

way of canals that wouldn't pay, magnificent designs built on fantasy, and what looked like a four-lane highway into the Treasury.

Larson's book is more than a cautionary tale, of course. In its emphasis on how policy was made and on ideological contingencies, it has a very different brief than Carter Goodrich's landmark study of the way in which public works met eternal impediments. It is a gracefully written story of how politicians, unfettered by principle, used the internal improvements question to advance their own ambitions, and tempered it to suit party constituencies. Very few heroes appear here (though President John Quincy Adams comes close). The classical republicans pout and fret, the economic liberalizers, all unknowing, bind America hand and foot to the Robber Barons yet to come and to market forces every bit as capricious as any form of government planning. An account putting the focus back on the politics of internal improvements is long overdue. A quibbling reviewer might wish that, for the period after 1820, the author had used newspapers as sources, or, after 1833, manuscript collections—or, after 1850, just about any primary sources. But Larson's account rings true, and the sweep of his coverage is prodigious. Readers can only wish, on completing the book, that American policy in Jackson's day had had the scope and the command over resources that *Internal Improvement* has.

*Chief Daniel Bread and the Oneida Nation of Indians of Wisconsin*, by Laurence M. Hauptman and L. Gordon McLester III. The Civilization of the American Indian Series. Norman: University of Oklahoma Press, 2002. xviii, 213 pp. Illustrations, maps, tables, notes, bibliography, index. \$39.95 cloth.

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The Oneida tribe of Wisconsin has had arguably the most tumultuous history of any in the Midwest, involving as it did fraudulent land cessions in New York, forced removal westward, and controversies with other tribes in Wisconsin. Yet, despite voluminous primary sources, only a few scattered secondary works relate the Oneida exodus. The authors' first collaborative project, *The Oneida Indian Journey* (1999), did much to fill this historiographical gap. The work reviewed here presents an even richer treatment of the topic and provides a much needed biography of a central figure in Oneida history.

Daniel Bread spent his first 29 years at Oneida Castle in New York. A "pinetree chief," he achieved his station due to his strong leadership abilities rather than through birth into a hereditary clan. As a member

of the Episcopalian First Christian Party, he received a missionary education and learned to speak, read, and write English, important skills that allowed him to serve as an intermediary between the white and Oneida worlds. During his early years, Bread witnessed the deep tribal divisions that had been created by repeated land cessions. He reluctantly supported a plan to resettle the Oneidas and other New York Indians to the area of Green Bay in Michigan Territory (now Wisconsin). The disruptions caused by these events defined Bread's policies as the leader of the Wisconsin Oneidas for the next 50 years.

Bread rose to prominence during the 1820s as he organized emigrating parties to the tribe's new homeland, which it purchased by treaties with the local Menominees in 1821 and 1822. The Menominees renounced the treaties as fraudulent and, with the backing of their allies among the Franco-Menominee fur traders and Anglo-Americans in the region, resisted the Oneidas' attempts to settle at Green Bay. Bread fought tenaciously until his tribe finally secured 500,000 acres in 1832. The pressures on the Oneidas increased as the lands west of Lake Michigan attracted hordes of new settlers and speculators. The 1838 Buffalo Creek Treaty whittled their reservation to a mere 65,654 acres, and federal officials' efforts to remove the Wisconsin Oneidas farther west continued into the 1840s. Bread successfully countered such schemes by working closely with Chief Jacob Cornelius of the Methodist Orchard Party. While the division between the two Oneida parties had the potential to weaken the tribe and bring about a replay of the events that had occurred a generation earlier, Bread displayed considerable skill in maintaining tribal unity.

Hauptman and McLester have written a historiographically significant work based on a rich trove of primary sources, including oral histories of the Wisconsin Oneidas. Students of Oneida history will definitely want to read this volume, but all scholars interested in the Indian history of Wisconsin and the Midwest will find much in this book that is new and not covered in other secondary works. Of particular interest are the contentious relations between the Oneidas and Menominees and the culture of the Wisconsin Oneidas during the first half of the nineteenth century. Hauptman and McLester have produced an extremely readable biography that paints an informative portrait of Daniel Bread and provides indispensable information concerning the early history of the Wisconsin Oneidas.

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