

Congress Hall. With its columns, stone-clad walls, marble bas-relief sculpture, Mansard roof, and eccentric plan devised by a man who paid little heed to costs, there was nothing demure or retiring about this new residence as it slowly took shape in 1796. By the following year, Morris realized that L'Enfant had overspent his budget tenfold and showed no prospect of finishing the house. Given his bleak circumstances, he recognized the folly of continuing and stopped its construction. A few months later, he moved into new accommodations in the nearby Prune Street debtors' prison. The unfinished shell became the cynosure of Morris's precipitous decline.

In nine well-researched chapters, Ryan K. Smith carefully chronicles a tragic story of how the overweening ambitions of a founding father drove his family to financial ruin. He has written a compelling morality tale that exposes many of the economic and social anxieties that affected public and domestic life in the early American republic. In this tightly focused narrative, the author explains the murky late eighteenth-century tricks used to fend off creditors, describes the composition and political pecking order of Philadelphia's social clubs, and explores the furnishings of the city's elite residences. Although the building that came to symbolize Robert Morris's demise was quickly demolished to make way for a series of more prosaic rowhouses, many of its peculiar features survived and were reused in houses and gardens in the city and further afield, keeping the story of this extraordinary folly in the public imagination for more than two centuries. Smith has done a masterful job of telling it anew.

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Gathering Together: The Shawnee People through Diaspora and Nationhood, 1600–1870. By SAMI LAKOMÄKI. (New Haven, CT: Yale University Press, 2014. 344 pp. Illustrations, maps, notes, bibliography, index. \$40.)

Gathering Together is a well-researched academic work that looks in great detail at the Shawnee nation's geographic movements, political strategies, and national identities during an intense period of European colonization in the Northeast. Lakomäki's research demonstrates that the Shawnee, perceived historically as "the greatest travelers in America," nevertheless conceptualized themselves during this era as a spiritually bonded nation connected by a common cultural identity.

Throughout the work, Lakomäki discusses what he astutely terms Indigenous and Eurocolonial "shatter zones" of war and starvation that the Shawnee skillfully negotiated and survived by relying on the cultural value of communal ethics. He does not downplay Eurocolonial treachery against Indigenous populations, rightly referred to as "American aggression," as he recounts Euro-Americans looting Shawnee homes, pressing them westward, and ignoring their legal petitions in

American courts of law. The book is dense but readable, and its primary strength lies in Lakomäki's keen understanding of many aspects of Shawnee culture.

Lakomäki is well aware of how the Shawnee, and Indigenous peoples overall, are presented as artifacts in Euro-American writings about them, and he intentionally writes to dismantle Eurocentric perspectives. One important example is his wise interrogation of the anthropological notion of "cultural evolution" that demotes Native peoples to the bottom rung of human civilization, as signaled by use of the academic misnomer "tribes" (226–27). Overall, Lakomäki dismantles outdated views of the Shawnee quite well, and he offers significant primary source evidence to demonstrate his arguments. *Gathering Together* also includes terminology that reflects important Indigenous cultural concepts, such as reciprocal obligations, ceremonial kinship relations, and spiritual power that holds Native nations together.

A criticism of the work is that it is written in the "great history tradition" of western culture that uses chronological ordering of events and compilations of dates, names, and military battles, concluding in theoretical analysis. This style is the bulwark of texts for academics and public historians, but it is an entirely western-academic method that asserts by default that this is the Indigenous way of recording history as well. To the contrary, Native American nations originating in the Eastern Woodlands use Epochs as their concept of time, and their historic records include far more than information about military events. But as the back-cover endorsements of non-Indigenous academics signal, Lakomäki is thinking and writing within a specific tradition: Euro-American academic culture.

In *Gathering Together*, Lakomäki has significantly raised the bar of historic reporting and analysis about Native Americans. Regrettably, there are no endorsements or contributions by contemporary Eastern Woodland Indigenous scholars or Shawnee Tribal Councils. He notes in the acknowledgements section that he had conversations with four Shawnee people. With an American public that still strongly believes in the Vanished Indian trope and is overrun with films, books, and images that reinforce this belief, these omissions are significant.

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The Ku Klux Klan in Western Pennsylvania, 1921–1928. By JOHN CRAIG. (Bethlehem, PA: Lehigh University Press, 2014. 246 pp. Notes, bibliography, index. \$80.)

John Craig's *The Ku Klux Klan in Western Pennsylvania, 1921–1928* is an important contribution to the history of the 1920s Klan. Between 1921 and the group's collapse at mid-decade, as many as 200,000 Pennsylvanians in the twenty-five counties west of the Allegheny Mountains joined the resurgent Invisible Empire. Violence broke