

same paragraph describing the dark vision of the West as the Cold War's conclusion no longer required a triumphalist western narrative of individuality to set against the Eastern bloc's collectivism.

In fact, Dorman traces that tension back to early proposals to protect the West from the individualism that had allowed the settlement of the wetter, eastern regions of the nation, and to protect individuals from the drier and less forgiving western region. John Wesley Powell and others are credited for seeking a more place-specific and cooperative paradigm while Frederick Jackson Turner and his followers insisted on the imposition of the eastern model. Mixing analyses of policy, historiography, polemic, and geography, Dorman finally turns to literary writing as representations of the conflicts implicit in the assertion of a distinct and more cooperative West at the turn of the century. For Dorman, Hamlin Garland, Willa Cather, Mari Sandoz, Mary Austin, and Owen Wister play out these tensions, with Wister most closely aligned with Turnerian democratic individualism, the nationalistic version that would predominate throughout most of the twentieth century.

As such, *Hell of a Vision* should ultimately engage scholars of all sub- or non-national ways of thinking about the relation of specific places to the global institutions—private or public—that would eliminate or erode their distinctiveness. Because Dorman maintains a critical distance from even the regionalist movement he most clearly admires, however, the book triumphs over the partisan and biased tendencies in most regionalist scholarship to serve as an excellent model for moving beyond the very generations of regional scholarship the book itself studies.

Lynching Beyond Dixie: American Mob Violence Outside of the South, edited by Michael J. Pfeifer. Urbana: University of Illinois Press, 2013. ix, 336 pp. Maps, notes, appendix, index. \$90.00 hardcover, \$28.00 paperback.

Reviewer Shawn Leigh Alexander is associate professor of African and African American studies at the University of Kansas. He is the author of *An Army of Lions: The Civil Rights Struggle before the NAACP* (2012) and is completing a book tentatively titled *Reconstruction, Violence, and the Ku Klux Klan Hearings*.

Since the early 1990s there have been numerous studies on the subject of lynching and mob violence in the post-emancipation era. The best of these studies include W. Fitzhugh Brundage's *Lynching in the New South: Georgia and Virginia, 1880–1930* (1993), Michael J. Pfeifer's *Rough Justice: Lynching and American Society, 1874–1947* (2004), Amy Louise

Wood's *Lynching and Spectacle: Witnessing Racial Violence in America, 1890–1940* (2009), William D. Carrigan's edited volume, *Lynching Reconsidered: New Perspectives in the Study of Mob Violence* (2007), and Claude Clegg's *Troubled Ground: The Tale of Murder, Lynching, and Reckoning in the New South* (2010). Michael J. Pfeifer's edited volume, *Lynching Beyond Dixie: American Mob Violence Outside of the South*, a collection that examines the history of mob violence outside the American South, is a wonderful addition to the literature.

Too often, when scholars and laypersons alike think about mob violence in America, they discuss racial violence below the Mason-Dixon Line, but as Pfeifer's edited collection explains, "In the last years of the nineteenth century and first years of the twentieth century, it sometimes seemed that lynchers had seized control of American life." It was a spirit that was not "confined to any section of the country" (1). The contributors to the volume shed light on the various ways whites, African Americans, Native Americans, Asian Americans, and Hispanics lost their lives at the hands of lynch mobs in the Midwest, Northeast, and West. In doing so, the individual pieces "illuminate the similarities and differences between lynching" in the various regions "and that which occurred in South" (3).

The essays, arranged in three sections, address different regions of the nation outside of the South. The first section, containing essays by Helen McLure, Christopher Waldrep, Brent M. S. Campney, William D. Carrigan and Clive Webb, and Kimberly Mangun and Larry R. Gerlach, discuss mob violence in Kansas, California, Arizona, and Utah. In his intriguing essay, Campney troubles the traditional narrative of the "Free State" being a location of benign race relations. Carrigan and Webb, in their piece, challenge the traditional white-black binary of racial violence and turn the lens to examine the lynching of Mexicans and the response to the violence in Arizona in the 1910s.

The authors of the second section, Sundiata Keita Cha-Jua, Jack S. Blocker Jr., and Michael J. Pfeifer, focus on mob violence in the Midwest, in particular, Illinois, Ohio, and Michigan. Of particular interest is Cha-Jua's piece, which opens with a brief historiographical examination of the scholarship on lynching and racial violence, which he criticizes for, among other things, whitening out "the lived experiences of Black victims," and neglecting "the African American community's responses, and emphasize[ing] rape" (170). Then he outlines the response of the black community in Decatur, Illinois, to the lynching of Samuel J. Bush.

Contributors to the third section, on the Northeast, include Dena Lynn Winslow and Dennis B. Downey. Winslow examines the only

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.