

Boreel believed would unite all Christians. The focus initially shifts in Chapter 9 from Boreel to sources on whom Boreel relied, namely, Sebastian Casetllo, Dirck Coornhert, and Hugo Grotius. The chapter is concerned with the relationship between church and state and argues that Boreel believed the political authorities should not involve themselves in religious issues, focusing, instead, on promoting religious peace and agreement by supporting the *cultum conniventiae*. The final chapter poses the question of whether Boreel can rightly be called a “mystic.” Quatrini, agreeing with Leszek Kolakowski’s work, concludes that Boreel held mystical beliefs much like other early modern dissenters and is not particularly innovative in discussing how to attain mystical union with God.

Quatrini’s research is careful and thorough, as evidenced in abundant footnotes and a robust bibliography. Given its uniqueness, Boreel’s biography is interesting, and Quatrini’s work helpfully provides a more complete picture of Boreel’s life, though the nonspecialist may find the details overwhelming. The book’s argument is at its best when drawing attention to the ways in which Boreel’s life and thought as part of the Collegiant movement provide a more complete understanding of the ways in which religious dissenting groups impacted early Enlightenment concepts. In addition, Quatrini’s argument clearly has implications for the study of dissenting religious groups in Europe and, more specifically, the Low Countries. While this is not his main argument, Quatrini’s research on Boreel adds to current scholarship in demonstrating that dissident religious groups such as Anabaptists and Arminians were varied and complex. The ways in which Boreel’s life forces scholars to reconsider traditional narratives about the Enlightenment, religious toleration, and dissenting religious groups makes Quatrini’s work an important contribution for historians interested in a variety of early modern and modern developments. Thus, *Adam Boreel (1602–1665): A Collegiant’s Attempt to Reform Christianity* is a commendable and welcome addition to the field.

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***Callings and Consequences: The Making of Catholic Vocational Culture in Early Modern France.* By Christopher J. Lane. McGill-Queen’s Studies in the History of Religion. Series 2, no. 91. Montreal: McGill-Queen’s University Press, 2021. xvii + 178 pp. \$120.00 cloth; \$34.95 paper.**

In the history of early modern French Catholicism, Jansenism looms large. Often, the focus on the conflict between the Jansenists and the Jesuits leads us to assume that the French clergy were divided into two camps, with little overlap between the two. Christopher Lane, in his excellent monograph, *Callings and Consequences*, points to the concept of vocational rigorism and in the process adds much-needed nuance to our view of the French clergy, whether Jansenist or Jesuit. As part of the “rigorist turn,” Lane argues, both clergy and laity began to pay greater attention to the choice

of vocation. Reformers believed that the elimination of disorder in society depended on vocational choice. If Catholics ignored the calling that God chose for them, religious or otherwise, then not only would this choice lead them to sin and jeopardize their salvation, but it would also upset the foundations of an orderly society.

Lane uses primarily French prescriptive texts (dating from the mid-seventeenth century through the eighteenth) to examine this concept, including printed sermons, spiritual handbooks, and catechisms. These sources demonstrate the development of a particular strand of rigorism, overlapping with, but distinct from, Jansenist rigorism. Jansenist theologians were rigorist on issues like grace, confession, and withholding absolution for habitual sinners; other theologians—often Jesuits—were rigorist about vocation. This astute observation thus shifts the concept of rigorism away from its exclusively Jansenist context and views it as a broader current within early modern French Catholic thought.

After a brief review of the biblical and medieval views of vocation, the first chapter brings us into the sixteenth century, with the Council of Trent and the writings of Ignatius Loyola and François de Sales. The foundations of vocational rigorism can be found here, and then Lane demonstrates how the concept evolved further in the seventeenth and eighteenth centuries. The four remaining chapters examine the four attributes of vocational rigorism that Lane has identified. The first of these is urgency, which is what set post-sixteenth-century views apart from those of earlier centuries and began the “rigorist turn.” Seventeenth-century clergy wrote about vocational choice in terms of sin and salvation. If a person chose wrongly—either ignoring a call to enter a clerical or religious state or entering into such a state when they were not called to it—then they would be more likely to commit sin simply because they were on the wrong path. Thus, correct vocational choice took on a sense of urgency for young people hoping to avoid sin and earn salvation.

The second attribute of vocational rigorism, as defined by Lane, is inclusiveness. Clerical writers emphasized that all individuals should take care to search out their correct path, whether it be with the secular clergy, a religious order, or marriage. The third attribute is method—the way the authors recommended individuals should go about discerning their vocation. Here, Lane shows well the messiness of the process—he notes that any conscientious person trying to find advice on vocational choice would likely end up confused and anxious. This attribute highlights the concept of rigorism—vocational reformers insisted that, like a good confession, vocational discernment was extraordinarily difficult to do perfectly. This was all the more reason to give it special time and attention. The most helpful suggestions to come out of this convoluted advice were that a spiritual director was needed, and that the process should begin early. Children were to be encouraged to develop habits of holiness that would serve them well once they reached adolescence and began to seek out guidance on vocation in earnest.

The final attribute—liberty—places the concept of vocational discernment within controversies about parental authority. It is well known that church and state were often at odds over this issue, with the state giving parents nearly unlimited control over their children’s choice of estate and the church arguing that anyone entering a clerical or religious state should do so only of their own free will. The solution for the vocational reformers was to bring parents into the process. They reminded parents that they should follow God when it came to the choice of estate for their children and warned them against considering worldly wealth instead of eternal reward. For the most part, the vocational reformers adroitly navigated the church and state conflict by reminding

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