

**BEYOND EQUALITY:
Labor and the Radical
Republicans, 1862–1872**
by David Montgomery
Univ. of Ill., 1981
552 pp. \$9.95 (paper only)

When this book was first published in 1967, historians who might have praised it were preoccupied. Many Reconstruction scholars were busy rescuing the Radical Republicans from attacks by Charles Beard and others of the Progressive school. (Beard had viewed the Radical's push for freedmen's rights as a "smoke screen" for Northeastern businessmen attempting to dominate the South.) Recently, studies of slavery, notably by Herbert Gutman and Eugene Genovese, have removed all occasion for surprise that most freedmen no more agreed with the Radicals than with their ex-masters on what their "freedom" should entail. Montgomery, a Yale historian, uncovers a different twist. He shows that the Radical politicians—men such as Charles Sumner of Massachusetts and William D. "Pig Iron" Kelley of Pennsylvania—also failed to see eye to eye with the Northern working class. Northeastern Republicans in Congress sincerely advocated "equality before the law" for Southern blacks. But although sympathetic, many, in the end, were unable to recognize the claims of white factory workers clamoring for better conditions, more pay, and an eight-hour day. The result was the collapse of the Radicals as a force in the North—as well as in the South. Montgomery unravels the party realignments that occurred as industrialization brought U.S. politics to maturity. He also writes with urbanity and humor. It is a pleasure to welcome *Beyond Equality* back into print.

—B. J. Fields ('80)

**CHRIST: The Experience
of Jesus as Lord**
by Edward Schillebeeckx
Crossroad, 1980
925 pp. \$29.50

Following on his *Jesus: An Experiment in Christology*, Belgium's prolific Dominican, Schillebeeckx, continues his monumental (but still unfinished) study of Christ. He focuses on the Christian experience of grace and liberation. Schillebeeckx argues that it is impossible to accept the Christian revelation before one has learned to live it. Through an exhaustive analysis of New Testament texts, he shows how the first Christians, by recalling the career of Jesus and by following

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-