.13 (04463)] Pointing out how Santayana persuaded Russell to abandon his early position on the objectivity of value, Dewey remarks, "Isn't it likely that when he gave up the idea that Good & bad were "objective" (totally independent of human beings) he just went over to the idea that they are "subjective"—i.e., human without any connection with environment, physical & social."

The publisher of Dewey and Tuft's *Ethics*, Henry Holt, expresses disappointment with their decision against a third revised edition. [1941.12.15 (14324), 1941.12.19 (14325)]

Dewey recounts troop movements and blackouts to Roberta upon his arrival in Key West on December 22. [1941.12.22? (09967)] His invitation for Roberta to visit emphasizes the house's peaceful solitude. [1941.12.31 (09786)] Solitude is also the theme of a letter to Otto three days later. "NY Papers 2 days late here—Cuba blankets Am. radios, so in spite of military activity here, I'm pleasantly out of the world." [1942.01.02 (18674)]

Dewey could not truly be insulated from the world, however; arguments among his close friends disturbed his peace. Joseph Ratner attempts more lengthy explanations to Dewey of his perspective on events [1942.01.02 (07089), 1942.01.04 (07090)] and has conversations with Roberta about the Eastman article, Kallen, and whether Ratner has said unkind words about Roberta. [1942.01.02 (07088)] Dewey does believe that Ratner has disparaged Roberta and her relationship with Dewey [1942.01.11 (07091), 1942.01.14 (07092), 1942.01.21 (07094)] and Ratner denies this. [1942.01.22? (07087), 1942.01.29 (07095)] Ratner describes his sympathy with Peirce's own lack of social contact [1942.01.17 (07093)] and agrees to "drop the whole matter" by instead discussing his continuing teaching difficulties and department politics at City College. [1942.02.01 (07096), 1942.02.24 (07098)] Dewey encourages him to continue the fight instead of resigning. [1942.02.04 (07097)]

Bentley describes his often frustrating interactions at Columbia, where he has a visiting appointment. [1942.01.14 (16495), 1942.01.30 (09797)] Dewey in turn comments on some members of Columbia philosophy department faculty. [1942.01.20 (15216)]

Granville and Evelyn arrive in Key West on February 3. [1942.02.04 (09615)] In a letter to Roberta, Dewey relates his dental work and the news of Jane's job offer with the Navy Department in Washington. [1942.02.12? (07486)] The next week Dewey tells Roberta that Jane declined the Navy position for health reasons. [1942.02.18 (09796)] Granville and Evelyn depart on March 5 [1942.03.04 (09802)] and Jane's flu persists [1942.03.11? (09988), 1942.03.19 (05381)]

Early 1942 saw a sudden increase of correspondence with prominent philosophers and younger scholars. Charles Hartshorne defends Whitehead against some of Dewey's criticisms, and Dewey confesses that his own standpoint guided his interpretation, especially regarding panpsychism. "What influences me positively is that I know of no possibility of scientific understanding of animate and human phenomena save in terms of interactions of an increasingly developed intensive and extensive kind of the inanimate and non-sentient. A great mistake has been made I believe in failing to recognize the existence of immediate qualities in all natural events. It is difficult to understand the emergence of sentience without their recognition. When they are recognized abuse of genetic-functional method renders quite unnecessary, in my opinion, the recourse to panpsychism." [1942.01.27 (18683)]

Edgar Sheffield Brightman asks about James's influence on Dewey's educational theories [1942.02.05 (14130)], and Dewey replies that "My interest in education antedated considerably James Talks to Teachers, & his book had no particular influence upon me in that matter." [1942.02.11 (14131)] Dewey writes to Max Fisch about Justice Holmes's remarks about Dewey [1942.02.17 (13827)], and praises Theodore Lafferty's work. [1942.02.17 (14119), 1942.03.21 (14120)]

The editor of the *Virginia Quarterly Review* asks Dewey to write a response to a critique of Barnes's approach to art criticism. [1942.01.03 (13868)] Dewey agrees, but on receiving the essay the editor complains that Dewey too frequently cites the offending critique. [1942.02.11 (13874)] Dewey refuses to submit a revision. [1942.02.16 (13875)]

Barnes has been fighting his own battles against misrepresentations as well, contemplating a lawsuit against an inventive author. Barnes shares one fabricated conversation with Dewey: "He once said to the gentle, eighty-two-year-old philosopher, 'Jack, do you know why I like you? It's because you remind me of a bartender I used to know'." [1942.03.07 (04465)] Affairs at the Barnes Foundation, including the Russell squabble, are aired in the *Saturday Evening Post*. Barnes courts public sentiment in print and on radio. [1942.03.20 (04451), 1942.03.24 (04470), 1942.03.27 (04473), 1942.04.05 (04474)] Dewey heard the radio talk and thanks Barnes for his kind words. [1942.04.30 (04477)] Barnes is pleased by the course of the controversy, as another example of how to bring "decency and fair-play" to journalism. [1942.05.01 (04478), 1942.05.06 (04479)]

Bentley offers a way to relate James's philosophy with Dewey's: "What I would do would be to take the James immediate experience, including his later factual report on the immediacy of relation as well as of thing—then strip off the passing thought and the consciousness, as he finally did—then let "languaging" enter to cover the full range he covered with the word "cognition" (incidentally he remarked that in his own case all the cognizing he could find was verbal), thus socializing the whole business. Then I would introduce James' immediate acceptance of your logical essays in their earliest form as right along his line. Alas I would develop the situational, and social and language phases of your work." Bentley continues with his view of Dewey: "You have had a weather eye in your expositions on

the great range of philosophical systems, organizing your arguments with reference to them very largely; also you have steadily allowed for the imperfections of your hearers and tried to use phrasings that would not shock them. The result is that nobody bothers with the positive James observation (I have a half-finished paper in which I call it the "jamesian datum"). Also nobody is willing to think that you really mean it when you say you do not need a spirit to operate things." [1942.02.26 (09798)]

In a follow-up letter Bentley continues to offer suggestions for reforming Dewey's expression of his philosophy, particularly with regard to "subject" and "object." [1942.03.02 (09801)] Dewey agrees that a more strident tone may have prevented some confusion over his views on epistemology. "May be I can begin being ruder than I've been by saying something about it—not as a finality but to get my hand in. The funny thing is that many years ago long before I was as far along as I am now towards behaviorism I wrote on the utter futility of the epistemological problem—given their own rems and any "solution" is impossible; I haven't the old Logical Studies ^with me^, middle 90s, but I'm sure I did. But I agree with you that I haven't been direct and flat enough— One reason is that I've had to feel my own way along gradually—so gradually that it was a long time before I knew where I had got to. And of course it is true that to a large extent I felt my way along thru the medium of other men's systems and ideas." [1942.03.09 (15218)] Dewey speaks to Bentley's concerns about subject and object, saying that "this isn't by way of rejection of your suggestion, for (1) I doubtless have used the word "object" in a preorganism sense, and (2) even when I don't, there are a lot of persons who probably assume I'm using it in that sense. (Gildersleeve once wrote that "objects" is something which "objects"—what it objects to being the execution of some plan or aim, of ours or desire, of ours. Object is also what is aimed at.) I think these two meanings cover the ground pretty well."

Another outline of the modern philosophy book appears in a letter to Bentley. "I have been trying to write for some two years now an "interpretation" of modern philosophy as a cultural phenomenon. I've written a lot about the epistemological problem as a product of the "subject-object" assumption, but I'm also trying to find some moderately reasonable explanation of why ~~this~~ on human grounds this situation developed. There was something in historic conditions that led to a rather sudden as well as rather extreme awareness of human nature as amounting to something on its own account and not just on acct of the cosmos (Greek) or on acct of God and his plan of salvation—medieval. When old institutions^al habits^ are felt to be cramping, there is an exaggerated sense of "individuals" qualities—of being different. I have written chapters on "Persons and Things" and on "mind and matter", but ~~have~~ started all over again last fall, and haven't got back to those topics yet." [1942.03.19 (15220)] Dewey complains to Roberta about lack of progress lately. "I've tried to write an hour or so every morning but it doesn't seem to go & I am beginning to doubt whether I'll write anything like a book again— I've been at work on this one 3 years now & nothing much to show; I got a pretty good start in Hubbards last summer, but as I say it doesn't go— Just comes to a stop & stalls." [1942.04.13? (09815)] Mention of the book appears in other letters, such as this aside to Nima Adlerblum: "I don't feel moved to write much but have been working for 3 yrs on something which might be called, I suppose, Unmodern Philosophy & Modern Philosophy— But it's written perhaps more as an escape from the present conditions than bearing on them." [1942.05.01 (13310)]

The discussion of subject and object reminds Dewey of his critique of Whitehead, and he tells Bentley, "Aside from my genuine admiration for Whitehead—he is so much "thicker" in James' sense than all the other systematic philosophers, I was in hopes that the fact he took the subject-objects relation entirely made out of the epistemological context and made it an aspect of every interaction of energies, so that either one of the elements ~~may~~ might be called e[qually] subject ~~and~~ ^or^ object, might be used to boost things along somewhat. Of course, my hope may have been wrong and I only made things worse. But I had a feeling that Whitehead would see the point of my ^final^ criticism even if others didn't." [1942.03.28 (15221)]

Dewey comments on Paul Weiss to Bentley: "I've just looked at, but not read ~~with~~ any care Weiss' article in the current Journal. A beautiful inversion. Where signs are, there mind is also. Apart from mind cloud^s^ are not a sign of rain. Apart from mind, words (yes mind you words!) are not a sign of [t]houghts". And he had edited Peirce." [1942.04.01 (15222)]

Dewey in turn comments on Bentley to Corinne Frost: "He started out years ago as a student of society and has stuck to tracing down one thing after another. He rules out what isn't observed—or observable, but he has a wide much wider idea of observation than most. I think there is a section on observation in the book you are reading. The book really comes to a focus in what he says about fact-knowledge-language as a kind of continuous spectrum. His general tendency is to make language—the social—the head personage of the trinity—he has written me this winter that he is contemplating a paper in which the cognitive ~~will~~ be identified with language." And in regard to Bentley's views on Dewey, he writes, "His objection—in letters to me about the ^word^ object is that it seems to admit the legitimacy of a correlative "subject". You will ^be^ doing what he says is correct mathematical linguistics if you

indicate what you have in mi view and then say you are using such ^and such^ a word to stand for it. Then if the words hang together in a "system", there being something observable in the case of each, the full duty of writing and speaking (thinking) man is done." [1942.04.12 (09411)] Remarks about James and Peirce are set down in another letter to Frost. [1942.04.18 (09413)]

Dewey returns to New York on April 26. [1942.04.28 (15224)] Upon his arrival several letters are exchanged with Frost, including an elaborate account of Dewey's preferred meanings for many key terms such as "experience," "agency," "environment," and "consummation." [1942.04.28,29 (09417)]

Oxford University Press approaches Ratner about authoring a "comprehensive study" of Dewey, similar to Ralph Perry's volumes on James. [1942.04.28 (13822)] Dewey approves with a note of caution, telling Ratner that "If I were going to have a biography there is no one I would rather have due it— But 1 [circled] Perry's book came out long after James was dead & other correspondence had been published & 2 [circled] I have never carried on correspondence the way James did (I dont mean the obvious I cant write as he did but quantitatively) & Ive never kept copies of what I wrote & what is worse Ive never kept the other person's letter. So it seems to be out." [1942.05.01 (07112)]

Dewey is among the signatories to a letter to President Roosevelt that protests the internment of Japanese-Americans on the West coast. [1942.04.30 (14138)] Another good example of his political activism is his involvement with the Workers Defense League. [1942.05.15 (13850), 1942.06.15 (13833)]

Bentley offers his own observations on Whitehead. [1942.05.01,02 (09814), 1942.05.03 (16497)] Dewey replies with an account of his exchange with Hartshorne. "When I was in Key West I had a long letter, rather missionary in tone, from Hartshorne, pointing out to me what an improvement it would be if I only went the whole panpsychic (mentalistic) road with Whitehead. (When & if I see him I tell him W. & I are both too old to change, but otherwise W. has more to learn from me). I got one thing from his letter which has left me with the feeling I've got now the root of W's trouble (aside from mathematics). Its the same as Bergson's— Starting from Newtonian physics, there had to be (as you've pointed out) another "world"—the mental. Both B. & W. were struck with the importance of time— qualities (dureé prehension &c)— Then Relativity &c space-time came along, & W. (but not B) applied his temporal constructions to physics. But instead of seeing that in doing this he cut the ground from under his "mental world", he used his old contra-Newton doctrine to mentalize his "Reality". [1942.05.04 (15225)]

Dewey attended the Philosophy Club on May 15 and relates an amusing anecdote to Bentley. "They told me a story about G E Moore who is here this half. He said the mind was different from the body and the self or me different from both of them and that when he said the wall "~~was~~ ^is^ further away from me than this book" it didnt mean it was firther away from his body or mind. Someone asked which was firther away from him his nose or his foot and he said "Oh, everybody knows the foot is further away." In most things when they run to seed that way their time is up." [1942.05.16 (15228)]

On May 18 Dewey presents an address on "Religion and Morality in a Free Society" at the Hollins College Centennial in Virginia. [1942.04.13? (09815)]

Dewey describes his definitions of "proposition" and "judgment" for Bentley. [1942.05.27 (15229), see also 1942.06.12 (15231)] Bentley responds with his own plans: "My panacea, of course, if it works out as I hope it will, is to drop all "feeling" items to physiology; formulate all "cognition" in linguistic embodiments; under a widened "sign" scheme, organize the perceptual and cognitional behaviors in one development; and finally exterminate from my own expression all words indicating "awareness" except so far as the reader will understand the object-participation in the awareness to be as active as the subject-participation. In other words, as in the case of Nagel, the "overt-sign-user" is the situation, it is the fact of meaningful-event itself, and it is not the locgian's revival of an ancient fairy tale." Bentley more boldly declares his dissatisfaction with Dewey. "It is the arrival of your letter orienting proposition and judgment to each other that sets me off on this consideration. Fully as I can accept what you say you do not quite reach to what I want said. You do not orient proposition-and-judgment to other subject-matter of research in the way I want. You do not give me a statement that I can lay across a construction in terms of Connection-Reference-Relation, and say: "just here" and "just there." You do not specifically give me what I want to go back to your Logic and restudy—you do not state the materials—the kind of meat—which are proposition and judgment. They are human living, human behavior, They are to be taken situationally, interactionally rather than personally and actionally. But where I read you interactionally Hughes and Weiss and Nagel and the rest are still free to reinterpret you actionally-personally. This means that they don't understand; they don't understand at all." [1942.05.30, 06.07 (16500)]

Dewey talks about the current world situation in a letter to Mercedes Randall: "The world situation is so big and is still so unclear and indecisive. I have a feeling that something approaching a world revolutio[n] is either going on or getting ready, but what it is, [*ink comma*] is pretty dark to me. Wishful thinking is only too easy, and indulging in

generalities is easy but generalities were never so merely glittering and otherwise empty as on this subject. The only thing I feel [e *in ink*] at sure of is that the peace-war issue is bound up with some kind of better world organization; that, negatively, it won't get far by war-resisters unions and personal education in pacificism. The arguments may all be on their side but the force of events has been on the other side. But most schemes of world organization seem to mean in practice some kind of "Anglo-saxon" hegemony or some quasi military policing of th[e] world to keep "bad nations" from breaking loose. And/or most such schemes are too much of the nature of blue-prints to meet the actual strain of events." [1942.06.04 (13817)]

Dewey sends a letter of encouragement to Lewis Hahn about his work on perception. [1942.06.07 (13894)]

Dewey has seen some of the essays destined for the "Naturalism and the Human Spirit" volume (published in 1944). He comments to Hook, "Have you seen many of the [ess]ays of [the] Naturalist volume? They are interesting, and creditable from the standpoint of scholarship. I don't think they focus the ^distinctive^ [*w. caret*] philosophy issues of naturalism very well. The reason I mention this point is not as a criticism, but for its bearing upon title & possible Preface. Theyse ought, it seems to me, to be such as not to suggest what the reader won't find to be the main g[is]t of the book." [1942.06.08? (13085), see also 1942.06.18 (13079), 1942.06.25 (13080)]

Dewey makes no protest over Bentley's criticisms. After reading one of Bentley's latest papers, Dewey admits that "...I felt sort of ashamed that I had even suggested the possibility of a difference between us in any important matter. Should there be one, ~~my~~ [*ink del.*] reconsideration of my own position is indicated." [1942.06.13 (15232)] Bentley's reply outlines his paper's deficiencies and relates an encounter with Ernst Cassirer. [1942.06.22 (16502)]

Bentley's next letters detail specific terminological revisions and expansions upon Dewey's philosophy. These letters indicate how their professional relationship has embarked on the next more collaborative stage. [1942.06.22 (16503), 1942.06.22 (16505)] Dewey replies, "I agree in fact about the danger of reference by the reader to person or self in the isolated sense of the latter word, whether I alays [!]ive up to in language, or not, But there is a sense in which events have a ~~centr~~ referencr to acentre although that centre is in a whole extnesive network of ec[e]nts and it is ~~which~~ they which centre in a retain relational, spatial-temporal sense." [1942.06.24 (15233)] "Person," "self," and "proposition" continue to be the primary topics of discussion, sprinkled with mention of James and Mead. [1942.06.30 (09837), 1942.07.02 (15234), 1942.07.03 (16506), 1942.07.06 (15235)]

Dewey suggests that Barnes could help to promote Kallen's new book *Art and Freedom*. [1942.06.22 (17296), 1942.06.25 (17297), 1942.06.30 (17298), 1942.07.16 (17301)]

Dale Carnegie writes to ask for a meeting. [1942.07.07 (09845)]

Thomas Munro reports on recent organizational efforts for an aesthetics society and journal, requesting Dewey's participation. [1942.07.20 (13439)] Dewey declines any leadership role but becomes a member. [1942.07.21 (13440), 1942.08.08 (13442)]

Bentley asks Dewey about James: "Do you know what made James come so suddenly out into so large amount of construction in 1904. Was it by any chance the impact of your first lot of logical studies? I find between 1895 and 1905 a lot of experimentaion and general orientation but no construction (except the California pragmatism announcement.) Then suddenly everything." [1942.07.22 (09846)] Dewey replies, "I think the Chicago Studies may have had something to do with and Im quite sure Bergson had a good deal to do, probably more in some ways. I think the change was largely by giving him courage or confidence to express views he held in a way when writing his psyhology but wasnt sure enough of them to express positively. I do not ^believe^ [*in ink w. caret*] that the double strain of things out there and states of consciousness "knowing" them which he said was necessary for psychology at any rate ever satisfied him." [1942.07.27 (15236), see also 1942.07.31 (16508)] Dewey expands further on Bergson's influence on James: "I think Bergson's panpsychical evolution enbaled him to get rid of this knower-known dualism, and in that way ~~to~~ gave him confidence to state his own empirical position without reserves." Dewey adds, ""Unfortunately" his theory of pure experineence got mixed up with a kind of panpsychism." Dewey also says, "Peirce inclined to panpsychic cosmology, and in his case too it served to get away from the standardized subject-object view. Given the state of knowledge at this time, including the newness of evolution, I dont know that his roundabout metapjysical way to get support for what is in fact an original genuine empirical insight is surprising." [1942.08.03 (15237), see also 1942.08.08 (15238)]

Dewey reacts to George Morgan's discussion of his social philosophy. "I think of course that events and actions can be regarded, must be regarded, [*ink comma*] as instrumental and ^as^ [*in ink w. caret*] consummatory. But I dont believe at all in the ~~common~~ distinction ^often^ [*in ink*] made between instrumental and consummatory values, [*ink underline*] and hence dont and couldnt possibly believe that valuation is only of "instrumental values". Evaluation, as distinct from valuing in the sense of ^direct^ prizing, is always in my opinion concerned with the relation of things as

ends or consummations to things as means—an end is evaluated in terms say of the cost [ink del.] cost and a things [ink del.] as means is valuated in terms of its yield, both of the operation being one which involves comparisons [ink del.] in either case. Either But [But in ink] things whic[h] are means and [and in ink] things which are consequences may be prized. Prizing an instrument doesnt make it, it seems to me, an instrumental value." [1942.08.** (13881)]

Unable to vacation in Nova Scotia under war circumstances [1942.08.28? (14023), 1942.08.30 (08688)], Dewey visits his brother Davis in New Hampshire from August 18-27. [1942.08.17 (13084), 1942.08.29 (15241)] Davis dies that December. Dewey also visits Merion, Pennsylvania from September 5-8. [1942.09.06,08 (09856)]

Bentley offers some suggestions for clarifying the meaning of "experience." [1942.08.20 (16518)] Dewey's reply states that experience "is a term of philosophic interpretation. Upon the whole, it has served the purpose of a [t]erm of protest and attack upon supernaturalistic and transcendental superempirical theories. Historically it has been of great service in this respect. If and when all traces of this attitude have been eliminated, I think "experience" can and should drop out of use. Meantime, I think it is probably important to make it clear when the word is us[e]d that its significane is methodological rather than directly descriptive of subjectmatter—and I havent always lived up to this mark. As a lawyer might say it belongs to the procedural rather than the substantive aspect. As a t[er]m of critical methodology I am inclined to believe we arent as yet far enough along so that the signification of the word has been absorbed into actual method ^methods in actual use^ [w. caret] so that it can be fully [in ink] dispensed with." [1942.08.29 (15241)]

Henry Pringle asks for Dewey's help in stating the purposes of the war. [1942.08.24 (18857)] Dewey tells Roberta, "Im going to meet Henry F Pringle this am. He is on the War Information Board & wants to talk about some kind of a pamphlet to tell people what it is all about anyway. All I can think of is that most people of most nations want to go about their own work & play without the threat of war hanging over them, and cant do it as long as a few nations are geared for war all the time[.] I really think most people would like to do their own work & have their own fun—and they cant as long as Germany & Japan espend all their energies & time in military lines I think the talk about "freedom" comes down to about this in brass tacks." [1942.08.31 (09854)] These views are written out for Pringle. [1942.09.01 (13086)]

Publishers are melting down the printing plates of Dewey's books for the war effort [1942.08.19 (14335), 1942.08.24 (14337), 1942.09.21 (14339)] but Dewey pays for the rescuing of *Reconstruction in Philosophy*. [1942.09.09 (14338)] New books are coming, however. Dewey tells Roberta, "I had been suffering for some weeks an inhibition about in writing the book Ive been fussing with for two years or so, but this week got a new start which I hope will last a while. The reprint of my old book on German Philosophy & Politics (1915) with the new chapter will be out, Balch says, about Oct 10." [1942.09.26 (09860)]

Dewey thanks Frank Jones for his article on F. M. Alexander, stating that "I certain^ly^ endorse all you say about my work in relation to that of the Alexanders. I am especially struck by the truth of what you say about the difference between a kind of intellectual assent to certain propositions and beliefs and the concrete vital meaning they take^ [ink del.] on after an experience of t^their work." [1942.10.05 (14341)]

Bentley explains his preference for the term "transaction" over "interaction." [1942.09.06 (16521)] Dewey replies, "I agree with what you say about "transaction" and shall use the word in further writing whenever it is a question of first hand matters [tt in ink] ^or primary presentations^, [ink comma]^ [w. caret] and will reserve "interactivity" for cases in which it has been made clear that for a special purpose and problem one of the partakers in thea [in ink] transaction has been analyzed out. Themethodological formulation of the "neutral" is of course just what is needed to clear up James—he himself was never quite free from a tendency to make a stuff out of it. In this connection something youve written reminds about naturalism reminds me that Ratner told me that in something he is writing he is using the phrase "methodological naturalism" exclusively. And while I think "experience" has served its purpose, I still find myself with a kind of hankering for using "experiencing" as amethodological term. The fact Ive written so much about education is one reason, [ink comma] Im sure now, [ink comma] I clung so long to the word experience. In view of what goes on in the schools first hand p^vital participation needed emphasis in contrast with verbal symbolizations taught with no grounding and no application." [1942.10.06 (15243)]

Dewey describes his situation to Bertha Aleck and apologizes for not writing sooner: "I cant remember when Ive lived such a quiet life—the monotony of it suits me physically since I keep well, but I don't seem to have energy for things outside the routine." [1942.10.26? (08681)] He mentions a prostate problem to Barnes [1942.11.07 (04482)] and an abscessed tooth to Frost. [1942.11.07 (09425)] Dewey enters New York Hospital for the prostate on November 9 [1942.11.07 (04482)] but an operation is postponed [1942.12.11 (15245)] and he returns home on December 22. [1942.12.22 (14044)]

The 1942 Conference on Science, Philosophy and Religion again arouses controversy. Harry A. Overstreet's letter protests Hook's negative estimate, published in the *Humanist*, of the Conference's aims and results. [1942.10.21 (13087)] Hook restates his difficulties with the Conference [1942.10.26 (13088)] as does Dewey, who points to examples of theological fundamentalist intolerance. [1942.10.27 (13089)] Overstreet tells Dewey of his hopes for future discussion, admitting that Catholics "strike me dumb with amazement" and "As for Mortimer Adler, he almost caused me to commit murder." [1942.11.17 (13094)] Overstreet points out to Hook that the Conference is at least a "courageous effort to talk basic philosophic differences out in the open." [1942.11.17 (13093)] The Editor of the *Humanist* recruits essays on the controversy [1942.11.24 (13461), 1943.01.12 (13463), 1943.02.15 (13466)] but Dewey declines to participate. [1943.02.20 (13467)]

Max Otto reflects on the troubled course of progressive movement in education in the face of "a reactionary spirit and outlook." "Perhaps the thing I find hardest to take is the depressing fact that comrades in arms are surrendering to the enemy, some for understandable and forgivable reasons, and some for reasons which, whether we understand them or not are hard to forgive. I think invariably by way of contrast of B. H. Bode. He's right there, and always there, and always moving on toward the light, no matter how hard the going. If you have not seen his corking review of Meiklejohn's latest book I hope you may see it soon. How expertly he goes to the heart of the matter! It's men like Bode, men of intelligence and integrity whose mind is on the game, not on themselves as players, and whose dominant interest is to advance the ball toward the goal, who give me courage." [1942.11.16 (14046)]

The Russell-Barnes relationship only grows more bitter during 1942. The Foundation terminated its contract with Russell at the end of the year but invites Russell to continue lecturing on a month-by-month basis. [1942.12.28 (04484)] Barnes tells Dewey that this move is deliberately provocative: "I'm inviting a show-down on the principles involved." [1942.12.28 (04483), see also 1943.01.18 (04487)] Dewey thinks that a legal fight would not benefit the Foundation. [1943.01.16 (04486)] The dispute, mentioning Dewey, appeared in *Time*. [1943.02.02 (09879)]

Dewey returns to the hospital on January 18, 1943 [1943.01.16 (15247)], and the prostate operation is performed on January 20. [1943.01.20 (09430)] He is released from the hospital on February 14 or 15 and requires a nurse at home. [1943.02.14 (13098), 1943.02.23 (13341)] Jane reports to Hutchins Hapgood that her father is "doing very well—still has a nurse and will probably need one for some time but really feels all right if not very strong." [1943.03.** (13338)] But by mid-March Dewey tells Bentley, "I've been rather discouraged about the slowness of my progress since I left the hospital, over a month ago now, especially by set backs after I thought I was on the edge of getting free. Only Monday of this week I let my nurse go in the morning only to have to send for her to come back in the afternoon. Well, the net effect has been to keep me from any more serious effort than detective story reading and doing Woolworth jigsaw puzzles." [1943.03.19 (15248), see also 1943.03.24 (09893)]

By the end of March Dewey is well enough to complain about recent philosophy articles and to begin writing a paper on qualities. [1943.03.30 (15249)] Bentley complains that this paper suffers from terminological vagueness, and makes the first mention of analyzing the "knowing-known." "I just fixed me a set of alternative specifications as to where knowledge (as existent fact) factually existed. I got seven, running from "in a private mind", splitting as for sense-knowing and cognitive-knowing, running through assertabilities on their own, to a super-mental status. Inspection of the lot showed they were all "subjective" in the sense that they were over against "something known." Conclusion: Classification must start with "knowing-knowns, and run in terms of types of split-offs and degrees of stress." [1943.04.02 (16530)]

Barnes complains about his involvement with Hu Shih and a Chinese painting exhibit. [1943.04.17 (04491)] Dewey offers a resolution of the awkward situation utilizing his insight into Chinese custom. [1943.04.18 (04493)]

Dewey feels well enough to vacation in Miami [1943.04.17 (04492)], arriving on April 22. [1943.04.20 (16534), 1943.04.23 (09902)] He reports his improving health and outlook to Roberta, saying that "yesterday I actually started working & typed 3 pages on a revision of one of my chapters I wrote before I went to the hospital. I can remember philosophy it seems when I can't recall what happened last week." [1943.04.26 (09905)]

Dewey makes a rare observation on the war during this period, to Bertha Aleck: "This is no time to stab Stalin; nobody is doing that but it's no time to idealize him and his bureaucracy, and a great many people are doing that—and it is quite unnecessary from a military point of view and dangerous from the point of view of the peace settlement. Selling out the Poles and the Baltic states is just sowing the seeds for the third world war." [1943.05.05 (08691)]

He writes often to Roberta from Miami. Some work is possible: "I perhaps average an hour a day on my philosophy book—which is about a third probably of what I spend on detective stories." [1943.05.11 (09912)] "Life isn't especially exciting but that is all to the good, as I couldn't live up to it were ^if it were^ [in ink], but I am getting rest, sun, and over my "aches and pains"—so what more could I want—except of course seeing you when you get back." He

tells Roberta about a special honor: "There is a Copernican Quadricentennial celebration in N Y City on May 24th— For vanity reasons—confidential in nature—Id like to be present. But I judge there is little likelihood you will be back in time—we would have to leave here the 22nd. The confidential vanity thing is that there are going to give "citations" to a number of persons who are supposed to have done some thing new—like Copernik, and they have included me and told me not to tell—so you dont know anything about it. Its not really important, and thats the reason I call it vanity—because it is a matter of being tickled." [1943.05.12,13 (09913)]

Dewey visits his nephew who lived outside of Miami. [1943.05.16 (09916)] He hopes for a visit from Roberta but she is in a Puerto Rican hospital from mid-May until June for food poisoning. [1943.05.22 (09921), 1943.05.27 (09923), 1943.05.29 (09924), 1943.05.31 (09925)] Dewey plans to return to New York City in early June and tells Roberta that "as far as operation is concerned am Practically well—the sun is no good for the wound because the trouble there is entirely internal—generally intestinal distrubance has cause^d^ wound to open—but the heat and sunshine have done what I hoped for—improved the aches and leg fatigue. Dont worry at all about me—I am as well physically as I ever shall be, which means physically well—it will take a few more months to get my nerve back, but that is psychological." [1943.05.29 (09924)]

He advises Corinne Chisholm Frost to reverse her approach on a paper. "This may sound odd from the Author of Experience and Nature, but as far as scientists are concerned—and they are the ones rather than philosophers from whom help may be expected, it might be the line of least resistance to reserve the words, self, experience, till towards the close—as a kind of climactic word, and begin with the phrases along the line of interaction of something in state of restlessness, etc with something that will complete its behavior, and then the result, the new system. That is, start with p as far as as terminology is concerned—then b showing of course its developmental relation—and ending with i vocabulary." [1943.06.02 (09443)]

Dewey relates to Roberta the explanation for a delayed cable to her. He had to explain the significance of names in the cable to satisfy the military censor. [1943.06.06 (09933)] Dewey returns to New York City on June 9. [1943.06.07 (15252)]

An Italian philosopher asks Hook whether Dewey had read Benedetto Croce in the 1900s or 1910s since there are similarities. [1943.06.05 (13103)] Dewey tells Hook his answer, that only some Hegelian influences would account for the similarities. He adds, "It occurred to me that something could be made of the fact that while Hegel called his method "Logic" he actually made a complete break with the logical tradition—asnd in fact often directly attacking it—~~and~~ with the further idea that what is suggestive and enduring in Hegel should be stated and be stated in terms of cultural psychology—this latter suggestion I made in my letter to the Italian—that in effect I had translate earlier Hegelianism into social or cultural psychology—[t]hereby getting rid I hope of what he calls "the load of || terrible heavingy ^Europeoan^ classic idealism". [1943.06.15 (13104)]

Dewey describes his attitude towards Stalin to Bertha Aleck. "All I need say about Stalin is that the poliycal totalitarian personal dicatatoship [h]e built up by killing off all possible rivals, including very old Bolshevik who made the revolution, did so much to kill the idealistic enthusiasm I saw in '27, that his destruction of what was best in the revolution is a thing I find it difficult to forguve in him. That the Russians are a great people and will in time find their way back I have never doubted. But Ill have to be excused from worshipping at the sbloody shrine of Stalin." [1943.06.25 (08692)]

Bentley's enthusiasm for settling terminology has aroused Dewey. "You never said a truer word than that I write atmospherically with absence of hard and fast words. Looking back I dont see how I could have done otherwise at the time, and some people—a few got something by breathing the atmosphere. But ~~don~~ that cant profitably go on forever, and perhaps the time has come to do something in trying to fix a set of leading words. I dont seem to be able to write continuously, but may be I could collaborate on words if you gave a start. You spoke especially of "knowledge". I suppose the thing, perhaps, to do first would be to list the different significations that can be found in contemporary writings, and then sort them out somehow." [1943.06.25 (15253)] Bentley eagerly sets out some considerations on several key terms. "I agree with your rendering of situation—understood as event. "Event" is a word that might have to underlie others, indicating that all matters considered weretemporally—durationally considered. Personally I tend toward your transaction..." [1943.06.30, 07.03 (16537)]

From early July into September, Dewey resides with Jane in Montville, New Jersey, near her research position. [1943.07.15 (15301), 1943.07.16 (13342), 1943.07.25 (13105), 1943.08.18 (13793), 1943.09.08 (14499)]

Over the next few weeks Dewey offers Bentley further suggestions concerning "event," "agent," "experience," "situation," "context," "meaning," and other key terms. [1943.07.15 (15301), 1943.07.19 (15254), 1943.08.01 (15257), 1943.08.13 (15262), 1943.08.22 (15264)] He mentions Charles Morris: "By the way Ive run into the "pragmatics,

semantics, syntactics business several times lately—taking Morris so much for granted his name isn't even mentioned. I fear the damn thing is getting standardized." [1943.08.13 (15262)] Bentley agrees: "You are absolutely right about this Morris-Carnap scheme of semantics that is divorced from pragmatics. It ought to be scotched." [1943.08.18 (16542)]

Dewey composes extensive comments, some critical, on a book by four philosophers of education (R. Bruce Raup, Kenneth Benne, B. Othanel Smith, and George Axtelle) for Raup. [1943.08.24 (14449), 1943.08.24 (14450)] The authors in turn defend their work. [1943.09.22 (14479), 1943.09.23 (14480), 1943.09.27 (14481)]

Dewey's primary concerns with the Raup book (not coincidentally) overlap those of recent exchanges with Bentley, who seems pleased with progress on "transaction" and "experience." [1943.08.30,31 (16544)] This advance sparks another productive exchange of ideas which centers on logical terminology. [1943.09.03 (15269), 1943.09.03 (09962), 1943.09.04 (16545), 1943.09.06 (15271), 1943.09.06 (16546), 1943.09.08 (15272), 1943.09.09 (15274), 1943.09.13,14,15 (15276)]

George Dykhuizen writes with news of his recent lecturing and writing. [1943.09.03 (13654)] Dewey replies upon returning to New York City on September 12. He expresses hopes of visiting Burlington, and declares, "I am beginning to get into circulation again after almost a year of being out of it." [1943.09.12 (13655)] However, he soon informs Bentley, "am laid up in bed for a few days—nothing serious but can't use typewriter." [1943.09.17 (15277)]

Clarence Ayres, a professor of economics who studied with George Mead at Chicago, resumes contact with Dewey after thirteen years. "Did you see the article which came out in the American Journal of Economics and Sociology a year ago? It contains the gist of the application of your theory of value to economics..." [1943.10.01? (13576)] Dewey had seen and approved of that article. "Your clear and emphatic development of technology gave me something I wanted and didn't know ~~how~~ [hin ink] ~~what~~ [ink del.] to find. The word "instrumentalism" was never a happy one, and probably invited some of the misconceptions that developed. If I had had full possession of my wits I would have used the name "technological" as a descri[p]tion of scientific knowledge from the start. I did devote a chapter to callin[g] it an "art" but that name is much too generic. I don't suppose a technological theory of science would have won more assent than an instrumenta[l] one, but it would have expressed the idea in much more clearcut way." [1943.10.05 (13533)]

Another hospital visit, for a kidney infection, is necessary during October. [1943.10.12 (15289), 1943.10.19 (13752)] Charles Morris visits, and Dewey reports to Bentley that "He has given ^up^ [w. caret] he says his pragmatics Holy Ghost & will retract— publicly I think. Seems to have soured on Carnap. Maybe we might wait & see what happens to him." [1943.10.13 (15290)] Bentley continues working on terminology [1943.10.17 (19354), 1943.10.18 (09997)] while Dewey is recovering. [1943.10.18 (15291)]

Kallen writes with regrets that Dewey's eighty-fourth birthday cannot be celebrated in his apartment. [1943.10.19 (13752)] Herbert Schneider also writes with greetings, adding that "I'd rather retire and be with you! You seem to me || so much younger than either my students or myself. You failed to teach me how not to grow old, though you evidently know. Is it too late?" [1943.10.19 (09951)] Good wishes also arrive from Nicholas Murray Butler [1943.10.22 (14495)] and Max Otto. [1943.10.27 (14048)]

Dewey returns home on November 1, and writes to Bentley that "I seem to be sounder physiologically than psychologically. I get easily confused— I think it is passing off, but it accounts for my not writing before— I haven't been at all sure of myself. The doctor thinks I should go to Fla (probably Miami Beach) in about a month, but wants me under observation." [1943.11.02 (15292)] Visiting Key West is "not very practical at present," Dewey notes to Frost. [1943.11.03 (09449)]

Dewey makes a fresh start at terminological clarification for Bentley. [1943.11.07 (15293), 1943.11.08 (15294)] But a relapse puts Dewey back in the hospital [1943.11.14 (15296)] and he requires surgery. [1943.11.26 (09450)] In early December his health remains in doubt, as he tells Edgar Lee Masters. "I'll know soon whether I'll stay on for the second operation or be sent home for a month or two interval." [1943.12.09 (14498)] Rapid progress occurs, though; Dewey relates to Frost that "the last ten days my improvement has been such, cumulatively, as to surprise even my doctors. I sit up about six hours a day, in 3 two hour shifts & can walk alone the length & back of the hospital corridor which is quite long. I don't know when I'll be able to go back to the apartment, but I'm sure it will be before Christmas & maybe before this week is out— And I'm confident that I'll be better, more vigorous, then, than anytime since I came first to this Hospital (the Ny. Hospital on the East River) a year ago in October." [1943.12.12 (09451)] Dewey's prediction was accurate; he was back in his apartment on December 17. [1943.12.17 (15298)] Plans for a Florida trip evolve, including a lecture in Miami. [1943.12.20 (14454)]

Otto informs Dewey and Hook about progress regarding a "Commission on Philosophy." [1943.12.10 (14049), 1943.12.10 (18675)] Dewey has a suggestion: "Get the regional conferences & the philos. who are consulted by letter

(the whole bunch) to list the urgent human (or social-moral) issues of the present ~~time~~ critical period. It can be advanced that some agreement ^knowledge^ on this matter is a necessary antecedent for working out a program for the responsibilities &c of philosophers. And I think there would be a good deal of agreement on this antecedent matter even without your more fundamental idea of approach to non-philosophers." [1943.12.22 (14044), see also 1944.01.12 (14053), 1944.01.14 (14050)]

Barnes's legal maneuvers against Russell entangle Dewey again. Barnes's own perspective, as told to Karl Llewellyn at the Columbia University School of Law, is that "the case boils down to a conflict between what Dewey stands for and what Russell stands for. Russell was in the academic gutter when Dewey rescued him by telling him of our need and of our willingness to give him a job. He turned out to be a rat and our move to fire him was taken only after Dewey had seen the complete record and had approved of our decision to fire him." [1943.12.20 (14227), see also 1944.03.22 (14228)]

Bentley declares that "our present job is the first effort ever made to develop a set of names for transactional inquiry." [1943.12.23 (16558)] Dewey gives his strong endorsement to this project. "I am not stuck on anything in the Logic—certainly not on its vocabulary— My own development was slow & tentative. I can claim only that I never permitted pride in what I had written in the past to slow ^it^[w. caret] up. In fact I rarely look at what I've written in the past. When I do, its for some special reason & when I find something that I still like & hold to, Im tickled stiff. And I worked my way along largely by means of ~~the~~ habits formed in lecturing to a class—trying different modes of statement if by the grace of God I might hit some—& save 'em from philosophical perdition. So this correspondence with you ~~is~~ ^has been^ the first the first conscious serious effort I ever made to get a firm terminology— So there is really no big question as to whether what you say (as in yours of the 21st) squares with my Logic or not. I'll be glad to make a fresh start whenever it helps." [1943.12.27 (15300)]

Dewey continues to rely on Sidney Hook for assistance and advice, and shares news of academic events. [1943.12.27 (06099), 1944.01.03 (13110), 1944.01.14 (13112)] Hook also revises and edits Dewey's texts. [1944.01.26 (13113), 1944.01.29 (13114), 1944.02.12 (13115)]

Dewey informs Bentley and Frost about his travel plans; he is staying with Roberta in Miami and may visit Key West also. [1944.01.13 (09453)] He arrives in Miami on January 19. [1944.01.20 (15283)]

W. R. Houston sent several letters to Dewey during his hospitalization; the most philosophical letter describes the difficulties determining the cause of death and Ayn Rand's *The Fountainhead*. "The people in it were not like any people I've known, more like personified abstractions from an old morality play, Hypocrisy, Egocentricity, Altruism, Power, etc. But the author, who must be a disciple of Stirner and the 'Ego and His Own', makes an interesting argument in behalf of total self-reliance. It was interesting because Miss Rand deployed so much force and ingenuity for her cause that I was stimulated to remind myself of how utterly outside human experience is such a notion, how we are more like coral insects than like magerful titans." [1944.01.18 (10003)]

Dewey responds to Bentley's notion of revising positions taken in Dewey's *Logic*. "A rewritten logic isnt a bad idea; I could certainly do a much better job now, and cut out a lot beside—or as part of doing a better job." Dewey adds that "The background is the distinction and connection of the here-now and the connective aspects of every event. The events named as sun ~~fact~~ ^set^ fact is indefinitely longsp temporaryi^ly^ and broad and deep spatially. But it ^the entire complex^ focusses or centres particularly and in an unbroken succession of heres-nows. Same with any and every other event. If we can ^get^ a clear statement of this point—much clearer than what I just set down—there would be no embarassment or danger of misunderstanding..." [1944.01.20 (15283)]

In Dewey's next letter to Bentley he emphasizes how knowings are natural events, and shows how to forestall skepticism. "It is an intrinsic part of this view that there are cases of knowing in existence (extant); it is no part of a naturalistic theory of knowing to decide whther these are "really cases of knowing (knowledge by deciding whether ^or not^ they meet certain conditions laid down ~~enter~~ the world or about reality or about the organs of knowing by any other method^s^ except those of the kind by the cases of known facts have themselves been reached. To be more specific it is assumed that something is known about eclipses, fossils, earthquakes etc., and that while that knowledge is not perfect or complete, it will be extended and corrected by the || ^use of^ same kind of method as that which has [*illeg.*] produced facts existing knowledge—~~fact~~taking into account the improvement that the met[h]ods themselves undergo through ~~use~~ further use." [1944.01.20 (15284)] In the next batch of letters between Dewey and Bentley, genuine co-authoring of a text emerges which deals with many key terms, including "experience," "transaction," and "knowing." [1944.01.21 (15302), 1944.01.27 (16561), 1944.01.27 (16562), 1944.01.29 (16564), 1944.01.30 (15303), 1944.01.30 (16565), 1944.02.02 (10010), 1944.02.08 (15306)] Dewey notes that "The trouble with my contribution to this terminological-nomenclature business, ^is^ that ~~you~~ what you write stimulates me to go over my previous position and try to bring it up nearer to date, so that much of what I write is more pertinent to revision of

my own previous views than it is to the work in hand. I only hope some of it will be useful as background—but for heavens sake dont pay attention to it when it doesnt fit in fairly directly." [1944.02.01,07 (15304)]

Dewey stays a few days in Coral Gables with relatives of his late wife in mid-February [1944.02.18 (14460)] and then proceeds to Key West on February 19. [1944.02.18 (14460), 1944.02.18 (14170)] Roberta is also in Key West. [1944.03.08 (14464)] Once ensconced in Key West, collaboration with Bentley resumes at a fast pace. [1944.02.22 (15308), 1944.02.22 (19363), 1944.02.23 (15309)] Dewey makes a significant point about his preference for the term "culture." "The question about sociological- psychological is a question materially and not just formally I think. The anthropological use of "culture" seems to me to be in effect a device to effect a union—though doubtless most anthropologists are not aware of that fact. What I had in mind was not setting up sociologi[c]al as a separate but just what you say—sociological and psychological as one field. Roughly speaking I would say that the psychological is the biological (narrower sense) transformed through "social" factors centering in and radiating from language as communication. The "logical[" in sociological brings in the factor of a technique of inquiry. My use of the word was as one way of taking the word psycholological definitely out of the mentalistic on one side and the cortical behaviorism on the other." [1944.02.23 (15309)] Further letters explore behavior and language. [1944.02.29-03.03 (15310)]

Dewey still plans to speak at the University of Miami Winter Institute in mid-March. [1944.02.27 (14461), 1944.03.01 (14463)]

Bentley shares an amusing story with Dewey: "I spent an afternoon with Edmund Jacobson, physiologist and physician. He was talking of his laboratory, and indicated vaguely that perceptions were human actions. I said that was "pure Dewey". He got quite indignant. How dare Dewey say such a thing without knowing it? You could only know it if you "did" it in the laboratory. I had to hedge a lot and explain that you did not "know" it—you only suggested it." [1944.03.05 (16573)]

Dewey proposes that their co-authored texts be published in the *Journal of Philosophy*. [1944.03.10 (15311)] Modifications continue. [1944.03.17,18 (16575), 1944.03.21 (16576), 1944.03.23 (16578)]

Bentley comments on C. I. Lewis's recent article on meaning by saying that "Lewis steps on his own feet "mentalistically". It seems to me to be terrible writing and thinking (if any)." [1944.03.13 (16574)] Dewey agrees with Bentley's estimate and provides his own comments on Lewis's loose use of terms. "In his first sentence he identifies "words" with ink-marks and sounds which "convey meanings." Then (in the sentence you quoted) there is a readymade "verbal symbol" which must prior to meaning since it is associated with the latter— Anw what a fixed meaning is he nowhere tries to say. If he said that an arrangement of ink spots or sounds could be used to fixate a meaning otherwise loose and floating I would at least have had some idea of what he was driving at. Then he contradicts himself by saying that a symbol is an "abstract entity"." [1944.03.21 (15314)]

Dewey goes to Miami on March 19. He addresses the Winter Institute of Arts and Sciences of the University of Miami and participates in conferences, during March 20-22, as planned. [1944.01.25 (14458)]

Bentley now sees that multiple papers are emerging. "I have made two or three short sketches for first paper, and believe with this much foundation we can follow your plan of Fact-Event-Name paper first of all—with just enough showing of the complexities of naturalistic postulation, thing-specification (inter- and trans-) and linguistic specification as distinct from definition—to show the "conditions" though postponing their discussion to later papers." [1944.03.24 (16652)] Further modification develops. [1944.03.26 (15317), 1944.03.27,28 (16580)] Dewey makes a pointed remark about "transaction": "Re your statement about transactions not having consequences ^or products (I forget the ^word used)^—I agree in a certain sense of that word, as indicated by your statement that ~~atransaction~~ ^transact^ is the thing itself. But I think it also has to be made clear that a transaction is a member of a system of transactions (as for example in the case || borrow-loan, credit-debit;) [*ink paren.*] and that other specifiable transactions (plural A's or An's) are its consequences in constitution of the system. ~~AB~~ But of [c]ourse, it must be made clear that they ^—the consequences—^ [*w. caret*] are transactions themselves." [1944.03.28 (15318)]

Raymond Lepley asks for comments on a new manuscript and Dewey supplies some harsh criticism. "The parts of the first chapter which didnt appeal to me were the sentences in which you seemed to accept the the "subjective" and mentalistic view of f "feelings," ~~and~~ wishes, etc. My own reaction against this view ~~as~~ has only grown stronger with the years. In words, you state that man and his affairs are within nature—but you seem [*ink underline*] ^in effect^ [*w. caret*] to accept the view that there are two separate and independent orders of existence, one subjective or mental and the other objective ~~and/or~~ [*in ink*] physical, in spite [*ink del.*] ^instead^ [*in ink w. caret*] of a distinction ^which is^ [*in ink w. caret*] made in the course of dealing with certain specific [*ink underline*] problems, [*ink comma*] ^one^ [*in ink w. caret*] which is strictly functional, || not having anything whatever to do with different kinds or orders of existence." [1944.04.05 (13714)]

Dewey is getting clearer on his wishes concerning "transaction": "'Trans' is proper word for the actual fact-event as primary and total—that is in its own occurrence without respect to analysis. 'Inter' is in comparison a ^{name} for a secondary[^] secondary ~~ter~~ fact-event-analysis of ^{^a^} trans-fact into constituent conditions. E.G, any case of human behavior is a transaction, which however, ~~for the~~ in respect to some particular problem may be resolved into interaction of specified organic-environmenting conditions, neither of which has any factual-event status save with respect to transactional behavior." [1944.04.08 (15321)]

Bentley steps back from their labors to reflect. "You use a biological naturalism. I use a linguistic behavioralism. I place my behavioralism as a phase of your naturalism. You rate your naturalism quaknowledge as a linguistically engineered behavior. In your free expression you frequently use expressions that I do not like as they stand, and that I want expanded. Similarly my expression affects you frequently. The same kind of reaction runs as to patterns of presentation. I have been doing the writing. I get all my side of it in first. I suspect—indeed I feel quite sure—the effect to you is that we are too far out towards the end of the limb. I am equally sure that if you had been doing the writing, I would feel you had been building too emphatically in terms of historical organisms taking them "as existing facts" rather than as "the way nature is now formulated" in the general scientific status of the day." [1944.04.23 (16585)]

H. Gordon Hullfish asks Dewey for a paper on education and democracy to be read at a celebration for Boyd Bode's retirement [1944.04.24 (14506)] and Dewey assents. [1944.04.29 (14508), 1944.05.04 (14509), 1944.05.11 (14510)] Hullfish is quite pleased by Dewey's paper. "You have underscored the emphasis Bode has been placing in his discussions with us throughout this year. I know that he will be stimulated by your expression." [1944.05.19 (14511)]

The next sequence of letters between Dewey and Bentley discuss behavior, knowing, and transaction. [1944.04.25 (15327), 1944.04.26 (15328), 1944.04.30 (16586), 1944.05.04 (16588)] Upon Dewey's return to New York City on May 6, he can contribute lengthy deliberations on these and further topics. [1944.05.10 (15330), 1944.05.11 (15331), 1944.05.11 (15332), 1944.05.12 (15333), 1944.05.21 (15334)]

Bentley observes that "I always get back to that phrase of Peirce in his youth: "All knowing is in signs and requires a time." (I am not sure his word was "knowing". I always have felt that this short sentence was the most pregnant I have ever seen." [1944.05.13 (16592)]

In a letter to W. R. Houston, Dewey disparages a published list of one hundred books for a liberal education. "The very make-up of the 100 book list is to my mind itself a terrible comment on the still predominantly literary, non-scientific, [~~ink comma~~] quality of the education recd by many of our "educators—they have no conception of what science is nor what history is." [1944.05.20? (10018)]

Houston also hears Dewey's estimate of Santayana: "There is a lot of wisdom and insight scattered through his Life ^{of} [w. *caret*] Reason, [*ink comma*] based on a shaky psychological foundation— I don't suppose it's a proper figure of speech to have foundations grow or swell but in his case they have come ~~to~~ in recent years to absorb his whole philosophy—aided by his unfortunate acquaintance with East Indian philosophy.... His account of his own philosophy bears out what you say about its juvenile origin and fixity—save ^{that} [*in ink w. caret*] the least desirable features of it have grown at the expense of the humane elements in it." [1944.05.21 (10022)]

Dewey tells Bentley that he now prefers "designate" to *Experience and Nature's* term "denote." Dewey also finds three separable meanings of "to know." [1944.05.22 (15336)]

Reinhold Niebuhr writes to assure Dewey that the Council for a Democratic Germany, which Dewey has supported, is not influenced by communism. [1944.05.22 (13119)] Dewey tells Hook, "I think I'll stay on the Council." [1944.05.24? (13118)]

Bentley suggests that their labors should form a book, "by taking the four (probable) present papers—precede with your essay on How Mind is Known; follow with extracts from your three main psychological papers (Reflex arc; Nat theory perception, and the o[n]e in Psychologies of 1930), and with the historical point from By Nature and by Art as to how knower got grafted on souls, and with some of my papers, perhaps Observable Behaviors, parts of the three Situational papers, a dash of the Human Skin etc. A title might be Knowings and the Known. My paper Factual Space and Time of Behavior should go in, probably." [1944.05.23,24 (16595)]

Dewey and Bentley exchange further modifications. [1944.05.25 (15337), 1944.05.25 (16596), 1944.05.26,27 (15338)] Dewey composes a lengthy discourse on the journey made by the word "experience" from ordinary use to special philosophical use, with approving quotations from Peirce. [1944.05.26,27 (15338)]

Dewey applauds George Geiger's recent work, mentioning that "I was interested to note the editors had combined in the same ~~article~~ number the two articles with very similar references to Ayres "technological" & that you also equate "instrumental" & "technological"." [1944.05.29 (13301)]

Ayres is also mentioned by W. R. Houston, who asks Dewey if he has seen Ayres's latest book. "He is a great admirer of yours and was recently quoted as saying in *The New Republic*, that your value and influence on thought was nowadays not fully appreciated because your leading ideas have been so fully assimilated into the thinking of a new generation that their origins are forgotten. In this work Ayres is tracing the influence of technology..." [1944.05.31 (10019)] Dewey has indeed seen Ayres's book and writes to him, "I wasam interested to note (p. 155n) you make the same identification of technological & instrumental I make in my article—tho you turn the linguistic advantage in reverse direction. I think, however, Ill stick henceforth to "technological"." [1944.06.06 (13579), see also 1944.06.06 (13588)]

Bentley suggests a plan for organizing and publishing the papers under development, and responds to Dewey's suggestions. [1944.05.31, 06.01 (16599)] They discuss their divergent interests and firm agreements. [1944.06.05 (16626), 1944.06.06 (15340), 1944.06.07 (15341), 1944.06.07 (15342), 1944.06.10 (16628), 1944.06.11 (16629), 1944.06.12 (15343), 1944.06.17 (16630)] Dewey sends one paper to Ratner for reactions. [1944.06.14 (07129)]

Dewey expresses his hopes to Tao Hsing-chih that the United States and China can cooperate in democratic ways after the war. [1944.06.10 (16416)]

Bentley tells Dewey, "A friend of mine here has read over your letters to me and he thinks they are publishable just as they are, and would be valuable—helpful in many ways to understanding." [1944.06.19 (16632)] Dewey again expresses his greatest interest in the future: "I appreciate your suggestion about correspondence. I remember that once you said something about difficult it was for you (this is the way I recal it) to ^go^ [*in ink w. caret*] back to what you had previously written. It awoke an answering echo in me. What lies ahead seems so much interesting—its the other side of ^a^field for the berrypicker. Going back seems back, not going. And as long as I can go thru the motions of going ahead, putting time in ^on^ oæld letters is an annoying idea. The things that beckon are somewhere else." He concludes the letter by mentioning other projects and saying, "Thanks heaven Ive always been breaking with my past more or less, [*ink comma*] thats my strongest point." [1944.06.22 (15347)]

A delightful letter arrives from an official studying the needs of Indians in rural Peru, who relates how he came across a particularly productive small school. "We told the principal, in Spanish of course, how much we admired these constructive activities. He wrote the word, "Dewey", on a piece of paper and said to us, "I read a book by this North American, who said that schools should be practical and I tried to make my school practical." I thought you might be interested in this illustration of the way in which your magnificent contribution to the field of education is reaching the remote corners of the globe." [1944.06.23 (10020)]

Dewey and Bentley continue to make modifications to their working drafts during the rest of June and July. Dewey recalls a family anecdote: "My wife'[s] granfather was a man with practically no school education but wise. I recal once in speaking of something he said "Sometimes it will be found out and not only found out but known." [*ink quotes.*] Knowledge and ac-knowledge were once often used interchangeably." [1944.06.29 (15350)] Rudolf Carnap's logic, Charles Morris's approach to signs and meaning, and Charles Peirce are discussed. [1944.07.05 (15351), 1944.07.12 (15353), 1944.07.14 (15354), 1944.07.18 (15355)]

On July 24 Dewey began a summer vacation on Cape Cod in Chatham, Massachusetts [1944.07.24 (16644)] and stayed there until August 9. [1944.09.06 (15368)] During this period their confidence rose that at least one of their papers on logic was ready for publication. However, Dewey felt that Bentley should get primary credit. "As far my signature is concerned I would be proud to sign it just as it stands. But I should be suable for false representations, I have contributed zero to it." [1944.08.15 (15361)] Bentley proposes ways for Dewey to take proper shared credit. [1944.08.19 (16650), 1944.08.19 (16651), 1944.08.23 (15365)]

A disturbing letter arrives from an unexpected quarter. Eliseo Vivas, a former student and colleague of Max Otto's, accuses Dewey of preaching a heartlessly cruel philosophy. "Your philosophy does not reach within the range of the genuine issues. Let somebody tell it [*illeg.*] on, who has read you with the faith of a disciple, and has found out in living, what a mockery do iniquity and cruelty make of your humanitarian sentiments and your utopic dreams. I have been watching for the last few years to see if I can discern in your writing a sense of the anguish of living, to see if you know what it really feels like to be kicked, bruised, humiliated, and denied your self respect. Where in your writing is it to be found?" [1944.08.22 (14165), see also 1947.03.05 (14067), 1947.03.10? (07735)]

Dewey's essay "Challenge to Liberal Thought" is well received, and Dewey thanks friends for their enthusiasm. [1944.08.27 (13692), 1944.08.28 (13121), 1944.08.30 (13587)] Felix Kaufmann writes to praise Dewey's *Logic* and declares that it animates his own work. [1944.08.30 (13352), see also 1944.09.12 (13353)]

By September, Dewey and Bentley have an agreed plan for affixing signatures to the publication. [1944.09.07,08 (15369)] They continue to work on the nature(s) of action and transaction in light of the history of science and the

Einsteinian revolution throughout September. Bentley produces a contents plan for the full book. [1944.09.09 (10045)]

Dewey describes his ventures with Bentley to Frost. "I think he has something distinctive & much needed in the present confused & discouragingly depressed state of philosophy— He does most of the work—I make criticisms, comments, suggestions as he writes all the first drafts— So I can hardly say I'm working in any constructive or consecutive way. Its on the theory of lang knowledge from a language pt. of view—but not what you would ^have done^ [w. caret] do, or expect from that pt of view. Really an attempt to straighten out present terminology on the basis of an identification of naming-knowing of the human type of knowing". Dewey predicts the papers' impact: "if they are reasonably successful they mark, in my opinion, a great simplification of the present state of discussion, which is a hopelessly confused mixture. It will probably miss fire because critics will take it to be an attempt to tell something new & original instead of an attempt to straighten out the vocabulary about knowledge & make it reasonably coherent." [1944.09.22 (09456)]

Dewey thanks Jacob Billikopf for using him as an example of productivity in old age. Dewey also explains his reasons for voting for Roosevelt. [1944.09.26 (17304)]

Bentley submits the first article on vagueness in logic, with its co-signed prefatory note on searching for firm names to the *Journal of Philosophy*. Ernest Nagel, in his capacity as an editor, responds with two requests to delete personal remarks and to respect Carnap's own attention to terminology. [1944.10.11 (19977)] Bentley defends the paper with Dewey's support. [1944.10.15 (19978), 1944.10.17 (15385), 1944.10.20 (15387)]

Dewey receives the usual abundance of birthday congratulations in October. John Herman Randall, Jr. conveys the message from the Conference on the Scientific Spirit and Democratic Faith. [1944.10.18 (10027)] Jerome Nathanson takes the opportunity to describe Dewey's impact on him. [1944.10.19 (10029); see 1944.10.25 (13417)] On behalf of New York State's Liberal Party, John Childs conveys its well-wishes. [1944.10.20 (10036)] The Philosophy Club of New York exclaims, "Though differing on many points from one another and from you, sir, we are at one in recognizing you as the dean and leader of our guild in this country. More than other contemporary philosophers you have in your own life and thought integrated the too often divergent ideals of practical living and abstract thinking. We hail you as our friend and colleague and as a great American." [1944.10.20 (10032)]

Cara Cook recounts hearing Dewey speak in 1924. "In the evening we heard John Dewey of Columbia. He is a dear and we all fell in love with him. He perched on the edge of the platform while he talked and after making some amazing statement such as 'there is no eternal truth', he would smile all over and his nose would wrinkle up and we'd all explode. I couldn't make much out of his speech, which had absolutely nothing to do with his announced subject, but it was really his philosophy of life, I suppose." [1944.10.23 (10039)]

Bentley has read Felix Kaufmann's recent book [1944.10.05 (18695)] and sent his comments, to which Kaufmann responds. [1944.10.26 (10056)] Further discussion ensues, in which Bentley complains of Kaufmann's failure to follow Dewey. Bentley points out that "Dewey's objective is the display of the human organism active in the world in the highly specializex activity of reaching judgments and maintaining and transforming them." [1944.11.02 (10063)] Kaufmann also defends his book and its Deweyan inspiration against Nagel [1944.11.05 (10073)] and Hook. [1944.12.06 (17659)]

Dewey tells Bentley of his disappointment over Nagel's recent article: "his last paragraph makes an explicit staement of the common assumption—one we are up against. We dont know at all unless we know THE TRUTH. Its something to have ~~the stat~~ that position baldly stated; it ought to shock some persons who have been assuming it without recognizing their assumption. I suppose the position is implied in the very title "Truth and Knowledge of the Truth". My God: of all first-class (lowest class) hypostitazions, this is about it." [1944.10.30 (15390)]

Dewey and Bentley continue work on another paper, dealing with signs and other key concepts at the end of October and into November. [1944.10.31 (10061), 1944.11.03 (10064), 1944.11.04 (10560), 1944.11.05 (07333), 1944.11.05 (10067)] Dewey relates experience with fact: "I believe that my use of Experience was ^an attempt^ [in ink] to get a name || that covers the whole range ~~with~~ of transactions within which the needed distinctions have to me made—, [ink comma] from the brute through the sc. And I am inclined to believe that in mentioning how Fact as now used replaced ~~that~~ Exp., [ink comma] the word Exp ^if or^ [in ink w. caret] when freed from mentalistic and states of consciousness standpoint has ^just^ [in ink w. caret] this force." [1944.11.07 (10070)]

Dewey recounts his 1926 visit to Mexico for Nima Adlerblum. [1944.11.04 (13311)]

Otto praises one of Dewey's recent articles, and describes its effects. "There is one place where your words strike fire. It is among the students. Whether they agree or disagree, they respond to the vitality of your approach. The younger they are, I was on the point of saying, the more vigorously they respond; and it's true in the sense that the

less time they have spent in our atmosphere of bloodless intellectualism, the more instant is their appreciation of your sense for the realities." [1944.11.06 (14055)]

Dewey spends a week at the hospital, from November 8 to 16. [1944.11.07 (14483), 1944.11.15 (13685)] After his release he muses on language and meaning for Bentley [1944.11.18 (14700), 1944.11.19 (14703), 1944.11.20 (10081)] and prepares a longer paper on knowing. [1944.12.15? (15398)] He recounts his interactions with Neurath [1944.11.20 (14754), 1944.11.26 (15086)] and notes his assessment of Whitehead. [1944.11.24 (12549); 1944.12.03 (15087)]

Dewey answers questions about the attitudes of non-scholastic philosophers towards scholasticism, mentioning how scholasticism has tended to ignore recent problems. [1944.11.27 (14169)]

With his doctor's approval Dewey took his Florida vacation, first in Miami and then Key West by December 9. [1944.12.04 (15088)] Once comfortable in 630 Dey Street, Dewey considerably increased his productivity, exchanging many letters with Bentley throughout December. Particularly significant explorations are made on knowing as a behavioral activity [1944.12.19 (15393)] and naming. [1944.12.21 (10090)] Bentley replies with his reactions to Dewey's efforts. [1944.12.27 (16671)]

Dewey writes to feminist and pacifist Emily Greene Balch, assuring her that his preface to a reprint of Addams' *Peace and Bread in Time of War* is in preparation. He notes agreement with Balch: "As I am not myself an absolute pacifist, [ink comma] any more than an absolutists in anything else, [ink comma] I am rather relieved by what you say about your own attitude which I am glad to see appears to ^be^ [in ink w. caret] much like that of mine; I shouldn't have wanted to write contrary to your spirit in the matter." He adds, "Not that I shall find it necessary to go in any detail to my difference from Jane—I think I can cover it in a single phrase—to the general effect that those who like myself do not accept her type of pacifism in its rigorous form still recognize the wisdom of her analyses of the war-situations, and are impressed with their extraordinary applicability to the dangers and the ^positive^ [w. caret] possibilities of the present war, [ink comma] and ^of^ [in ink] the peace we hope may follow." [1944.12.29 (14168)]

Bentley becomes concerned about the term "naturalism." "Re NaturalISM and NaturalISTIC. In a paper last spring I find I was using "naturalism" several times. I became rather horrified at the "ism" entering. I wrote you I would "out" it. Then I found you using it a good deal, putting a paper in Krikorian's spirituaistic pseudo-book, and also well committed in other peoples' phrasings, if not in your own habit, as representing "biological naturalism." I got to using it again. But I was already getting rid of it in the memorandum I sent you dated 11-24 headed "Naturalistic Postulation: A Program, not a Creed [?] [Credo?]" Then a week or so ago you suggest we get rid of the "ism": I am all for that, but did not know just what your angle, or how much." [1944.12.29 (16672)]

Sidney Hook receives Dewey's mixture of optimism and pessimism at the start of 1945: "I found it very difficult to wish any one a Merry Xmas. I do wish you and yours a Happy New Year—a whole year ought to be able to produce more good than a can a single day: though politically and internationally I dont see much promise of felicitation." [1945.01.02 (13125)]

Daughter Jane joins Dewey in Key West around January 7 for a month's visit [1945.01.06 (07429)], and Evelyn arrives on January 9. [1945.01.09 (07131), 1945.01.10 (04503)] Dewey tells Bertha Aleck how Key West has tripled its population with sailors. [1945.01.09 (08694)]

Although Barnes has lost his legal suit against Russell, his efforts at publicity are proceeding. He informs Dewey about the pamphlet "The Case of Bertrand Russell." [1945.01.08 (04501)] Knight Dunlap at UCLA has seen the pamphlet and describes to Barnes how Russell was protested at UCLA. Dunlap has no better opinion of Dewey however: "There seems to be a curious affinity between Russell and your idolized J. Dewey, who has been noted for adopting and promoting those things which will, he thinks, (and sometimes rightly), make him popular. On philosophic points, Dewey's sudden shifts from a losing side to a winning side have been conspicuous. 'Everything for Dewey' is as evident as 'Everything for Russell', although I think Dewey has been less motivated by desire for money than for public approval." [1945.01.09 (04502)] Dewey hears of this remark [1945.01.20 (04504)] but Barnes reassuringly says that "what people like Dunlap say or do doesn't get at the roots of what your philosophy represents and, in the long run, will slide into oblivion while what you have done will gradually take on the character of an irreplaceable monument." [1945.01.24 (04505)]

Dewey warns Bentley that his productivity may be waning. "I had a little burst of energy when I first got down here but owing to constitution, climate or the act of God it seems to have evaporated—it is more than just a slump I fear." [1945.01.09 (15401)] Dewey similarly describes his slump to Farrell, blaming continued infection. [1945.01.20 (10103)]

Bentley offers an overview of their present efforts [1945.01.14 (10100)] and continues to develop another paper defining more terminology through January and February, with Dewey's occasional input. [especially 1945.01.22 (10104)] Bentley offers a comparison of their styles [1945.01.26 (10105)] and finds time to explain to Kaufmann where he errs in understanding Dewey. [1945.01.28 (10106)] Nevertheless, Bentley asks Kaufmann for his opinion of their drafts. [1945.02.22 (13355)]

Dewey, in his capacity as Honorary President of the League for Industrial Democracy, asks Eleanor Roosevelt to send a letter of greetings to this organization's fortieth anniversary. [1945.01.26 (14965)] She gladly agrees. [1945.01.31 (14966)]

Dewey responds to Barnes' judgment of Curt Ducasse: "I'm not especially surprised at the judgment on Ducasse's book. He got out of his depth in general philos. sometime ago, & he was never prepared ever to wade in, the esthetic pool." [1945.02.08 (04506)]

Dewey's infection requires penicillin, which is luckily in good supply because of the population of sailors [1945.02.08 (04506), 1945.02.11 (15409)] and he moves on February 10 to live with Roberta at 504 South Street, since Jane and Evelyn have left. [1945.02.11 (12372), 1945.02.13 (09460)]

Dewey sketches for Corinne Chisholm Frost his estimate of the work done so far with Bentley. "He is primarily a sociologist—that is what he is ultimately—and primarily concerned with are the conditions in which a scientific discussion of human life would be possible—and he finds most of the words that have to be used largely spoiled for that purpose— For example he objects to "social environment" because it assumes that for human beings there is some environment which isn't "social"—and his asking me what it can be, made me realize that the "biological and physical environments" are abstracts within the only environment there is or can be for human beings." Dewey then remarks on the trouble over "transaction": "As near a key as there is to his aim will appear from his distinction of "transaction" from "interaction". He thinks he got the former word from my writings and it is true I had used it—but more casually than he would. "Trans"—across—and not just inner—between—is the focus of his efforts. Knowledge as a corpus across-space-time—across individuals, selves, minds etc etc is his basic insight—and the implications are revolutionary [*rest in ink*] in their clarifying power." [1945.02.13 (09460)]

Dewey tells Bentley that the book on modern philosophy has not been forgotten. "I don't know whether I ever told you that twice I have started to write a "social" interpretation of the history of philosophers—if not of philosophy. I accumulated a lot of mss but it never would jell When we get this job done maybe I'll go back to it." [1945.02.14 (15410)] Dewey suggests the next topics for work. [1945.02.21 (15411)]

Dewey responds to Kaufmann's comments, attempting to clarify points of agreement and disagreement. [1945.02.26 (13356), 1945.02.27 (13357)] Kaufmann in turn does his best to display his adherence to pragmatic principles. [1945.03.08 (13358)]

Dewey describes his approach to values to Jack Lamb. "As a practical socio-cultural matter, I think the chief difficulty in the way of breaking down the separation between so-called intermediate or instrumental values and final; or [*in ink*] per [*ink underline*] se; [*ink del.*] values is the fact that the latter are in accord with beliefs that have a popular non-philosophical source—symbolized say by the Sunday school—and [*ink del.*] ^together with^ [*in ink w. caret*] the unwillingness of the most persons, including many students of philosophy, to engage in any critical examination of the sources of their beliefs, instead ^finding^ [*moved with caret and guideline from before* instead] "reasons" for habits accompanied by emotional intensity." [1945.03.05 (10113)]

Dewey tells Morton White about the influence of Darwin on his philosophy. "I didn't even realize the valuable element in Darwin till other influences had made me see that what I had arrived at committed me to "naturalism" & that Darwin's ^general^ [*w. caret*] position as to man gave the coup de grace to extra- & supra-naturalistic views." [1945.03.06 (13937)]

Bentley outlines the contents of a book [1945.03.06 (10114)] and they continue to work on terminology through March.

Otto recounts his impressions of the philosophical turmoil and debate ongoing at the University of Chicago, in no small part due to the ongoing Dewey-Hutchins sparring. [1945.03.06 (12588), see 1945.03.11 (13700)]

H. Gordon Hullfish writes with news from Ohio State about a young Whitehead scholar, Victor Lowe, and about professor of education Boyd Bode. [1945.03.08 (14513)]

Dewey replies to Kaufmann's discussion of his views, asking for clarification on Kaufmann's meaning of doubt, knowledge, and propositions. [1945.03.18 (13359)] Kaufmann then defends his treatment of established knowledge and rules. [1945.03.27 (10123)] Bentley blames Kaufmann's admiration of Husserl [1945.04.02,03 (18694)], see

1945.04.04 (10127)] and Dewey for his part blames confusion over origin and validity in inquiry. [1945.04.04 (15422)] Dewey makes further attempts to expose Kaufmann's dependence on the notion of a superior reason controlling knowledge expansion. [1945.04.09 (13361), 1945.04.10 (13362)]

Bentley has read Jacob Kantor's book on logic, with little approval. "Some one at Indiana university told me K's logic was really a theory of inquiry. I said, if so, why should he be continually carping at you, instead of associating himself with your work. There could be no answer to that. It is very possibly correct to say that you both have theories of inquiry, yours transactionally developing, while his is interactionally set forth, but with stress on the organism-person, and no clean treatment." [1945.03.25 (10122)]

Dewey apologizes to Ralph Gregory and to H. Heath Bawden (a former student at Chicago) for being unable to read Bawden's manuscripts. [1945.04.07 (09964)]

Bentley offers his negative view of "emergence." "I have a note to put in a footnote disavowing "emergence" in about the same sense we disavow "nature." It would go perhaps best with the postulate making science-differentiation rest in technical power, not in realms of nature. You have some slight phrasings arising in local contexts which might be read by the carping critics as asserting "emergence". This pa 19, page 23 of the Logic. The word "emergence" is not indexed. You may have discussed it else-where." [1945.04.13 (10130)] Dewey approves of dropping emergence. [1945.04.28 (14923), see also 1945.06.20 (15468)]

Dewey agrees with Albert Nock, that "There is danger of overwhelming of liberal subjects by technical. (Your statement that language & literature as often taught are thoroughly technical is much needed). Teachers of language & lit- |erature ^ (including teachers of history)^ are the ones who can do most to stem the tide. A good many future students are going to be fed up with overdose of the technical, & hungry for the sort of thing you set forth. I hope there are enough teachers of literature & language, history & philosophy to move definitely in the direction you state so clearly— I include philosophy but the logistic crowd, & some teachers of the history of philosophy are making that subject extra-technical." [1945.04.17 (14967)]

Nima Adlerblum writes from Mexico with news of progress toward translating Dewey's writings into Spanish. [1945.04.25 (10135)]

Kaufmann offers further clarifications on his efforts to understand Dewey's logic. "When I studied your great work I felt that it has definitely brought home to us that we cannot interpret empirical science in terms of eternal (rational) truth, and I consider this as a philosophical accomplishment of the first order. That's why we have to have an autonomous logic of science (methodology) as a postulational discipline. Earlier attempts toward establishment of an autonomous logic of scientific inference (inductive logic) were vitiated by an untenable sensationalist epistemology from which you have freed yourself." [1945.04.27 (10138)] Bentley contributes his own critique of Kaufmann's efforts. [1945.05.03 (10144), 1945.05.03 (10145)] Dewey in turn tries to explain his own views on doubt and inquiry resolution; "...you tend to interpret what I say in terms of a knower or inquirer set over against the to-be-known. This is undoubtedly the traditional and still current view. But it also that which I was trying to get away from." [1945.05.06 (13364)] They exchange many letters during the summer months searching for areas of agreement. [1945.05.23 (13365), 1945.06.04 (13367), 1945.06.12 (13368), 1945.06.28 (13371), 1945.07.08 (13372), 1945.07.09,10 (10157), 1945.07.12 (13374), 1945.07.12 (10159), 1945.07.14 (10160)]

In a letter to W. R. Houston Dewey describes life at Key West and makes some remarks on politics and philosophy. "Mathematical symbols no longer make any pretence of being names for things or existences of any kind. I doubt if Vaihinger were writing now he could say the things he did say—though of course traditions die slowly and the alternative position hasn't been fully developed much less got into common speech ^belief^. But one might as well say, to my mind, that all words are fictions or falsehoods because they are in a different dimension from the things to which they apply—while the fact is that only words can be either true or false—"true" [mean]ing promotive of further inquiry and "false" destructive or oppressive with respect to it." [1945.04.29 (10139)]

Dewey returns to New York City on May 1. [1945.04.21 (15429)]

Bentley compares his understanding of several key terms with Dewey's (quality, concept, physical, physiological, and emergence). [1945.05.01 (10142)] Dewey in turn emphasizes his preferred approach to process, knowledge, and naturalism. "Instead of saying "the word naturalism we do not employ" etc. I'd tone it down a little, and say something like this "If the word "naturalism" is used it should be restricted to ^in^ this methodological sense. not ~~in~~ ^with^ a substantial or metaphysical implications. These latter implications are so alien to us as to pervert what we are saying". [1945.05.05 (14917)] Dewey next writes at length on his approach to perception. "Re Observation. I've d[o]ne a little reading of my Logic, and am more convinced than before that I slipped up rather badly, ^e.g., pp 108-

10^ though I still believe or hope that there was a genuine point behind." [1945.05.07 (15432)] Dewey further remarks on the inadequate treatment of quality in the *Logic*. [1945.06.22 (15471)]

Dewey provides more lengthy discussions, of postulation, knowledge, and agency. [1945.05.08 (15433), 1945.05.09 (15435)] He also is playing a strong role in shaping and sharpening the current paper. [1945.05.09 (15434), 1945.05.11 (15437), 1945.05.17 (15444), 1945.05.18 (15446)] Bentley remarks on Dewey's recent vitality, and the overall value of their collaboration. "...your "inquiry" is not merely logic, but man-action in the world (sociology) on the biggest scale ever laid down. is this cultural word-transaction in function with hand-eye transaction that we are hammering out a medulla oblongata for. I have two or thre[e] contributions: the stress on cross-ectional (transactional) seeing-on-the-spot; the transactional signal-name-symbol behavioral build-up; and the specialized distinction of consistency from existency /WOW/. I have these in the sense of specially developed attention of what yo[u] have noticed in your course but not carried out so far." [1945.05.11 (16701)]

Dewey has been working further on a paper about signs, and tells Bentley of his changed view. "the chief change I had was making was in strong emphasis of what you said then—that I seemed incline^d [in ink] to use word sign as a special procedure in which an object is involved, [ink comma] while you are inclined to use ^{it} [in-ink-w- caret] as the general procedure under which "objects are identified or arise or enter as objects." [ink quotes.] You kindly said the difference ^{probably} was one of phrasing—of course it was a lot more than that, and I mention this matter because my emphasis in thise [e in ink] paper [ink del.] ^{revision} [in ink] upon the fact that a word as a sign or a [ink del.] designatory sign [ink del.] ^{name} [in ink w. caret] and its "referent" ^{socalled} [moved w. caret and guideline from before "referent"] are determined conjointly by one and the same set of procedures—in other words Ive made some progress because of our correspondence." [1945.05.12 (15439)]

Another operation is necessary soon, Dewey tells Bentley, regretting the interruption of their recent fast pace. [1945.05.19 (15447)]

Dewey is provoked to an explicit remark about transactionalism. "(Writing what I just wrote made me think of another point not relevant here. ~~This what~~ That is while "physical" is what occurs most immediately ~~was~~ what is to be guarded against by reference to natural as subjectmatter, I got a new slant ~~ion~~ approach to epistemological "idealism, i.e., mentalism." A whole school of writers has held that "natural" subjectmatter is "psychological" ~~a mental~~ (i.e., mental, consciousness, thoughts sensations etc) and that "physical is derived. I remarked in a paper a good while ago this kind of theory had been wished on philosophy by the psychologists. G H Mead is far from being a clear writer but I owe a lot to contact with him in getting me over to a biological-sociological approach) If I ever write a paper, closing my accounts with epistemology Ill point out that, ~~aside from~~ if our transactional approach isnt used ~~universal~~ there is ground for choice between universal physicalism and universal psychicalism, and that the old historic round will be repeated—the only new thing being the insertion of language between—and in the long run, the problem will be raised whether these intruders are themselves mental or physical—or just plain GD bastards)." [1945.05.21,22 (15449)]

Dewey complains to George Geiger about contemporary philosophy's protective attitude toward final ends. "Ive known ^{no} [in ink w. caret] one to face the question of the relation of "ends" socalled to consequences, outcomes, upshots. They [ink del.] more "realistic" they claim to be, the more they are likely to dodge this issue and ~~set~~ hence to set up, like Marx, Ends out of their own personal preferences and then sanction them || [rest from TL copy] by appeal to something outside and extraneous—like Marx's necessary law of history—or on the other side, Herbert Spencer's law of evolution." [1945.05.22 (13304)]

Dewey and Bentley begin to use each other's first names in their greetings. [1945.05.22 (16710), 1945.05.25 (15450), see also 1945.05.28 (16713)]

Dewey enters the hospital for an operation on May 27 and returns home on June 3. [1945.05.27 (15453), 1945.06.02 (15454)]

Correspondence resumes with Roberta since she is not in New York City. [1945.06.06? (09645)]

By mid-June Dewey can again contribute to refining the working paper. [1945.06.11 (15464)]

Dewey illustrates his philosophy's reluctance to offer proof of life's value for Jack Lamb. "If a man wishes to commit suicide, the springs of life are failing in him. But I think he should be treated as ^a [in ink] medically ill person rather than as an immoral one. That is, [ink comma] he does doubt while in that state the worthwhileness of life. But it isnt a question of rational argument with him. but of a kind of treatment which, [ink comma] isf [in ink] possible, [ink comma] gives him something to live for—that he deeply prizes and cleaves to, [ink comma] just as you cant argue a physiologically ill person into health but give him practical treatment, diet, change of environment etc. If this means to those who bring the objection No. 2 that I dont hold it possible to bring rational proof that life is worth living that is

true—but irrelevant I think to values, since after all most people go one [*ink del.*] living just because they are alive." [1945.06.11 (10150)]

Dewey praises Emmanuel Mesthene's work on the relation between science and democracy. [1945.06.16 (14668), see also 1945.09.27 (14670), 1945.09.27 (13527)]

There may still be a role for "conception" even if "concept" proves unworkable, Dewey tells Bentley. [1945.06.25 (15474), 1945.07.02 (15478)] Dewey has further thoughts on transaction [1945.06.25 (15475)] and experience. [1945.06.30 (15477)]

A vacation to Nova Scotia is ruled out [1945.06.27 (14964)] in favor of a stay in Montauk, Long Island, beginning July 14. [1945.07.13 (15484)]

Dewey tells Hook why he prefers Karl Polanyi's work over Friedrich Hayek. [1945.06.28 (13127)]

Mention of Morton White's dissertation about Dewey's early philosophy elicits: "I jumped thru Hegel I should say not just out of him. I took some of the hoop (continuity, anti-hard and ~~faste~~ [fastover false] fast separations) with me, and also ^carried away^ considerable of the tense paper the hoopo was filled with. He did me one service—he saved me from the Kantian bug which was all the vogue—and in fact more than one. I doubt if I had "one general field" in ~~the~~ our present sense, certainly not firmly, but I was probably looking for it, and as at headed away from subject-object, individual-social, mind-matter etc isolates." [1945.07.09 (15481)]

In the same letter Dewey reflects on scholasticism's effects on modern philosophy, stimulated by Albert Balz's work. "But I never myself saw so clearly before the source of the "Realism" [*ink closing quot.*] "*ink del.*] in modern epistemology and of the ~~Realism~~ opposed Idealism that said we had to "know" the knowing powers before we could ~~we could~~ [*ink del.*] tell what must and "could and ~~could~~ should be known". It's [*ink apostrophe*] dam neat in a way. The particular point about "inner diversification of matter" is of course just one illustrative technical example; could be replaced by a dozen or more other technical i[s]sues without affecting the underlying assumption—can hardly call it a postulate. But i[s]t [t *in ink*] ^{is} [*in ink w. caret*] glaringly illuminating of the whole course of the ~~modern~~ philosophy of knowledge to see that up to ~~the~~ very recent times there has been no choice save the necessity of knowledge before knowledge to tell what the knowing powers had to conform to or else knowledge before kno[w]ledge of the cognitive powers in order to tell what ("things") could and should be known." [1945.07.09 (15481), see 1945.07.09 (15482)]

Bentley for his part reflects on his difficulties with Dewey's modes of expression. "Examining your Logic for a different matter I note page 287 that you make propositions symbolizations, and neither external garbs nor yet something complete and final in itself. (Preceding illustrations reject props as linguistic expressions of logic, or as the logical result of judgment.) All of this rejects the divorcement, and is 100% with what I agree However I keep always wanting to say that the doings are linguistic, where I use linguistic as precisely what you call symbolization. And the reason of course is that I can observe the language at work symboling; but never can I observe the symboling at work non-linguistically (or rather at work without observable sign performace, either of perceptive-signal, naming, or full mathematically-symboling) The only reason I refer to this is that I am always taking exception to some form of your statement (as in concept) although we are 100% in agreement, except for habits of statement. Every time I notice one of my variations from the expression-manner of your Logic, I hate it—or rather I am anxious to reduce variations to a minimum, for the general good of the cause/ Nevertheless I find no escape. I just gotta have my names name something with an observable aspect—like the damned old language." [1945.07.12 (16744)]

Dewey and Jane arrive in Montauk, Long Island, on July 14. Jane writes to Roberta about residence options and invites her to visit. [1945.07.23? (09757)] Dewey is working on a paper about economic and political liberalism. [1945.07.19 (07134)]

Albert Balz supplies his own understanding of Descartes and relates it to Dewey's pragmatism. [1945.07.18 (14210)] Dewey's reply sketches his reform of modern philosophy. "We can ^not^ speak of "things", or nature or the world generally," save in terms of our knowledge of it while on the other hand knowledge itself must be understood and reported in terms of what we know about "things"—about the natural world of which man and his doings are a part. The biological development about living cre[a]tures, man || included, in putting man and his operations and works, language included squarely inside the world, began the transformation; the recent developments in physics have, I believe, complemented the work from the other side. The [n]et result for the ~~the~~ philosophical theory of knowledge on one side and of [t]he cosmos on the other is to break down, as I see it, the earlier fixed distinctions between mind knowing and things known (and the various diluted form of this fixed distinction that have become current) and of matter and form." [1945.07.22 (14211), see 1945.08.15 (14212)]

As Dewey and Bentley continue their collaboration, Russell and then Moore come under attack. [1945.07.25 (16766), 1945.07.26 (15489), 1945.07.26 (16767), 1945.08.04 (15491), 1945.08.15 (15498), 1945.08.23 (16780)] Dewey does not think that C. I. Lewis rates such scrutiny. "My reason for leaving Lewis out was like yours; I thought he wasn't that important. I did have hopes for him after his early work; he seemed to be the one who was expert with logistic symbolism who knew its limitations. But I could make his later stuff add up enough to get a decent set of postulates out of him." [1945.08.08 (15494)]

Raymond Lepley proposes a volume of papers on value theory, in the wake of Dewey's recent article on value. [1945.07.28 (13716)] Dewey endorses this plan [1945.08.04 (13717)] and makes suggestions about contributors. "I think your idea of reducing the original list to the 8 or 10 mostly likely to be concerned a good one. You can pick out proper recipients better than I—I should say Stevenson, Geiger, Rice, Vivas, Hook || by all means. I doubt if Moore or Russell have anything new to contribute ~~or and are~~ and doubt if Russell will condescend to a serious answer. Moore would." [1945.08.23 (13719)]

Kaufmann remains a willing discussant, focusing on the role of logical inference within inquiry. [1945.08.18 (10170)] Dewey's subsequent letters ask for clarification upon experience and meanings. [1945.08.28 (13378), 1945.08.28 (13379), 1945.09.06 (13382), see also 1945.09.04 (06846), 1945.09.15 (10176)]

Dewey returns to New York City on August 20. [1945.08.20 (15499)]

Kallen encourages Dewey to participate in a symposium on education organized by Marvin Farber [1945.08.21 (13753)] but Dewey declines. [1945.08.23 (13754)]

Only a few extant letters mention Dewey family members having a role in the war. Una Sait's son served in the military, and Dewey tells her that "My grandson || was fighting in Italy—slightly wounded—got back to this country ten days ago—has 30 days furlough—doesn't know what next. He was only 18 when he went in & only just finishing preparatory school. Is naturally anxious to get on to college education—anyway it's fine the active fighting || is over—Our Carl got a decoration & citation for continuing at post—he was a communications sergeant—after being wounded but not such a record as your boy has." [1945.08.23 (10171)]

Theodore Lafferty has written a paper defending Dewey against Brand Blanshard. Dewey says of Blanshard, "I had never read his book; he was a student under me once, which in a way makes his misunderstandings the more surprising, especially as he would not wilfully indulge in misrepresentations. The fact they exist so extensively is a comment on the strong hold exerted by certain traditional views." [1945.08.25 (14123), see 1945.09.17 (14124)]

A set of papers about Dewey and Jane Addams on peace will be published in the *Journal of Philosophy*. Dewey declines the opportunity for comment in letters to Herbert Schneider and Sidney Hook. [1945.08.25 (14359), 1945.09.01 (13132)] In that same letter to Hook, Dewey says that he will take up Charles Stevenson's book. "I think the next serious thing I write will be on Valuation, Knowledge and Language. Stevenson's book is interesting; my monograph on valuation has influenced him. But he doesn't attempt the analysis of language that his title really calls for. And he seems to think that the "to be" in my account of valuation-judgments [*ink hyphen*] must be a prediction if it is to have these judgments are to have scientific status instead of "emotive" force." [1945.09.01 (13132)]

Dewey is keeping track of Neurath's views, especially as they contrast with Carnap. [1945.08.31 (14422)]

Dewey explains to Edward Sisson how a portion of *Experience and Nature* was indebted to George Mead. "In holding the view that I there expressed I was much influenced—completely so in fact, by Mead's theory of the "psychical" which of course he distinguished radically from the ~~behaviorial~~ "psychological" which as he treated it ~~was~~ is the behavioral—a point in which I was also much influenced by Mead through years of intimate association." He goes on to describe his collaboration with Bentley, and specifies their central tenet: "Man as in nature uses words, language, exactly as he uses any tool in dealing with ~~things~~ other natural events. Knowings-knowns are just natural transactions of a specifiable sort—substitution of transactions for interaction is a key point." [1945.09.14 (13694)]

The Deweys are preparing to move, as Dewey tells Bentley. He is continuing to work on Stevenson's ethics and on Charles Morris, who has misunderstood Peirce. "I've got material enough for another article On P's theory of sign-meanings and incidentally nailing Morris to the cross." [1945.09.17 (15505)] He also tells Horace Fries of his work on Stevenson. [1945.09.18 (13526)]

Dewey has maintained high respect for the social philosophy of Henry George. [1945.09.18 (14956), 1945.09.18 (14957)]

Bentley is not satisfied by Dewey's defense of "quality." "Quality. I took a crack at the word one time. You uttered a defense. But bottom p 270 you write: "Nothing more intrinsically unique and non-general than a quality as an existence can be imagined." Suppose now we apply to this sentence your outstanding position that particulars

need generals in their makings. Does not your own position write "quality" off as a total loss (except as a routine word in talkin[g] tp those who use it)? I think so." [1945.09.24-30 (10180)] The rest of this letter critiques Dewey's treatment of universals in the *Logic*. Dewey answers that "I am quite sure my main interest was in distinguishing universals as hypotheticals—if-then—from generics, not in setting up universals as mathematics." [1945.09.29 (15508), see also 1945.10.01 (15509)]

Dewey takes great pains to elaborate his views on inference and inquiry for Kaufmann. "In an early sentence, you say that "the context of inquiry in not referred to in establishing whether a a given conclusion can be deduced from (certain) premises". I find the statement ambiguous. If you mean that the implicative relationship in given cases does not depend upon reference to the context of those particular [*ink underline*] cases, well and good. But to establish your point, the passage has to be taken in the sense of complete ~~dependence~~ lack of reference to and connection with inquiry as such. This of course is just the contrary of my position, [*ink del, ink comma*] and I fail to see that you adduce adequate grounds for questioning my position that all logical relations which have valid standing are derived f[rom] [*illeg.*]tic [*systematic?*] study of inquiry-processes." [1945.09.29 (13384)] Kaufmann responds to criticisms in a draft by Bentley. [1945.09.30 (10189)] Dewey and Bentley become convinced that Kaufmann's early appreciation for Husserl remains an obstacle. [1945.10.17 (15517)] More debate between Dewey and Kaufmann ensues. [1945.10.13 (10197), 1945.10.19 (13387), 1945.10.30 (10218), 1945.11.02 (13389), 1945.11.15 (10232), 1945.11.27 (13391)]

Dewey and Emmanuel Mesthene discuss knowledge and dualism. [1945.10.01 (14671), 1945.10.02 (14672), see also 1945.10.02 (15510)]

A letter exhorting Dewey to convert to Catholicism arrives. "Think how many thousands you could help if you were to come back to the fold of your ancestors. Your great courage could be as important an influence as the great step of Newman. It is never too late. Your conversion would be as important in the intellectual world as the atomic bomb has been in the scientific world. I am going to pray for that mighty event." [1945.10.04 (14949)] Dewey makes a terse reply: "I have enough of the spirit of Christianity if not its letter, to overlook the moral arrogance of your letter It is one of the things to be objected to in your dogmatic theological background that it produces attitudes of this sort. I can excuse you but not the source." [1945.10.06 (14950)]

Bentley has carefully studied Dewey's *Logic* and offers a compact presentation of its main theses. [1945.10.05 (10195)] Dewey agrees that "judgment" requires revision, and adds a note of praise for Peirce, of the sort found in many of their letters: "I found a passage in Peirce that "individualism and falsity" are synonyms—he was a great guy all right." [1945.10.08 (15513)]

Barnes writes to say that he has recently read *Experience and Nature* again. "I believe I saw in it, especially in the last three chapters, the making of the best book on psychology that has yet appeared. For example, consciousness, as far as I know, has not been so thoroughly and convincingly presented as in the third chapter from the last. What is said in that chapter, correlated with a résumé of the essentials of several other chapters, brings out a clear exposition of orderly thinking, experience, criticism, art, and the application of these principles to a good social order." [1945.10.08 (04511)]

Dewey professes to Bentley his attachment to "belief" and "doubt." "If and when I reqrte the Logic I can make my approach much more direct—your sketch will help. I still dont believe that results can be obtained by refusing to employ words that are in used in idiomatic sppeech—belief and doubt for exapmle. Beliefs are "social" facts—creeds, political platforms, isms, dogmas, scientific findings as they actually operate in their connections with other ~~facts~~ factual events." "So as todoubt^s^—unless you would also throw out "inquiry, ^problem, question,^ I dont see how doubts can be thrown out.. The very fact that in philosophy these words are heaving^ly^ charged with "mentalistic" features is lone of the chief reasons ~~which~~ ^why^ in a position designed to institute firm naming they require specification, not just omission." [1945.10.09 (15514)]

Dewey settles into 1158 5th Avenue on October 12 and 13. [1945.10.13 (15516), 1945.10.17 (04516)]

Roderick Chisholm wrote an essay for the Library of Living Philosophers volume on Russell, and sent a reprint to Dewey. "I hadnt read your contribution till you sent me the reprint. I thought your points were well made. But that such basic points could be made after Russell's numerous writings increase[s] *in ink* my impression that he had never thought out anything out or through but trusted to his natural brilliancy to improvise, ~~as also of~~ [*ink del.*] pseudo-mathematical symbolism acting as a cover." [1945.10.10 (04512), see also 1945.10.15 (04515), 1945.10.23 (13944), 1945.10.23 (04517), 1945.10.30 (13945)] Dewey prepares a longer discourse about propositions and truth for Chisholm [1945.11.23 (13947)] and recommends him to Barnes. [1945.11.24 (13948)] Barnes considers finding

Chisholm a position at the Foundation [1946.03.14 (04523)] and does hire him, but Barnes is soon disappointed with both Chisholm and interactions with the University of Pennsylvania. [1947.04.10 (14969)]

Grace de Laguna thanks Dewey for an offprint of one of the Dewey-Bentley articles, and asks several probing questions, focused on acts and qualities. "You write: "Ways of acting are as existential as are singular events and objects" And again: "Operations are themselves general, although in another sense from the generality of conjoined traits." But surely, if, as you urge, ways of acting are grounded in being as potentialities of singular existential acts, kinds of things and qualities must be similarly ground[ed] in potentialities of singular existential things." [1945.10.17 (14940)] Dewey replies that "Ways of acting and singularity of existence are, I should have said, two aspects of existence; singularity or existence has no priority. [*ink period*] One can sa[y] that ways of actings take placethrough singulars but they are in no wa[y] properties of the latter." [1945.10.25 (14941)] Andrus pursues her objection [1945.11.06 (14942)] to which Dewey replies by clarifying his views on actuality and potentiality. "I do not see how potentiality can be ø [*ink del.*] defined in terms of dynamic interconnection of one thing with other things, and yet hydrogen have combustibility if there is nothing in nature with which it reacts in a given way-. And to say sugar is [*ink underline*] sweet in the sugar bowl, is to may me either an ascription to it of an actuality it does not have, [*ink comma*] or tæan [*in ink*] tæ [*ink del.*] attributeion [ion in ink] to it ^of^ [*in ink w. caret*] a "power" of sweetening [ing double underline] when ^it is^ [w. caret] bërought into specifiable inter-actions." [1945.11.11 (14943), see 1945.11.23 (14944), 1945.12.12 (14945)]

Bentley approves of Dewey's new paper on Peirce. "I have ached to see it done for several years,; and it's a fine job. I am hep to most of it except the firstness, secondness, thirdness, which I never bothered to run down—I knew it was verbal scaffolding that was helping Peirce along—and that the Moore-Weiss-Hartshorners were mis-using it, but let it go at that." [1945.10.25 (10213)]

Dewey enthusiastically endorses F. Matthias Alexander's posture techniques and psychological approach. [1945.10.27 (10236)] Dewey discusses education with Jack Lamb and mentions his own role. "As for own part—my main writings have been directed chiefly at professional and professorial colleagues; writings to teachers below the college level have been incidental offshoots, though they have had the widest popular response, not always very understanding." [1945.10.30 (10217)]

Dewey tells Max Otto his impression of Arthur Murphy: "I get the impression Murphy knows better than he writes, but is afraid [*first a ov. illeg.*] he'll be taken for a pragmatist "fellow traveller" & not an "original thinker." [1945.11.11 (14061)] Clarence Ayres has agreed to contribute to the volume on value organized by Lepley, and Dewey expresses his pleasure at an economist's participation. [1945.12.03 (13599)]

Dewey and Bentley have continued their collaboration at a good pace through the rest of the year. Dewey has some firm ideas about the proper treatment of "term," "conception," "stimulus," and "naming." [1945.12.03 (15531), 1945.12.04 (15532), 1945.12.12 (15534), 1945.12.21 (15536)]

Dewey describes his interests in the course of modern philosophy to Sidney Hook. "Then there came to me the idea of a cooperative || book—s[o]mething about Science in the Contemporary World. I havent tried to think out the various phases—but one chapter on science as itself a social activity and function; another along the line of my earlier parag[raph] about its modern social struggle and the philosophies that grw out of the need of getting recognition for it; another (would take some doing ^by Nagel^ [*in ink w. guideline to bottom of p.*]) on how the doctrine of relativity etc, the physical revolution, makes in effect a sloughing off of the remanants of the older philosophies cosmologies, and as a consequence eliminates the need of the kinds of philosophies that are a search for ultimate "realities"." [1945.12.05 (13139)]

Dewey describes his views on the current state of the U.S.S.R. and international relations to Jack Lamb. [1945.12.12 (10248), see also 1947.03.15 (10511)]

Bentley has made an encouraging connection with Otto Neurath. [1945.12.12 (16806)] Dewey likewise has tracked Neurath's course, as he notes to Roderick Chisholm. "The thing that interested me most in Neurath's piece was his break with Carnap & the latters type of logical positivism— He never was very sympathetic but hadn't come out in the open as much before. If he had brought truth (fact)within inquiry, I should agree with hîsthe negative aspect of his statement, I think—i.e., as criticism that the fact on "truth" is something ewholly outside." [1945.12.20 (13951)]

Dewey does his part to support the nomination of Emily Greene Balch for a Nobel Peace Prize. "Because of her unique record of thirty or more years devoted exclusively to pioneering in methods of peace (twenty in closest collaboration with her friend and colleague, Jane Addams, Nobel Peace Prize winner, 1931), she has also come to be recognized as the dean of the American peace movement." [1945.12.17 (14961), 1945.12.17 (13886)]

With the new year and reasonable health in place, Dewey plans his Key West vacation, driving south with Roberta [1946.01.03 (14946)] and arriving at 504 South Street on January 9. [1946.01.11 (15540)]

Dewey improves some passages by Bentley. [1946.01.13 (15541), 1946.01.14 (15542)] Bentley has found a prior use of "transaction" in science. "I think one of the finest pieces of writing ever done is J. Clerk Maxwell's Matter and Motion (posthumous, I think, He died 1879). He used the word "transaction" for physical action and reaction, says the process must be seen as a whole (configuration), say[s] he is forecasting change from Newton to modernity—i.e. towards Einstein et al." [1946.01.17 (16816)] Dewey replies that he read Maxwell's book while at Michigan. [1946.01.22 (15545)] Bentley identifies a crucial problem for their treatment of language and naming. "Our entire scheme of developing what naming is in terms of what naming does may collapse if the cocker has too rich a personalization of John D without much use of language (though it is evident the better dogs react to language very widely, even if with limited utterance of their own) In other words if a non-language using animal acquires a sufficiently complex presentation (a person) known to him by non-linguistic sign (any one of a variety of signals) so that the transfer to name-using means simply the specific naming of an already known complex, we may have to haul in our || horns a long way. I fully recognize this. It is why I always want to make the construction postulational (even though it is more cumbersome so)." [1946.01.18,19 (10256)]

Dewey explains to Max Otto how the *Problems of Men* volume came together. [1946.01.14 (14063), see also 1946.02.04 (15548)] Dewey declines to contribute to a Kallen festschrift, having already committed to one for Otto. [1947.01.23 (13144)] But a trip to China next summer is very appealing [1946.02.09 (15550)] and Bentley might visit Key West soon. [1946.02.16 (15551)]

Dewey has gladly given permission for Spanish translations of his writings, and Nima Adlerblum outlines possible plans for organizing the edition and starting a Foundation. [1946.02.11 (10270), see also 1946.03.20 (13314)]

Dewey offers a view of organism and transaction: "I think the notion that an organism, say, can be an organism "in itself" or apart from transactions engaged in, is case of the fallacy of holding that because something can be what it is ^—as named by a general noun—^ [*w. caret*] without respect to this, that and the other transaction, therefore it can be what it is, say organism, without respect to anytransaction. The "higher" the organism (man compared with dumb beasts, civilized man as compared with savage, civilized man ~~in~~ in complex associations of highly differentiated functions or divisions of labor as compared with civilized man in simpler situations), the ~~greater~~ the more numerous the degrees of freedom of from any specifically mentioned transaction. A hitching-post to which any horse may be tied." [1946.02.16 (15552)]

Bentley asks for Dewey's opinion of Kenneth Burke [1946.02.18 (10272)] and Dewey answers that "Eealier I tried to read some of K Burke but got definitely off him. Personally I think the "waywardness" of his writing is the result of pretentiousness on his part, and Ive never found that pompous insincerity got writer or reader anywhere; however I have extraneous reasons for not liking him and may be ~~you~~ that affects my judgment." [1946.02.20 (15555)]

Dewey offers his reasons for distancing himself from the Trotsky Commission in the context of the Nuremberg trials. [1946.02.28 (10278), see 1946.03.08 (10315)]

Dewey also shares his views on the Commission with Hook, and then comments on "personality." "I agree with you about Personalism—minus the Ism. The whole field of "persons and Personality needs exploration and exposition; its just a magic word now—like sesame in Arabian Nights story, suppose to open up all problems. It should be ~~much~~ ~~easy~~ easy in its case to show that "person" stands for something which is definitely socio-cultural—mainly legal in fact in origin—as I think I showed ~~incid~~ as incidental to discussion I wrote of legal personality—e.g., of corporation a long time ago. But It needs to be tackled anew in the light of present conditions. I havent read enough of Maritain but a priori he gaives Person a metaphysical—in the bad sense—meaning;—and Ive about decided that theword is so ruined there is hardly any use in trying to salvage it. There are inquiries to be carried on about the generic traits of existence, but they might probably be better carried on under some egis." [1946.03.08 (13145)]

Dewey has been working hard on symbols and language. He tells Bentley, "Its a great pity I used "symbol" as synonymous with sign as representaive in the Logic—not only for the confusing effect in math. but also because if I had confined myself to signs, the point I made about ~~the~~ ^their^ necessity for conduct of inquiry (e.g., p. 110, 114) could have been mor[e] fundamental, and might have led me to discriminating grades of signs according to ~~£~~ specific use in furthering the inquiry-event. I think I had something in disting[ui]shing between ["]common-sense" knowing as connected with situations of "use-enjoyment" in distinction from "scientific" knowing where the use of signs is to promote the sign-using, (naming-knowing) process, but the point could have been made better in methodological terms as the distinction between the relatively local and the relatively extnded use, and kept the ~~di-~~distatements more

firmly within the sign-range with less danger of being supposed by readers so inclined to introduce some special agency of knowing." [1946.03.12 (15560)]

Bentley visits Key West in mid-March. [1946.03.09 (16835)]

Dewey explains his approach to knowledge for Albert Balz, emphasizing the difficulties involved. "Our language, logical, psychological, etc., || is so infected with what perhaps can best be identified by calling it non-transactional, [*pencil comma*] and the language ^in turn^ [*in pencil w. caret*] is so deeply saturated with socio-cultural attitudes, habits, institutions, (centering about embedded theological practices,) [*pencil parens*.] that the difficulty of finding statements that will be persuasive are all but insuperable." [1946.03.21 (14216)]

Dewey describes to Hook his impression of the developing volume of essays on Value, and then comments on his relationship with Peirce. "When I sent my Peirce paper in, Nagel—(I think it was he) expressed an idea somewhat similar to that you report about differences of interpretations— I don't find myself at all in sympathy with that point of view— Peirce || roamed a good deal but if anything stands out it is that his pragmatism, through his pragmaticism, is definitely a theory of knowledge and not a tag to it. And he never in all his roaming separated logic from a theory of science as to its distinctive content npr either of them his theory of nature—the last thing he did was so to set up rules coming from some outside source as authoritative that furnished rules for scientific procedure. The fact that he includes me in this the kind of pragmatism he assigns to Peirce ought I should think to be conclusive." [1946.03.23 (13148)]

Dewey is still considering a trip to China in April, and talks about China and the Soviet Union with W. R. Houston. [1946.03.23 (10303)] The enticements of China are also described in a letter to Ratner, and Dewey goes on to describe his recent projects. [1946.03.25 (07138)]

Dewey complains to Churchman and Cowan about their article critical of the Dewey-Bentley paper on postulations. [1946.04.23 (15580)]

Dewey and Roberta return to New York at the end of March. [1946.04.01 (10314)]

Emmanuel Mesthene outlines his education plans at Columbia and a writing project defending naturalism. [1946.04.02 (14676)]

Joseph Ratner recounts his recent meeting with Dewey in a letter to Frances Davenport. "Dewey's doctors are rather apprehensive. Dewey said, roughly "The doctors haven't given me a good reason yet why I shouldn't go. The only thing they have said so far is that I am an old man. But, Joe, I'm an old man wherever I am." I tried to tell him that "being an old man" was || a very good reason; e.g. that the Army doesn't allow combat pilots to be over a certain age; they are simply too "old" altho no specific reason in addition is found. He granted that there was something to what I said; but his heart is set on going and short of a definite and absolute veto by his doctors, he'll go." Ratner goes on to say that Dewey's daughter Jane is against his going. [1946.04.04 (16673)] In the next letter to Davenport, Ratner shares insights into Dewey's relationships with other philosophers, the Dewey family, and Dewey's personality. [1946.04.05 (19419)]

Mesthene asks several questions about Dewey's theory of value [1946.04.07 (14678)] and Dewey answers by pointing out that values cannot be judged by more values. [1946.04.09 (14679)]

Dewey remains attentive to Kaufmann's efforts at clarification, still skeptical of Kaufmann's tendency to divide pure and applied logic. [1946.04.08 (13396)]

The hopes of his friends and family are answered: Dewey decides to at least postpone a China trip to the fall. [1946.04.10 (15559)]

Bentley offers a plan for further development and submission of their working drafts [1946.04.10 (16846)] and Dewey makes detailed changes. [1946.04.14 (15575), 1946.04.15 (15576), 1946.04.19 (15578)] But work halts when Dewey has a three week hospital stay for infection treatments. [1946.05.07 (16862), 1946.05.23 (13695), 1946.05.25 (15585), 1946.05.30 (13724)]

Joseph Ratner accepts an advance to prepare *New World Philosopher: The Life and Work of John Dewey* for Oxford University Press. [1946.06.06 (14827)] This book will never be completed

Barnes informs Dewey that the American Psychological Association would like to honor him as the oldest living original member by having the University of Pennsylvania confer an honorary degree. [1946.06.12 (04529)] Dewey accepts the degree at a ceremony on September 9. [1946.06.13 (04530)]

Dewey agrees to meet with Charles Morris, although with a warning that their disagreement over signs and pragmatism is widening. [1946.06.13 (14423), 1946.06.13,15 (15587)] Dewey reports the meeting's events to Bentley. [1946.06.21 (15588), 1946.06.28 (15591)]

H. Gordon Hullfish is pleased by the recent *Times* article about Dewey's China plans, and relates a story about the appearance of *Problems of Men*. [1946.07.08 (14517)]

Dewey provides an overview of his early philosophical development for Ratner's biography project. [1946.07.09 (07139)] Ratner also requests assistance from many of Dewey's former students and correspondents. [1946.07.15 (18705), 1946.07.15 (14952), 1946.07.20 (14397), 1946.07.21 (14687), etc.] Some responses convey anecdotes about Dewey. Walter Pitkin shares an interesting story: "I have never forgotten one winter day—I think it was in 1907 when I spent at least six hours with Dewey discussing the distortions of language that vex all philosophers. He said most explicitly that he had come to believe that semantic troubles lay at the bottom of virtually all philosophical. He developed a line of thinking about language which, as I look back across 40 years, seems to be to have been the first precursory logic of what men today call semantics and other call non-Aristotelian logic. I think Dewey ought to receive credit for having anticipated not casually but quite thoroughly the whole modern semantic movement." [1946.07.21 (14687), see 1946.08.15 (14689)] Edward Sisson, James Angell, Una Sait, and Charles Ayres describe Dewey's positive influence. [1946.07.21 (13696), 1946.07.22 (14697), 1946.07.22 (14692), 1946.07.24 (13600)] Ayres also shares his recollection of James Hayden Tufts. [1946.09.10 (14863)]

Dewey offers specific criticisms to Morris about the subject-object dichotomy. [1946.07.30 (14424)] Morris briefly defends his approach and concludes by predicting that "History will not find us so far apart as you suppose." [1946.09.23 (14425)]

Ratner's interactions with Barnes and Chisholm are not satisfactory and when Dewey hears of this, he warns Ratner to be as tactful as possible. [1946.08.15 (07144)] Ratner asks Dewey for a clear statement of Dewey's own wishes concerning the use of letters and his level of involvement with the biography. [1946.08.19 (07145), see 1946.09.07 (07146)] In his next letter Ratner sketches the book's plan. [1946.08.20 (07374)] Dewey remains concerned about Ratner, causing Ratner to ask Jane whether he ought to cancel the book. [1946.09.09 (07472), see 1946.09.12 (07149), 1946.10.15 (07434)]

The trip back from Hubbards was extended by a visit to Halifax, and Dewey and Roberta returned to New York City on August 30. [1946.09.01 (15606)] Dewey tells Hook that "I came back physically much better than when I left I'm happy to see—at least physically & I hope more fit for mental work." [1946.09.07 (13151)]

Dewey offers to Bentley a list of key terms most relevant for their project, and for some he adds his remarks. [1946.09.04,05 (15607)] Bentley proposes writing two more papers. [1946.09.26 (16886)]

The first significant discussion of two important figures, philosopher W. V. Quine and psychologist Adelbert Ames, Jr., occurs in a letter from Dewey to Bentley. Quine seems trapped in bad epistemology, but Ames's work on perception may support the transactional theory and so Dewey proposes that they see a demonstration of Ames's experiments. [1946.09.07 (15608), 1946.09.11 (16881)]

Dewey also writes to Chisholm about Ames, and shares his impression of Gestalt psychology. "Wertheimer, who seems to me the foremost and soundest of the Gestaltists, (his death is a real loss) welcomed me as a virtually a Gestaltist after reading some of my writings—particularly I think my Reflex Arc Concept—and regretted I had noted it myself. My reaction then was—and still is—that while I couldn't claim a very thorough knowledge of their position, they were right in what they were headed for and especially in their criticisms of the so-called "atomistic" tendencies of current psychology (the experimentalists and physiologists having uncritically accepted the main categories of earlier doctrines changing names but not viewpoints) but failed to undertake a "naturalistic" formulation of their total configurations, introducing them naked in a way that tended to give them an almost mystical color." [1946.09.16 (13954)]

Dewey falls, dislocating his left shoulder, on September 21. He informs Bentley about it to account for his inactivity. "Ten days ago I slipped after a rain on the curb and dislocated my left shoulder; I got a doctor pretty promptly and had it set, but I still have it in a sling, as the X ray showed a little chip off. It isn't serious, and I can as you see use the typewriter after my usual fashion. But it hasn't encouraged me much in work." [1946.10.01 (15611)] A trip to China is indefinitely postponed, as conditions in China are still unfavorable, but the usual Key West vacation will likely be unaffected.

Ratner discusses Dewey's theory of value and value inquiry at length. [1946.09.18 (07152)] He asks some questions about Dewey's early period [1946.09.24 (07154)] to which Dewey gives scant reply. [1946.09.25 (07155)] Ratner probes further [1946.09.27 (07156)] but Dewey does not yield much. [1946.09.29? (07157)] More sets of questions from Ratner provoke some more explicit answers. [1946.10.03? (07313), 1946.10.07 (07162), 1946.10.15 (07164)] Dewey approves of Ratner's discussion of value and adds a note about his own "Hegelianism." "Demos in a recent review, *Yale Review* speaks of my "rosy harmonies" and my "denial of essential disharmonies and conflicts". My

Gawd—as if the | existence of cooflicts and disharmonies was not the basic postulat[e] of my whole theory. Probably the effort to translate Hegels dialectic over in to experimentally variable, or obervable terms out of a self-enclosed "rational" process is the key to my indebtedness to Hegel and to my divergence from him—certainly much more than any theological dualism such as you raise in your question about God in a late letter." [1946.10.11 (07161)]

Ratner answers questions from Thomas Powell about Dewey, revealing his own understanding. "Can a pragmatist be a "pure thinker"? This is your most important question. The answer is yes—Dewey is the best example that it can be done, his work—writing— massive evidence to prove it." "Dewey interestingly enough has kept his practical reformism and intellectual revolutionary activity not only theoretically but physically separate: you never find any discussion of practical-reform problems in any of his books on reforming the relation between theory and practice." [1946.10.17 (14845)]

Dewey is feeling better after his fall, and makes terminological recommendations to Bentley about symbols and definition. [1946.10.22 (15618)] Bentley insists on keeping naming and symbols separate [1946.10.29 (16899)] and discusses mathematical symbols and syntactics. [1946.11.07 (16945)] Dewey emphasizes his preference for dealing with signalling [1946.11.25 (15629)], evoking extensive discussion of language. [1946.11.29 (16957)]

George Alger remembers Dewey as his Sunday School teacher. [1946.10.24 (14846)] Ratner also discovers that James Angell was in Dewey's Sunday School classes as well. [1946.11.10 (14954)] Francis Becker recalls Dewey and wife Alice during the Michigan years, and relates an incident when Dewey spoke of religious experience. [1946.11.01 (14848), see also 1946.11.15 (14851), 1946.12.04 (14853), 1946.12.07 (07171)] Thomas Powell has more early anecdotes about Dewey. [1946.11.04 (14849)] Ratner tells Powell about his explorations and interviews in Burlington, Vermont. [1946.11.30 (07170)] The wealth of new material causes Ratner to suggest a two-volume biography with detailed chapters on several early phases of Dewey's thought. [1946.12.01 (13824)]

Dewey visits Adelbert Ames, Jr. and describes the experiments for Bentley, confirming that Ames's work supports the transactional theory. [1946.11.08 (15621)] Enthusiasm for Ames appears in other letters from this time. [e.g. 1946.11.19 (14801)] Dewey's first letters to Ames come in December. "May I say for myself that while after some fifty years spent in reaching my present position in philosophy I had gained confidence in the direction ~~to~~ ^in^ which it was headed, seeing your demonstrations gave me new confidence and new hope in a more general and more speedy acacknowledgement of the main position and direction than I had been able previously to entertain." [1946.12.05 (14587), 1946.12.05 (14588)] Ames is similarly gratified that Dewey finds philosophical value in his psychological theories. [1946.12.11 (17134)] Dewey writes a formal statement approving of Ames's work [1947.05.06 (14764)] and continues to discuss psychological problems in perception with Ames. [1947.06.30 (10537), 1947.07.02 (14596), 1947.07.15 (14597)] Dewey describes his interest in Ames's work to Max Otto. [1947.07.19 (14069)]

The first intimation of Dewey's marriage to Roberta in the *Correspondence* is Dewey's letter to Jerome Nathanson, who is officiating. [1946.12.08 (13426)] Dewey informs close friends including W. R. Houston and Max Otto of the sudden decision, mentioning the couple's desire to avoid publicity and their immediate departure to Florida after the wedding. [1946.12.09 (10341), 1946.12.09 (14064)] Dewey and Roberta are married on 11 December 1946 at 10 a.m. in Dewey's apartment at 1158 Fifth Avenue. Jerome Nathanson officiated the brief ceremony [1946.12.11 (13420)] and a small group of close family and friends were present, including Albert Barnes who served as a witness and was deeply moved by the occasion. [1946.12.13 (13421)] Their secret was somehow revealed before the wedding and published on their wedding day: "Dr. John Dewey, 87, to Wed Widow, 42," *New York Times* (11 December 1946), p. 64. The story is repeated by other city newspapers across the country during subsequent days, and is seen by many of Dewey's friends. A flood of congratulatory letters and telegrams arrive through December and January. After about a week in Miami, Dewey and Roberta arrive at Roberta's house in Key West on December 20. [1946.12.21 (15634)]

Sidney Hook has undertaken an investigation of Ratner's relationship with Francis Davenport, whose research on Dewey's early period was helpful to Ratner. Hook informs Roberta of his disturbing conclusions regarding Ratner's behavior. [1946.12.15 (10409)] Ratner is seeking funds to support his research. [1946.12.26 (14855), 1946.12.30 (10432)] Henry Heath Bawden sends Ratner his recollections of Dewey and Mead at Chicago [1947.01.13 (14795), 1947.02.18 (14156)], Walter Pitkin sends his recollections of Dewey's thinking on language and thought [1947.03.02 (14691)], and Frank Manny recalls Dewey during the Michigan years. [1947.03.15 (14976)] Ratner reports to Dewey the main results of his research in Michigan [1947.01.15 (07172)] and keeps his Oxford editor updated on progress. [1947.02.18 (13826)] Davenport writes to Dewey to describe her work on Dewey's philosophy. [1947.04.24 (19420)]

The start of 1947 finds Dewey and Bentley putting finishing touches on a paper [1947.01.01 (17015)] and getting more commentary from Felix Kaufmann. [1947.01.16 (20145), 1947.03.03 (20002), 1947.04.08 (13407)] Work continues on key definitions including experience and knowing. [1947.03.13,21 (17020)]

Horace Fries asks Dewey's advice on a plan for a dinner and volume honoring Max Otto [1947.01.17 (13529)], and Dewey offers his strong support, suggestions, and a congratulatory message to be read at the May event. [1947.01.24 (13530), 1947.02.09 (13531), 1947.02.13 (13532), 1947.03.03 (13534)] Dewey also writes an essay for the volume [1947.05.20 (13540), 1947.07.08 (13542)] and helps shape the final contents. [1947.09.24 (13548), 1947.09.28 (13549)] Other invitations, such as writing something new for a festschrift for Horace Kallen, must be declined. [1947.01.23 (13144)]

The adopted son of Roberta, now four years old and named John Dewey, Jr., requires medical attention for asthma in Miami, keeping them there until March 6, when they return to Key West. [1947.03.01 (13158), 1947.03.05 (14067), 1947.03.05 (15640)] Dewey apologizes to Bentley for falling behind in his work [1947.03.19 (15641)] but soon has many comments ready on terminological problems. [1947.03.29 (15644), 1947.04.02 (15645), 1947.04.04 (15643), 1947.04.06 (15646)] Bentley replies with further comments on space, time, propositions, concepts, and many more terms. [1947.04.04 (17022), 1947.04.05 (17023), 1947.04.07 (17025), 1947.04.15,20 (17029)]

Dewey makes some observations and predictions about the world political situation to Jack Lamb. Russia won't resort to war, but will instead extend political influence over neighboring countries. "I think (somewhat on faith) that the wisest men in Washington, beginning with Marshall || realize the case is somewhat as I have stated & are finally trying to check Russia—as in Greece—as a way of preventing war, & do not expect their[?] interference in Greece—for of course it is that—to bring on war; not now any | way. So reluctantly I'm compelled to think the maintenance in potentiality anyway of a strong military position is more than || justified &, less reluctantly, that intervention in Greece is our wisest policy—to check Russia & to give Gt Britain & c acourage & a change to build themselves up." [1947.03.15 (10511)]

On April 15, Dewey and Roberta started out for New York by car, and arrived on April 26. [1947.04.14 (13537), 1947.04.26 (14776)]

By early May, Dewey and Bentley's paper on "Definition" is ready for publication. [1947.05.01 (15651), 1947.05.03 (12983), 1947.05.06 (12985), 1947.05.08 (12987)] Bentley again suggests publishing their work as a book, and mentions "A Natural Theory of Knowings and Knowns" as a possible title. [1947.05.05 (12984), 1947.05.14 (12988)] Dewey is agreeable to publishing a book: "IF we can get good publishers my vote is for publication." [1947.05.15 (15655)] They begin to discuss the shaping of the contents. [1947.05.20 (12989), 1947.05.24 (15657), 1947.05.27 (15658)]

Dewey and Roberta travel to Pittsburgh in the last week of May to settle her brother's estate. [1947.05.10 (14347), 1947.05.20 (13540)]

After Bentley informs Ratner of plans to publish a book with Dewey, they begin a discussion of philosophical problems concerning the mind, psychological events, and public vs. private observation. [1947.05.27 (18752), 1947.05.30 (18754), 1947.06.01 (18755), 1947.06.04 (18759), 1947.07.16 (18772)] Ratner learns that Oxford could not publish a Dewey-Bentley book anytime soon, but is ready to publish Ratner's book on Dewey in 1948. [1947.06.02 (18757)] Dewey suggests "Knowing and the Known" as the title. [1947.06.11 (15660)] Bentley and Ratner explore Henry Holt, Beacon Press, and University of Michigan Press as publishers. [1947.06.12-24 (18762), 1947.07.07 (18967)] Ratner urges "Knowing and the Known" for the title. [1947.06.27 (18766)] Beacon Press is eager for the book [1947.07.20 (12993)] and Dewey accepts their proposal for publication. [1947.07.30 (15637)] Dewey and Bentley prepare a preface to the book. [1947.09.03 (15669), 1947.09.08 (13003)] *Knowing and the Known* is published by Beacon Press in early 1949.

Una Sait relates several amusing anecdotes about Dewey to Ratner. "At tea at Brooks Hall (in 1908 or 1909) Mr Dewey, half-hidden by a pillar, was confronted by a gushing lady. "Oh! Professor Dewey! Is it true that one of your children ran away from school? 'No,' said Mr Dewey, 'none of mine, none of them is clever enough' He then relapsed into silence in so decided a fashion that the lady uncertainly withdrew. [I was a few feet away]. This incident has reference of course to the exploit of Sabino. One evening while I was the guest for a few days of Evelyn Dewey, I spent an evening alone with Mr Dewey & Sabino We played parchesi, in a rather solemn manner, until Sabino grew more & more restless. Finally he kicked over the table so that the parchesi board flew up into Mr Dewey's face, & then rolled over & over on the floor while Mr Dewey sat looking down & rather helplessly suggested Sabino, hadnt you better go to bed? Sabino please go to bed . . ." [1947.06.09 (14694)]

Plans for spending the summer in Hubbards, Nova Scotia have been delayed, but Dewey and Roberta finally depart around July 20. [1947.07.14 (14070), 1947.07.19 (14069), 1947.07.19 (14598)] They arrive on July 29, and stay until returning to New York on September 1. [1947.07.30 (15637), 1947.08.25 (13348), 1947.09.03 (13318)] Dewey supplies a description of their location and the town of Hubbards to Sing-nan Fen. [1947.08.20 (07251)]

Morton White asks Dewey about any relationship between his philosophy and the theories of economist Thorstein Veblen. [1947.08.11 (13939)] Dewey replies that Veblen was an "academic iceberg" who was not well acquainted with Dewey's work. However, Dewey declares that he benefited from reading Veblen, and that "I do not believe there is any disparity between [^]of at all a fundamanetal character[^] [*w. caret*] between our views; I certainly learned a lot from him." [1947.08.16 (13940)]

Ratner informs Bentley about his recent labors to write articles against Reinhold Niebuhr's theology. Ratner adds, "I havent heard from D. since he left for Hubbards; I havent written and neither has he. Once bitten twice shy; and Ive been bitten several times." [1947.08.12 (18778)] But then Dewey writes to Ratner the next day. [1947.08.13 (07174)]

Dewey's letter to a former student at Columbia University, Herbert Schneider, briefly describes his current attitude towards metaphysics and experience. "Ive got increasingly leery of the word "metaphysics" its so teremendously abused, but I dont know that there any better word for the kind of study you are making in the course you gave; the studies are certainly important and needed. ... While physics does not for its purpose to interpret physico-tempral process in terms of history, i wonder whether that isnt one of the proper businesses of "metaphysics." An[d] under IV, akin to above, Ive been increasing[ly?] struck—largely through communic[a]tion with Bentley of the inclusive and so to say ultima[te] status of human life—with emphasis on human as highest form [^]of life[^] accessible to us humans—eg. science, physics included as definitely to be understood as a human product all the way through. My earlier use of the word "experience" was a movement in that direction but Ive become increasingly leery of that word too." Dewey adds his observation that "Current Am philosophy seems to be running pretty thin..." [1947.08.16 (14362), see also 1947.08.20 (07251)]

Whit Burnett reports to Dewey the results of balloting that places him among the 25 greatest living authors of the world. [1947.08.26 (14109), 1947.09.08 (14106)]

In early September, with the Deweys back in New York City, Albert Einstein corresponds with Dewey about the efforts of the Emergency Committee of Atomic Scientists to influence international relations. [1947.09.04 (10559)]

Dewey and Adelbert Ames, Jr. continue their correspondence about perception and psychology. [1947.08.28 (14601), 1947.08.28 (14601), 1947.09.09 (14603), 1947.09.10 (10599), 1947.09.17 (14604)] Ames expresses his gratitude for helping to clear up some problems. [1947.10.08 (14605), 1947.10.08 (10601)] Dewey tells Ames how the transactional standpoint is assisted by their understanding of observation. [1947.10.10 (14606)] In a November letter Dewey is more explicit: "All perception (involving use of sense organs and motor-vascular ~~responses~~ organs;) is [^]of[^] "things" ~~aseompe~~ [^](in their capacity, office or[^] function) as components of a concerns, affair, matter, subject etc; which, according to the diciotnary has in all cases to do with something to be done, an age[n]dum[?], so that what is seen, heard, ~~etor~~ otherwise perceived is perceived as a factor (in the literal sense of [^]a[^]doer[]) in what is to be done, treated, dealt with etc. That the habit-attitudes resulting from previous transactions in which the orga[n][^]s[^] of the human doer and ~~things of~~ [^]the[^] conditions of the medium(generally called environment but which is too external a world) participate is an important fact but secondary to the prospective reference, that to the agendum [^]—the thing adoin[^]g." [1947.11.06 (14607)] Ames agrees and expands on further psychological problems [1947.11.07 (10608)] which in turn leads Dewey to a discussion of social psychology and space-time relativity physics. [1947.11.07 (10608); see 1947.11.16 (10612)]

Dewey and Bentley continue to edit final material for *Knowing and the Known*, and discuss Charles Peirce. [1947.09.09 (17058), 1947.09.11 (15671), 1947.09.14 (13006)] The book goes to Beacon Press, and Dewey and Bentley discuss chapter arrangement and how authorial credit should be assigned, with Ratner's assistance. [1947.09.28 (18792), 1947.09.30 (13009), 1947.09.30 (18793), 1947.10.02 (15675)]

Ratner describes progress on his book about Reinhold Neibuhr to Bentley, adding that his book on Dewey has been delayed until 1949. [1947.10.24 (18795)] Philip Wiener writes to Dewey with news that his book, *Evolution and the Founders of Pragmatism*, will be published next year. [1947.10.26 (10595)]

The Deweys visit New Alexandria, Pennsylvania during the last week of October [1947.10.22 (13165); 1947.10.23 (07250)] and return to New York on October 31. [1947.11.02 (13320)] On November 10, Dewey attends a ceremony at Columbia University for awarding the Kilpatrick Medal to Boyd Bode. [1947.11.11 (20224)]

Dewey confides to Robert Daniels: "I have to confess—or perhaps boast—that I haven't read either Toynbee or Existentialism." But Dewey does add, "De Sartre, I take it, is typical or symbolic of the present state of Europe; has to have some refuge from its terrible state—a kind of new-stoicism in which existence reduces pretty well to what the individual, giving up everything else as hopeless, can make out of it on his own hook. As I haven't read a word of him, you don't need to bother with what I say." [1947.11.17 (14803)]

H. Gordon Hullfish asks Dewey to contribute a short pamphlet on progressive education for the John Dewey Society. [1947.11.18 (14522)]

Clarence Ayres relates a complaint made upon Dewey's supposed approval for Soviet methods of education. [1947.11.21 (13601)] Dewey replies, "It is a "peasoupy" mind that cant or wont discriminate between a reasonable subordination of the ego to "society" and its absolute subordination to a specific[*pencil underline*] social order. However, the illusions "liberals" prefer to entertain about the USSR are invulnerable." [1947.12.02 (13602)]

To Corinne Frost, Dewey discusses the continuum between subject and object: "I dont doubt you have have noted the complementary force of importance, seignificance. Putting this matter with some derived from a suggestion of Peirce's, I believe this gives a clue to a practical human statement of the subject-object continuum— I mean by practical—human one ^directly^ [*w. caret*] in terms of life conditions-and-operations instead of in terms of usages too badly infected with old p̄sychological and epistemological considerations. The sSubject [*S in ink*] is ^ (refers to)^ [*ink parens., w. caret*] the set or system of conservations from the past; object (as is at least seen in objective) is, refers, to the coming, to future as name for conditio[n]s and operations possible and even imminent, pending, but not yet ex-istent even if in-sistent, [*ink comma*] not yet performed although forming." [1947.11.23 (09463)]

Dewey relates to Ratner some of his reactions to Ratner's essay in *The Philosophy of John Dewey*(1939), remarking on the role of philosophy in dealing with theoretical problems in the natural and social sciences. Dewey also remarks that "...I more or less often used the word transaction without seeing its inconconsistency with "interaction" concept till Bentley point it out." [1947.12.02 (07179)]; see 1947.12.03 (19428), 1947.12.04 (19421)] Dewey's next letter to Ratner remarks on Dewey's view of the role of government in *Reconstruction in Philosophy* and *The Public and Its Problems*. [1947.12.04 (07180), see 1947.12.05 (07375)] Their discussion turns to Dewey's preparation of new introductions to *Experience and Nature* [1947.12.15 (10631)] and *Reconstruction in Philosophy*. [1948.01.15 (07187)]

Delayed by bad weather, Dewey and Roberta depart for Florida by boat on December 26 [1947.12.26 (13554)], stay in Miami for a few day, and are in Key West by January 3, 1948. [1948.01.15 (07187), 1948.01.03 (10641)]

Sidney Hook has published an article about Dewey, and Dewey writes Hook with praise and gratitude. [1948.01.04 (09182)]

Plans are settled for publishing a book titled *The Wit and Wisdom of John Dewey*, to be edited by Allison Hertz Johnson and published by Beacon Press. [1948.01.21 (15007)]

Ratner informs Dewey about progress on his book about Dewey, with some embellishment: "I've never been working on Niebuhr, and never been off the book on you. I'll have a full year to do the writing of the book on you and it will be enough, because all the research on the book on you I am doing now." [1948.01.26 (19433)]

Dewey identifies G. Stanley Hall, Wilhelm Wundt, and William James as primary influences in his development as a psychologist, for E.G. Boring's questionnaire. [1948.02.**? (14625), 1948.02.**? (15038)]

Bentley has seen the galley proofs for *Knowing and the Known* from Beacon Press, and is upset over amateurish copy-editing that needs to be fixed. [1948.02.12 (17061), 1948.03.06 (18826), see 1948.03.18 (15009)] They make minor changes to the text through February, March, and April.

Dewey remarks on his attitude towards Bertrand Russell to Boyd Bode: "I've not over being sorry that I let B Russell down as easily as I did. I have never been able to take him seriously enough intellectually tp do him justice. If any evidence of the dam low estate of philosophy at present were needed # his inflated rep would be enough..." [1948.04.03 (13973)]

Dewey describes for Bentley a couple of his past encounters with the Soviet Union and communists in the United States, and concludes with an observation on the Protestant church. "Re Russia—I had two advantages— I was there is 1928, an[d] was very much impressed—wrote some articles for NEw Rpublic—and was chagred with being myself a communist, for the articles werethemselves among the first that gave the hopeful side over here. My disappointment when under Stalin they began to go systematically back on themselves, purging some of their bes[t] educators, party members as well as others gave me a shock I never got over—the bitt[e]rest people I know ar ex-communists—which I course I n[e]ve[r] was. The other thing i[s] that I was a member of the Teachers Union in Ny when a communist mino[r]ity took it over—an[d] had a first hand experience of their methods of[f] wrecking a union—their technique is well worked out, and they must get first hadn instruction how to do it. I quite when the other members—who got sicj of the communists spoiling the m[a]ttets started another union—some of the men who criticized me at the time for leaving told me afterwards I was right and they wrong— Reinold Niebuhrh didnt—which is typical of him. He is proving one thing theologically—[a]ll the Protestants have left now is the sinfulness of man—if itwasnt ^werent^ for that the[i]r churches would be only social clubs." [1948.04.07 (15691)]

Dewey refuses an honorary degree from Charles University of Prague, in protest of the communist coup in Czechoslovakia. [1948.04.12 (10708), 1948.04.16 (13172)] After commenting further on this episode to Hook, Dewey expresses his frustration with the attitude towards civil liberties prevalent in America. [1948.04.25 (13173)]

Dewey's exchanges with Corinne Frost are continuing, on many subjects including transactionalism, science, laws of nature, and process. [1948.04.16 (10711), 1948.05.20 (09468), 1948.05.24 (09469)]

Dewey and Roberta depart from Key West on April 17 [1948.04.16 (13172)] and arrive in New York by April 24. [1948.04.21 (15694)]

Willinda Savage is writing a dissertation on Dewey's early philosophy and asks for some guidance from Dewey [1948.04.26 (10725)], which Dewey provides (although his letters to her are not extant). [1949.10.17 (11357)]

Dewey and Roberta take some legal steps to formally adopt John and Adrienne. [1948.04.28 (10730), 1948.04.28 (10731), 1948.05.15 (10688), see also 1948.05.21 (10699)]

Dewey confesses to Lyle Eddy, a graduate student at Columbia University, that his best grasp of his philosophical aims often arrives after he has published an article. "One thing that is holding me back in making a definitive answer in any detail to the question you raised in sending it to me is that, strange as it seem I have quite to deal to lear[n] about my own view from reading your papers. I havent been what some one perhaps it was James called an intellectual once-born—like Santayana for example. I almost felt when I finished the Jn article of a few weeks ago that I had just found out what I had been working at and towards for many years over fifty years in fact. Though I imagine I could be searching find something like about every part of it in what Ive written at various times before. But Ive worked experimentally from one phase to another, and I am the more struck with your grasp that you havent been confused or lead estray by the variety of emphases that have marked the various phases." [1948.05.04 (14921)]

Dewey and Bentley decide to include Dewey's latest article on "Common Sense and Science" as a chapter in *Knowing and the Known*. [1948.05.06 (13035), 1948.05.08 (15698), 1948.05.12 (13038), 1948.05.20 (15011)] Bentley informs Ratner that "Battered proof finally returned to criminal printers. Am now waiting for corrected proof." [1948.05.06 (18831)] Dewey continues to see doctors about various health problems, including a kidney infection. [1948.05.10 (15699)] Dewey and Bentley make further modifications to the text. [1948.05.17 (13037), 1948.05.20 (15701), 1948.05.21 (15702), 1948.05.28 (15703), 1948.06.11 (15136)]

Dewey responds to a query about pragmatism and God: "'Pragmatism" is [*ov. illeg.*] concerned with testing of statements & beliefs— It has nothing to do with the existence There are probably some pragmatists know dont believe in the existence of Jehovah but that isnt because they are pragmat-| |ists— I know one Catholic who wrote an article saying the pragmatist test—of consequences- -wasain proof of the existence of God & since it works so well— James, the author of pragmatism, at leaset of the use of the name was inclined to that view himself." [1948.05.12 (18691)]

Nima Adlerblum reports progress on translations of Dewey's books in Mexico, and also the influence of Dewey's philosophy there. [1948.05.14,21 (10691)]

Emmanuel Mesthene, working on his dissertation at Columbia, asks questions about pragmatism's approach to metaphysics and ontology. [1948.05.23 (14680), see 1948.05.25 (14681)]

Former Vice President Henry Wallace, running for President on the Progressive Party ticket, has written to Dewey asking for support. Dewey is very skeptical of Wallace's efforts to engage the Soviet Union, and in discussion with Ratner, Dewey maintains his view that Wallace's Progressive Party is not a good way to operate a viable third party. [1948.05.23 (07229), 1948.05.24 (07230), 1948.05.25? (07231), 1948.05.26 (10701), 1948.05.27 (07235)]

Adelbert Ames, Jr. resumes his correspondence with Dewey, describing some consequences of investigating illusions for philosophy on the nature of experience. [1948.05.26 (10702), 1948.06.03 (10781), 1948.06.04 (10782)] Dewey shares his tentative reactions to Ames's efforts [1948.06.05 (10783)] and Ames sends more of his writings. [1948.06.09 (10784), 1948.06.18 (10792), 1948.06.25 (14613)]

In one of his most revealing letters, Bentley describes to Ratner his early encounters with Dewey's thought, and the way that his collaboration with Dewey functions. "He tells what is there, and his terminology pulls him off it. I see what he shows and tightly grab it, and shuck off the terminology, if necessary, in order to keep my grip on it. You will find somehwre in the correspondence a remark by Dewey that it was good luck that our two paths, alike but in different materials, came together; and he adds: "I do not mean crossed, but were in the end confluent" or [s]omething of the kind. "Confluent" is not the word, but I thin it is the idea. I regard him as covering all the fields, vastly more than I could ever have made contact with, and as having got the stuff. I regard myself as attempting to fasten some of it down so that the fellows who thistle-down themselves over and around all he say[s] and does, will

get stuck in my coal tar." Bentley adds, "The p[oi]nt about collaboration is that Dewey and I understand each other at every point in terms of what we are trying to accomplish." [1948.06.04 (18835)] Ratner asks for more details [1948.06.08 (18836)] and Bentley obliges. [1948.06.12 (18838), 1948.06.16 (18840), 1948.07.01 (18844), 1948.08.03 (18872), 1948.09.07 (18875)] However, Bentley also asks Dewey for guidance in dealing with Ratner's questions. [1948.06.13 (13048)] Dewey apparently answers Bentley, as the letter is not extant, but Bentley thanks Dewey for his appraisal of Ratner. [1948.06.23 (13050)]

Dewey tells Max Eastman about his reading habits: "The New Leader is the only weekly I take & I read it too." [1948.06.07 (15037)]

Dewey describes his recent article on "Common Sense and Science" to Jack Lamb, and then remarks on his current feelings about his philosophy. "Until fairly recently my philosophizing had been tentative; I felt in general I was on the right track, [*ink comma*] but didn't go beyond that. Now I know I have something. I feel that if I had more strength and were younger I'd start a campaign— with the young—and say try it—put that [*ink underline*] in your pipe and smoke it." [1948.06.18 (10791)]

Eduardo Máñez from the National University of Mexico writes to Dewey about the growing interest in his philosophy in Mexico. [1948.07.01? (10870)]

Dewey enters the hospital for a tonsillectomy on June 20 and stays for two weeks until July 8. [1948.07.09 (14352), 1948.07.10 (13766), 1948.07.08 (15708), 1948.07.09 (15709)] The operation seems to have had good effects. [1948.07.22 (15042), 1948.07.25 (10871)] Dewey and Roberta depart for Hubbards, Nova Scotia on July 15 [1948.07.11 (13176)] and arrive by July 31. [1948.07.31 (13801)]

Dewey has at last had an opportunity to read some of Ames's writings. Dewey approves of his use of the term "geographical" perceptual organization [1948.07.18 (14615)] and shares his own recent thoughts about inquiry and perception with Ames. [1948.07.27 (14616), 1948.09.13 (14620)] They exchange letters about a variety of topics through September and October.

Lyle Eddy sends Dewey a paper about the differences between Dewey's and Mead's philosophies. [1948.07.20 (10799)] Dewey writes a lengthy and detailed reply on his own understanding of the relations between his and Mead's views. Dewey notes many points of debt to Mead and also differences in standpoint, and speculates on the influence of Alfred North Whitehead's philosophy upon Mead. [1948.07.31 (07237), see 1948.08.24 (10815)] Their occasional correspondence on a variety of philosophical and religious topics continues for the rest of the year and into 1949.

Dewey writes to Sidney Hook about the current political situation and Wallace's candidacy. [1948.07.29 (13177)] Dewey has also supported Hook for the position of chair of the philosophy department at City College of New York. [1948.07.29 (10803)] Philip Wiener writes that Hook's move from New York University would help department politics (although Hook remained at NYU), and Wiener also tells Dewey that he has hired Ratner to teach a summer course. Wiener observes of Ratner, "Joe is very penetrating and morally sincere but very rambunctious in his manner of talking with those who disagree with him, so that he lowers his chances of persuading people by his antagonistic attitude to their opinions. I think he wants them to be just as straightforward and honest, but you can't shout people into such an attitude, admirable as Joe's motives are. I think he will have to depend primarily on his writing, for he does have a good style unperturbed by the personal feelings and excitement he works himself into during oral disputes. I am the only one in the department who would favor his teaching here again." [1948.07.29 (10803)]

Dewey's friends are planning a major conference to celebrate his ninetieth birthday in 1949. [1948.08.02 (14235)]

Bentley reports to Dewey on progress with editing *Knowing and the Known*. [1948.08.16 (13052), 1948.08.28 (13053)] Bentley also reports that he heard a story about Dewey's first teaching job: "Oil City is the town where John Dewey came to terms with God. As near as I can make out you told God he either had to be a decent fellow or you would have nothing to do with him. News to me, but sounds reasonable." [1948.08.16 (13052)] Dewey replies that he cannot recall any such event. "The Oil City report is rather odd. I taught in a high school there after graduating A B from college, and got as I recall the sum of \$40 per month, which as I was a "callow youth" was perhaps all I was [w]orth. I can't recall having it out with God there and I can't recall going to church either." [1948.08.25 (15710)]

Dewey and Roberta return from Nova Scotia on September 3. [1948.09.04 (15015), 1948.09.04 (15711)]

Ayres sends his appreciation for Dewey's transactionalism. [1948.10.02 (10834)] Dewey is likewise pleased with Ayers's recent work. [1948.10.14 (13603), 1948.10.14 (07238)]

Dewey answers Kurt Wolff's queries about "Common Sense and Science." [1948.10.03 (14733)] Dewey briefly explains his views on scientific method. "I agree with Peirce that in science theories are hypotheses (working

hypostheses), [ink comma] an[d] are judged, corrected and developed, by the consequences to which they lead. But the consequences are factual; [ink semicolon] they test a hypothesis as that is used to institute experimental operations having specific outcomes (consequences) in the way of newly observed data [ink del.] ^facts;^ [in ink] they test the hypothesis in just the degree they [ink del., may be Wolff] ^consequence^ [in ink] have not [ink underline] been matters of current prior observation, [ink comma] but are instig | | by setting ^using^ the hypothesis to conduct experiments that reveal—disclose—[ink dash]new [e in ink] facts. (The import of "pragmatism" is further complicated by the fact that experiments involve doings and makings, [ink comma] and are "practical"—but that is ^a^ [in ink] logical fact, fatal to the Aristotelian logic and highly important from that point of view but not relevant to the character of the consequences of the [ink del.] experiment." [1948.10.15 (14735)] They continue to exchange letters through October and November.

On learning of the formation of a Humanist group of students at Harvard University, Dewey makes some observations about Humanism. "The enduring element in religion is genuine and ardent devotion to the cause of promoting the knowledge and practice of the highest moral aims of which man is capable. It is my firm belief that the Humanist Movement is based upon acknowledgment of the importance of beliefs and movements ardently concerned with this aim. It is particularly important that university men and ~~men~~ ^women,^ who should influence popular sentiment and ideas in the future, realize the increasing inability of doctrines and institutions that ~~hav~~ in the past have been the carriers of inspiring ideals to meet the demands of the modern world, and should be active in furtherance of a substitute that ~~re~~possesses the required vitality." [1948.11.05 (16966)]

Arne Naess writes from Norway to ask Dewey to respond to a UNESCO questionnaire about ideology and politics. [1948.12.07 (10855)] Dewey's reply states his understanding of democracy as best defined as a type of social process aiming at some ends, and not to be defined formally in terms of its structure, such as majority voting. "What is true is that these countries have adopted suffrage and quantitative results as a mechanism or device to carry out the principles, ideas, and usage which in their respective processes are deemed democratic. Plebiscites have been frequently employed by frankly imperialistic countries. A shrewd if cynical American politician remarked that if totalitarianism ever came about in this country it would be in the name of democracy." Dewey adds that he takes a relational stance towards values, but this stance is not relativistic as if completely dependent on contingent historical conditions. [1948.12.14 (10862)]

Ratner has considered Dewey's mature position on religion in light of what he has learned about Dewey's early philosophical development. He suggests to Dewey that Reinhold Niebuhr still uses philosophy to support traditional theology as did Dewey's professor at Johns Hopkins, George S. Morris (and Ratner reports that Niebuhr has been reading Morris's books, too). Dewey's different path, like that of William T. Harris, was instead to secularize Christianity. [1948.12.08 (07242)] Dewey's reply emphasizes how Harris's Hegelianism found God in the process of human communication, and that liberalizing humanism simply must proceed through Christianity, at least in America. "As for my own view, [ink comma] it is that of Common Faith and in theory [ink underline] at least Christianity is not more important than Buddhism or Taoism." [1948.12.09 (07243), 1948.12.09 (07244)]

Dewey has seen a new book on Einstein's philosophy and reports a statement of transactionalism in quantum physics to Bentley. [1948.12.27 (15166)]

Dewey and Roberta fly to Florida on December 29, delayed by their son's pneumonia [1948.12.22 (10866), 1948.12.23 (15723)], and reach Key West on the same day. [1949.01.22 (13977)]

Ratner is pleased with Dewey's new introduction to the reprinting of *Reconstruction of Philosophy*. [1948.12.30 (07249)] Dewey replies with his thanks for Ratner's reassurances, and promises more articles about common sense and science. [1949.01.03 (03735)]

Dewey has published another article replying to criticism of his metaphysics, and in frustration he complains to Bentley that "It served me right in a way for using the word metaphysical though it served him, in his blindness all wrong. There was a time when I was trying to get through to | | Woodbridge who had unusual capacity & these few pp. in *Exp & Nature* were an illstarred part of that attempt." [1949.01.06 (15725)]

Dewey suggests to Ratner that his early philosophy was substantially influenced by his reading of Herbert Spencer. [1949.01.10 (07184)] Ratner takes this opportunity to ask a few more searching questions about the development of Dewey's philosophy. [1949.01.13 (07185), 1949.01.15 (07186), see 1949.01.23 (03733)]

In a letter to Albert Balz, Dewey expands at length upon the life-process and behavior, and specifically rejects any belief in powers or potentialities as existents. "Water ^as liquified^ does not ~~gaseous~~ become solidified or gaseous, vaporous because of powers; birds do not fly because of powers, nor plants blossom because of powers. Birds fly because they have wings and because the air has weight (the conjunction of the two having definite connection with

life as a trans-action in which organic condition and environmental conditions are partners, there being no "organism" (and a fortiori no living) with apart from cooperating organic enviroing active conditions, and of course no enviroing [cond]itions without coperating irganic ones." [1949.01.16 (14220)] Dewey reports his exchange with Balz to Bentley, and adds that "It brought it home to me the extent how at the present time if not always, but certainly in the Logic the whole things centres in and proceeds || from life-behavior, and how specifically living is not something done by an "organism" on its own hook. You suggested once I write a condensed version of the Logic; I feel much mor[e] like it now than I ever did before; I always thought it a good idea but there were other things I wanted to do first. Now I feel as if I ought it to write so firmly and overtly in term[s] of life-behavior that at least my critics would know what to shoot at." [1949.01.18 (15728)]

Lyle Eddy describes to Dewey a meeting with Niebuhr, and his complaints about Hook's writings against him. "He also referred to your views as naive in so far as they entail the supposition that scientific method can be applied to social affairs and problems—neglects the essential mystery about the human "individual", he says. He and others present unquestioningly assumed that application of scientific method to social problems meant turning these latter over to the physicist for direction and solution—making social-political leaders or advisors out of "the scientists"." [1949.01.24 (10885)]

Dewey tells Max Otto that his advanced age bring curious consequences: "I dont advertise the fact—it would sound egotistical but I can tell you that I feel as if during the last few years I had for the first time fully grasped what Ive been trying to get at || during the rest of my philosophic life. Ive got more on hand—or in head—than I can get on paper." Dewey is enthusiastic about Lyle Eddy's work: "A half dozen of him would || make Am philosophy over in the next generation." [1949.01.26 (14073)]

Dewey writes to Herbert Schneider about his disagreements with Albert Balz on possibility and potentialities. "What I has supposed before what you said made me think that probably he started from the point that potentialities are ontologically possibles—was that he had confused the occurrence of ~~an~~the ideastion as ^as^ possibility with the the content. The occurrence however is of course not potential jut brutally existential—as I expressly stated about ideas, even scientific hypotheses, as they flash upon a suggestions worth trying." [1949.01.29 (14363), see 1949.01.31 (03729)]

Lyle Eddy describes the start of his graduate classes with John Herman Randall, Jr., Justus Buchler, and Joseph Blau at Columbia. [1949.02.01 (14277), see 1949.02.27 (14280)]

Dewey and family leave Key West on February 2 to reside in Montego Bay, Jamaica, for two months, seeking a drier climate for their various respiratory troubles. [1949.02.01,27 (13324), 1949.02.02 (15734), 1949.03.22 (13804)] They arrive in Montego Bay on February 6 and Dewey appreciates the drier air. [1949.02.15 (14288)]

Lyle Eddy is having difficulties with Ratner's criticisms of his work and tells Dewey about the worsening situation. [1949.02.09 (14279), 1949.02.10 (14282), see 1949.02.10 (14284)] Dewey tries to reassure Eddy in regard to Ratner [1949.02.18 (14286)] and continues their conversation about John Herman Randall, Jr. on Aristotle. [1949.02.15 (14288), 1949.02.27 (10898)]

Bentley has suggested that Dewey's 1938 *Logic: The Theory of Inquiry* be condensed and revised in terms of their transactionalism. Dewey is warming to the idea, and tells Bentley, "And I want to thank you for what you say about rewriting the Logic; I guess Ive told you already that as I look back I fancy I was trying [t]o compete with a lot of scholars on their own ground [a]nd so overloaded the pages with unnecessary materail; but it is also true that I didnt see the core of my own position as clearly then. Really I am obliged to Balz for his incredibly stupid remark abou[t] the biological—it brou[g]ht home to me that for years I was trying to operate in biological area without being adequately aware of what I was doing—not that I a[m] apologizing. the way I was brought up I [c]ouldnt have done anything else, so on the whole I am rathe[r] proud to have worked reasonably clear in my 90th year." [1949.02.13 (15738)]

Ratner continues his interest with Dewey in understanding the destiny of philosophy. He asks Dewey, "Are you the last man in your line of philosophy, or the first man who in establishing a revolution in the field has naturally to expect that it will take, as you said, two, three hundred years to get really established?" [1949.02.16 (10893)] Dewey replies that he still has an attachment to his life-long field "...which makes me loath to give up all hopes." [1949.02.25 (03723)]

Dewey pursues his remarks on religion to Eddy in a further letter which tries to explain why Dewey has continued to speak of God. "I recal when Corlissmon write a review of Common Faith in which he announced with emphasis that John Dewey had "capitulalted" to God—because I had tried to state the experienced reality behind the word as worth reating if its accrestions were got rid of. The method of Max Otto, that os announcing himself as an atheists may be better on the whole, || but it does more than do him a personal injustice which ^is^ limiting, but also

injures the ~~effect of~~ influence his writings might otherwise exercise. I have probably erred personally on the "diplomatic" side, but not I hope, for reasons morally unworthy but from ^{an} over-caution on account of the delicacy of issues involved—including "these little ones". For people have to outgrow of themselves their infantile and juvenile teachings and they need all the reasonably sympathetic help they got in the process." [1949.02.18 (14286)]

Albert Balz writes Dewey with detailed revisions to his paper titled "A Letter to Mr. Dewey Concerning John Dewey's Doctrine of Possibility." [1949.02.20 (14221), see 1949.03.07 (14222)]

On behalf of the League for Industrial Democracy, Dewey invites President Harry Truman to speak about "democratic planning for security and freedom" at an upcoming conference. [1949.03.01 (16406), 1949.03.10 (16408), 1949.03.15 (16410), 1949.03.16 (16411), see also 1949.03.23 (16412), 1949.03.25 (16413)] Truman can't attend, but writes to Dewey with a message to be read at the April 23 conference. [1949.04.14 (16415)]

Dewey makes some initial judgments on the political situation and race relations in Jamaica in a letter to Bode. [1949.03.02 (13979)]

Bentley reports that the revised proof pages of *Knowing and the Known*, with the index, have gone to the publisher, Beacon Press. [1949.03.18 (15740)]

Dewey provides some remarks on the several papers that Adelbert Ames, Jr. had sent. Dewey recommends his treatment of habit in *Human Nature and Conduct*: "I stated that we do not form habits by repetition but ^{if} ^{that} we repeat because we already have a habit. In other words, it is held that habits are formed under circumstances which present at the time a crisis, [*ink underline*] so that its settlement is decisive for the future. I presume I reached this conclusion through observation of the bad results obtained in teaching children—especially in teaching young children the three R's." [1949.03.20 (10901)] Ames's reply describes the extent of Dewey's influence on his recent psychological research. [1949.04.27 (10915)]

Dewey's letter to Sing-nan Fen, a student at Columbia's Teachers College, is accompanied by a reminiscence of Dewey that Fen wrote after Dewey's death. Fen's reminiscence is a very detailed portrait of Dewey when he was in his eighties. [1949.03.22 (13804)]

John D. Graves, a lawyer in New York City, writes to Dewey about psychology, culture, and a variety of other philosophical topics. [1949.03.24 (10902)] Dewey is intrigued by Graves's views [1949.05.23 (10937)] and their correspondence continues through the rest of the year.

Plans for celebrating Dewey's ninetieth birthday in October have been organized. [1949.03.29 (16907)]

At the beginning of April, Dewey and family have changed residences in Jamaica. [1949.04.04 (15741)]

Dewey is aiding the Common Council for American Unity. Its appeal letter, signed by Dewey, states: "In this year 1949 we ask every American who believes that one of the great contributions of our country is to demonstrate to the world that men of all races, origins and creeds can live and work together, to join us in this struggle to create an America of equal opportunity for all. We must stand against those false Americans who would recreate our country on totalitarian lines, whether of the right or left, a cockpit of irreconcilable races, creeds and colors, of masters and second class citizens." [1949.04.04 (15121), see 1949.05.06 (15122)]

On another occasion to advance the cause of racial equality, Dewey strongly protests the University of Alabama's discrimination against blacks at an art festival. [1949.04.09 (15080)]

Lyle Eddy recounts to Dewey the progress of some of his graduate courses at Columbia. [1949.04.12 (10905)] Dewey agrees with Eddy's account of the pitfalls of "cultural solipsism" that anthropology can arouse. Dewey also confesses his doubts about the upcoming ninetieth birthday celebration. "I'm not very happy about the "celebration" but "they" said it was to promote good "causes" rather than a person, & I fell for it." [1949.04.19 (14290)]

Dewey agrees with Bentley that his reply to Balz, to be published in the *Journal of Philosophy*, should also appear in *Knowing and the Known*. Dewey adds, "Maybe we can start another book." [1949.04.26 (15747)]

Dewey replies to Haskell Fain's inquiries [1949.04.06 (15128)] about his early philosophical development and Charles Peirce's influence. Dewey writes, "The influence of Peirce upon me was late & was through James & his references to Peirce— I had become what is called a "pragmatist" before reading Peirce's essays. It is not true that I regarded Peirce as a formalist at J H U— His lectures were technical but he never used symbols in logic to replace subject matter as contemporary symbolists are doing— Aside from Peirce James Peirce was disregarded for the most part in all academic circles until after the Hartshorne-Weiss publication of his *Collected Papers* 1930-5. There is no mystery accordingly in the lateness of my references to him & my indebtedness to him— It was not at all due to earlier Hegelianism which I was over 25 or more years before his "Papers" were collected I arrived at my theory of knowledge

independently of Peirce & didn't call it Pragmatism till after James took up the word & it was || James who first identified the philosophy of the "Chicago School" with his own line of work." [1949.04.26 (15129)]

Dewey has read Victor Lowe's article about Alfred North Whitehead, and writes to Lowe about his impression of Whitehead's philosophy that also doubts any significant influence upon Whitehead from Dewey. [1949.05.04 (15103)]

Herbert Schneider expresses to Albert Balz his disappointment with Dewey's reply to Balz for the *Journal of Philosophy*. "However, it is worth getting even this out of him at this time and we are all grateful to you, not only for your letter, but also for compelling Dewey to explain why he refuses to talk metaphysics. In his letter to me he indicated that he thinks we are trying to force him to put being before knowing instead of after it. This seems a curious thing for him to say because he certainly treats knowing as a kind of being, namely, problematic being, but for some reason he is unwilling to discuss the context of existence as itself a context. He seems to believe with the Kantians that existence is no context at all. We shall probably never know just why he fears existence, both actual and possible." [1949.05.04 (14223)]

Dewey and Roberta return to New York City on April 24. [1949.04.18 (15745), 1949.04.27 (13515)] In early May Dewey has suffered another one of his "sudden collapses" caused by an infection and has had a stay in the hospital. [1949.05.08 (15752), 1949.05.09 (10919)] The children have also suffered serious illnesses. [1949.05.16 (10928)] Dewey requires a blood transfusion on May 24. [1949.05.23 (15756), 1949.05.27 (10942)]

Bentley informs Dewey that another proof of *Knowing and the Known* has been returned to the printer. Bentley adds that Ratner's editing help has been very useful. [1949.05.11 (15754)]

Lyle Eddy reports the astonishing conclusion of his philosophy course with John Herman Randall, Jr. and Justus Buchler, and also describes Ernest Nagel's difficulties with Dewey's idea of the doubtful situation. [1949.05.18 (14291)] Dewey appreciates hearing about the various reactions to Eddy's work, and adds in regard to Randall: "naturally I was glad to have your report on [Ra]ndall's attitude; you are doubtless right in feeling that while there is a dif[ferenc]e between us it's not as gross as I feared it was." [1949.05.24 (14292)]

Dewey writes to Ratner about Benjamin Wolstein's new dissertation on Dewey's philosophical development. "Looks like a solid piece of work re scholarship & also someone that appreciates what I was doing. ... He fixes on 1891 as the critical change—" [1949.05.26 (03715)]

Ames writes to Dewey with further questions about what Ames calls "the assumptive world" which are constant features of the world that seem independent of relative or transactional perceptual conditions. "On the chart I sent you I represented assumptions in the left hand column of the rectangle marked "Form World." As shown, they have their origin in prior "transactions of living" and are trans-related with the purposeful valueful and conceptual aspects of our Form World as shown. They are non-conceptual, sub-sensorial and not subject to voluntary recall. They only come into operation in trans-relationships with impingements from "otherness."" Ames wonders how Dewey's transactional view can handle these universal and constant features. [1949.06.03 (10946), see 1949.07.27 (11003)] Ames's questions lead Dewey into a further consideration of the generation and modification of habits. [1949.07.31 (14652), 1949.09.13 (14642)]

From June 11 to June 17, on his doctor's advice, Dewey and Roberta sail from New York City to Halifax, Nova Scotia. [1949.06.11 (13577); 1949.06.18 (14633)] Still seeking a more comfortable climate, they stay at Maple Lodge in New Alexandria, Pennsylvania from June 24 to September 25. [1949.06.23 (13182), 1949.09.26 (15784)]

A rare point of disagreement emerges between Hook and Dewey. Dewey's article on June 21 criticizes the effort to find and dismiss teachers who are members of the Communist Party. Hook has approved such an effort, and writes to Dewey to say that he will respond to Dewey's article. [1949.06.22 (13180), see 1949.06.23 (13181)] Dewey replies that he did not criticize the precise grounds of professional ethics upon which Hook based his position; Dewey has only worried about the wider practical consequences of undertaking such an effort and adds, "I should be rather surprised, again, [*ink commas*] if you argued the professional ethics point on the ground of abstract principles." [1949.06.23 (13182)] Hook replies that since a Communist Party member is required to teach only communist principles, all members are prima facie disqualifiable from teaching. Hook adds that it is his approach which can prevent public hysteria. [1949.06.27 (13183)] Dewey and Hook try to clarify their positions. [1949.06.30 (13184), 1949.07.18 (13186), 1949.07.21 (13187)]

Dewey has been slowly working on his new introduction to a reprinting of *Experience and Nature* over the last few months. A recent draft brings out an enthusiastic response from Ratner: "You've really got it now! Now that you've got it, it seems so obvious, I wonder how it is I never thought of it! Nature and Culture is what Nature and Experience means. Culture is experience, in the double-barrled form in which experience is historically known." [1949.06.26 (10973)] Dewey and Ratner discuss revisions to the introduction over the next month. Dewey also

describes his progress on the introduction to Herbert Schneider [1949.06.29 (14366)] and to Adelbert Ames, Jr. [1949.07.20 (14635)]

Dewey raises some issues with Emmanuel Mesthene's account of inquiry, especially concerning the notions of possibility and potentiality. Dewey issues a stern warning: "My theory, such as it is, is a theory of INQUIRY, Not a Theory ^{of} ^[in ink] Reality [*ink underline*]..." He concludes with an admonition, "a potentiality is an actuality on my view; whether it is the actuality pertinent to the inquiry going on is the matter that inquiry has to determine." [1949.06.29 (14683), see 1949.07.06 (14684)] Dewey expands further on his concerns over the notion of potentiality. [1949.07.13 (14685)]

In an encouraging letter Ratner praises Dewey's recent work, and mentions Dewey's loss of a book manuscript, although it is not clear when this event occurred. [1949.07.06 (07255)]

Bentley has been writing some new material about language [1949.07.17 (10988)] and Dewey offers his suggestions. [1949.07.18 (15773), 1949.08.02 (15775)]

Dewey has been sending John Graves some more of his thoughts on philosophy, and in his next letter he asks Graves to no longer worry about what to send. Dewey points out, "You can hardly realize what it signifies to me to send you practically anything which comes into my head, instead of asking myself what ^{will} ~~HE~~ M.N., or A. B., "(as the case may be,) ~~will~~ make of this? I only have two other correspondents, one A F Bentley ~~to~~ of whom I mentioned yesterday and the other still a graduate student in phil at Columbia..." Dewey then shares an insight into his talent for philosophy: "I'll tell you a little autobiographical fact. Of course when I was younger and not so set in conceit as I've since become I used to compare myself philosophically with colleagues and others. I concluded that in the long run I had one advantage. As a rule, when they ran across something with which they didn't agree, the one interest they displayed—if any at all—was to find reasons for rejecting it. I found by contrast was to wonder why an intelligent person would hold and say such a thing, and ~~it didn't~~ I decided my policy was the better of the two." [1949.07.26 (11009)] Dewey shares his estimate of Graves with Lyle Eddy [1949.07.30 (14296)] and also shares his estimate of Ames with Graves. [1949.07.31 (10999)] His correspondence with all three continues through the rest of the year.

Jerome Nathanson asks Dewey about the role of Hegel in his early philosophical development. [1949.08.03 (13584)] Dewey's reply identifies Hegel's relief of many dualisms as the formative influence. [1949.08.09 (13585)]

Max Otto writes to ask Dewey for clarification of his view of the "immediately had" experience and whether continued examination of such experience can reveal more features. [1949.08.07 (11016)] Dewey replies affirmatively, and mentions that he has been re-reading *Experience and Nature*: "I've been struck with the role played in it by the distinction between knowing and having—for some reason it hasn't played such an extensive role in my more recent writings, as it does there, and I began wondering why I am inclined to think-believe—that when I called it "ineffable" I was speaking from the standpoint of knowing-experience. If I call it ~~aristgh~~ I also called esthetic experience ineffable when I wrote about that—by which I meant that it "speaks for itself" and that talking about | | it, as in esthetic theory—is significant only as it deepens and enlightens the direct ~~exp~~ ~~apprwciative~~ experience. [1949.08.12 (14074)] Otto isn't satisfied with this brief reply, and reiterates his view: "...the dwelling upon direct experience in order that it may yield more and more of its experience-possibilities, each of which is had, not known, yet which can only be brought out by a person who is trained in the art of getting such an experience to offer up additional riches." [1949.08.27 (14075), see 1949.09.04 (14076)]

Plans for celebrating Dewey's ninetieth birthday at various locations around the country and the world have matured. [1949.08.18 (14167), 1949.08.23 (16919), 1949.09.19? (15084), 1949.09.30 (11180), 1949.10.05 (11229), 1949.10.07 (11251), 1949.10.10 (11277)] Birthday congratulations are already arriving in August. [1949.08.25 (11047)] Kilpatrick is collecting congratulatory messages from politicians, foreign dignitaries, educators, and other intellectual notables such as Arnold Toynbee [1949.09.14 (11096)], Benedetto Croce [1949.09.25 (11135)], and President Harry Truman. [1949.10.06 (11242)]

Beacon Press has waited to bring out *Knowing and the Known* until his birthday neared, Dewey tells Hook, and "the postponement has been rather irritating." [1949.09.18 (13189)] A conversation with Dewey at Maple Lodge is recorded on September 18. [1949.09.18 (15095)]

Dewey and Roberta return to New York City on September 25, and Dewey at last holds a copy of *Knowing and the Known*. [1949.09.26 (15784)] Dewey suggests seating arrangements at the upcoming birthday banquet. [1949.09.28 (15065)]

Ames offers his latest insights into self-action, transaction, and their bearing on the question of free will and determinism. [1949.10.05 (11231)] Dewey replies that the degree of participation by the organism in a transaction is

to be settled empirically, and not by non-empirical notion such as free will. [1949.10.09 (14647), see 1949.10.13 (14648), 1949.10.13 (11314), see 1949.10.16 (11347)]

The Charles S. Peirce Society sends its birthday greetings and its deep thanks for Dewey's strong support. [1949.10.14 (11325)]

Paul Schilpp writes with news that he hopes to soon locate funds to publish a second edition of *The Philosophy of John Dewey* in the *Library of Living Philosophers*. [1949.10.15 (11332)]

George Santayana won't send any message to Dewey [1949.10.18 (11371)] and tells a friend that "Dewey has been an opportune leader for those who demanded a special American philosophy; but I don't think American is, or can long pass for being, what he represents; and his importance is not philosophical but only incidental in the history of American opinion." [1949.11.22 (20187)]

On September 20 Dewey attends his ninetieth birthday banquet at the Commodore Hotel in New York. [1949.10.20 (11635)] He is generally pleased by the event. [1949.10.23 (13889), 1949.10.25 (14144)]

At the invitation of George Dykhuizen, Dewey makes a short but very enjoyable visit to Burlington and the University of Vermont in late September. [1949.10.13 (11313), 1949.10.15 (13656), 1949.10.25 (14144), 1949.10.25 (15791), 1949.10.28 (14804), 1949.11.18 (13662)] Plans begin to evolve towards establishing a lasting connection with the University of Vermont and also a "John Dewey Memorial Foundation." [1949.12.07 (11959)] The Birthday Fund collected by Kilpatrick is still growing [1950.01.06 (19798)] and Dewey is beginning to donate the money to his preferred organizations and causes. [1950.01.10 (14771), 1950.01.12 (15076), 1950.01.16 (15140), 1950.01.17 (12023), 1950.01.23 (13849), 1950.02.23 (15144)]

Drained by the celebrations and traveling, Dewey is troubled again by his viral infection in early December [1949.12.08 (13191)] and requires more medical attention towards the end of December, including a blood transfusion and application of leeches [1949.12.25 (15802)], which delays the trip to Key West. However, he increases his correspondence, much of it stimulated by the birthday celebration, with Bentley, Ratner, Ames, Lyle Eddy, John Graves, Corinne Frost, Boyd Bode, and several others

With the coming of the new year of 1950, Dewey is still quite interested in Adelbert Ames, Jr. and his work on psychology. However, their recent exchanges have left Dewey disappointed, as he tells Bentley. "...Ames hasn't modified at all certain points with respect to which we have carried on considerable correspondence. ... His theoretical background and presumably that of the others would stand a good deal of re-education." [1950.01.02 (15810)]

Bentley is still worrying over key terminology such as "object" and "knowing" [1950.01.22 (12028)], but Dewey remains comfortable with his understanding of these terms. [1950.01.24 (15817), see 1950.01.27 (12030)]

Dewey and Roberta travel by airplane to Miami on January 30 and then go to Key West on February 8. [1950.01.27 (14117); 1950.01.27 (15050), 1950.02.08 (12035)]

Henry Steele Commager nominates Dewey for a Nobel Prize in Literature [1950.01.31 (18953)] but, ironically, the Prize goes to Bertrand Russell in 1950.

Dewey assists Lyle Eddy's transfer to Columbia's Teachers College [1950.03.01 (14706)] and Lyle describes at length his perspective on the situation that forced him out of the philosophy department. [1950.03.10 (12055)] Another philosophy graduate student at Columbia, Matthew Lipman, tells Dewey about the hostile reactions towards his Dewey-inspired dissertation. [1950.05.17 (12103)]

In early March Dewey admits to Ratner that no progress has been made on the new introduction to *Experience and Nature*, although he is writing a journal article on inquiry and language. [1950.03.04 (07294)]

Dewey writes a long letter to Bode about recent events and his current efforts at work despite feeling drained. "The birthday "celebration" was...a terrible strain; how I allowed myself to get into it is a mystery though the most likely explanation is that I was a G D fool." Dewey draws a picture of his days: "...I can sit in the sun and sometimes make believe I am "woring"—which means type writing on something that should have been finished long ago. ... I stop my writing every few minutes to look at the ocean." [1950.03.16 (13984)] Dewey recovers from the flu and makes progress on the introduction, as he tells Ratner [1950.03.30 (07303)] but then the viral infection returns. [1950.04.19 (15845)]

Dewey thanks Hook for his recently published essay on Dewey: "I think its opening pages give the simplest and clearest statement of what I've tried to do and how I came to do it that has ever been made—and that won't be improved on in the future." [1950.04.10 (13196), see 1950.04.11 (13197)] Dewey also tells Bentley about Hook's essay, and mentions Hook's claim that Dewey's influence has spread widely beyond philosophy. However, Dewey regrets that

philosophy itself seems ignorant of him, including the "younger lot": "there are six or eight maybe that would know What Im driving at..." [1950.04.10 (14477)]

Dewey and Roberta return to New York on April 25 because of Dewey's worsening infection [1950.04.22 (15149), 1950.05.10 (14080)] and Dewey enters the hospital for an operation. [1950.05.05 (14707)]

Roy Wood Sellars writes to Hook, explaining his past aloofness from the pragmatists, but suggesting an new alliance and a cooperative volume of essays to stress common agreement among the many non-reductive materialists in pragmatism, realism, empiricism, and phenomenology. [1950.05.08 (17661)]

In late May Dewey is still weakened from his infection and unable to make progress on his work, as he tells Bentley. [1950.05.21 (15859)] He also tells Bentley about the ground of his disagreement with Albert Einstein's scientific methodology, as it seems that "he has assumed that science has ^a^"realistic" one-to-one correspondence with "the real world"." [1950.05.21 (15860), see 1950.05.22 (15861), 1950.05.22 (15862)]

Dewey writes to Bode about his continued disagreements with John Child's philosophy of education in democracy, and suggests ways that their different stances might be reconciled. [1950.06.04 (13990)]

At the urging of Albert Barnes, Dewey enters the Bryn Mawr Hospital in Pennsylvania on June 12 for medical tests. [1950.06.08 (15867), 1950.06.12 (13198), 1950.06.19 (15868)] After stops in Philadelphia [1950.06.23 (07331)] and New York [1950.06.23 (15872), 1950.06.26 (15053)], Dewey and Roberta reach Maple Lodge in New Alexandria, Pennsylvania on June 27. [1950.06.25 (12143), 1950.06.29 (07332)] Dewey has more tests at another hospital from July 30 to August 2, confirming arteriosclerotic heart disease. [1950.08.02 (12177)] Throughout these trials Dewey keeps up some correspondence with Bentley, Ratner, Otto, Eddy, Horace Fries, Sidney Hook, and Robert Rothman, but can do no productive writing.

Hook's repudiation of the American Humanist Association and Edwin Wilson [1950.08.14 (12189)] for insufficient hostility to communism reaches Dewey's attention. [1950.08.18 (00759)] Dewey, however, won't follow Hook's lead against Wilson [1950.08.27 (12191)] but does urge Wilson to take a stronger stand against communism. [1950.09.02 (12217)] After a meeting, Wilson and Hook are soon reconciled again. [1950.09.22 (13917)]

Gérard Deledalle, a graduate student at the Sorbonne in Paris, is writing a doctorate thesis inspired by Dewey, and also tells Dewey about his hope to publish a French translation of *Experience and Nature*. [1950.08.26 (12196), see 1950.10.27 (12309)] Dewey responds with encouragement. [1950.11.10 (14755)]

Ratner justifies to Dewey why his book about religion in America has monopolized his efforts, delaying the biography about Dewey. [1950.09.03 (12218)] Dewey replies that he regrets the delay of the biography and cannot fully agree with Ratner's interpretation of American religion. [1950.09.06 (07343)] Neither of Ratner's book projects would ever reach publication.

Dewey and Roberta return to New York around September 19. [1950.09.30 (14268)]

Dewey agrees to write a short piece for the second edition of the *Library of Living Philosophers* volume about Dewey. [1950.10.30 (12316)] Now under the care of a new doctor, Dewey has more energy and feels confident that he can meet the volume's deadline. [1950.11.08 (13522)] However, more relapses prevent real work and Dewey is unable to contribute to the volume. [1951.01.01 (13523)]

Ratner describes to Evelyn Dewey Smith his perspective on Dewey's health problems and capacity for work over the previous months. "It is rather sad. He never recovered from the celebration last year. Since about June he has had one relapse after another. In October he was very low and reconciled to never writing again; early in November, he recovered and got back on the job. But he overdid it for a week and since about Thanksgiving has been physically in a very feeble condition but neither emotionally nor intellectually as low as in October. Day before yesterday he was very alert in the morning and wrote for several hours. Yesterday he was down with bronchitis. What the situation is today I don't know yet; it's still morning. There has been no failure in his mental quality. He lacks the strength to keep going; his span of attentiveness is getting very narrow. But what he writes (and says) is solid stuff." [1950.12.18 (07441)] Evelyn is grateful for Ratner's information. [1950.12.24 (07442)]

Searching for a better climate, Dewey and Roberta leave New York on January 6, 1951 to travel to Honolulu, Hawaii. [1951.01.06 (13247), 1951.01.02 (15890), 1951.01.18 (15892)] They stay in Hawaii from January 18 to February 26. [1951.02.23 (14091)] Plans to travel further to Tokyo are cancelled. Still seeking a drier climate, Roberta suggests Arizona. [1951.02.06 (07444), 1951.02.13 (12461)]

Dewey writes to Bode, "I've thought quite a little about the present state of philosophy in the U.S. and concluded it is marked by a deplorable lack of vitality though I haven't gone into the detail you have— In retrospect the idealist-

realist epistemological discussion of the 1890s & the 1900s seems animated—at least the discussants..." [1951.02.14 (14090)]

Upon returning to the United States, Dewey sees a doctor in Los Angeles who determines that Dewey's hernia is a major cause of his health problems. Dewey's hernia operation keeps him in the Hospital of the Good Samaritan in Los Angeles during most of March. [1951.03.14 (14275), 1951.03.16 (16145); 1931.03.16 (17316); 1951.03.17 (14530)] By March 30 Dewey and Roberta are in Tucson, Arizona [1951.03.30 (12508)] and Dewey receives further medical attention in April and May. [1951.04.06 or 07 (14262), 1951.04.16 (12554)]

In mid-April Roberta begins undertaking the task of answering the many letters to Dewey, to explain why Dewey's slow recovery prevents him from writing. Dewey's headaches may be caused by spine curvature, so he undergoes traction in Tucson in early May [1951.05.09 (12647), 1951.05.11 (14204)] and they return to New York in mid-May. [1951.05.11 (14727); 1951.07.13 (12679)]

Dewey and Roberta travel to Connecticut for the celebration of Yale University's 250th year on June 11. Yale awards Dewey an Honorary Doctor of Letters degree. [1951.04.27 (12596); 1951.06.06 (12657)] Then they go to Maple Lodge in Pennsylvania, where they reside from around June 23 to August 3. [1951.06.23 (12667), 1951.07.20 (12699), 1951.08.03 (14092)]

Dewey and Roberta learn of the death of Albert Barnes on July 25. [1951.07.25 (12732)]

More abdominal and pain problems arise for Dewey. [1951.07.21 (12726)] They return to New York in August and Dewey is hospitalized for a long period in August and into September. [1951.09.15 (14205)] In mid-September they return to Maple Lodge for a brief visit and return to New York on September 22. Dewey writes to Bode, "I see no prospect of any great or basic improvement in my physical condition, but hope to get ^& keep^ out of a hospital with the assistance of a professional nurse in addition to that of my wife which as you well know is very competent— My working days in the sense of intellectual productivity are, I judge, at their close—largely for more physical reasons I hope || rather than specific cerebral impairment— Hearing from you is one of the things that serves to keep my courage up..." [1951.09.22 (14206)]

Dewey thanks Will Durant for his kind words about receiving inspiration from Dewey's philosophy. [1951.10.04 (16607)]

Dewey has more hospital stays in October and November, and learns of the death of Horace Fries. [1951.10.25 (14094), 1951.11.11 (12820)] After breaking his hip in a fall, Dewey enters Doctors Hospital in late November and is not released until February 4, 1952. [1952.03.04 (14096), 1952.10.15 (16314)]

Despite difficult relations with Roberta, Ratner can describe Dewey's situation and stroke to Evelyn Dewey, who replies with her thanks for the news. [1951.12.01 (07446), 1951.12.09 (07448), 1951.12.27 (07449)] In February 1952 Roberta takes over all financial responsibilities for Dewey from his son Fred. [1952.02.13 (12889)] In April new wills for Dewey and Roberta are prepared. [1952.04.28 (12606)]

On March 5, 1952, Dewey sends his last known letter to Boyd Bode. [1952.03.05 (12907)]

Time magazine has published an article about Mortimer Adler, in which a picture of Dewey is accompanied by a caption "More dangerous than Hitler?" Hook protests this caption and other misinformation in the article to the editor of *Time*. [1952.04.01 (13249)]

Ratner again writes to Evelyn about Dewey's worsening health, and Evelyn replies with her fears that Roberta is driving away the rest of the Dewey family permanently. "Perhaps its wishful thinking but I always console myself with the thought that she is so scatterbrained and lacking in powers of attention that she is unlikely to pull off her law suits or her steps to put us all where we belong." [1952.05.21 (07452)]

On June 1, 1952 Dewey dies of pneumonia [1952.06.01 (09541)] and many consolation letters arrive for Roberta in June and July. On June 2 Dewey is cremated, and a memorial service is held at the Community Church in New York on June 4, attended by Dewey's family and many friends and admirers. [1952.06.05 (16083), 1952.06.28 (16225)] Max Otto gave a moving address at the memorial, for which Jane Dewey expresses her gratitude. [1952.06.08 (14097)]

Plans develop for transferring some of Dewey's papers, and establishing a burial place and memorial for Dewey at the University of Vermont. [1952.06.02 (15943), 1952.06.10 (13669), 1952.06.12 (13670), 1952.06.18 (13672), 1952.10.01 (13674)] After Roberta's death in 1970, Dewey's ashes are buried with a memorial stone inscribed with a passage from *A Common Faith*, located at the northeast side of the university's chapel.

Bentley and Ratner, and Evelyn and Ratner, begin discussing the fate of various unfinished papers and collections of letters left by Dewey. [1952.06.17 (18898), 1952.07.05 (07460)] Ratner tells Bentley, "Dewey wanted me to be his literary executor and Mrs. D. has so far agreed to carry out his wishes in this respect." [1952.07.07 (18899)]

Evelyn and Ratner continue discussing family affairs [1952.06.26 (07456), 1952.07.**? (07462)] and Ratner starts correspondence with Roberta. [1952.06.30 (07458)]

Dewey's children learn that Dewey's will leaves nothing to them. [1952.07.20 (07461)]

Bode and Helen Parkhurst console Roberta about hostility directed at her after Dewey's death. [1952.09.10 (16306), see 1952.09.10 (16307), 1952.09.13 (16310), 1952.09.20 (16311)]

John Graves assists Roberta with efforts to get financial affairs in order. [1952.12.19 (16325)]

As 1952 closes, the principal parties vitally interested in sustaining Dewey's legacy are already arrayed in conflicted and complex relationships. Roberta, Dewey's children, Ratner, Hook, George Axtelle, and others have a variety of ideas about funding means of advancing Dewey's ideas, reprinting Dewey's publications, preserving and publishing letters, and collecting his unpublished papers. A supplementary volume of the *Correspondence*, starting with 1953, will present the story of these conflicts and their eventual resolution through the project to publish the *Collected Works of John Dewey* and the creation of the Center for Dewey Studies at Southern Illinois University Carbondale.