
him, experienced the joyful assurance of being called to share in his victory. Christianity, Schillebeeckx asserts, is unique among religions and philosophies in its capacity to inspire selfless service and to overcome evil. Yet, by insisting that Christianity is concerned with all that makes for man's freedom and happiness, Schillebeeckx aligns himself, somewhat, with secular and liberation theology. He warns, however, that salvation can never be reduced to anything achieved by man. "In the last resort," he concludes, "theology which *loses itself* in sociology, psychology, politics, or anything else that men may rightly think up for the benefit of others, is no longer theology. Theology which remains true to its task can only speak about the mystery of God as man's salvation."

—Avery Dulles, S.J. ('77)

**A SEARCH FOR POWER:
The "Weaker Sex" in
Seventeenth-Century
New England**
by Lyle Koehler
Univ. of Ill., 1980
561 pp. \$25

"My sweet wife," wrote John Winthrop, governor of the Massachusetts Bay colony, in 1629, "thy love is such to me . . . that I should neglect all others to hold correspondencye of lettres with thee." Drawing on such expressions of affection by Puritan husbands, and on the fact that most Puritan wives were educated enough to read them, some historians have held that 17th-century New England women enjoyed greater freedom than did their non-Calvinist English counterparts. Not so, says Koehler, a historian at the University of Cincinnati. Citing sermons, trial records, and religious tracts, he surmises that "anxiety ridden" Puritan men determinedly kept their women at home and in their place. A wife must give herself wholly to her husband "as her Owner, on whom God hath bestowed her," preached Thomas Gataker in *A Good Wife Gods Gift* (1623). Koehler sometimes errs when applying modern psychology to people who cannot speak up from the grave. But he is otherwise judicious in his uses of sociology, anthropology, semantics, and quantitative analysis. His extensive research does reveal an increased number of female innkeepers, teachers, lawyers—and criminals and prosti-

tutes—in New England during the 1690s. (In 1691, 57.5 percent of Boston's new liquor licenses went to women.) Yet the spur, Koehler argues, was not Puritanism but more frequent contact with non-Puritans, combined with a growing interest throughout the colonies in individual "Liberty and Property" as opposed to a communal "Biblical Commonwealth."

—Joan Hoff Wilson ('80)

**EARLY VIEWS ON INDIA:
The Picturesque Journeys of
Thomas and William
Daniell, 1786–1794**
by Mildred Archer
Thames & Hudson, 1980
240 pp. \$37.50



Tehri Raj Collection, Garhwal.

In 1785, a little-known English landscape painter named Thomas Daniell sailed with his 15-year-old nephew, William, to Calcutta to seek his fortune as an engraver. He was lucky to get in. With at least five other artists already in residence there, the East India Company, not inclined to support "drop-outs," scrutinized all incomers closely. The Daniells' remarkably detailed hand-colored prints of booming Calcutta and its inhabitants proved immensely popular among wealthy Britons living in India. Their sale financed the Daniells' sorties up the Ganges valley and, later, through southern India and the Bombay area. These trips inspired several hundred aquatints that conveyed to eager Europeans back home their first impression of India's Hindu and Muslim civilizations. (Scotsman David Roberts would perform the same service for Egypt and Palestine in the late 1820s.) Throughout England, Victorian pleasure domes were designed from the Daniells' engravings of temples and mosques. And even today, notes Oxford historian Archer, the common perception of India resembles the Daniells' *Oriental Scenery*, with its cluttered street scenes and drawings of overgrown countryside. The Daniells' prints and sketches (258 of which are reproduced here, 33 in color) preserve India's historic treasures—the Taj Mahal, the Great Mosque at Delhi, Ellora's rock-cut temples—as British sahibs first beheld them. The ugly concrete exurbs of New Delhi, Bombay, and Calcutta came later.

—Henry Bradsher ('81)