

edition or third, or has the least idea of what Calvin taught except that it was something extremely disagreeable about hell.

Independent Puritans of the Robert Browne stamp never cared for the Book of Discipline even when it was new. Nevertheless, political persecution kept the Puritans somewhat together until the Long Parliament, with its victories over the high-church Anglican party, that worldliness had not yet taught them any common orthodoxy. Not all Presbyterians were Scotch, and there were also Puritans and Independents, like birds in their nest agree, not Presbyterians, Scotch Presbyterians, Episcopalians and Independents.

Generally speaking, the Presbyterian, or right wing, was opposed to episcopate, while the Independent, or left, wanted no compromise. Cromwell, an Independent himself, waited until Charles I was safely dead, and then came forward with a force which made the Independent position strictly regular. So was Robert Browne triumphant—until the Restoration, when the Puritan disappeared as an important factor in English politics. To-day, if you are a Protestant Englishman, you will be either Church or Chapel. If you are Church, you may be High or Low, or even Broad, and still be in society. If you are Chapel, you are a Dissenter, and might as well be a Catholic or a Scotchman.

#### 2. THE SCOTCHMAN

The Puritanism, in its broader sense including as a Catholic schism, ended narrowly by becoming an Anglican schism, and might have ceased to be of moment had it not been for the little congregations of Newbold, in Nottinghamshire, led by John Robinson.

# The Impuritans

**Brendan G. Carr**



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