

religion and science!] is drawing to a close. . . . Reason has won every battle; but faith has won the war, because by its defeat it has learnt to be itself and to claim for its own not this detail or that within human life, but human life as a whole" (146 f.).

I also carry away the conviction that Collingwood seriously misleads in speaking of our most fundamental certainties, which he takes to be matters of universal and necessary (and therefore "rational") faith, as simply "indemonstrable" (114, 119). Certainly, they are indemonstrable if the only way in which something can be demonstrated is the deductive or inductive demonstration of the sciences. But "transcendental deduction," or "presuppositional analysis," is arguably yet another form of demonstration; and so far as I can see, our most fundamental certainties can all be demonstrated, directly or indirectly, by this kind of demonstration and therefore are precisely *not* indemonstrable.

Finally, I carry away the conviction that Collingwood's understanding of what he calls "the primitive Christian idea of faith" (132; cf. 109) leaves a lot to be desired. Surely, the most striking thing about Paul's use of the word "faith" is not that, negatively, it is the same as Plato's, in that it "implies the absence of any possibility of proof or verification," but rather that it is, as such, a matter of *belief in*—of obedience, trust, and loyalty—as distinct from *belief that*. But just as this in no way means that faith as *belief in* does not necessarily imply *belief that*, so it also in no way implies the absence of any possibility of proof or verification of the *belief that* which faith as *belief in* by its very nature necessarily implies. In other words, the only point a Christian needs to make in saying that faith as such is not to be justified is not that it *cannot* be justified—because it can, namely, indirectly, by directly justifying its necessary existential conditions—but rather that it itself, being a matter of *believing in*, of obeying, trusting, and being loyal, rather than simply *believing that*, however well justified, is beyond justification.

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