here, an author index, a title index, and a subject index, all with key numbers to the almost 3,500 sources included in the listings.

The most immediately apparent shortcoming of the volume is one that I hesitate to mention because of all the extra work it would have required, but since I recently undertook an exercise similar to this one in which I did the extra work (Contemporary Canadian Politics: An Annotated Bibliography, 1970-87), I feel that it is an important point. Bibliographies are valuable resources for scholars in bringing to their attention numerous potential references that they might consult in their work. Bibliographies become more useful to scholars, however, when they are fully or partially annotated so that scholars can see in the bibliography which sources are, or are not, really germane to the work they are doing. I fully realize that annotating over 3,000 references would have been an almost impossible task (my volume has 3,738 entries, and not all entries are annotated), but if Reid had briefly commented on a representative sampling this volume would have been even more useful as a research resource than it is in its present form.

GREGORY S. MAHLER
University of Mississippi


Vol. 1 of the Frye Library of Canadian Philosophy which is entitled Religion and Science in Early Canada (1988) is an anthology of major works by pioneering Canadian philosophers with introductory essays by historians of philosophy. According to the general editor J.D. Rabb the purpose of the Frye Library is to provide ready access to primary source material written by early Canadian philosophers. Future volumes will be prefaced by critical commentary, and will include writings of William Lyall, William Albert Crawford-Frost, Charles De Konnick, George Paxton Young, Jacob Gould Schurman, George John Blewett, Herbert Leslie Stewart, John Clark Murray, and John Watson. Quite clearly, Thomas Mathien's Bibliography of Philosophy of Canada is intended to serve as a bibliographical support to this new series.

At the same time, it should be noted that this supplementary volume has been compiled with the encouragement and assistance of the Bibliography of Philosophy in Canada project at the University of Toronto whose principal investigator is J.T. Stevenson. Graduate students and others have contributed to the project for more than ten years. With the exception of Margaret McGrath's Etienne Gilson: A Bibliography / Une bibliographie (1982), however, nothing has been published under its auspices. Mathien graduated with a Ph.D. in philosophy from the University of Toronto in 1978. He has worked as a member of this project for several years, and now tutors at the university in the Transitional Year Programme.

Mathien's bilingual guide is divided into three parts. The first part outlines the available bibliographical tools that one can use to locate works of Canadian philoso-
phers. The second part is an annotated checklist of secondary sources on Canadian philosophy. The third part records primary material published by English-Canadian philosophers who were active prior to 1950. The book concludes with a list of research tools cited in the text, a list of Canadian periodicals of philosophical import, and a subject index.

Leslie Armour's and Elizabeth Trott's *The Faces of Reason: An Essay on Philosophy and Culture in English Canada 1850-1950* (1981) was a watershed in arguing the case for the existence of a Canadian national philosophy. Their work has been complemented by that of A.B. McKillop and Carl Berger. The question whether Canada has produced its own distinctive national philosophy was debated in the twenty-fifth anniversary issue of *Dialogue* in 1986. In that issue Mathien denied that there is a Canadian philosophy in any special sense. He also argued that by interpreting common themes in the writings of Canadian philosophers as national characteristics of thought and culture, Armour and Trott had acted as moralists and not as historians.

In the introduction to his research guide Mathien maintains that it is possible to speak of Canadian philosophy without being committed to the view of a national philosophy or a group of national philosophies. The guiding principle of a bibliography of Canadian philosophy, he states, should be one of maximum justifiable inclusiveness. He spends several pages discussing appropriate criteria for deciding whether a work which counts as 'philosophical' is also Canadian. The criterion which he proposes would admit 'all such items into it [the bibliography] and associates with each author the appropriate commentaries' (p. 15). This inclusion policy, he points out, is the one followed by researchers for the Bibliography of Philosophy in Canada. Although he is explicit as to why he rejects other alternatives that purport to document the subject of Canadian philosophy, the inclusion policy which he favours is unfortunately not clearly delineated.

Part I of Mathien's guide offers some good advice on the type of research tools that should be consulted. However, it is marred by a number of significant omissions, particularly with respect to Canadian sources. No mention is made of the related tools and bibliographical predecessors to *Canadiana*, Dorothy Ryder's *Canadian Reference Sources*, the *Bibliography of Canadian Bibliographies*, Thomas B. Vincent's Early Canadian Cultural Journals Database Project, and the *Union List of Manuscripts in Canadian Repositories*.

Part II is an excellent checklist of secondary sources, even though Mathien acknowledges that it is incomplete. Not all the entries are annotated. Many are followed by the note: 'Copy available in the office of the Bibliography of Philosophy in Canada.' It is good to know that project office houses unpublished checklists, but one wonders how long they will continue to survive in an unpublished form and how accessible they are to researchers.

Part II also contains citations to general tools such as D.H. Borchardt's *How to Find Out in Philosophy and Psychology* and Herbert Guerry's *A Bibliography of Philosophical Bibliographies*. A researcher would be quite disappointed if he or she turned to them in the hope of finding references to philosophical Canadiana. These general tools should have been discussed in Part I of the guide, not part II. A greater shame is that Mathien has not listed the most recent general philosophy research

Part III, which is entitled ‘Some Important Published Works by Early Canadian Philosophers’ makes a good starting point on the primary literature. This section of Mathien’s guide would certainly have been enhanced if each checklist had been prefaced by a biographical synopsis. Mathien does not make it clear whether the checklists of individual philosophers are meant to include the publications that pertain only to philosophy and its cognate subjects. In the case of John Clark Murray the checklist is far from complete, and interested researchers should look at the checklist in Charles Nicholas Terpstra’s ‘A Victorian Frame of Mind: The Thought of John Clark Murray’ [M.A. thesis, McMaster University, 1983, pp. 209-14]. With respect to the psychiatrist R.M. Bucke, the checklist is even more selective, but it appears that this has been done deliberately.

Mathien’s guide is thus a preliminary bibliography of Canadian philosophy and also a treatise on how such a bibliography should be compiled. In a neglected area of Canadian studies it is the first of its kind. In spite of certain flaws and limitations it will prove to be a useful research tool. One would hope that eventually the bibliography of Philosophy in Canada project will publish a more extensive bibliography.

CARL SPADONI
McMaster University Library


C.K. Ogden was co-author of The Meaning of Meaning, which has been called the best-known book ever published in the field of semantics. In this five-year project completed in 1923, Ogden and I.A. Richards advanced a theory of communication and a functional approach to language on grounds of nominalism, pragmatism, and psychologism, highly coloured with behaviourism. They also made prescient observations on technology and the media, while pleading for moral responsibility to the ‘new millions’ of voters following the war. Afterwards Ogden and Richards went in opposite directions, with one or the other of Mill’s two ‘seminal minds’ of the nineteenth century as guiding light. Ogden published on Bentham’s Theory of Fictions and invented Basic English, a beginning approach to English and an ‘international auxiliary language’ based on 850 key words and simplified grammar. Richards wrote Principles of Literary Criticism, invented close reading, and ‘translated’ Coleridge’s Theory of Imagination into modern terms, after which he doubled back and joined Ogden’s Basic English movement in the 1930s.

While Richards has received considerable scholarly treatment, the same cannot be said for Ogden. This is entirely regrettable because his work was important and far-reaching. More than anyone, Ogden was a ‘modern philologist,’ a lover of words, though Ogden might have styled himself a ‘modern orthologist,’ one who studies correct symbolism. Even as an undergraduate at Magdalene College, Cambridge [he