

been "soul-mongers", and Mr. Campbell instances James himself as an outstanding example.

Mr. Campbell's thesis strikes a very familiar note in my sensorium (or, rather, in the sensorium that is me). The intellectualist *deus ex machina* is well and truly consigned to limbo, together with all the notions of separateness which go with it, and all the volumes of metaphysical sticking-plaster which have gone to rectify a state of affairs which never existed. Sentimental 'uplift' has been well and truly pinned down as a "song of the sensorium", and one finds oneself collecting other examples of that handy form of entertainment. But does Mr. Campbell go far enough? After reading his book I find Shelley's question rising unbidden in my mind:

"Whence are we, and why are we? Of what scene  
The actors or spectators?"

'To pursue the analogy of the self and the artist's canvas, what of the *idea*, the motive force which both preceded the grouping of colours and forms and which finds expression as the genius, the *raison d'être*, of the picture? It did not just happen. It was generated in someone's mind. Does Mr. Campbell, therefore, pursue his analysis far enough to be justified in his conclusions? If the affirmation of the soul is a 'song of the sensorium', the negation of the soul smacks dangerously of being another. Although it is agreed that there is no separate self, the existence of a principle of integration, different in different individuals, is actually implied by this essay, while involving no idea of separateness. Some such notion as this seems to have been at the back of James's mind in the passage quoted as an example of his "soul-mongering".

"The perfect object of belief would be a God or 'Soul of the World' . . . so definitely conceived as to show us why our phenomenal experiences should be sent to us by Him in just the very way in which they come. . . ." ("Principles of Psychology", vol. 2, p. 317, quoted on p. 116).

Lastly, it is worthy of mention that the greatest 'soul-mongers' have been fully convinced of their own impermanence, and have been certain that their reality lay in their being an effluence, an expression, a creation.

B. M. B.

## DISCUSSIONS ON CITIZENSHIP

### Handbooks for Discussion Groups

No. 1: How to Lead Discussion Groups. By E. M. Hubback. No. 2: The Democratic Idea. By Francis Williams. No. 3: Is Britain a Democracy? By Frank Hardie. No. 4: Our Towns. By Elizabeth E. Halton. Pp. 24 each. (Published for the Association for Education in Citizenship.) (Bickley: English Universities Press, Ltd., 1942.) 3d. net each.

THE series of Handbooks for Discussion Groups which has been issued by the Association for Education in Citizenship, judging by the four which are here under notice, appears to be admirably designed for the purpose it seeks to serve. There can be no two opinions in a democratic society as to the crucial importance of the organized discussion of the social, economic and political problems which have arisen or are arising out of the War. The pamphlets are based frankly on the idea of democracy and in support of what the enemies of the democracies

in this War are attacking under the name of humanitarianism. Moreover, this conception of fundamental human rights as individuals and as citizens is recognized as carrying the corresponding obligation for the community as a whole of securing for its members the fullest development of which they are capable in both these capacities, and at the same time of training them in respect for the equal rights and freedom of others.

The first of these pamphlets, by E. M. Hubback, "How to Lead Discussion Groups", deals with the efficient setting up and running of such groups. It is intended mainly for the use of less experienced leaders and chairmen of small groups anxious to discuss public affairs, but the greater part of the pamphlet is occupied by an excellent bibliography ranging over modern political ideas; government institutions and social and economic problems in Great Britain; the British Commonwealth; foreign countries; international affairs; and on clear thinking and psychology. This bibliography, though selective, is well balanced and should render the pamphlet of much wider service than to the novice in group discussion.

Mr. Francis Williams's pamphlet (No. 2. "The Democratic Idea") is of an entirely different type. In four brief chapters he sets forth lucidly and suggestively the challenge that is inherent in the democratic idea, its slow emergence from the first stirrings in ancient Greece to the American Declaration of Independence, its meaning and effect on the whole pattern of our lives, the values that spring from this recognition of human dignity, and the practical problems that confront us as we seek to translate the ideals of democracy into a system of living as a community. The task of relating the latest expression of democracy in the four freedoms of President Roosevelt with its historical origins and slow evolution could scarcely have been better done in such brief compass, and Mr. Williams does not fail to lay stress on the duties as well as the privileges of democracy, or to indicate the ways in which we may equip ourselves to discharge such responsibilities.

Elizabeth E. Halton's pamphlet (No. 4. "Our Towns") is equally felicitous. Her method is entirely different. Rapidly but concisely she travels over the whole range of problems involved in rebuilding our towns, from the design of the house to suit the needs of widely varying types of occupation, the problems of roads, of open spaces, of transport, the location of industry, the planning of town and countryside, to questions of cost and maintenance. Her annotations are good, and discussion groups taking up this pamphlet should be enabled to arrive at a sound and well-balanced opinion on the policy and action that will be required.

Mr. Hardie's pamphlet (No. 3. "Is Britain a Democracy?") is scarcely in the same class as the other three, but none the less should serve its end, though his bibliography is open to criticism as much too limited. It is longer than the others, but it covers its ground thoroughly and is likely to stimulate lively discussion when used intelligently. Of this no less than of the remaining pamphlets, it can be said that they should not disappoint the hopes of the Association for Education in Citizenship that they will play a useful part in ensuring that the inevitable changes in social arrangements and assumptions are faced in an atmosphere of co-operation and goodwill.