

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

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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)

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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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-

nily to update its image, style, and methods. New York City which, after some hesitation, was chosen as its American headquarters, quickly became an "Open Air Cathedral," its streets the venue for noisy, open-air services, its slum-infested Lower East Side the Army's major battlefield. By 1900 as vaudeville and theatre flourished, the Army began to offer its own stage entertainment in the form of musical variety shows, accompanied by lectures and stereopticon views of its social programs. In 1917, the country's entry into war offered yet another opportunity to re-invent the missions impulse: the Sallie preparing platefuls of doughnuts for the boys at the front, a "surrogate mother," reminding soldiers (and financial sponsors) of all that was best about America.

With a keen eye for the symbolism of advertising, and an understanding of the modern construct of "role-playing" as key to the Army's ability to remain up to date, Winston attributes much of the movement's success to the American leadership of the children of William and Catherine Booth, the Army's English founders. Second generation evangelicals who were equally at home in slum missions and the parlours and boardrooms of New York's philanthropists, Maud Charlesworth-Booth and Ballington Booth (1886–1896), Emma and Frederick Booth-Tucker (1896–1904), and Evangeline Cory Booth (1904–1934) helped the Army to shift its image from a ragtag evangelical mission to respectability. Where Maud Charlesworth-Booth through the use of Chautauqua-style lectures presented the "Sister of the Slums" as a Christian model of the "the new woman" of the 1890s, a decade later the visionary Booth-Tucker's, motivated by the discussion on pauperism between social gospellers and urban reformers, established farm colonies for the urban poor. It was Evangeline, the youngest Booth, however, who managed to place the Army on a permanently sound financial base, thereby launching it on its present course as a conservative force for traditional values and today's top-grossing American charity.

"Red Hot" in its call to engage the culture, the Army in this account does have difficulty in maintaining its image as a "Righteous" movement of ardent evangelicals bent on sacralizing urban secular spaces. Where once Salvationists had sought to subvert the commercial culture to further the cause of evangelization, by the early twentieth century, they had become increasingly accommodationist. In an interpretive framework where religion and commercial culture enter into a symbiotic relationship, it is not surprising that in the end the evangelical movement that had set out to challenge and conquer the city became itself a manifestation of urban culture. By the 1940s Hollywood's film industry and commercial advertising had managed to turn Hallelujah Lassies into love-struck heroines and promoters of victory bonds.

Can one conclude, therefore, that the encounter of the Salvationists with the cosmopolitan commercializing culture of the city is ultimately a story of religious decline? Winston rightly argues that the story of the Salvation Army as an urban religion must be understood in terms of change and transformation, rather than in dualistic categories like rise and decline. Nevertheless, by drawing on film and advertising to package the Army's identity during the final period of this study (1920–1950), by focusing on leaders rather

than followers, and by making New York City rather than smaller urban centres her primary site of investigation, the author does not entirely escape the dualism she seeks to avoid. At the same time, in drawing on recent theory on the commodification of religion, this book moves the study of the Salvation Army well beyond concepts of social control, evangelical outreach, or metropolitan mission. Currently a Research Fellow at New York University's Center for Media, Culture, and initially trained as a reporter "to get the story and to tell it with style," Winston has written an engaging, thought-provoking, and elegant study, which sets a high standard for future research and writing in urban religious history.

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Hesketh, Bob, and Frances Swyripa, eds. *Edmonton: The Life of a City*. Edmonton: NeWest Press, 1995. Pp. ix, 366. Black and white illustrations, maps. \$39.99 (paper).

This collection of essays was first presented at a conference held to mark the bicentennial of the founding of Fort Edmonton in 1995. Paul Voisey's "Unsolved Mysteries of Edmonton's Growth" is the most provocative, and it probably ought to be read first (even though it appears at the end of the book). Voisey briefly sketches Edmonton's evolution from fur trade post to western metropolis, and identifies several aspects of its growth that need to be examined more critically. He argues, for example, that while historians have described how Edmonton managed to obtain more extensive railway connections, Alberta's seat of government and the provincial university in the short space of five years (1905–1909), the subsequent impact of these acquisitions has been largely ignored. Thus in accounting for Edmonton's dramatic growth after World War II, Voisey asks, should the expansion of government activities and of enrollment at the University of Alberta not be given more weight than they have?

Voisey also questions the prevailing wisdom that 1947 (the year of the first big oil discovery at Leduc) was the key turning point in Edmonton's postwar economic boom. During World War II Edmonton provided a base for the construction of the Alaska Highway, the Canol Pipeline and the network of airfields (the Northwest Staging Route) that the Americans used to ferry Lend Lease aircraft to the Soviet Union. Did the war provide Edmonton with "expertise in the sorts of engineering, construction, and camp supply functions" (327) that would subsequently enable it to play a major service and supply role in the new economy spawned by the Leduc discovery, Voisey wonders.

The other thirty-three essays bring together the different perspectives of academic and popular historians (as well as geographers, sociologists and other urban specialists). Some address themes raised in Voisey's essay: P. J. Smith's "Planning for Residential Growth since the 1940s" and Doug Owrarn's "The Baby Boom and the Transformation of the University of Alberta" most espe-