

# Editorial

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## *The Reformation in Spain and Italy*

WE WONDER how many readers realise that there even was a Reformation in either Spain or Italy. Perhaps it would be more accurate to speak of reform than Reform, but a reformation there certainly was in both countries. In Spain Cardinal Ximenes fostered reform and humanism, Erasmianism had a hold, in Italy reform centred round the figure of Juan de Valdés and flourished until the Inquisition papal guillotine fell in the late summer of 1542. Professor J. C. Nieto is the first person for a long time to write a major study of Valdés in English. His book is *Juan de Valdés and the Origins of the Spanish and Italian Reformation* (Droz, 355 pp., 70Fr.). He does not believe that Erasmus or even Erasmianism was the prime influence on Valdés. He makes a detailed study of Valdés' *Dialogo* and finds in it the earliest catechetical teaching. Quite rightly he believes it wrong to reckon Valdés a Protestant; that is anachronistic and misleading, but all the same Valdés had many of the basic Protestant ideas both personally and in his circle. Dr. Nieto's book is a pioneering study in considerable depth. It corrects the rather narrow and misleading Valdés study of Domingo, and finds knowledge and experience the basic ideas in Valdés. Valdés, the Spaniard who spent the last part of his life in Italy, came close to Protestants in justification, in the way to know God, and in his rejection of works. Valdés was concerned, according to Nieto, with theology, not with a rather vague mystical spirituality. Valdés was not inclined to Anabaptism and yet there were strands in his thought which could later take men like Ochino in that direction. Dr. Nieto has made an invaluable contribution towards opening up the Spanish and Italian reformations to English speaking readers.

*Parish Libraries*

IN 1959 The Council for the Care of Churches recommended that parish libraries should be catalogued, and so far as we know *Catalogue of Books from the Parochial Libraries in Shropshire*, Mansell, 607 pages, is the first-fruit of the recommendation. It is a magnificent volume prepared by the Shropshire County library staff in association with the dioceses. Eleven parish libraries are covered, all removed to central libraries, one of them a Bray Library; and two others still remaining *in situ*. Such detailed records will be invaluable for researchers and bibliographers, and the work has been thoroughly done. If we may be permitted one or two minor criticisms of an excellent and wholly praiseworthy work, they would be that a bit more cross referencing would be desirable; for instance, *Homilies* had to be found under Church of England (rather too much classified under that, at any rate for church libraries), and it would certainly help users if standard referencing were used and Wing called Wing not WSTC, which is just confusing. A little more bibliographical explanation would not come amiss in future volumes, but our dominant note should be one of praise not small criticisms.

*Israeli Scholarship*

WE should be surprised if quite a few readers were not, like us, previously ignorant of the *Proceedings of the Israel Academy of Sciences and Humanities*. Vol. 4 has come to us for review from E. J. Brill of Leiden, 372 pp., 28 guilders, though the work has a Jerusalem imprint without further address. The authors are not identified except by name, and one presumes they are all or mainly Israelis. The *Proceedings* appear to cover a wide range of interest, touching on the Bible, intertestamental and later Jewish religious literature regularly, dealing with archaeological matters, ancient Near-East religion, relations between Jews and their Gentile neighbours, and in this number a fascinating article on how the diverse ways in which contemporary Jews viewed the Reformation. Some saw Luther as a liberator and described him with almost messianic fervour, while others thought him in the worst anti-Jewish Christian tradition. This is plainly a journal which serious Christian readers ought to keep an eye on.

*Albrecht Dürer*

1971 saw the Dürer quater-centenary. Dürer was really the first major artist influenced by Reformation thinking, and the anniversary has produced a pleasing crop of Dürer books. Amongst a fine

selection we think *Albrecht Dürer: Diary of His Journey to the Netherlands 1520-1521* (Lund Humphries, 186 pp., £8) is perhaps the finest. The book contains an introduction by J. A. Goris and G. Marlier, the Diary itself in English translation with marginal notes, and some 90 illustrations. It is beautifully designed with spacious margins and fine pictures. The journey was partly a business trip (details of Dürer selling his paints, etc.), partly a traveller's description of new places and new people, partly a glimpse of Dürer's personal interests like collecting curios, and perhaps most interesting of all to *Churchman* readers a moving lament on the arrest of Luther which Dürer had just heard about. It shows Dürer's concern for what Luther was doing, which goes far beyond any Renaissance interests. He was one with Luther in his theology, and it is good to have the text of Dürer's diary available in English in this pleasing volume.

### *The Ordination of Women*

THIS subject is likely to come before the General Synod in 1972, and as there is almost nothing recent arguing the biblical case against, *The Churchman* has been carrying a few such articles by arrangement with Marcham Manor Press who hold the copyright on the articles. They will be published as a hardback book during 1972, and as readers will have observed, the project is a further exercise in Evangelical-Anglo Catholic cooperation since there appears to be genuine common ground on this subject.

### *Churchman Changes*

AS most readers will already know, this is the last issue we shall edit, and the Reverend Robin E. Nixon of St. John's College, Durham, will be taking over. We should like to thank readers for their support over the past five years in keeping an academic Anglican journal going when others like the *Church Quarterly Review* (later *Church Quarterly*) have succumbed to rising costs. Readers ought to know that this has only been made possible through the generosity of Church Society. That society has been through a good deal of reorganisation recently, and now no longer concerns itself with academic research as its forerunners once did in the days of J. T. Tomlinson and Dean Wace. We understand that the business side is being transferred to the west country shortly, but doubtless readers will be told about that at the relevant time. We should like to wish Mr. Nixon, whom we have known for many years, well in his new task.