

parents that their duty was still to God; instead of pitting parents and children against each other, the writers pointed both in the same direction.

At just 117 pages of text, the book provides a good introduction to the concept of vocational rigorism but raises many questions for further research. In his conclusion, Lane argues that the concept has persisted into the modern day and remains an important aspect of the pastoral care of youth within Catholicism worldwide. This seems to require additional source material to adequately address, as does the suggestion that today's views on the relationship between the individual and the community can be productively examined through the lens of vocation. Questions about the early modern period remain as well. Although Lane uses catechisms to good effect, showing that these issues could have penetrated the discourse at the parish level, the reach of the concepts in everyday life deserves greater attention. How much did non-elites know about these prescriptions, and were there similar currents about choice of profession or trade that could have influenced or interacted with the ideas coming from the top down? How were young men and young women taught differently when it came to ideas about vocation? All in all, Lane's welcome spotlight on this little-known concept is sure to stimulate further research and greater understanding of the impact of Catholic thought in the early modern period.

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***Church and People in Interregnum Britain.* Edited by Fiona McCall. RHS New Historical Perspectives. London: University of London Press, 2021. xvi + 290 pp. \$55.00 cloth, \$35.00 paper.**

Fiona McCall's collection of essays begins with Bernard Capp's statement in his introduction to her edition: "This book has a simple goal: to shed new light on the still shadowy world of the interregnum Church, primarily the established Church in its 1650s incarnation" (1). Such a goal follows a trend in the broader study of the British Civil Wars and Revolutions—a growing spotlight on the period between 1649 and 1660. Indeed, historians have recently viewed the Interregnum as integral to state formation, to cultural creativity and experimentation, to the development of religio-political radicalism, to England's so-called Second Reformation, to the Scottish Revolution, and to the dimensions of Scottish and English Presbyterianism. In this historiographical context, McCall has gathered eleven scholars to contribute essays exploring, from "ground level," the social, cultural, religious, ecclesiastical, and political dynamics that existed during the Interregnum.

Having Capp author the introduction is a great benefit to McCall and her contributors. Presenting a picture that has become more familiar to scholars in recent years, Capp lays out nicely the structural elements of England's national church after the regicide, especially those elements resulting from the creation of the Protectorate in 1653 that led to a lax enforcement of church attendance and a de facto environment of religious liberty. This reality existed in spite of Oliver Cromwell's enjoyment of a large cache of clerical patronage and potential oversight of clergy with the creation of

the committees known as the “Triers” and the “Ejectors.” Therefore, a “fiercely competitive ‘religious marketplace’” (5) emerged during the decade, in which the roughly 9,000 parishes that existed in England and Wales obtained unprecedented degrees of local autonomy to conduct parochial affairs as they saw fit. A diverse array of confessional groups—episcopalians, Presbyterians, Independents, Baptists, and Fifth Monarchists—found room to worship within “a very broad national Church or, more accurately, one that was flexible and localized” (2) and thus “one that made accommodation remarkably easy” (16). However, with pastoral instability from the aftershocks of the mass ejections of clergy from parishes in the 1640s, this broad Church commonly proved a minefield for ministers attempting to navigate parochial realities that often were in flux and contentious. All of this has made it challenging to understand how Sunday services functioned in the parishes, how usage of the Prayer Book manifested vis-à-vis adoption of the Directory, how a supposed puritan revolution could enforce moral discipline after the dissolution of ecclesiastical courts, and how the spiritual lives of the English and Welsh found expression and meaning in the 1650s.

The edition’s contributors seek to shed light on much of what Capp outlines in the introduction for the Interregnum Church, though they do so with varied success. We should excuse readers if they come away with the impression that many of the essays merely offer expositions of data—data accumulated after counting things found in parochial and ecclesiastical records. Kudos to the University of London Press for permitting so many graphs, tables, and maps throughout the edition, but these commonly exist without or little accompanying explanation or analysis. Most glaring is the absence of a stand-alone conclusion that pulls together the chapters’ shared thematic threads. Last, while there are two chapters that center on Scotland and Wales respectively, the rest of the essays are predominantly Anglocentric, perhaps making the book’s title less than appropriate.

Yet this should not deter readers from delving into individual chapters, since many of them offer compelling stories and insights, fascinating and thoughtful use of evidence, and deft displays of the historian’s craft. McCall’s essay—the longest in the collection—dives into 2,500 extant assize and quarter sessions records on secular prosecutions of religious offenses in such counties as Cheshire, Yorkshire, Northamptonshire, Devonshire, Essex, and Kent, providing important glimpses of the state’s and local magistrates’ attempts at monitoring swearing, adultery, Sabbath breaking, paying of tithes, and nonconformity. Rebecca Warren’s contribution on Cromwell’s clerical patronage in the 1650s reminds us how the exercise of such power proved central to his overall role as Lord Protector, how it considerably shaped the Interregnum Church at the parochial level, and how it left a substantial legacy for the national Church after the Restoration. Sarah Ward Clavier provides perhaps the book’s most British perspective with her chapter on clergy in Wales between 1646 and 1660. Examining diaries, notebooks, sermons, manuscript ballads, and printed pamphlets, she discusses episcopalian and royalist divines—many of them living in exile from England—and their understanding of their suffering, most intriguingly suffering in its spiritual forms. Through these hardships, Episcopalians in Wales proved resolute and steadfast, maintaining their personal pieties, their liturgical practices, their confessional identities, their religious morale, and their resolute opposition to Parliamentary authorities.

Combined with Capp’s introduction, these three chapters illustrate the merits of *Church and People in Interregnum Britain*. For scholars in North America, be aware that the table of contents advertised by the American distributor of the edition, the

University of Chicago Press, contains discrepancies with the contents of the U.K. version. Nevertheless, no matter what version in which their work appears, McCall and her contributors have done a welcome service furthering and sharpening historians' gaze on Interregnum Britain. Consequently, even with the few flaws here and there in its pages, we should not ignore the book.

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***We the Fallen People: The Founders and the Future of American Democracy.* By Robert Tracy McKenzie. Downers Grove, IL: InterVarsity Press Academic, 2021. x + 294 pp. \$28.00 cloth.**

A sickness besets American democracy, Robert Tracy McKenzie argues in *We the Fallen People: The Founders and the Future of American Democracy*. The source of the current crisis, he contends, is a “Great Reversal” in the view of human nature that has informed how Americans approach their experiment in republican self-government—a reversal that transpired within a half century of the framing of the US Constitution and continues to infect the body politic to this day.

The Constitution crafted in Philadelphia in the summer of 1787 established a republic deliberately designed for a *fallen* people. McKenzie grants that at least some founders did not view human nature as unqualifiedly depraved; rather, as James Madison conceded in Federalist # 55, “there are other qualities in human nature, which justify a certain portion of esteem and confidence” sufficient for citizens to govern themselves. The founders understood that the problem is not that people are wholly evil; it is that they are not reliably good (17). In any case, they recognized that the infirmities of the human character, driven by passion and selfish impulses, “makes majority rule problematic” (18). Although affirming that the will of the majority will generally prevail (at least the “majority” as it was then construed—excluding, among others, women and enslaved people), the founders fashioned a constitutional republic with manifold structural checks on power to restrain a people predisposed to pursue personal interests above the common good.

The founders' view of human nature, McKenzie writes, is compatible with a biblical anthropology and Christian notions of original sin, although he sidesteps the question whether their dim view of human nature was directly informed by Christian theology. (He asserts that the founders “rarely spoke of sin at all” [74], a claim dependent on the meaning of “rarely” because the founders frequently discussed sin and the need for repentance and divine forgiveness in political papers, such as the many national and state proclamations setting apart days in the official calendar for public prayer, fasting, humiliation, and thanksgiving.) McKenzie makes only passing reference to Reformed Protestant theology, which emphasizes humankind's radical depravity. Most Americans of European descent in the founding era identified with this theological tradition, suggesting a connection between the founding generation's theology and their views of human nature. In any case, the book is less an examination of the founders' *theology* than an exploration of their *anthropology* and its influence on politics.