

Huffman, Joseph P. Family, Commerce and Religion in London and Cologne, c.1000-1300. Cambridge: Cambridge University Press, 1998. Pp. xviii, 273. Figures, bibliography, index. US\$59.95 (hardback)

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Volume 28, numéro 2, march 2000

URI : <https://id.erudit.org/iderudit/1016528ar>

DOI : <https://doi.org/10.7202/1016528ar>

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Éditeur(s)

Urban History Review / Revue d'histoire urbaine

ISSN

0703-0428 (imprimé)

1918-5138 (numérique)

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Citer ce compte rendu

Cossar, R. (2000). Compte rendu de [Huffman, Joseph P. Family, Commerce and Religion in London and Cologne, c.1000-1300. Cambridge: Cambridge University Press, 1998. Pp. xviii, 273. Figures, bibliography, index. US\$59.95 (hardback)]. *Urban History Review / Revue d'histoire urbaine*, 28(2), 50–50. <https://doi.org/10.7202/1016528ar>

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On the opening page of his monograph, *Family, Commerce, and Religion in London and Cologne: Anglo-German Emigrants, c.1000–1300*, Joseph Huffman describes a conversation he had with a scholar of medieval France who, when hearing of Huffman's research in the Cologne city archives, responded "Cologne, my, but that is so far east!" In this meticulously researched volume, Huffman has set out to move Cologne and Germany closer to the conceptual centre of medieval Europe by examining several aspects of the ties between Germany and England in the period between the eleventh and fourteenth centuries. Focussing on German emigrants in London and English emigrants in Cologne, his efforts to force a reconsideration of "the paradigms we Anglo-phones have traditionally used to define medieval Europe" are largely successful.

The book is divided into three parts, the first dealing with the historical background to Anglo-German relations, the second an in-depth study of emigrant families in both realms, and the third an investigation of the cultural and religious ties between German and English peoples. Individual chapters address the two cultures separately, gradually building a picture of the close contact between the territories. The sections support each other, but each section can also stand alone as a separate essay on one aspect of emigration in the Middle Ages.

The first section introduces two of the most significant groups in the book, the merchants of Cologne and London. Huffman describes the commercial ties between the two cities during the three centuries the book encompasses and then, in chapter 3, examines currency exchange between Cologne and England. He identifies several documents describing citizens of Cologne using English currency in transactions with other locals, and argues that such transactions marked a "significant interregional nexus" between Cologne and London. The section ends with an appendix containing edited versions of seventeen entries from the Cologne municipal archives describing English currency used in Cologne.

The historical background established, in the second section of the volume Huffman moves on to an examination of the identity and business activities of Cologner and Londoner emigrant families. In chapter 5, drawing on a vast array of evidence from little-used documents in the Cologne city archives, Huffman argues that English families were significantly integrated into their adoptive home in Cologne. In chapter 6, Huffman takes a case-study approach in discussing the ties that bound some Cologne families to England. He explores the diplomatic activities, property transactions, and marriage alliances of one prominent Cologne family, the Zudendorps, to support his argument for "the complex and lively activity" that drew Cologne and London together in the period. The final chapter of the section investigates the activities of Cologners in England. Once again, Huffman presents ample evidence for long-standing connections between citizens of the two cities, one example being the chronicler Arnold fitz Tedmar, a

thirteenth-century Londoner whose family boasted Cologne origins. Arnold, although born in England, maintained ties to German merchants in London, acting as a liaison between the merchants and London city government.

The final section of the volume addresses the religious and cultural connections between the two regions. Here again Huffman's careful research is evident. Chapter 8 describes the prayer confraternities, pious legends, and miracle stories that tied the two peoples together. In chapter 9, "Clerics, Canon Law, Crusaders and Culture," Huffman discusses examples of expatriate English scholars such as Gerard Pucelle, a contemporary of John of Salisbury, who ventured to Cologne in 1180 and helped develop a school of canon law in the city, reminding us that cities other than Paris were significant centres of learning in northern Europe during the twelfth century.

With this array of documentation from both England and Germany, Huffman builds his argument for emigrant integration convincingly. My only criticism is that while his examination of individual records is thorough and accurate, the volume – and in particular the second section – sometimes reads as a list of transcribed sources rather than an analysis of ideas about emigration and cross-cultural interaction. For instance, the issue of the perception and self-perception of emigrants as foreigners looms large through the study but is not explicitly discussed apart from a brief paragraph in chapter 5. In addition, Huffman cites examples of both male and female emigrants in both England and Germany, and thus even a short commentary on gender and the emigrant experience would have been welcome. Future studies will undoubtedly rely on Huffman's noteworthy archival scholarship to address these issues. Meanwhile, this volume is an excellent introduction to previously neglected aspects of urban life and cross-cultural interaction in the Middle Ages.

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Winston, Diane. *Red Hot and Righteous: The Urban Religion of the Salvation Army*. Cambridge MA: Harvard University Press, 1999. Pp. viii, 290. Black and white illustrations, index.

In recent times American historians have begun to question seriously the belief that the large cosmopolitan city of the late nineteenth and twentieth century had become a place inhospitable to religion. Diane Winston, analysing the impact on New York City of the Salvation Army evangelical mission to the unchurched, goes further and argues that the Army thrived precisely because of its ability to tailor its message of redemption to the needs of a commercial and urban culture. From the moment in 1880 when a motley handful of English Salvationists began the American mission, the movement took to the streets, and began to claim the city and the country for God.

Both a symptom of, and a catalyst for the new, commerce-driven urban culture of the turn of the century, the Army continued uncan-