

destroyed (282-287). Many of Wrocław's post-1945 monuments were built according to a state-mandated cult, to honour Polish figures that had a tenuous or non-existent historical connection to the city. The concluding chapters review the momentous changes to post-1989 Wrocław. Despite decades of revisionist work, Thum argues that the fundamental German-Prussian core of the city remained. This period saw a second wave of re-naming and increased levels of Polish-German cooperation in historical recognition and representation. In the 1990s a stronger form of local identity became discernible, with Wrocław seeking to situate itself as a major Polish city and as a pan-European metropolis.

Although this study is excellent throughout, *Uprooted* raises a few points of contention. There is a limited sense of perspective in that Thum's main narrative focuses upon Polish experiences and understandings of the city. Although there are sections that reflect on the difficulties and challenges faced by German survivors prior to their expulsion, and of the psychological issues involved in the taking over of German apartments by Polish settlers, Thum does not adequately consider German voices on the deportations, the loss of the "Recovered Territories," and the reconstruction of Wrocław. Also, there are no mentions of return visits to the city by Holocaust survivors or their descendants. These shortcomings are relatively few, however, and on the whole, *Uprooted* is a comprehensive, masterfully researched and written case study that analyzes the many complex processes involved in the re-writing of a city's culture, ethnicity, memory, and history. *Uprooted* should be considered required reading for both scholars and a specialist audience interested in practices of population displacement and political and urban change in East-Central Europe in the post-World War II period.

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Alexandra Walsham. *The Reformation of the Landscape: Religion, Identity, and Memory in Early Modern Britain and Ireland*. Oxford and New York: Oxford University Press, 2011.

In *The Reformation of the Landscape*, Alexandra Walsham reexamines the familiar political and cultural events of post-Reformation Britain and Ireland by engaging with the physical environment: rocks and trees, springs and wells, cathedrals and holy shrines. Responding to the recent "spatial turn," Walsham questions whether the physical structures of the environment — both natural and man-made — reflected or affected changes in religious attitudes following the rise of Protestantism. Walsham is thorough in her endeavor; the book is rife with examples of local shrines, wells, forests, and ruins all across what is now the United Kingdom. Further, she covers a vast chronology, from pre-Christian religious practices in Iron Age Britain, to the rise of spas in the late-seventeenth century. Much of Walsham's contribution is in her synthesis of more focused works by other historians. In one (quite large) volume, Walsham converses with historians of religion and iconoclasm as well as historians of science and medicine to draw out continuities in

attitudes and practices regarding the landscape and to push against the story that the rise of Protestantism marks the “disenchantment of the world.”

The first two chapters of her book follow well-trod lines of argument regarding medieval religious practice and zealous Protestant reform. First, Walsham takes issue with the notion that medieval religious life was parish-centered, and argues that the late medieval proliferation of sacred, devotional sites demonstrates the inherent instability of late-medieval Catholicism. In chapter two, Walsham argues that the collapse of Catholicism at the hands of reformers intent on destroying idols in the landscape resulted in a resurgence of parish-centered spiritual life, as pilgrimage shrines and monasteries lay in ruins. Most innovatively, Walsham argues that the desolate ruins of monasteries and cathedrals became monuments to the fervor and righteousness of Protestantism rather than the majesty of the medieval church. In this instance, as in others toward the end of the book, Walsham excels as she illustrates how the landscape eludes fixed meanings and embodies contradictory ones.

The third chapter, “*Britannia sancta*,” offers her first real historiographical intervention, as Walsham takes issue with historians who have argued that the intellectual response of the Tridentine church had little to do with the common folk still clinging to Catholic superstitions. Instead, Walsham illustrates that after missionary priests in Britain and Ireland were evicted from their churches, they were drawn to traditional sacred places in the landscape, and that reengagement with these spaces bridged the gap between custom, ritual, and the newly invigorated intellectual stance of the church. Chapters four and five further explore this theme of re-appropriation of the landscape and reattachment to natural space across the Protestant spectrum. Walsham recognizes that iconoclasm was a powerful strain within Protestant belief, but argues that it was paralleled by remorse for the destruction of medieval monuments. She suggests that later-sixteenth and seventeenth-century Protestants saw God’s hand at work in the landscape through divine providence, much as their Catholic forebears did, despite their earlier rejection of miracles as superstition. Finally, in chapters six and seven, Walsham demonstrates that existing holy sites in the landscape were reimagined and renamed within the new paradigm of science and medicine even as they retained their prominence. For instance, holy wells were rediscovered as healing spas, and ancient pagan monuments were reimagined as petrified footballers. Walsham is at her best in these chapters, as she is able to demonstrate that a multiplicity of meanings were imbedded within a single locale, often resurrected or reconfigured, but never fully erased. In Walsham’s analysis, the “disenchantment of the world” was not so much a rejection of superstition as it was a reconfiguration of those practices by another name.

Despite these strengths — or maybe because of them — Walsham does not always engage with the concept of space as an analytical category. Although her book is comprehensive, the vast expanse of space and time that she covers prevents her from engaging with any one landscape in detail. Her book is filled with anecdotes about individual springs or the flowering trees, but she rarely engages with climate, topography, or geography. While the vastness of Walsham’s analysis occasionally prevents the reader from engaging with a spatial *experience* of early modern Britain and Ireland, her broad chronological and geographical scope provides ample fodder for further

research into more localized projects on landscape in the British Reformation. In the final analysis, *The Reformation of the Landscape* is a book about meaning-making, about the language used to describe and understand the physical world of early modern Britain as it reflected and refracted changing religious and secular ideals.

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Arnoud S.Q. Visser. *Reading Augustine in the Reformation: The Flexibility of Intellectual Authority in Europe, 1500–1620*. New York: Oxford University Press, 2011.

This compact, ambitious, and insightful book traces the production, circulation, and consumption of Saint Augustine’s writings in the confessional debates of Reformation Europe. Arnoud S. Q. Visser frames the reception of the theologian’s work in the emerging and at times chaotic print culture of early modern Europe, where ideas about authority and validity in newly printed texts were still being established. He employs a cross-confessional perspective to show that readers interpreted and appropriated Augustine’s writings in radically different ways based on their religious loyalties. The provocative argument embedded within this framework is that “humanist scholarship, in spite of its famous claim to return to the sources, still accommodated a selective, fragmented, and goal-oriented reading practice,” which was “the motor behind the remarkable flexibility of Augustine’s authority” (9).

In Part One, Visser traces changes in the editorial process over time, from indiscriminate collecting of authentic and spurious manuscripts in the Amerbach edition (1505-1506) to Erasmus’ textual-critical and at times polemical Leuven edition (1528-1529). He ends with a second Leuven edition (1576-1577) that relied upon much of Erasmus’ earlier work. However, Visser’s argument that the later Leuven edition was more confessionally neutral due to the “moderate Catholic culture” of the Low Countries and pragmatic marketplace interests seems underdeveloped (59).

The circulation of Augustine’s work is framed within the context of search tools and confessional publications in Part Two. Visser asserts that bibliographies and indexes in *opera omnia* editions created biased frameworks for reading Augustine. These apparatuses weighed his works by merit (bibliographies) and through categorizing his writing on specific issues (indexes). These new technologies controlled access to Augustine’s ideas for the purpose of supporting specific theological arguments, thus ignoring conflicting passages elsewhere in his writings (68-70). The parallel publication of selectively compiled anthologies and epitomes was also a market-driven effort to make Augustine available to a larger audience, specifically those who could not afford to purchase the costly collections of his complete works. As they often printed authentic and questionable works together to support a particular confessional argument, for Visser, these more affordable volumes “highlight the instability of textual transmission” during the Reformation (90-91).