

prayer functionaries, etc. Most of the radical puritans were really of presbyterian sympathy in slight disguise. The early reform groups consequently abounded in plainness in service and aspiration. Basically they were separatists at heart and in time would become the Pilgrim fathers of North America. Among them were those who held a presbyterial polity ideal, a government of elders in a federation of elders, and those who held the congregational ideal, a government of elders as an end in itself. The theology of the bodies was close enough although the latter group was more outspoken in their call for separatism. The group favoring the presbyterial polity still thought of the institutions as being of God, they just thought it was the wrong institution. The separatists called more loudly for an end of church and state. A leader among this group was Robert Browne (in 1591) although he later came "full circle" and returned to the Anglican communion. The Scrooby congregation of 1602, moving first to Holland and then to New England, was of this persuasion. All separatists were harshly treated by the Anglican order although not so much singled out for persecution under the archbishopric of Grindal as they were under Whitgift.

Baptist Dissenters

A fair number of English Baptists had developed by the time of James I. For awhile they were part of the general separatist group but eventually became a separate entity. They were only slightly influenced or related to the continental anabaptist movements although sharing some common ideas and afflictions. They (the English baptists) divided into two groups: general baptists of an Arminian theological disposition, and particular baptists who stood more in the Augustinian posture. The move to immersion actually came rather gradually among them but the insistence on belief as a baptismal prerequisite was always strong. The meetings of these groups were forbidden, they were subject to imprisonment and fines. As they met in house fashion they tended to prosper in spite of governmental interference but any real growth or practical influence would necessarily await a time when they could operate more freely.

Roman Catholics

Forced into an underground setting, catholic dissenters were also persecuted and harassed. James himself developed very strong