CHAPTER XIII.

TO the world Cervantes is a name for ever connected with *Don Quixote*. Book and author are so closely related that it is not possible to study them apart. Just as Don Ouixote was the reflection of the man Cervantes, so it is in the record of the life of Cervantes that we may find the true interpretation of the story of Don Quixote. What need of a key to the mystery which has exercised a thousand pens, native and foreign-namely, the object with which Don Ouixote was written-when we have before us the open chapter of the life of Cervantes? What need of any mystery at all, when the author so distinctly declares that his book is so clear that children, grown men, and greybeards equally love, comprehend, and enjoy it? Let those who insist upon a secret purpose, who will not believe the author in his express declaration that he meant only a book of entertainment, continue to hug their theories of a recondite inner meaning. That Don Ouixote is a "satire" a great many are convinced—of the immortal herd of those who cannot conceive how any man should be guilty of humour and yet intend no malice. Charles V., Philip II., the Duke of Lerma, Ignatius Loyola, down to the recalcitrant cousin of Doña Catalina, and the crazy hidalgo of Argamasilla, these are among the originals whom the shrewder sort of interpreters, from the Jesuit

Rapin down to the late Consul Rawdon Brown, of Venice, have detected in Cervantes' story. Of such theories it is only needful to say that those who can suppose that Cervantes meant, in painting Don Ouixote, to revenge himself on any enemy, are beyond the reach of conversion. Scarcely less extravagant have been some of the later theories, which aim at the exaltation of Cervantes' work, and are founded on the idea that Don Quixote is too lightly appraised as a mere book of humour. The excellent Lieutenant-Colonel of Engineers, Don Vicente de Los Rios-whose introductory "analysis" of Don Quixote is worthy of honour as being the first grave and formal recognition of Cervantes in Spain as a classic-declared that the author of Don Quixote had proposed to imitate Homer in his Iliad, and that he was guided by the same rules in framing his story as Virgil had been in his Æneid. Don Nicolas de Benjumea, in our days, has discovered in the Don Ouixote "a vast and profound allegory"—the strife of the new spirit of the age with the past, the eternal combat between Ormuz and Ahriman, between Typhon and Osiris, etc.; finding in Dulcinea "the soul of Quixano objectivised," the name being an exact anagram of dina luce (the divine light)—the Dama Lux of Guinicelli, the Dama Filosofia of Dante, together with Ariosto's Angelica, the Yseult of the Armorican legendists, etc. extravagances, which recall some of the flights of the poor crazed knight himself, are paralleled by some of the things which have been said of the man Cervantes. That he was a Social Reformer; that he was an Evangelist who came to preach a new dispensation, political and religious; that he hid his zeal for Purity under the cloak of humour; that he had "a mission," which for greater deception of the unrighteous he veiled from the curious eyes of the period, but ineffectually from sharper ones of the present day—what absurdity is too great to repel some of the critics? It remained for M. Germond de Lavigne, the champion of the spurious Don Quixote, to cap all these crazes, native and foreign—even the discovery of the ingenious priest of Toledo, Father Sbarbi, who makes Cervantes out to be a perfect theologian—by announcing that Cervantes was a member of the party of the Federal Republic.¹

It is necessary for us to defend Cervantes against these imputations, for his countrymen have been as careless of his fame as a great author as he was himself. Not until a century and a half had passed after his death did Spain recognise the worth of Don Quixote as a book of anything more than passing entertainment. Although popular, as we have seen, from the first, and delighting the multitude as no book of the first class ever did, before or since, it was a long time before Spaniards could be got to acknowledge that the work of El Manco de Lepanto was a lasting honour to their country and to their literature. There is ample proof, in the careless style in which the book was printed, on vilest song-book paper, with wretched type and ghastly "sculptures," with even the title altered to suit the vulgar taste-that Don Quixôte was regarded as little better than a chap-booka collection of drolleries which even some good Spaniards regarded askance as scandalous, being a caricature of some of the prominent vices of the national character. A good deal of the sneaking kindness which was bestowed

¹ M. Lavigne wrote an essay to sustain this thesis in a Madrid newspaper, La Discusion, in 1868.

on the false Quixote of Avellaneda at the time, and is still extended to that vile, malicious libel in Spain, I have no doubt is to be accounted for by the spirit of exaggerated nationalism, which suspected Cervantes of laughing at his own country. There was a feeling, which the priestly caste were early to foment, that Cervantes had carried his victory too far, even over the old romantic books, which, after all, were very Spanish-that his real design was to ridicule the weaknesses and superstitions of his countrymen, of whose taste for rodomontade and extravagance the romances were a faithful reflex. When Blas de Nasarre reprinted Cervantes' unlucky budget of unacted plays in 1749, an anonymous poet expressed what I suspect was the prevailing feeling, especially among the persons of culture, in some lines of bitter reproach against Cervantes, whose work Spain was declared to have applauded, "not seeing the poison hidden among those flowers of wit." It was of Spanish honour that the author was "the executioner." He had made a mock of "the dreaded valour of Spain." He had vilipended her institutions. His book, going among strangers, had given them entertainment at the expense of the country. This was the cause, the poet wrote, why Don Quixote was so well received throughout Europereprinted and translated, adorned with pictures, worked into tapestry, moulded into sculpture, and engraven on "Fools! in this mirror ye see yourselves. is what ye are and have been." In the same vein writes one Zavaleta, the author of a book published anonymously in 1750, in which, after a glowing eulogy of Lope de Vega and of Calderon, he launches out into a furious attack on Don Quixote on account of its unnational

spirit. Foreigners, we are told here, relish and praise Don Quixote—a book "dry, poor, dreamy, and, in fine, directed but to declare to the world the fatuous valour of a frantic madman"—because they find in it a picture of the Spanish character, with its tendency to vaingloriousness and fanfaronade. And this, of the man who had fought and bled at Lepanto—who had written La Numancia!

The feeling is not yet extinct in Spain, and perhaps we may detect it in the last outrage which has been paid to the author of Don Quixote-namely, the inclusion of Avellaneda's foul and malignant parody in the Biblioteca de los Autores Españoles, the collection of national literature published by Rivadeneyra. Of late years, indeed, it must be acknowledged that there has been a revival of sympathy for Cervantes in Spain, which has even grown into a kind of worship, in which the chaunting is out of proportion to the offering. They have run wild over The Joy of the Muses, The Prince of Wits, The Maimed One of Lepanto, whom they neglected and nearly starved in his lifetime. Yet for all this tardy enthusiasm, which finds expression chiefly in ode and acrostic, in mutual congratulations on his birthday, and flowering speeches in his praise, the jealous champions of the national honour whom we have quoted were so far right as that it is indubitably true that the fame of Don Quixote was first made in foreign countries. It was not until the homage of the nations had been paid that Spaniards, or at least the cultured portion of them, discovered that they had produced a genius equal to the greatest. England may fairly claim the chief honour for the recognition of Cervantes as one of the world's great writers. England

was the first to give him welcome—Shakespeare being yet alive—and an English dress. In English was Don Quixote first translated, in Shelton's rude but picturesque language, so that the author of Hamlet might have read Don Quixote before he died. England was also the first of all nations, Spain not excepted, to give the book a proper dress as became a classic, in Spanish, with a biography, hitherto wanting, of the author. Lastly, England was the first of all nations to furnish Don Quixote with a commentary—that of the devout and laborious Bowles, which, much neglected at the time, has since been duly appreciated by Spanish scholars, who have never ceated to pay it homage by pilfering from it all the learning and much of the critical apparatus.

To criticise a book which has for more than two centuries and a half passed into a world's possession is a kind of impertinence. There is no kindred soul, among the many who have written upon Don Quixote, who has failed to pay tribute to the genius of Cervantes. Spirits the most diverse-the most finely touched and the solidest-from the manly and whole-souled Walter Scott, who found here a kindred nature and an inspiration, to Heine, arch-mocker and præ romanticist, who bubbles with enthusiasm over this whom he falsely calls the anti-enthusiast; from the great master of English wit, the transcendent anti-humanist, author of Gulliver, to the gentle Lamb, with whom Cervantes was a prime favourite; from the misty and mystic Coleridge to Sainte-Beuve, gracefulest of French workmen in the technics of criticism—the great writers of many

¹ The life by Mayans y Siscar appended to the magnificent edition of the text published in London, 1738.

countries have united in rendering homage to the work of Cervantes. Those who praise nothing else praise Don Ouixote; and there are some among those who read it who read nothing else. As a product of man's wit, it must be pronounced supreme among the children of the imagination. And this is the essence of the wonderful feat that Cervantes has achieved, that upon a theme of passing interest he has written a book of perennial attraction and value. The book of Spain has become the common property of mankind. The prophecy of Cervantes himself has been more than fulfilled: "There shall be no nation nor tongue without a translation." Every language has its Don Quixote, as it has its Bible. This, indeed, has been well called the "Bible of Humanity." This child of Cervantes' genius has been received by adoption into every family of mankind. There is no language but has borrowed from it some of its vocabulary. Quixote, Rozinante, Sancho Panza, Dulcinea, Maritornes-they are words in every tongue. It has been said that Don Ouixote is untranslatable, which is but to say that it retains its full flavour only in the original. But no book has been oftener translated, into a greater number of tongues. And this is the best proof of its original and unique goodness, that, however roughly treated by the translator, in the driest and baldest version, it never loses all its charm or ceases to be readable. The grace and the spirit which abide in the letter cannot be "done," of course, into any other language. The characteristic Cervantes' flavour—the delicate play of words—the everflowing under-current of humour-the subtle half-meanings and double-meanings-the charm which resides in the careless simplicity of the original—this no translator can hope to preserve. But all is not lost, even in those ribald versions, like that of Motteux in English, which, treating *Don Quixote* as a quarry of precious though hidden ore, sought to invest it with "the humour of the times"—sparing no pains to make him diverting—pour mettre ce vieux comique à la mode, as dealt an old French translator with Plautus.

What is not lost-can never be lost, is the art which underlies this incomparable story—the interest which grows with each succeeding adventure-the perpetual flow of human nature—the healthy, open-air spirit of life-the humour, which is closely interwoven with the whole texture of the fable, with its lining of pathos. The art, unlike anything in literature, is so consummate as well as so original that we are apt to under-estimate the greatness of the miracle which Cervantes wrought. Who could predict a success for a book built of materials so slight-born of a fancy which seemed so evanescent? A gentleman of La Mancha, whose wits have been turned by the reading of romances of chivalry, going about in quest of adventures in company with a village boor through that unloveliest and least romantic of regions-what was there here to provide entertainment for all mankind for ages to come? It is difficult to imagine how, out of stuff so slender, a work was to be made which is equally delightful to the Englishman and the Frenchman, the Greek, the Hungarian, the Dutchman, and the Pole. The secret of the perennial freshness of Don Quixote is but partially revealed in the story itself. The art, indeed, is in its kind, exquisite. As a mere story-teller, there is none to be matched with Cervantes. He is the best, as

he was the first, of all moderns in a kind of work more often attempted, perhaps, than any other. Of the invention, what is to be said which is not an echo of a thousand voices? Don Quixote and Sancho have been the models, singly and in association, which the world has never tired of copying. The "errant star of knighthood, made more tender by eclipse," is still the type of all true chivalry. The courtesy, the kindliness of heart, the simplicity, the dignity, the fine sense of honour and of truth-which shine through all his grotesque deeds and ignoble surroundings, which survive through all his buffetings, his reverses, his crazes, so that we never cease to love and are almost ashamed to pity him, make up a picture of "a very perfect gentle knight," such as lives for ever, to give the world assurance of what was in the soul of the old chivalry, after all the knights are laid in the dust and the romances dead and forgotten. Such a picture must have been drawn with the heart and not with the hand. To suppose that the painter drew it as a caricature of knighthood, or as a parody of some living man, or as a satire upon a public enemy, or as a missionary tract—whose subtle purpose was the reform of morals, the purgation of society, or the destruction of Popery,—and there is none of these preposterous theories which has not been maintained by bearded men, in and out of Spain, -is grievously to misread the book and to mistake the writer. Had it been any of these things, Don Ouixote would have died when it achieved its purpose. What has made the fortune of the book and endowed it with its singular gift of possessing a charm for humanity for all time to come, as popular out of Spain as among Spaniards, though steeped in the very

essence of Españolismo, is that Cervantes had real material in his own life to furnish his imagination. He drew from his own experience when he pictured the man full of the romantic ideal, with a soul thirsting for the redress of wrongs and fired with visions of the old chivalry, entering upon the field of life in search of adventures. Don Ouixote is but the image of his creator, as his wanderings in quest of wrongs to redress, in imitation of the ancient knights-errant, are but a pale reflex of the strange career of trouble, disaster, and humiliation which was lived by Cervantes himself in the pursuit of honour and all noble and manly purpose. To that ardent spirit, entering life with his imagination stored, as we know that it was, with the images of the old romances, in an age when his country seemed to be at the head of the worldhimself destined to take a part in a scene which recalled the glories of the fabled chivalry, when Don John, himself a living embodiment of Amadis and Palmerin, and in person and character most what the ideal knight-errant should be, stepped a galliard with his noble captains on the quarter-deck of the admiral's galley in pure joy of heart at the advancing host of the Paynim-to the young Cervantes it might well appear that the old order had come again. It was only in his old age that he understood that this was but a passing illusion—that the period was one fatal to romance and to enthusiasm; and of this sad later conviction the fruit was Don Ouixote.

He has been ever since the progenitor of a numerous race, of which Hudibras and Uncle Toby, Colonel Newcome and Mr. Pickwick, are some of the members; but the Knight of La Mancha still overtops all his descendants as Amadis overtopped in worth and valour his children and grandchildren. It is Cervantes' peculiar glory—a glory shared by Shakespeare alone among the sons of men-to have given permanence and immortality to an image of his own making. Nor are his subordinate characters less admirable, both for themselves as living individual creatures, and as accessories in the picture and aids to the development of the Sancho Panza is the perpetual counterfoil of his master-the man of vulgar reason without romance. opposed to the man of fine understanding warped by imagination. These two characters possess the world between them, as Coleridge has said; and it is Cervantes' peculiar happiness that he has been enabled to exhibit them in action, making of the individual creature a permanent type, and so elevating the Manchegan peasant as that he serves, like his master, as the denominator for a whole species. By a subtle stroke of art, which reaches to the profoundest depth of human nature, the victory only remains with the unimaginative, practical man of reason when the enthusiast, the man of intelligence, recovers his wits.

These two, the master and man, have absorbed so much of our interest that the minor characters of the fable, each fitted so perfectly to its part that they seem not to have been specially provided but picked up on the way, have scarcely received their due meed of applause. And yet each has life, as though it lived indeed, and the talk of each is as real and natural as though we had heard it. The Housekeeper and the Niece appear but seldom, and say but a very few words; but we have them moving in the flesh before us—the ama with her fussy household loyalty to her master; the sobrina—a pert young hussy

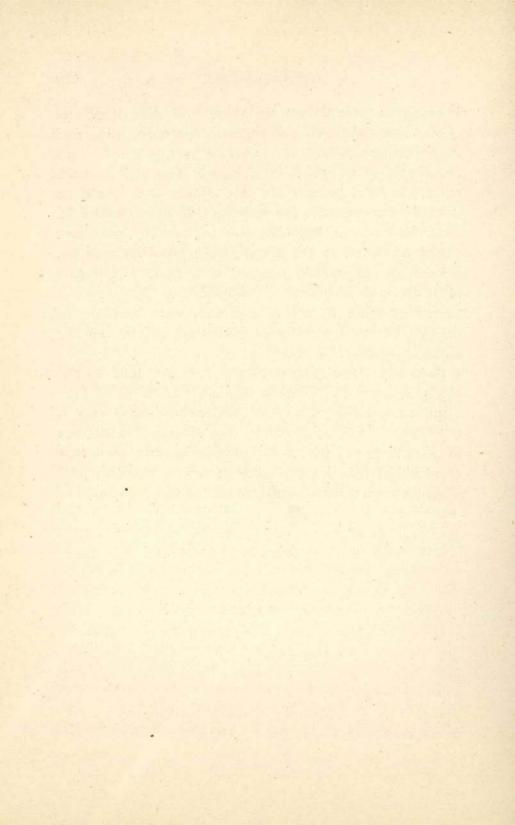
who is not afraid to chaff her uncle while in awe of his humours. Could she have been drawn from Constanza, the daughter of Andrea, Cervantes' sister, who was a constant inmate of her uncle's modest home? The Priest, with his genial tact and keen good sense; Master Nicholas, the Barber, a maladroit and blundering vulgar person, are portraits which might have figured on the canvas of The various travellers met on the road -the irascible Biscayan-the pursey silk-merchants of Toledo-the shrewd and witty Vivaldo-the friars, the shepherds, the goatherds, the students, with all the company at the various inns, and at Camacho's wedding - Ginés de Pasamonte, that pleasant rogue, and Roque Guinart, the robber of milder mood-Ricote, the Morisco-Don Diego de Miranda, the superior country-gentleman, with the rest of the higher quality, including the somewhat heartless and selfish though courteous Duke and his laughter-loving Duchess-not to speak of Samson Carrasco, the student and wit of the larger intelligence, who plays so important a rôle in the dispelling of Don Quixote's craze; and the womenkind, Maritomes the tender-hearted-the too precise and sententious Marcela-Dorothea, the beautiful and discreet - Sancho's wife and daughter, with, finally, Aldonza Lorenzo, that sturdy lass, able, according to Sancho, to "pitch a bar as well as the stoutest lad in the parish," who is elected to be Dulcinea-they have all and each a distinct individuality, being more real than any creatures of flesh and blood. And then the innkeepers-what varied entertainment do they furnish! There are five of them, and no two are alike, from the canting rogue who falls into Don Quixote's humour and

dubs him knight, to Juan Palomeque, the sulky and left-handed, who has Sancho tossed in the blanket. By a few touches they come into life; and are not so much made as creatures always existing, who are casually met in the process of the story. It is an early ploughman plodding to the field, chanting as he goes the ballad of Roncesvalles; or it is the cheery young soldier, with his bundle slung by his sword on his shoulder, singing that he is bound to the wars for want of pence and had he a penny he wouldn't go hence. Slight as the episode is, and of no apparent connection with the story, we should have missed it had it not been there, to give a gleam of light and colour on a scene which, from its nature, is inclined to be monotonous. The people talk, not as if they wanted to be reported, but as they actually did talk and had been overheard. Other humorists are fain to call attention to the comedy by making either some of the puppets explain that they are there to make sport, or by the showman intruding his person among them, as Master Peter's boy did, at the famous show of Don Gaiferos and the Fair Melisendra. But Cervantes is content to let his creatures talk and act as they list, moved only by internal impulse. Let us take, as a capital instance of his power, the scene at Don Quixote's house-door, when Sancho is trying to push his way in and the niece and housekeeper are stoutly resisting. The clamour of female tongues is distinctly heard, and we can see the two women holding the door against Sancho, who is shouting "Housekeeper of Satan!" and demanding his governorship. Or let us intrude upon the circle at the castle where Sancho is seated with the Duchess and her damsels, who has asked him some delicate questions about his master and Dulcinea. Do we not see him, with his finger on his lips, and stealthy steps, as he cautiously feels along the hangings to see if there is any one listening before he answers?

The medium through which his effects are produced is admirably fitted to Cervantes' purpose. The contrast between the knight's lofty designs and their commonplace or sordid surroundings becomes heightened by the use of a language of inimitable simplicity, clearness, and directness. Cervantes was not one of those who are infected by what Bacon has called that "first distemper of learning, when men study words and not matter." He had no vanity of style, but used language merely to express his thoughts, without caring to attract attention for the children of his wit by their fine clothing. While master of a style of infinite fascination, flexible, graceful, picturesque, fit clothing for every noble thought and . human fancy, and able to wield the Castilian so that it became a new power-assuming a nobility of tone and compactness of structure such as it never possessed before or has had since-Cervantes disdains, except with the deliberate intention of ridiculing, the usual tricks and artifices of the "stylist." He is not "precious" of speech. He does not seek to invest common ideas with a false air of price by giving them uncommon expression. Rather it is his uncommon ideas which are heightened by common words. No great writer is perhaps habitually so careless of rhetorical effect as Cervantes, and in none of his works is this carelessness carried so far as in his masterpiece. Although abounding in passages of beauty and eloquence, such as exhibit the resources of the Spanish

language in their highest perfection, he is the despair of exact critics like Señor Clemencin, his unrelenting and ample commentator. He is better in the Second Part than in the First, which he evidently launched into the current without being quite sure of where it would be carried; but generally the language of Don Quixote is, for a classic, loose, irregular, and incorrect. Sometimes a sentence is left in the air, with the predicate wanting. Sometimes the parts do not join, or there is a confusion of relatives, or a discord of antecedents. But never is the writer false, or affected, or vain with the vanity of the pen, except in the way of burlesque, and to suit the character speaking, or the situation.

Such as it is, no great work was ever achieved by the pen which can fairly be set against this book of Cervantes; nor among the great writers who have contributed to the everlasting delight and entertainment of the world is there any with a claim higher upon the gratitude of mankind than he, the story of whose romantic and adventurous life I have endeavoured to tell.



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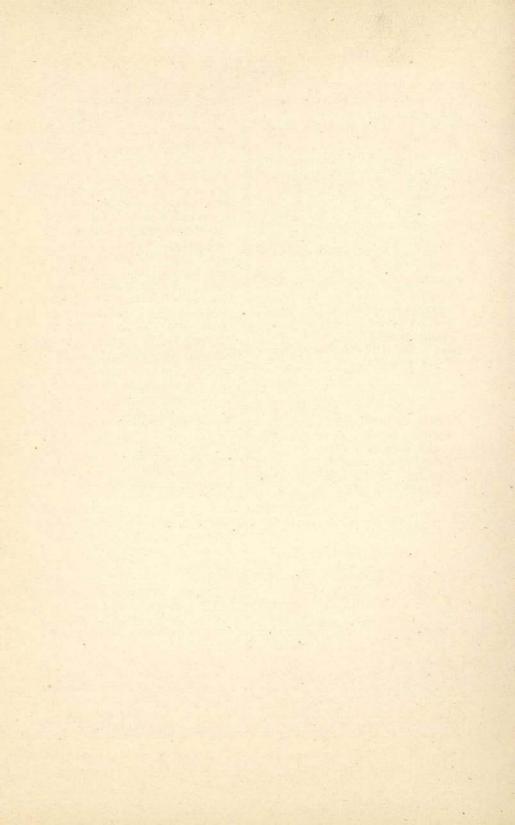
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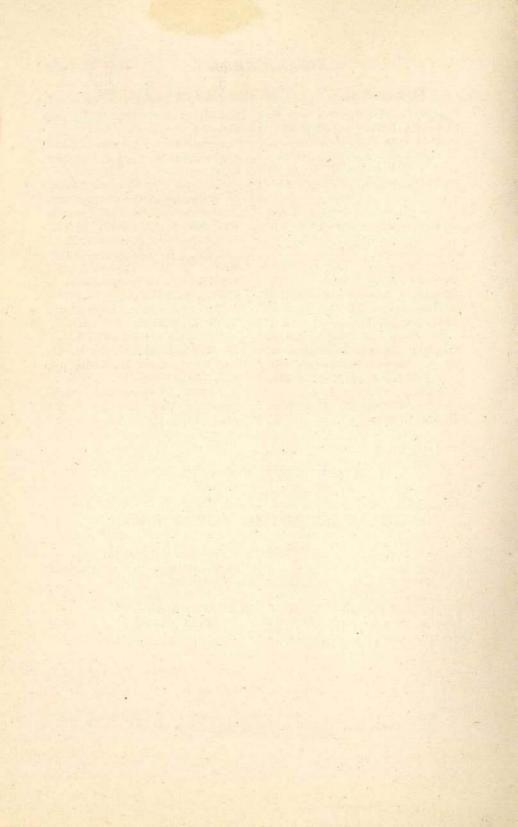
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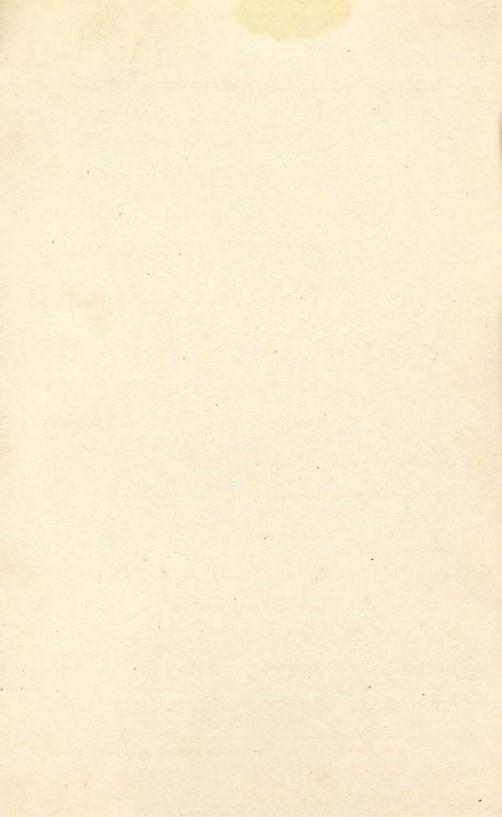
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