

RELIGION & PHILOSOPHY

Lennon, a philosopher at Western Ontario University, writes that the epistemological crisis of the 17th century led some European thinkers to embrace outright skepticism. (The crisis had its roots in the Reformation debate over how man acquires religious knowledge: Through the Church? Reason? Scripture?) Beginning in France in the 1620s, some Jansenists held that there is "no rationally justifiable criterion of religious knowledge because there is none for knowledge of any sort." They used this proposition to disguise their rejection of papal infallibility as well as to support their claim that Christians can at best "accept docilely" the mysteries of the faith. Antoine Arnauld, a leading Jansenist, also used skepticism to explain his movement's view of grace as a divine (and arguably Calvinist) instrument that causes belief "without justifying it."

By contrast, writes the University of Hawaii's Cheng, in Eastern philosophies skepticism is practiced "positively." Lao Tzu (fourth or sixth century B.C.) and Chuand Tzu (399-295 B.C.), for example, employ "positive skepticism": to delineate the relative value of ordinary knowledge as a means of achieving the *tao*, the ultimate truth of reality. "Knowledge of things," the author explains, "depends on recognition of existing relative distinctions." Cheng claims that negative skepticism, which aims to attack some or all claims of knowledge and/or truth and is evident in Western philosophies, arose as a reaction to excessively stringent requirements for knowledge—requirements dismissed in Eastern thought.

The Roots of Fundamentalism

"Fundamentalism as an American Phenomenon" by George Marsden, in *Church History* (June 1977), 305 E. Country Club Lane, Wallingford, Pa. 19086.

Religious Fundamentalism shared many traits with "mainstream" evangelical Protestantism, but it had its own distinctive doctrines: the "verbal inerrancy" of Scripture, belief in divine creation rather than biological evolution, and a view of history that assumed God's continuing intervention. The Fundamentalist movement, writes Marsden, a historian at Calvin College, was "overwhelmingly American" and played a "conspicuous and pervasive" role in American religion, culture, and politics until the 1930s.

As an early reaction to "modernism," he observes, Fundamentalism grew up first in England; but, he adds, it never became as divisive among British denominations as it did among those in the New World. Although considerable controversy erupted in England over the new theories of Bible criticism and Darwin's *Origin of Species* (1859), the furor soon abated. Marsden speculates that Darwinism and "higher" theological criticism were closely akin to ideas (naturalistic development, the continuity of history) that had been brewing in secular British thought for some time. As far as tolerance was concerned, 19th-century English evangelical religion

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"was closer in style to Edmund Burke than Oliver Cromwell."

In America, however, there was no such tolerance. Expanding rapidly in the late 19th century, American Fundamentalism severed its transatlantic ties and pursued an "anti-liberal militancy" at home. (The British, Marsden notes, never quite understood the 1925 Scopes "monkey" trial.) The phenomenal growth of the movement, he suggests, was helped by several factors. Large parts of the United States were insulated from intellectual life; a tradition of "unopposed revivalism" had encouraged theological conservatism; and the rapid transition in the United States from Romanticism to the "Second Scientific Revolution" left many clergymen "not always thoroughly prepared" for emerging modes of religious thought.

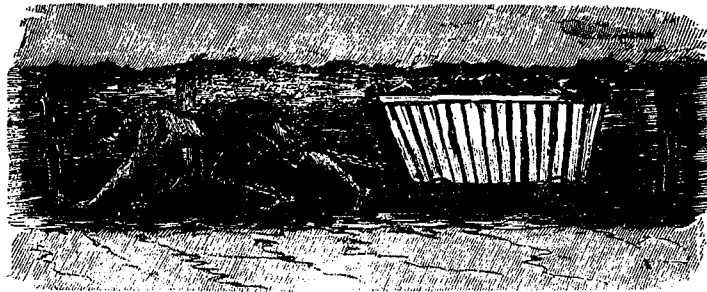
PRESS & TELEVISION

Graphic Coverage

"The Development of Social Reportage in English Periodical Illustration During the 1840s and Early 1850s" by Celina Fox, in *Past & Present* (Feb. 1977), Corpus Christi College, Oxford OX1 4JF, England.

Illustrated journalism flourished in English periodicals after the invention of machine wood engraving in the 1830s. But unless one includes the "elevated, anodyne sentiment" of the *Illustrated London News*—the most successful periodical of the time—there were few precedents for graphic hard-hitting news reportage. It was left, says the Museum of London's Celina Fox, to the more enterprising partisan publications to show the possibilities of pictorial muckraking journalism.

Thus, when a furor arose in 1842 over the Report of the Children's Employment Commission, which contained illustrations of a child hauling a coal wagon (below), one Member of Parliament—and much of the public—insisted that the sketches be deleted. Instead, the pictures were released to the press. "True, the



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