José C. Nieto. *Juan de Valdés and the Origins of the Spanish and Italian Reformation*. Genève: Librairie Droz, 1970. Pp. xvii, 356. (Travaux d'Humanisme et Renaissance. CVIII.)

Dr. Nieto has done very well in his successful effort to unravel the historical significance of Juan de Valdés' thought for the Reformation in Spain and Italy. This significance is considerable, and the investigation has been undertaken and carried out in an original way. "Knowledge" and "Experience" are the key motifs which have been employed to set "Valdesian thought within the stream of Reformation thought, without considering him to be either a Roman Catholic Reformer or a Protestant."

Valdés, quite independent of Luther – Nieto shows – experienced and formulated the doctrine of justification by faith alone, in a manner more appealing than Luther's, to greatly influence many Italian humanists and theologians of his day and in later periods of history. Nieto claims for Valdés also, with supporting evidence, "the first theological formulations of non-Roman Catholic thought of sixteenth century Spain and Italy," and finds in him an overriding tolerance, for "Valdés' principle of tolerance is rooted in the Christian experience which learns how men misuse their ideas about God to harm other men, something Valdés found incompatible with Christian freedom, love for one's neighbor, and God's glory."

For his careful analysis of the problem of his influence on the Spanish and Italian Reformation, Nieto has made use of a very large number of source materials: Original (Valdés' works and Inquisitorial records), works on Valdés and Valdesianism, and general works, including monographs, periodical and encyclopedia articles and unpublished dissertations. Also, leading "valdesianos," such as Marcel Bataillon, to whom the book is dedicated, have given fruitful encouragement to the author to go forward with his difficult task; and other specialists, like Américo Castro, have lent historical orientation.

The Index lists, with page numbers, references to historical and literary figures of the day (from Cardinal Benedetto Accoliti to Zwingli); and would have been even more useful had it included references to modern critics mentioned and quoted by Nieto.

Originally conceived as a doctoral dissertation for Princeton Theological Seminary (presented in 1967), Nieto's monograph is now before us in print. Dr. Nieto and the Librairie Droz, through its Director, M. Alain Dufour, are to be congratulated on a volume successfully brought forth.

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Brian Pullan. *Rich and Poor in Renaissance Venice*. Oxford: Basil Blackwell, 1971. Pp. x, 689. £6.50.

Rich and Poor in Renaissance Venice is, as its author states, "not a straightforward history of philanthropy, but rather an attempt to describe the place occupied, in society and the state, in Venice and its mainland provinces, by institutions among whose functions was the relief of the poor." The form of this attempt was dictated by the facts, since Venice had no single, central authority charged with poor relief, but a congeries of institutions, mostly brought into being by private initiative, state-regulated but not state-sponsored, and pious but not ecclesiastical.