087.00) and a 1912 article from the *English Review* by Bertrand's brother, John Francis Stanley, the 2nd Earl Russell (BN 112.00).

An inconsistent feature of Martin's bibliography is that, in addition to publications, he also records unpublished essays of Russell, in particular, the writings on logic from Blackwell's inventory. In itself this would not be objectionable. One wonders, however, if Martin's intention was to record *all* of Russell's writings regardless of whether they are published or not, why does he exclude the scores of other unpublished manuscripts at the Russell Archives (which Martin has never visited) and elsewhere? Other basic inconsistencies or confusions that Martin perpetrates involve the failure to observe the distinction between impression and edition and the distinction between publisher and distributor. In addition, Martin often neglects to cite the precise date of an article, the exact title, and whether a journal's run is a new series.

Definitiveness in bibliography not only implies accuracy but also completeness. If anything, Russell as publicist and elder statesman was even more prolific than he was as a young philosopher and mathematician. Yet, if Martin's bibliography is to be trusted, then it would appear that Russell had little to say in the autumn of his life. Unpublished bibliographies of Russell, one by Blackwell and the other by Ruja, are constantly consulted on a daily basis at the Russell Archives by scholars and researchers. It is to be hoped that in the volume of *The Collected Papers of Bertrand Russell* slated for bibliography, Blackwell and Ruja will combine their efforts to produce a lasting work that will be regarded as the definitive bibliography. While it is obvious that Martin is a true Russell aficionado, he is not equal to the task of Russell's bibliographer. In 1926 Russell published an article, the title of which epitomizes Martin's work: 'The Harm that Good Men Do.'

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The Philosopher's Guide to Sources, Research Tools, Professional Life, and Related Fields. By Richard T. De George. Lawrence: The Regents Press of Kansas, 1980. x, 261 p., cloth, \$20.00 ISBN 0-7006-0200-3

This book is a successor to a 1971 publication by the same author entitled *A Guide to Philosophical Bibliography and Research*. *The Philosopher's Guide*, however, is neither a new edition nor a supplement, but rather a systematic rewriting with much additional material. Tools are cross-referenced, usually annotated, thoroughly indexed, and extend to works in languages other than English. Most branches and movements of philosophy are represented as well as professional associations and institutes, journals, national and regional developments, post-doctoral research, publishing, and job opportunities. Two non-philosophy sections are also included: one on general research tools and the other on tools in related fields. Organization of material is effectively handled. Sources in the history of philosophy, for example, are grouped under traditionally recognized periods; each period is further subdivided into general tools and specific tools relating to individual philosophers. In short, this splendid work promises to be the standard philosophy guide for both beginner and

experienced teacher, and undoubtedly will occupy a central place on the reference shelf of a university library.

Although *The Philosopher's Guide* is comprehensive, it does not claim to be exhaustive. Selection of material has involved editorial decisions that on the whole have been judiciously considered and carried out. Nonetheless, there are bound to be complaints about exclusions *and* inclusions. For example, the neo-Hegelians, whose philosophy overwhelmingly dominated English and American universities before the First World War, are not represented in the sections on individual philosophers; the subject heading 'idealism' under selected schools and movements is of some help, but provides very limited bio-bibliographical coverage. Those wanting detailed bibliographical information are better served by Herbert Guerry's *A Bibliography of Philosophical Bibliographies* (1979).

The inclusion of non-philosophy sources has enhanced this guide's usefulness at a time when philosophers are expanding their research interests to neighbouring disciplines. Indeed, one of the non-philosophy sections is devoted to bibliography. Not only are national bibliographies listed, but surprisingly, classic works of McKerrow, Bowers, and Greg, for example, are to be found under 'Analytical Bibliography and Textual Analysis,' subdivided into descriptive bibliography and textual bibliography. As a librarian interested in bibliography, I find the inclusion of this latter section laudable. As a person trained in philosophy, however, I cannot see its usefulness, except to those few philosophers specifically engaged in bibliography or textual criticism, in which case they will have probably perused relevant literature elsewhere.

There is some Canadian content: several references to standard biographical sources, journals, the Pontifical Institute of Medieval Studies, and the Bertrand Russell Archives. (A weakness of this guide is that there is no systematic treatment given to the location of archival material.) It is a shame, nevertheless, that under the section 'Nations and Regions' De George has not included the excellent articles on the history of Canadian philosophy in each of the three volumes of Carl F. Klinck's *Literary History of Canada*. A important project, *Bibliography of Philosophy in Canada*, is currently underway at the University of Toronto.

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