

and how these can find expression in and through liturgy. The cynical might argue that theologians have good reason to find justification for their position in days when the church and the possibility of a transcendent being are often questioned, but the concerns expressed here have more to do with how to reimagine these roles for a post-secular world than with defensive positionings. The emphasis therefore falls upon the prophetic, whether in the *ex cathedra* vatic pronouncements of Altizer, or in Graham Ward's calmer expounding of theology as theo-poetics. Mattias Martinson's charmingly phrased notion of 'the theological dream of words that are absolutely adequate' (p. 63) is thoughtfully expanded in Ward's vision of theology's search, for 'the true word'. It is here, in the acknowledgement of that combination of imagination and hard graft that literature and theology meet, as

a craft reaching out to form that word . . . the craft of writing well; the craft of choosing well the word, the phrases; the craft of cutting out dead matter; the craft of letting those words come and be formed within us so that they speak beyond theological ideas and beyond the play of theological concepts in ways that truly illuminate, convict and replenish. (pp. 106-107)

In the attention these essays pay to 'the true word', whether in Yang Huilin's meditation upon the problems that mutual understanding can encounter in east/west intercultural translation, or in George Pattison's attack on the many ways in which language is variously laid waste by tired clichés or tactical misappropriations, we begin to sense something of the relation of words and The Word, and thus of the creative potential of liturgy in the post-secular world.

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Leonie James (ed.), *The Household Accounts of William Laud, Archbishop of Canterbury, 1635-1642* (Woodbridge: Boydell and Brewer, 2019), pp. xlvi + 325. ISBN 9781783273867.

doi:[10.1017/S1740355321000164](https://doi.org/10.1017/S1740355321000164)

How many lamprey pies does an archbishop eat, and how often? How many melons and swans are required in an archiepiscopal kitchen? How were the Lambeth barge-men paid, and in what middle seventeenth-century London ecclesiastical household might one discover partialities to strawberries, herring, cheeses, claret, pheasants, oysters, cumin, olives, beans, brooms, geese, candied lemon peel (*citterne*), salmon, sugar loaves, 'great carpes', bergamot pears, trout, veal, and regular donations to the poor as well as gifts to the king? The questions may seem quotidian, but under the deft editorship of Leonie James, the answers play their parts in situating evidence from the household account-book of William Laud (1573-1645, Archbishop of Canterbury 1633-45) in wide networks of patronage, trade, gift-giving and gift-receipt, charity, friendship, and the support of craftsmanship.

The 2019 volume of the Church of England Record Society (coers.org) offers a first publication of Laud's financial transactions from the early stage of his archiepiscopal tenure until 1642 – transactions stop three years before his 1645 decollation. The book is remarkable for its presentation of a manuscript, the whereabouts of which were unknown between 1642 and 1912, when it found its way into the holdings of the Public Record Office separated significantly from Laud's other papers at Oxford and Lambeth Palace Library. The manuscript's obscurity for nearly three centuries, and the minute nature of its daily entries, resulted in its being overlooked until now in earlier Laud scholarship.

During the six years covered by the accounts, Laud was in his early sixties and a close personal advisor to Charles I. The archbishop's household was divided between two residences: Lambeth Palace during the majority of the year, and Croydon Palace during the summer months. Although some staff remained at each palace in the months when the archbishop was not in residence, most of the household – along with their horses – moved with him. Readers encounter a bustling micro-economy surrounding the archbishop. His charity extends each year to prisoners and the generally destitute who receive, for example, 'xx wastcostes for 20 poore women in Lambeth' (£5 4 shillings 8 pence) and specific benefactions to the disabled or stranded foreigners; but Laud also makes major annual gifts to the king himself (£40 in 1641) and as much as £30 a year for unnamed courtiers. A tantalizing dimension of international trade surfaces, too, in the annual support of Crown initiatives such as the levy for ship money. By May 1640, however, the impending collapse of authority for Church and Crown have become impossible to ignore; Laud is purchasing pistols, powder, 'shott' and 'munitioning peeces' to defend Lambeth Palace against rioting opponents of the Laudian-Caroline caesaropapist project. From February 1641, Laud assumes the cost of his own imprisonment, paying for window repairs, keys, padlocks, food and gratuities to his jailers in the Tower. The Household Accounts are thus a fine-grained and concentrated depiction of an incipient *ancien régime* just before its bloody transitions toward the Interregnum.

The editorial apparatus is relatively spare, in keeping with the nature of the text as a register rather than a narrative. James expands some abbreviations but retains original spelling, and she translates first instances of Latin phrases that recur throughout. The extensive biographical appendix identifies a substantial number of the more than 400 persons named in the accounts, and herein lies a dimension of the importance of the edition: Laud's household emerges as part of a constellation of outlay, demand and supply that are not just quantified in pounds, shillings and pence as transactions, but rather as direct moments of personal exchange. Some individuals' identities are necessarily elusive or conjectural, but even anonymous figures have major roles in the household economy. A regular expense is 'for the man' – a tip for the person who delivered a given item. In this scholarly household, there are careful entries for candles and bookbinding costs, but also for harp repair, groundskeeping, servants' livery, the shoeing of horses, and immense amounts of fodder; 'bushels of oates for geldings and colts' appears often in happy scansion.

Dr James's earlier work on Laud has focused on his controversial career in Scotland, and her first monograph *This Great Firebrand: William Laud and Scotland, 1617–1645* was also published by Boydell and Brewer in 2017. The scholarly movement from policy to domestic expenditure is not opaque for long: the

extent of Laud's charity – and his apparent intimacy with pastry cooks, buttery servants and their ilk – has been either unknown or ignored by critics who saw his wider disciplinary and liturgical programs as autocratic or worse. James gives us a new Laud in the ledger 'as a barometer of [his] personal fortunes, since through it we can trace his career at both its highest and lowest points'. The archbishop's confinement in the Tower results in a winding-down of palace expenditures, an almost complete cessation of his receipt of gifts from 'the great and the good', and the eventual dispersal of servants to other households. The final purchase is a poignant 'twelve brooms for the stables' on 14 January 1642. The editor has given scholars of the man and the period an intimate portrait of a career at zenith and nadir.

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Gordon Kuhrt and Stephen Kuhrt, *Believing in Baptism: Understanding and Living God's Covenant Sign* (London: T & T Clark, 2020), pp. 384. ISBN 978-0567694447 (hbk). doi:[10.1017/S1740355321000371](https://doi.org/10.1017/S1740355321000371)

Gordon Kuhrt, now reaching 80 years of age, wrote the forerunner of this book, *Believing in Baptism*, back in 1987. That book, coming from a convinced Anglican evangelical, served a real need in assisting a whole growing constituency within the Church of England into a positive view of baptism. Evangelical Anglicans in the first half of the twentieth century, rubbing shoulders with Baptist friends who were always confident about their own practice, tended to feel wrong-footed about infant baptism; and they also wrestled uncomfortably with the 1662 Prayer Book wording such as 'Seeing now . . . that this child is regenerate'. As infant baptism was practised almost indiscriminately in England, being provided for any family that asked for it, there lurked a further question: 'If infants are admissible to baptism, are there any criteria to determine which infants can be baptized, and which not?' Evangelicals faced in addition a growing tendency, present in the winked-at 1928 confirmation service and much assisted by Gregory Dix, to a magnifying of confirmation beyond what they could see the Scriptures warranted. The whole scene seemed full of minefields. And Gordon Kuhrt's first edition in 1987 had a strong and effective mine-clearance purpose to it. It was timely and welcome and greatly helped straighten people's thinking.

In the 34 years that have elapsed, the quest for a fuller doctrine of baptism has lost much of its defensive aspect, but the theological knots that have needed untying for evangelicals are still there. In this new volume, where Gordon Kuhrt has been joined by his son Stephen, the knots are addressed not only with measured theological argument, but also with a vivid portrayal of the discussions of five mythical (but typical) clergy of different traditions in an imaginary 'Melton Sudbury', and these 30 pages provide bookends to the actual argument. In Melton Sudbury all the questions are aired in a dialogical way; all the participants are full of kindly forbearance towards each other's obvious errors; and, although they part still