of the radical evangelicals of the 16th Century, that were popularly known as Anabaptists or Tanabaptist or Baptists, is very, very difficult." And then he goes on and he makes a grouping of them under different heads and its interesting the heads that he puts them under. The first ones he calls the   (6.5)Anabaptists and the next he calls the   Anabaptists and then the third one he calls the Mystical Anabaptists and the fourth he calls the Panotheistic Anabaptists and the fifth the Anti   terium Anabaptists. Among these he puts   Sir Vites (?). These are the ones who first introduced immersion are the Antitriniterium Anabaptists because the others, while they seemed to have agreed pretty well in opposing infant baptism, they very rarely used immersion. They used other methods of baptism other than immersion - most of the others - though occasionally they used immersion. But among the Antitriniterium Anabaptists they   (7.25) the idea which spread to the other eventually that immersion was the only proper form of Baptism. Now Newman ixxxixx of course, is strongly of that view himself and Antitrinitery - those who deny that Jesus was God - denied it like Sir Vites. Well, it's interesting to see Newman's presentation of it, but there is an event which was very important and which was a very good thing for the Anabaptist movement. That is that some of the excesses in it were carried to a terrific extreme. And that happened very early and the result of that was that people reacted strongly xixxhxixxixx against that and that had a lasting beneficial effect on the whole movement. And it is true that the terrible nature of this excess has had an influence far greater than it should against the whole movement because the people reacted against it and there came a very large group of these people who took the exactly opposite position. And that is important for us to know about. They were a small group at that time, that is compared to the others they were not a group that would have lasted, but they were rather widespread.