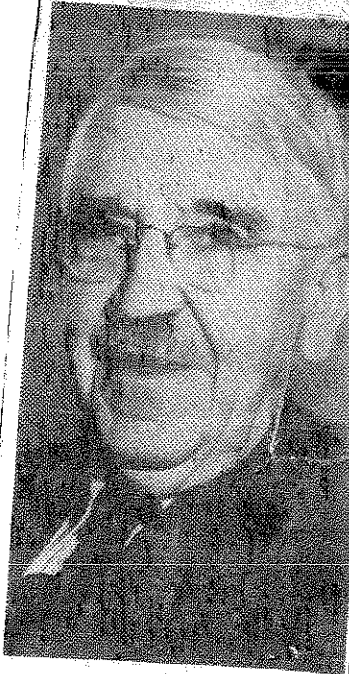


# John Dewey, 92, Philosopher, Educator, Dies



Associated Press  
John Dewey

Figure in World Thinking  
for Half a Century Taught  
at Columbia 25 Years

John Dewey, ninety-two, world-renowned philosopher and educator, died at 7 o'clock last night in his home, 1158 Fifth Ave.

Mr. Dewey suffered a fractured hip in a fall in his home nine months ago. A surgeon set the fracture but the bones failed to knit properly, and he had been confined since to his book-filled apartment.

There he received friends and read and wrote in a big and comfortable chair. He appeared to be recovering gradually until early Saturday, when pneumonia set in, causing his death.

Mr. Dewey's last major public appearance was on the occasion of his ninetieth birthday, on Oct. 20, 1949, when a testimonial dinner was given for him at the Hotel Commodore, attended by 1,500 well wishers. It was announced at the dinner that a fund of \$90,000—\$1,000 for each year of his life—had been raised by his friends and admirers to further educational projects and ideas he had sponsored or espoused.

A funeral service will be held in the Community Church, 40 E. 35th St., on Wednesday at an hour to be announced later.

## Philosopher and Educator

As a philosopher and educator, John Dewey influenced contemporary thought for well over half a century. He was a philosopher who believed that "philosophy should be a method of understanding and rectifying specific social ills." He was an educator who believed that "education is a process of living and not a preparation for future living."

Hailed by many as the father of modern education and criticized by others as forefather of undisciplined "progressive" education, Mr. Dewey developed basic theories which revolutionized the American public school system and many educational systems abroad.

One of his many books, "The School and Society," first published at the turn of the century, is regarded by many persons as the most influential volume ever produced by an American, in terms of its direct effect upon the thinking of educators and the revolution that ensued in the public school system.

## New Approach for Schools

This upheaval grew out of the Dewey vision of education which tried to bring the training of youth into harmony with the age of democracy and industrialism. It sought a somewhat opposite approach as compared with old methods of "sing-song" teaching and learning by rote. The school, Mr. Dewey believed, must represent real life and as an institution should simplify existing social life; should reduce it, as it were, to embryonic form.

"The School and Society" consisted of reprints of a series of talks given to raise money for the Laboratory School, or Dewey School, an educational experiment in the form of a co-operative venture of parents, teachers and educators carried on at the University of Chicago during the years 1896 to 1903. The school has been called "the most important experimental venture in the whole history of American education."

The Laboratory School reached a maximum enrollment of 140 children, with twenty-three instructors and ten assistants. Pupils ranged in age from four to fourteen.

It was a venture that put into action the central points in Mr. Dewey's theory of education: giving the child the maximum freedom of initiative and sharpening his curiosity, to make his experience in dealing with the world about him the basis of his learning rather than passive absorption of subject matter from textbooks; and to encourage the child to work easily and happily with other members of the group.

## Faced Constant Criticism

Progressive education, Mr. Dewey maintained in the face of constant criticism, should not be as the antithesis of conventional education. As an advocate of learning

through purposeful activities, he made it clear that his concept of freedom did not mean the absence of control and direction.

In his lifetime, American education fell far short of the goals Mr. Dewey staked out for it, but the impression he left on the American school was an indelible one. He also had considerable influence in other countries as well, in Mexico, China, Turkey and in Russia.

Mr. Dewey was born in Burlington, Vt., Oct. 20, 1859, the son of an easy-going grocer, Archibald Dewey. His mother, the former Lucina Rich, was the daughter of a more prosperous Vermont farmer. John Dewey passed through the public schools of Burlington, was graduated from the city's high school in 1875, entered the University of Vermont and was graduated in 1879. He taught in a high school in Oil City, Pa., later in a general country school in Vermont. In 1884, he emerged from Johns Hopkins University with a doctorate in philosophy.

## At Michigan, Chicago, Columbia

As a teacher of philosophy and education, Mr. Dewey served at the Universities of Michigan, Minnesota, Chicago, and at Columbia. He was a professor of philosophy at Columbia for twenty-five years, exerting all the while a dominant influence at Teachers College, which grew to be one of the leading institutions in the nation for promoting the science and art of education. He retired in 1930.

In 1886, Mr. Dewey married Alice Chipman, a school teacher whom he met in Ann Arbor, a person who was to become a much-relied-on partner in many of his educational efforts. The Deweys became the parents of six children (two died in childhood and another was adopted). Mrs. Dewey died in 1927. In 1946, at the age of eighty-seven, Mr. Dewey married a second time. His second

wife was Mrs. Roberta Grant, widow of a San Francisco mining engineer.

They adopted two children, Adrienne, eleven, and John, nine.

Surviving also are five children of the first marriage: Frederick A. Dewey, of New York; Mrs. Evelyn Smith, of Kansas City, Mo.; Mrs. Lucy A. Brandaur, of Syracuse, N. Y.; Miss Jane U. Dewey, of Baltimore; and Sabine L. Dewey, adopted son of the first marriage, of Huntington, L. I.

Mr. Dewey wrote a shelf of books and contributed to many educational and philosophic journals. A book edited by Paul Arthur Schilpp carried a bibliography of Mr. Dewey's writings which ran to sixty-five pages. Among his works were "Psychology" (1886), "Leibnitz" (1888), "Critical Theory of Ethics" (1894), "Study of Ethics" (1894), "School and Society" (1899), "Studies in Logical Theory" (1903), "How We Think" (1909), "Influence of Darwin on Philosophy, and Other Essays" (1910), "German Philosophy and Politics" (1915; revised edition, 1922), "Democracy and Education" (1916), "Reconstruction in Philosophy" (1920), "Human Nature and Conduct" (1922), "Experience and Nature"

(1925), "The Public Schools" (1927), "The Community" (1929), "Art and Science" (1934), "Liberalism and Action" (1935), "Theory of Inquiry" (1938), "Culture and Freedom" (1940), "Education Today: Problems and Solutions" (1946).

Mr. Dewey tilted a with scores of opponents including anti-Communist university Presidents and States educators and to whom many, if not views were anathema.

## Influenced by D

In summary, one in Dewey's thinking:

1. His use of the "concrete situation"—a trine that all meaningful propositions are such concrete situations which solve a practical problem. Thought arises when frustration of some kind frustrates and releases the "concrete situation" which is central to those who call themselves "textualists."

2. Dewey was greatly influenced by Darwin, not only in that man has evolved from but in the idea that thought is a kind of spontaneous which survives when it environment.

3. The whole plausibility Deweyan view lies in its nature with the content of Since the latter changes fit to time, so does nature this "relativistic" or "subjective" side of Dewey that provides chief ground of attack philosophical critics. For he to say two mutually incompatible things: man has evolved from nature, but nature itself is the product of human science and with advancing science.

## Statement on Religion

In "A Common Faith" Dewey stated that he regarded supernaturalism as the chief of traditional religion. Instead of cultivating any particular religious he recommended religious an attitude of mind. This religiousness means a whole-hearted surrender of the person to the values which he has discovered through experience and a into a unity by his imagination.

And, in 1928, he had the following to say about immortality: "I have no beliefs on the subject of personal immortality. It is to be a subject, being one of continued existence, for science than philosophy, or a mathematical evidence. If it can be proved, it would have to be in the lines of the psychical researchers, and so far I haven't been impressed with their results."