

documented lynching in New England, the murder of James Cullen, which occurred in Maine in 1872. Downey discusses the burning of George White in Wilmington, Delaware, in 1903 and analyzes how two ministers, white and black, discussed the issues of racial violence, democracy, and citizenship in the wake of the lynching. The book closes with a useful, but incomplete, appendix on racial violence outside the South.

Together, these essays are thoughtful, engaging, and clearly written. Some represent amplifications, refinements, and applications of work previously published by the contributors, but as a whole they offer a valuable contribution to the growing work on racial and mob violence in America. Moreover, taken as a whole, the collection will force scholars to ponder how they study mob violence in America and to begin to broaden what they think of location, motivation, and response when they discuss that violence.

Jens Jensen: Writings Inspired by Nature, edited by William H. Tishler. Madison: Wisconsin Historical Society Press, 2012. xxviii, 152 pp. Illustrations, notes, bibliography, index. \$24.95 hardcover.

Reviewer Rob Sovinski is professor and chair of the landscape architecture program at Purdue University. He has completed a biography of early twentieth-century landscape architect Francis Asbury Robinson.

Author William H. Tishler is a tireless champion of American landscape architecture, with a particular focus on the American Midwest. His latest offering, *Jens Jensen: Writings Inspired by Nature*, continues to mine that rich vein. The book is a collection of writings penned by Jens Jensen between 1901 and 1947. Some of the essays are pragmatic in content ("Roadside Planting"), but most reveal a more philosophical side of Jensen ("Nature the Source"). All provide valuable insights into one of the towering figures of American landscape architecture.

Jens Jensen occupies a prominent position on the family tree of American landscape architecture. It is unlikely that one could earn a degree in landscape architecture without learning of The Clearing in Door County, Wisconsin. The term *council ring* is in the lexicon of every second-year student. But there is a great deal more to Jens Jensen than council rings. One might know the salient milestones that mark a distant ancestor's life, but discovering a dusty box of that ancestor's correspondence raises the genealogy to a new level. Reading *Jens Jensen: Writings Inspired by Nature* is like finding that box. Each of Jensen's writings yields a deeper understanding of this landscape visionary.

In the book's introduction, Tishler provides a marvelously concise yet thorough biographical overview of Jens Jensen. Readers who are new to Jensen would be well advised to linger over these value-added pages before jumping into his tantalizing collection of writings.

The Christian Century and the Rise of the Protestant Mainline, by Elesha Coffman. New York: Oxford University Press, 2013. x, 213 pp. Illustration, notes, index. \$27.95 hardcover.

Reviewer Bill Douglas lives and works in Des Moines. Much of his reading, research, and writing focuses on Iowa's religious history.

A July 23, 2013, *New York Times* article surprisingly waded into the world of religious historiography, reporting its new emphasis on the twentieth-century U.S. Protestant mainline. Among the books the article cited was this book about the *Christian Century*, by Elesha Coffman, who teaches at the University of Dubuque Theological Seminary.

Probably the preeminent liberal Protestant journal of the past century—only *Christianity and Crisis* would challenge it—*The Christian Century* postulated, and expected to attain, an ecumenical, progressive and irenic vision of Christianity that, Coffman argues, depended on cultural capital—mass acceptance of its viewpoints was seldom forthcoming. Adept at using historians beyond the usual religious subset, Coffman invokes David Plotke's argument that the New Deal was created, and continued by conscious effort, to answer the question, "How did the mainline become the mainline?"

The Christian Century had its nineteenth-century roots in Iowa as a Disciples of Christ publication, *The Christian Oracle*. As Coffman astutely points out, Disciples lacked the organizational apparatus of most Protestant denominations and depended on print for coherence (that, and public debates). Charles Clayton Morrison, chiefly responsible for the journal's dominance, also had roots in Disciples Iowa. He preached his first sermon as a teenager in Red Oak, attended Drake University and its divinity school, and fell under the spell of H. O. Breeden, pastor of Central Christian Church of Des Moines. In 1894 Breeden's lecture program brought the Hindu leader Vivekananda to Des Moines; for unearthing such details, Iowa historians owe Coffman gratitude.

The Christian Oracle became *The Christian Century* at the turn of the century and with its move to Chicago; Morrison became editor in 1908. He slowly realized that the magazine's survival required delinking from the Disciples. By 1920 he had charted a wider course championing liberal Protestant causes, especially prohibition, pacifism, and church unity. (It is easy to forget that prohibitionism was a Progressive