

French. Some even possessed a literary distinction almost entirely their own, but all testified to a lively concern for the story-telling of a rival people that tended to rise and fall in correlation with Anglo-Spanish political relations. However, the sustained acceptance of these writings in England—equally true of the non-fiction of the Peninsula which the author does not discuss—proves that they constituted a universal literature that transcended national and linguistic frontiers. Four appendices of lists of translators and translations round out *The Golden Tapestry* which is a highly sophisticated, critical analysis of Anglo-Spanish narratives presented with a freshness of language, spiced by an occasional colloquialism, that helps to keep the reader's interest from flagging.

The University of Michigan

IRVING A. LEONARD

The Revolt of the Catalans. By J. H. ELLIOTT. London, 1963. The Cambridge University Press. Maps. Charts. Notes. Illustrations. Appendices. Bibliography. Index. Pp. xvi, 624. \$12.50.

In February, 1640, surveying the ruins of his Catalan policy, the Conde Duque de Olivares, first minister of Philip IV, was bewildered and discouraged. "No king in the world," he wrote bitterly, "has a province like Catalonia." Truly no king did. For generations the separatist, localist Catalans had been a centrifugal force in the development of the Spanish state, defying royal attempts at centralization and Castilianization. J. H. Elliott's excellent study of the Catalan revolt of 1640 is a highly significant chapter out of this struggle.

In Elliott's view two fundamental revolutions took shape in the first four decades of the seventeenth century. One movement had its roots in the grievances of the disenchanting Catalan aristocracy and bourgeoisie. These two classes, frustrated in their quest for posts at the Spanish royal court, also resented the king's penchant for appointing Castilians or Catalan puppets to high political and religious offices in the principality. Viceregal appointments went too often to a Castilian or a Catalan nobleman anxious to ingratiate himself with the king; bishoprics ordinarily went to Castilians with Catalans having to content themselves with abbacies and canonries. Questions of protocol—the privilege of wearing side arms, covering or uncovering in the king's presence, the language to be used in Catalan sermons—were also occasions for bitter quarrels.

For the aristocracy and bourgeoisie the Conde Duque de Olivares was the principal villain. They saw in his policies (1621-1643) an

attempt to infringe on traditional privileges guaranteed by medieval constitutions. Finding articulate expression for their views in the *Corts*, *Diputació* (six-man standing committee of the *Corts*), and the *Consell de Cent* of Barcelona, the aristocracy and bourgeoisie joined to resist Olivares' schemes to unify the empire through "one law, one king, one coinage." They consistently opposed the Conde Duque's efforts to collect the royal *quints*, his attempts to raise men and money in Catalonia for foreign wars, and his *Unión de Armas* by which all areas of the empire would contribute toward the common defense of the realm. When war broke out with France in 1637, the *Diputació* and *Consell* made only half-hearted efforts to defend the principality and refused to billet troops except under limited, constitutional conditions. Atrocities perpetrated by angry Castilian troops on the unfriendly Catalans further compounded the problem. Pervading the entire conflict was the clash of temperament—Olivares' arbitrary, high-handed methods working to further the interests of the monarchy with the independent spirit and contrary mindedness of the Catalans determined to protect their *fueros*. It was, as Professor Elliott so aptly describes it, the failure to balance royal law and royal necessity with local rights and local privileges.

The growth of a second revolutionary movement among the Catalan peasantry gave the revolution of 1640 a broad base. The peasants found their sources of discontent in economic depression, food shortages, and monetary difficulties. Banditry, both a cause and an effect of economic decline and bad government, and the terrible indignities suffered at the hands of Castilian troops quartered in Catalonia also increased peasant dissatisfaction. Ultimately the revolutionary sentiment of the upper and lower classes fused. The long-standing constitutional and economic grievances of the aristocracy and bourgeoisie merged with the more immediate grievances of the peasantry to spark the revolution of 1640. Favored by the troubles of Philip IV in Portugal and in other parts of Europe and the empire, the Catalans rose in open revolt, murdered the viceroy, assumed conduct of the government themselves, and sought French protection. In the end twelve years elapsed before the errant principality again fell under Spanish rule.

Elliott deserves an accolade for his well-researched, sensitively written study in causation. He has focused on a wide spectrum of forces and individuals interacting upon one another and has knit together social, economic, and political factors in his narrative in a way that makes the revolt appear inevitable, dispelling the thesis that Olivares deliberately instigated the revolution in order to bring the

Catalans forcibly to their knees. As a chapter in the decline of Spain, the events leading to the Catalan revolution clearly manifested the weaknesses of the Spanish Empire in the first decades of the seventeenth century. They also demonstrated the Catalan tendency toward particularism and separatism, a perennial problem for Spain, but one which may well be, as Salvador de Madariaga argues, an obvious sign of the inherent Spanishness of Catalonia. In sum this is a superb monograph by a young scholar who is now joining the ranks of Hispanic American historians. He should be welcomed warmly.

Ohio State University

JOHN J. TEPASKE

Portrait of Spain. Edited by THOMAS F. MCGANN. New York, 1963. Alfred A. Knopf, Inc. Illustrations. Bibliography. Pp. xix, 390. \$6.95.

In *Portrait of Spain* Thomas McGann has assembled selections from English and American writers who have been to Spain in the nineteenth and twentieth centuries. The accounts describe all the major regions of the country: Catalonia (Rose Macaulay), Aragon (George Ticknor, George Orwell), Extremadura (Archer M. Huntington), Andalusia (Washington Irving, Benjamin Disraeli, William Dean Howells), Majorca (Robert Graves), and many others. The result is an unusual kind of guide book in the form of reminiscences of literary merit, good, entertaining reading both for persons who know the country and who are interested in it from afar.

But this is not the editor's only purpose. If it were, why choose only accounts in English? What of the Frenchmen and Germans who have admired Spain, not to speak of the Spaniards themselves, who have dwelt with passion on the nature of their country? The answer is that he has a second objective, as he states in the introduction, to understand why some of the most cultivated British and American minds have been fascinated and obsessed by Spain. The obvious reason leaps out from many of the accounts: Spain is romantic and mysterious. Longfellow, Disraeli, and Irving see brigands behind every rock ("the dark fiendish countenances which peep at [the traveller] from the folds of the Spanish cloak in every town and village" [Longfellow]). (But they never met a brigand face to face.) Havelock Ellis and Waldo Frank feel they have personally discovered the national character of Spaniards when they echo traditional clichés about African character, individuality, religiosity, and militancy. (How could anyone who claimed to know Spain say in the 1920's: "The Spaniard elected a form of achievement and a form of truth