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Nota di contenuto	CONTENTS; List of Illustrations; List of Tables and Maps; Acknowledgements; Abbreviations; Introduction; One The Early Reform Movement in the Netherlands; Two The Anabaptist Movement in Holland, 1531-35; Three From Sacramentarian Lay Reformer to Melchiorite Sympathiser, 1501-33; Four From Anabaptist to Nicodemite, 1534-39; Five Joris' Early Theology, 1534-36; Six Joris and the Post-Munster Radicals, 1536-39; Seven Confrontation with the Elders of Israel: The Strasbourg Debate; Eight Joris' Followers and Supporters: A Social Analysis; Nine Joris' Asylum in Antwerp, 1539-44 Ten Joris in Basel, 1544-56; Appendix; I Anabaptist Leaders Active after 1535; II Jorien Ketel's Confession; III Ketel's Letter to His Wife; IV Leonard van Dam's Vision of the Heavenly Man; V Public Confession of Sins; VI The Internal Restitution; Bibliography; Index
Sommario/riassunto	Waite's biography of Joris concentrates on his career as a Dutch Anabaptist instead of his later, better-known activity as a Spiritualist in Basel. Waite argues convincingly that, from 1536 to 1539, Joris was the

most influential Anabaptist leader in the Netherlands. Adopting a middle path between the revolutionary chiliasm of the Münster Anabaptist kingdom and the radical separatism of Menno Simons and his flock, Joris sought to unite the splintered Melchiorite movement under his leadership. However, as Waite notes, history has been unkind to Joris.
