

tation of such debates points out an important aspect of commemoration often downplayed in the secondary literature on memory: the role of conflict (as opposed to consensus) in the constitution of commemorations. In an essay on the architectural history and political developments behind the erection and maintenance of the Eisleben *Lutherarmenfreischule*, Annermarie Nesper illustrates Steffens's points about charitable institutions as an aspect of Luther commemoration. Nesper explicitly treats Luther commemoration as an outgrowth of Prussian state activity in her depiction of the school's development into an institution for teacher accreditation following Prussian educational objectives. Ulf Dräger's contribution reorients the reader to the iconic valence of Luther commemorative medals in the politics of nineteenth-century union attempts. Finally, Wolfgang Conrad offers a glimpse into the continuing attempt to conserve aspects of Prussian commemoration in an essay on laser restoration of a local silver piece.

An excellent second volume on the "staging" of Luther and memories of the Reformation picks up on the successes of the Mansfeld volume in negotiating the relevance question with energy and originality. First of all, it considers a number of issues stemming from research on memory, for instance in an essay by Stefan Laube on the connection between memory and specific objects. Similarly a contribution by Rosmarie Beier-De Haan treats the location of religious artifacts in a museum in secular society, suggesting that museums may need to expand their possibilities to allow the temporary reintegration of religious objects into other contexts. Moreover, a number of essays build bridges to nonspecialists by treating major, well-known *loci communes* of Luther commemoration. Essays on the history of the Wartburg Luther chamber by Steffens and the architectural history of the *Lutherhalle* by Nesper offer background on locations familiar to many tourists. Gender themes, usually absent from studies on Luther commemoration, are introduced by Angelika Dörfler-Dierken's comprehensive portrayal of literary depictions of Katharina von Bora. Finally, comparative essays by Martin Schulze Wessel on Bohemian Hus commemoration and Christoph Strohm on twentieth-century Genevan Calvin commemoration outline not only their own cases but underline the singularity and importance of the Luther figure, which was more broadly adaptable to a number of political and ecclesiastical positions than either Hus or Calvin. The only thematic hole in the collection is the lack of an essay on musicological Luther commemoration (such as Wagner's 1871 *Kaisermarsch* or Mendelssohn's *Reformation Symphony*).

A number of essays in *Lutherinszenierung und Reformationserinnerung* treat an obviously relevant intersection of Luther commemoration with ecclesiastical issues in the context of German nation building. Enthusiasm for particular styles of Luther commemoration could potentially serve as an index for the intensity of German nationalism(s) after the eighteenth century. These contributions reflect the variegated progress of the national project in a number of localities. Wolfgang Flügel's essay on conflicts over the 1830 Augsburg Confession anniversary in Leipzig reveals regional and local nationalism at work in a prenationalistic age and lays bare differing assumptions by authorities and subjects about appropriate commemoration of constitutive cultural events. Markus Hein's contribution on Saxon festivals discloses that while nationalist themes were always present, aggressive confessionally related national enthusiasm did not develop until relatively late in the nineteenth century. Udo Wenemuth's essay on the Luther anniversary of 1883 in Baden, a center of pietism, shows the lack of preparedness and even interest in the theme, both among elites preparing for the event and the masses. Armin Köhnle's essay focuses more generally on the nineteenth-century artistic reception of the Worms incident. Such images emphasized the freedom of conscience

of the individual, led to a veneration of the young Luther, and displayed inherently anti-Catholic features. Taken together, the essays on the nineteenth century suggest the presence of numerous varieties of nationalist sentiment. Though nationalist streams were in play, delay persisted between imperial propaganda efforts and their local outcomes. Hesitance may indicate not so much resistance as lack of resources to fulfill them or a missing popular echo.

Two essays in *Lutherinszenierung und Reformationserinnerung* treat twentieth-century events. Horst Dähn treads familiar ground on the circuits of East German Luther commemoration, but Siegfried Bräuer delivers a detailed essay on Eisleben's preparation for and execution of Luther's 450th birthday celebration in 1933. The Nazi rise to power months before the festival required accommodation to Nazi propaganda themes—surprisingly easy, given intensive nationalist and *völkisch* motifs present in some Luther commemoration since the mid-nineteenth century. Bräuer's evidence of long-term thematic continuities further interrogates Treu's depiction of nineteenth-century Eisleben (replicated in this volume with an essay on Mansfeld): did the key themes of fascism erupt overnight in Luther's historical birthplace?

*Lutherinszenierung und Reformationserinnerung*, like *Preussische Lutherverehrung im Mansfelder Land*, includes occasional contributions where the relationship between interpretation of detail and larger historical issues is not always clear. Here the details are expected to speak for themselves, a strategy at work to varying degrees in essays by Stefan Laube on J. Pierpont Morgan's gift of a Luther letter to Wilhelm II, Karl-Heinz Fix on debates over the Wittenberg museum's name, and Uta Kornmeier on the *Lutherschreck*, a gruesome seventeenth-century wax figure destroyed after propaganda attacks by Nazi sympathizers. Still, one essay in the volume demonstrates masterfully the significance of the sixteenth century to its observers and interpreters in the nineteenth century and after: Christian Wiese's contribution on Jewish views of Luther through the 1930s. Wiese shows that despite Luther's drastic pronouncements on the Jews, nineteenth-century German Jews as beneficiaries of emancipation and classical *Bildungsbürger*, were positively disposed to the reformer. Central figures of Reform Judaism in Germany and the United States viewed Luther as a harbinger of religious freedom, toleration, and Enlightenment; they were occasionally embarrassed by coreligionists who reminded them of Luther's publication record on Jews. The turn of Protestant theologians to an interpretation of Luther that emphasized nationalism, *völkisch* tendencies, and racism was not united; mediating figures such as Eduard Lamparter should be set against more notorious anti-Semites such as Erich Vogelsang. The tragedy of all of these figures was their failure to assess the centrality and consistency of Luther's anti-Judaism and its consequences for both Germans and evangelical Christians. The subtlety of Wiese's analysis of the meaning of a body of contemporary scholarship on Luther's attitude toward the Jews in the context of the nineteenth-century reception of these ideas by Jews and Christians is enviable.

*Das Lutherhaus Wittenberg: Eine Museums-geschichte* is a historical home run: a fascinating history of the Wittenberg museum by Stefan Laube (with a chapter by Uta Kornmeier). Rooted firmly in extensive sources in the museum's own collections, Laube sketches for the first time the trajectory of its development. He analyzes the tension between the cloister building as a place of memory and a location for a commemorative collection. The portion of the cloister building which became the museum remained in use for some time. Fragmentary evidence suggests that it attracted visitors almost immediately. Aside from the *Lutherstübchen* however, a coherent collection of items, such as remains of visitor graffiti, is first noticeable in the seventeenth century; descriptions and inventories after the eighteenth-century cha