

trade in the geographical domain of the United States was, in many ways, qualitatively different from that of the Canadian fur trade to the north. For example, while the fur trade in Canada was conducted at permanent and semi-permanent forts, the fur trade south of the 49th Parallel during this period was generally carried out at settlements such as Detroit, Green Bay, Prairie du Chien, and Chicago. Nevertheless, French Canadians and their descendants constituted a significant portion of the labor force of the American fur trade into the 1840s, and, thus, there were significant parallels with the Canadian fur trade. That is why Podruchny's work is so valuable: scholars who study the fur trade in the Great Lakes and the Mississippi and Missouri river valleys will find a great deal of material in Podruchny's book that is applicable to those regions. Moreover, her excellent examination of the many kinds of sexual and marital relations that voyageurs had with aboriginal women will appeal to scholars of North American métis (mixed-blood) populations.

Podruchny's citations and bibliography display her exhaustive research, particularly in the papers of the Hudson's Bay Company and the companies that operated from Montreal, such as the North West Company. Podruchny also demonstrates a superlative understanding of the secondary literature as well the various works on social theory that she deftly employs in her examination of the voyageur world. Yet she does so without resorting to the opaque jargon that often obfuscates rather than illuminates much of contemporary historical writing. Indeed, Podruchny clearly has produced a seminal work.

Friedrich Hecker: Two Lives for Liberty, by Sabine Freitag, translated and edited by Steven Rowan. Columbia: University of Missouri Press for the St. Louis Mercantile Library, University of Missouri–St. Louis, 2006. 494 pp. Illustrations, map, notes, bibliography, name index. \$29.95 cloth.

Reviewer Alison Clark Efford is a doctoral candidate at Ohio State University, where she is working on a dissertation on German immigrants and American citizenship during Reconstruction.

Friedrich Hecker—failed German revolutionary, Illinois farmer, and Union army colonel—was the sort of man who enlivened the rural Midwest during the nineteenth century. Drawing on the archives of two continents, German historian Sabine Freitag has meticulously researched Hecker's transatlantic life. Steven Rowan's translation now makes Freitag's revised dissertation accessible to an English-speaking audience. This biography contributes to our understanding of the global dimensions of midwestern history.

Freitag narrates Hecker's turbulent career chronologically. In 1848 the young lawyer was serving as a deputy in the Second Chamber of the assembly of Baden, a Grand Duchy in the loose German Confederation. Hecker was among those Germans who saw the overthrow of the French monarchy that February as an opportunity to press for a bill of rights, broader freedom of expression, judicial reform, and a national assembly representing the German people. He quickly identified himself as a republican, asking, "Can anyone blame a patriot when he advances from an absolute monarchy to a republic?" (96). Within a few months, Hecker led an armed uprising. Failing to win popular support, his small group of volunteers was quickly defeated, and Hecker fled into exile. The more moderate supporters of a united Germany refused to seat this violent rebel in the National Assembly at Frankfurt.

German Americans, however, welcomed Hecker enthusiastically when he arrived in New York harbor in October 1848. Hecker returned to Europe briefly in 1849, but by 1850 he had settled down on a farm in Summerfield, Illinois. Although he committed himself to a farming life, the "Forty-Eighter"—as the refugees of the revolutions were dubbed— attracted many visitors to his home and drew crowds when he traveled. Hecker never held elected office in the United States, but he helped form Illinois's Republican Party, and when war threatened in 1861, he rushed to Missouri to enlist in the Union army. Following a brief stint commanding an Illinois regiment, Hecker returned to farming, writing, and lecturing. Newspapers across the United States and Germany marked his death in 1881 with extensive obituaries.

Freitag argues that the Forty-Eighter "had little difficulty combining his individualistic liberal values with an obviously pre-individualistic, collectivist republicanism" (20). Identifying Hecker's debt to classical republicanism is an important contribution to German historiography. Hecker certainly alluded to classical Greece and Rome, sought the agrarian life of an independent farmer, and spoke of "community spirit" and "virtue." Yet Freitag's suggestion that classical republicanism provided coherence to Hecker's life is less convincing. His American speeches often revealed not a reflective theorist, but a man who followed Republican Party orthodoxy. His acceptance of the growing power of the state during the 1860s, his virulent anti-Catholicism, and his commitment to the American "melting-pot" (330) suggest many conflicting motivations. As Freitag acknowledges, Hecker was a "man of deeds" (17). Indeed, he often seems to have been a victim of his irascible temperament. While studying law, for example, he fought a duel with a fellow student, Gustav Koerner, who also became a fa-

mous German in Illinois. During the Civil War, Hecker resigned his command after less than a year following a clash with junior officers.

This lengthy book brings attention to an important midwesterner, but it suffers from some problems. Freitag provides scant European background, assuming that “everybody knows about Hecker” (15). On the other hand, her presentation of the American context is belabored and sometimes misleading. She incorrectly states, for instance, that anti-Catholicism played little part in the presidential campaign of 1876. Rowan has faithfully translated Freitag’s rambling sentences and passive constructions into awkward English, and the final product is further marred by confusing citations and poor copyediting.

Lincoln Emancipated: The President and the Politics of Race, edited by Brian R. Dirck. DeKalb: Northern Illinois University Press, 2007. xiv, 189 pp. Notes, index. \$32.00 cloth.

Reviewer Stacy Pratt McDermott is an assistant editor at The Papers of Abraham Lincoln in Springfield, Illinois, and the author of several articles about Lincoln as a lawyer.

Since the publication in 2000 of Lerone Bennett’s controversial book, *Forced into Glory: Abraham Lincoln and the White Dream*, Lincoln scholars have reacted to that book’s bold challenge to Lincoln’s status as the Great Emancipator. Outraged by Bennett’s characterization of Lincoln as a racist president focused on the goal of white supremacy, historians have churned out numerous conference papers, articles, and books to counter Bennett’s claims and to place Lincoln’s racial views in the historical context that Bennett failed to acknowledge. *Lincoln Emancipated: The President and the Politics of Race* offers seven scholarly, historical treatments of Lincoln’s personal ideas and presidential policies concerning slavery, emancipation, colonization, and racial equality.

Featuring some of the best-known Lincoln scholars, including the late Phillip S. Paludan, this book of essays grapples with the question, “Was Lincoln a racist?” Although the book does not provide a definitive answer to the question, it furnishes readers with an array of nuanced interpretations to consider. Kenneth Winkle’s opening essay places Lincoln as a moderate, albeit a striking contrast to his 1858 U.S. Senate campaign opponent Stephen A. Douglas. Phillip Paludan cautions against an essentialist interpretation of Lincoln, which, he argues, fails to recognize Lincoln’s human complexities and personal and political contradictions. These two essays illustrate Lincoln’s evolving racial views and situate those views between the extremes of the pro-slavery and abolitionist ideologies of Lincoln’s contemporaries.