

between learning to hand over bricks at someone's command and learning what *makes sense* (p. 184) — and that is what makes language.

While Rhees sees that the analogy of language as a collection of language-games with a family resemblance to one another is intended to break the hold of the picture of language as having the unity of a calculus-like totality of propositions, he worries that it goes to the other extreme. The very idea of a game suggests a completeness which does not do justice to the open-endedness of language (e.g. p. 254). The kind of unity suggested by the family resemblances analogy does not tell us how language 'hangs together' (p. 142). Plato had more idea of this than Wittgenstein, Rhees contends. It is a misconception if Plato regards all speech as dialogue; but, so Rhees maintains, language as 'conversation' is radically *dialogical*. 'Not all speech is conversation', as he remarked in 'Wittgenstein's Builders', 'but I do not think there would be speech or language without it'. In finding the unity of language in *conversation*, Rhees is certainly emphasizing something in a way that Wittgenstein never did — though whether it might not be found, near enough, in Wittgenstein's writings, is another matter. There can, anyway, be no doubt that this book casts a great deal of light, not just on the philosophy of Wittgenstein and of Rhees, but on the most ancient philosophical question of all — the relation of language to reality, of word and world, of *logos* and being: on what it means to *say* something. It is to be hoped that the third volume that is announced (p. 3), provisionally entitled *There Like Our Life: Discussions of 'On Certainty' and Related Issues* will soon appear. While nothing that Rush Rhees writes would ever pass the referees of submissions to such journals as *Mind*, these books will bear re-reading for many years to come and bear witness to the depth and seriousness of his philosophical reflections.

FERGUS KERR OP

## Short Notices

**THE SIZE OF CHESTERTON'S CATHOLICISM** by David W. Fagerberg, *University of Notre Dame Press, Notre Dame and London, 1998, Pp. 224, \$25.00 cloth, \$18.00 pb.*

G.K. Chesterton (1874-1936), received into the Catholic Church in 1922, showed how much at home as a Catholic he was in *Orthodoxy*, among his most enduring books, published in 1908. As Ignatius Press, San Francisco, project 35 volumes of collected writings, Professor Fagerberg offers by far the best theologically informed introduction, quoting liberally and highlighting the central themes: wonder and asceticism (chapter 2); the value of ordinary life (ch.3); paganism as *praeparatio evangelica* (ch.4); the indispensability of ritual (ch. 5); the complexity of doctrine (ch. 6); authority in the Church (ch. 7); and liberal Protestantism (ch. 8). 'Ritual is really much older than thought; it is much simpler and much wilder than thought': such remarks, from 'Christmas and the Aesthetes', reprinted in *Heretics* (1905), are even more provocative and divisive in the philosophy of religion today than they were then. Highly recommended.