

men who changed sides and religions with ease. Frontier conditions also gave rise to idiosyncratic institutions such as the specialized frontier police, *alcaldes entre cristianos y moros*, who dealt with violations of treaty arrangements by men on both sides.

As for economic life, Ladero demonstrates the preeminent trading position of the Genoese, who established a virtual economic colony in the Islamic state. The Genoese bore the principal export trade (silk, the technology of which industry is interestingly described) and controlled the importation of cereals, filling the needs of Granada's chronic wheat deficit. Moreover, through Granada's North African connections Genoa was able to establish a lucrative trading link with the Saharan entrepot of Tlemcen.

The author is not an arabist, and hence his description of Islamic society in Granada is superficial. Some statements regarding institutions are wrong. It is not true, for example, that there was no *hisba* jurisdiction in Granada; ibn al-Khatīb mentions a Malagan *muhtasib* (market inspector) in 1310. The transliteration of Arabic words is often capricious or inexact, mixing archaic and current standard forms. There are frequent, but not consistent, substitutions of *e* for *a*. Some forms are garbled, e.g., *emir al-moslemir* for *amīr al-muslimīn*, chief of the Muslims. Finally, the many dozens of place-names which figure in the saga of the frontier make the lack of an index and maps keenly felt.

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Juan de Valdés and the Origins of the Spanish and Italian Reformation.

By JOSÉ C. NIETO. Genève, 1970. Librairie Droz. Travaux D' Humanisme et Renaissance. Illustrations. Bibliography. Index. Pp. xvii, 355. Cloth.

Juan de Valdés belongs to a sizable group of sixteenth-century religious thinkers whose importance was so overshadowed by the great reformers that they have never had their historical due. That more than 400 years after Valdés' death it should require so painstaking a detective and interpretive job as Dr. Nieto's to clear this interesting Spanish scholar and theologian of accumulated myths and lay bare the true source and nature of his doctrines is a comment on the tendency of historical opinion to attribute to major figures a uniqueness they never possessed. To be sure, the Inquisition had done its best to destroy Valdés' reputation by suppressing his works and maligning his name. Dr. Nieto must therefore begin with a careful reconstruc-

tion of Valdés' works and letters in their chronological and thematic relationship. Next comes an investigation of his Spanish background. This is composed of the *Alumbrados*, of a number of mystics, and—most importantly—of Pedro de Alcaraz, whose doctrine of the *dexamiento* to the love of God (“communion with God, non-mystical and without substantial union of the soul, but in ‘conformation’ with the will of God”) was the source of Valdés' own knowledge of sin and grace. The first fruit of this knowledge was the *Diálogo de doctrina cristiana* of 1527, the only book Valdés published in his life time. Analysis of this work reveals a radical theocentrism from the vantage point of which Valdés subjects the institutional Church and its teachings to searching criticism—a criticism which proved catching among Valdés' acquaintances in Naples and Viterbo. Neither direct Protestant influence nor a generalized Erasmianism accounts for this position, which the author traces entirely to Spanish sources, notably Alcaraz.

So far, Dr. Nieto's operation has been largely ground clearing. In the second part of his book he advances to a long and cautious theological dissection of Valdés' writings, particularly of his religious epistemology. This, it turns out, is securely founded on “experience” which—in religious knowledge—means an intense feeling of the true life in Christ, or “incorporation in Christ,” the “inward effects of the Holy Spirit.” Faith follows from this experience, but only in man's awareness of it. As a divine gift, faith contains the ground of religious experience, not vice versa. Experience makes faith personal and vital. It translates itself into thought (the formulation and acceptance of doctrines) and action.

All this is set out patiently and, perhaps, at excessive length (Dr. Nieto's prose tends to inflation, and he is not helped by an extraordinary number of “typos” in the text). But while to the non-theologian Valdés' doctrines seem close enough to Luther's to obscure differences, the logical and—above all—psychological approaches to these doctrines are sufficiently distinct to make this exhaustive exposition of Valdés' thought a welcome addition to the literature on the Reformation of the sixteenth century.

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GERALD STRAUSS

Transportation and Economic Stagnation in Spain, 1750-1850. By DAVID R. RINGROSE. Durham, 1970. Duke University Press. Maps. Tables. Appendices. Bibliography. Index. Pp. xxv, 171. Cloth.

David Ringrose has written a significant study of transportation in Castile in the eighteenth century and related his findings to the stagna-