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works on Valdés and Valdesianism, and general works, including monographs, periodical and encyclopedia articles and unpublished dissertations.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.

First, the *Scuole Grandi*, of which the best-known, thanks to Tintoretto, is San Rocco. The oldest of them started as societies for flagellation in the thirteenth century when that activity was accounted pious rather than perverse, but by the sixteenth century they were turning into something like modern service clubs, except that the recipients, as well as the donors, of relief were members.

Secondly, the great hospitals – the *Incurabili*, the *Derelitti*, and the *Mendicanti*, for the poor as well as the sick – founded to meet the harsh challenges of plague, famine, and vagrancy during the sixteenth century. By the century's end, these, along with a number of lesser institutions, had virtually eliminated begging from Venice.

Thirdly, the Jewish banks. After a number of vacillations of policy, the Venetian government in 1573 compelled the Jewish community to provide loans to the poor at a non-profitmaking 5 per cent, but also forewent its own taxing powers, in effect substituting the Jewish banks for the *Monti di Pietà* which performed the same function on the mainland.

Of the wider issues Dr. Pullan raises, perhaps the most interesting is his rejection of a strict dichotomy between "Catholic" and "Protestant" social policies. Discrimination in the bestowal of relief and encouragement of the poor to support themselves were principles advocated as much by Catholics as by Protestants, and the one really "Catholic" attitude found in Venice – the belief that making a donation to charity conferred some spiritual merit on the donor – does not seem to have made much practical difference.

But to make any generalizations on the basis of the Venetian example is hazardous, since Venice, as this study abundantly demonstrates, was exceptional in many ways, even as compared with its own subject territory on the mainland, and interesting for that very reason. Dr. Pullan writes from a knowledge of the Venetian archives that is, to a non-initiate, nothing short of awe-inspiring, and every student of Renaissance social policy will learn much from his findings.

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Fredi Chiappelli. *Nuovi studi sul linguaggio del Machiavelli*. Firenze: Le Monnier, 1969. Pp. 192.

In 1952 Fredi Chiappelli published an incisive monograph on Machiavelli's language, focusing primarily on the style of the *Prince*. The new work under review – which in some ways is perhaps even more penetrating and revealing than the first – deals with the origins and formation of Machiavelli's peculiar stylistic structures, whose history, of course, can be traced only by searching the writings belonging to the earliest period in the Florentine Secretary's varied career. Chiappelli restricts his investigation to a three year span, July 1498–July 1501, as yet not seriously studied by scholars. The results of his minute analysis support the thesis he sets forth at the outset: No stylistic fracture exists between the secretarial and diplomatic writings on the one hand and the masterpieces of later years on the other. This is so even though – no doubt – one can see the style gradually becoming, through an ongoing process of refinement, more finely guarded and effective, while rhetorical devices are ever more consciously and knowingly employed for precise effects.