

ETHICAL ASPECTS OF THE QUIJOTE

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## PREFACE.

Cervantes' Don Quijote has been studied from many angles. Certain critics consider it a completely revolutionary system in the matter of religious, social, philosophical and political considerations. Others look at it as a book essentially political, the conservative aristocrat standing out boldly against the representative of pure democracy. I wish to study it from the standpoint of ethics, and to try to ascertain the opinions which Don Quijote held concerning the various ethical problems of society.

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Table of Contents.

Introduction.....1

Chapter I.  
His Code of Personal Behaviour.....11

Chapter II.  
His Attitude Toward Religion.....32

Chapter III.  
His Relations Between Men and Women.....56

Chapter IV.  
His Ethics of Government.....87

Conclusion.....105

## INTRODUCTION

The initial purpose of Cervantes in writing Don Quijote was to ridicule the romances of chivalry which had been so enormously popular during the Sixteenth Century. These were first becoming popular as early as 1508, when the earliest known edition of the Amadis de Gaula came from the press, and they multiplied very rapidly during the succeeding years of the century. These books were becoming absurd, holding up, as they did, the ideal of hidalgoism, which was a species of idolatry of race and caste and which contained within it the germs of ultimate national disaster. The world outside of Spain had cast aside the mediaeval attitude of knightly adventure and chivalry, but in Spain, the works, so fantastic in their nature, glorified all knightly enterprises and scorned the honest, everyday life, which is the true basis of all national prosperity. Spanish national authorities, not unaware of the danger to public spirit engendered by too great reading of these novels and by unwholesome adoption of their theories of life, saw that the time had come to take measures to prevent further diffusion of them and

their ideals.<sup>1</sup> Ministers of the Gospel began a systematic attack upon them and some few writers commenced to put before the public stories of a religious nature, substituting Christ and the Saints for the dashing heroes of the Amadis type. This concentrated propaganda was beginning to have its effect, and there was a noticeable decline in the number of the books of chivalry published. But it was Cervantes' onslaught which finally put an end to their vogue. "No new novel of chivalry was printed after the First Part of the Don Quijote, in 1605."<sup>2</sup>

Many people, not cognizant of the social condition of Spain in the Sixteenth Century, criticize Cervantes for bringing about the final death of the novels of chivalry. The exaggerated chivalrous ideals had become a danger to the national morale. The check would surely have been completed, as it was begun, without Cervantes. His book merely dealt the deathblow. And he did this, not by antithesis nor by dry and prosaic negation, as the authors up to his time had done, but by copying the exact methods of the chivalric romance in his own

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1. Ford, J. D. M.: Main Currents of Spanish Literature, New York, 1919, p. 95.

2. Idem: p. 95.

story, in a manner in every way superior to the type which it imitated. Don Quijote did not come to kill an ideal but to transfigure and enrich it. Whatever there was of poetry, of nobility and humanity in knight-errantry was incorporated in the work, with a loftier significance. Whatever there was of chimerical, of immoral and false, not precisely in the chivalric ideal itself, but in its degenerate descendents, disappeared in the classical serenity and ironic benevolence of the wisest and most judicious of the geniuses of the Renaissance.<sup>3</sup>

For us and for the world at large it is not important that Cervantes set out to ridicule books of chivalry, for Don Quijote has gone far beyond any such meagre purpose as that. It has become a great social document, comparable in its influence and number of readers to the Bible; a novel of interest to all ages and people. Its interest centers in the striving for the ideal and the acceptance of the real as figured in the adventures of two characters, Don Quijote and Sancho Panza, two contrasting and yet complementary figures.

Don Quijote was an hidalgo who had lost his reason

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3. Hurtado y Jiménez de la Serna, Juan, and González Palencia, Angel: Historia de la Literatura Española, Madrid, 1921, p. 506.

through overmuch reading of books of chivalry. He was a refined, cultured, retiring gentleman, more given to reading and dreaming than to association with the outside world.

We can picture Don Quijote's youth - a boy probably without congenial associates, because of his dreaming tendencies and his fondness for books. Doubtless all during his youth he had been reading books of chivalry, becoming more and more imbued with admiration for the great feats performed by the heroes of the chivalric novels, who also became the heroes of his restricted life, and with whom he had many vicarious experiences. And so, after years of brooding and dreaming, we find Don Quijote partially lost to the world of Realism and ready to embark for himself into the world of Idealism. His ideal, which he wished to put into practice, was to restore absolute justice to the world. He was human, kind, with noble sentiments, and ready to become the target for the ridicule of men, in order to live up to his ideal. "El más alto heroísmo para un individuo, como para un pueblo, es saber afrontar el ridículo; es, mejor aún, saber <sup>4</sup>ponerse en ridículo y no acobardarse en él." Don Quijote went out into the calculating, matter-of-fact world,

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4. Unamuno, M. de: Del Sentimiento trágico de la vida, in *La España Moderna*, IV, Dec., 1912, p. 20.

carrying his high ideals with him, only to be met with defeat, as has many another who sallied forth into real life with only an armor of idealism for protection. "Salía al mundo a enderezar los entuertos que al encuentro le salieran, mas sin plan previo, sin programa alguno reformativo."<sup>5</sup> Don Quijote represents, above all, faith, faith in something eternal, unchangeable, faith in truth, in the truth which is greater than the individual, which cannot be destroyed by him, which exacts sacrifices and hardships, great acts of self-denial. "Don Quijote está compenetrado todo él por el amor del ideal; para alcanzar ese ideal, está pronto a sobrellevar todas las privaciones, a sufrir las humillaciones, a dar hasta la vida."<sup>6</sup> Life held for him only one aim - to follow his ideal and take possession of it, through it causing Love and Justice to triumph in a world of Hatred and Injustice.

Miguel de Unamuno says of Don Quijote that he is the man who makes the whole world laugh, because he never in his entire life made a joke. His very serious-

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5. Unamuno, M. de: Vida de Don Quijote y Sancho, Madrid, 1914, p. 43.

6. Turguenev, Iván: Hamlet y Don Quijote, in *La España Moderna*, III, Aug., 1894, p. 53.

ness made men laugh.<sup>7</sup>

Don Quijote and Sancho are the two contrasting types of mankind - one infused with the spirit of longing for perfection, caring little for humdrum everyday routine of life, but with a deep interest in the welfare of mankind. His dreams are of the highest and most sincere nature; his longing, to make a Utopia of this un-Utopian world. In order to do this, he wished to bring back the Middle Ages - the days of chivalry, kindness for the weak and afflicted - accepting for himself only the very highest side of the chivalrous code.

For a better understanding of the ideals which inspired Don Quijote in his quest for world-wide betterment, let us glance at the following rules of chivalry, as set down by Léon Gautier, which rules he declares may be reduced to ten:

- I. Tu croiras à tout ce qu'enseigne l'Église, et observeras tous ses commandements.
- II. Tu protégeras l'Église.
- III. Tu auras le respect de toutes les faiblesses, et t'en constitueras le défenseur.
- IV. Tu aimeras le pays où tu es né.
- V. Tu ne reculeras pas devant l'ennemi.

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7. Unamuno: op. cit., p. 14.

VI. Tu feras aux Infidèles une guerre sans trêve et sans merci.

VII. Tu t'acquitteras exactement de tes devoirs féodaux, s'ils ne sont pas contraires à la loi de Dieu.

VIII. Tu ne mentiras point, et seras fidèle à la parole donnée.

IX. Tu seras libéral, et feras largesse à tous.

X. Tu seras, partout, et toujours, le champion du Droit et du Bien contre l'Injustice et le mal."<sup>8</sup>

Later in our study of Don Quijote's ethical ideals, we shall see how completely he incorporated these rules of chivalry into his most intimate life and being, until they are inseparable from his own ideas and have become part of him.

Sancho represents the man of the everyday world, interested in life only as it presents the task of acquiring, in the most humble manner, three daily meals and a shelter for his wife and family. He is unable to read or write, yet much more shrewd in worldly affairs than his more scholarly master. Although he was unable to penetrate into the world of ideals in which Don Quijote lived, Sancho was willing to follow him on his excursions,

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8. Gautier, Léon: Le Code de la Chevalerie, Paris, Dec. 8, 1883, p. 33.

impelled by two motives, a desire for material advancement for himself and family, which Don Quijote had promised him, and a firm devotion and faith in his unbalanced master. Here we see Realism and Idealism in conflict at all times, Sancho preaching caution - definite plans - weighing of consequences, while Don Quijote dashes madly into adventures, from which he usually emerges battered and bruised. Yet, though there is the constant conflict between the methods of the two, we find them necessary to one another.

Although many of the critics look upon Don Quijote and Sancho as representatives of two distinct types of mankind, I prefer to follow the belief of those who regard the two as representing one human being only, in whom the two elements are in constant strife, now one being uppermost and now the other. From this viewpoint, Sancho typifies worldly, materialistic life, while Don Quijote represents the spiritual, the higher, nobler side, of which there is a spark in every man.

Don Quijote was a failure in his great undertaking, though his struggles toward his goal were lessons which he left for posterity. After following him through his adventures, and watching his many vicissitudes, met in such a dauntless manner, we are reminded of the struggle of The Great Master, in His attempt to bring before a

Realistic and cruel world the ideals of Brotherly Love and Kindness. It might be said that He also failed, but that failure meant a success which has persisted down through the ages, just as Don Quijote's failures have justified themselves in the sight of the world. We might say of Don Quijote; "To have done something worthy, to have lived nobly, even to have fought and failed, is a lasting honor and joy."<sup>9</sup>

It is with the profoundest sorrow that we finally come to witness the death of Don Quijote - the man whose life had been one of the most exemplary, even though the world of Realism judge it the life of a crazed dreamer. Certainly, every reader experiences the deepest regret and sympathizes most heartily with Sancho and the other dear friends of Don Quijote, when this man, whose guiding star was his conception of a perfect world, passes from the realm of this world into the next.

To study the Ethics and Moral Code of such a flawless character as Don Quijote is to aid in the formation or reformation of one's own ideals. Some of the ethics or principles propagated by Don Quijote may seem anarchical, irrational. Many of his ideas were too perfect for a

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9. Drake, Durant: Problems of Conduct, Cambridge, Mass., 1921, p. 120.

world of everyday men, but without a perfect goal to which to aspire, what would man become? Although man may never reach perfection, a perfect ideal, sought for earnestly, will bring him nearer to it than he could have gone without the definite point for which to aim.

There are two types of people in the world, the reactionary and the constructive radical, or the reformer. Certainly Don Quijote would come under the latter classification and though, as has been said, many people have and still do question the soundness of his ethics, we find that some of his ideas which, in his day, seemed utterly irrational, have become part of our codes of today, and none of us knows but that, in our future progress toward perfection, many more of Don Quijote's idealistic principles may become the foundations upon which our political, religious and moral system is based.

## Chapter I

## His Code of Personal Behaviour.

The ethics of Don Quijote's personal life are found to be based almost entirely upon the Code of Chivalry. In no place does Don Quijote diverge from a strict adherence to the rules of that order. Since these rules provide for an almost perfect life, it follows that Don Quijote's life, judged from the standpoint of morals, was practically flawless. This statement does not lose any of its merit through the argument that he was insane, for there are numerous places throughout the book where the various characters agree to the fact that he was sane at times, and only unbalanced when dealing with the subject of chivalry. He might have said with Hamlet: "I am but mad north-north-west; when the wind is southerly, I know a hawk from a hand saw."<sup>10</sup>

"Don Quijote oscila entre la razón y la locura, por un perpetuo tránsito de lo ideal á lo real, pero si bien se mira, so locura es una mera alucinación respecto del mundo exterior, una falsa combinación é interpretación de datos verdaderos. En el fondo de su mente

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10. Shakespeare, Wm.: Hamlet, New York, 1906, Act II, Scant II, p. 83.

inmaculada continúan resplandeciendo con inextinguible fulgor, las puras, inmóviles y bienaventuradas ideas de que hablaba Platón."<sup>11</sup> That Don Quijote had practiced his principles of kindness, love and generosity before his attack of insanity is evidenced by the great friendship which all the community had for him. Everyone whom he met in his wanderings came to love and honor him, even though nearly all of them were willing to laugh at his expense. Sancho, the absolute Realist, was glad to forsake the comforts of his home and go out into a life of hardship for the sake of Don Quijote.

"Tu seras, partout, et toujours, le champion du Droit et du Bien contre l'Injustice et le mal."<sup>12</sup>

"Tu auras le respect de toutes les faiblesses, et t'en constitueras le défenseur."<sup>13</sup>

Respect for others was one of Don Quijote's outstanding qualities. He went out to battle against

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11. Menéndez y Pelayo, M.: Cultura Literaria de Miguel de Cervantes y Elaboración del Quijote, in Revista de Archivos, May, 1905, p. 335-336.

12. Gautier: op. cit. p. 33.

13. Idem: p. 33

giants, great armies, enchanters, unknown knights, for the sake of the weak. It did not matter that the giants were windmills, the armies, armies of sheep, the enchanters and knights disguised to furnish more entertainment for the onlookers. To Don Quijote they were formidable foes to be overcome to save the oppressed. The thought of caring for the weak had become so much a part of the purpose of his life that, at the end of his career as a knight-errant, when he decided that it would be best for him to pursue his course in the rôle of a priest, rather than a knight, he avowed to everyone that whether he were knight-errant, priest, or in whatever capacity he might be called upon to serve the world, his uppermost aim would be to hasten to the aid of the needy and weak.<sup>14</sup> This was an ideal of knight-errantry, but Don Quijote had detached it from the chivalric code and made it his great aim in life, so that, when shedding the vesture of a knight, this relic of the code remained, firmly fixed in his mind. He did not take this rule of chivalry in as narrow a sense as it is set down by Gautier, but applying it to his own life, he made it a rule to respect everyone that was worthy. He was of the belief that everyone could not

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14. Cervantes, M. de: Don Quijote de la Mancha, New York, 1908, p. 683.

be rich, renowned or worthy of great homage, but everyone was worthy of courteous, fair treatment. In a conversation with Sancho concerning knights, he told him, with great regret, that everyone could not be a knight-errant, which was, to him, the greatest position which any man could hold, but that every man had his niche to fill, since there is a need for every kind of person in the world.<sup>15</sup>

Don Quijote cautioned Sancho to show honor and respect to old age at all times, whether the aged one had been a knight-errant or one of the most humble of the earth. This is in accordance with his belief that every man, and more especially the old, should receive the respect of his associates.<sup>16</sup>

Respect and love for one's parents is the first demand upon the child, in return for the constant care and guidance which the parents bestow upon that child until he is prepared to go out into the world. This, according to Don Quijote, is probably the highest form of respect. This respect and love is to be broadened through life, until it includes all people, young and

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15. Idem: p. 364.

16. Idem: p. 450.

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old, rich and poor, weak and strong.

Don Quijote, according to the standards of chivalry, constituted himself the defender of the weak. No matter into what difficulties this rôle of protector of the weak and oppressed led him, Don Quijote was willing to rush into the struggle. When there was a question of the welfare and safety of others, he threw aside all thoughts of his own safety, and entered the conflict on the side of the one oppressed. The fact that he practically always suffered defeat did not alter his willingness to aid others.

Don Quijote looked upon ingratitude as one of the greatest faults.<sup>18</sup> At all times he urged Sancho and his other friends never to fail to show gratitude for every service. No matter how trivial a service might have been, it still deserved thanks. He considered this one test of noble birth, for no one of high rank would fail to be grateful, showing his gratitude by words and by deeds. Don Quijote made it clear that gratitude should be expressed by deeds, rather than by words alone. Gratitude and thankfulness should not be of a selfish nature - that is, gratitude should not be

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17. Idem: p. 411.

18. Idem: p. 118.

shown only to the benefactor, but to the entire world. This is the only real payment of a debt - permitting everyone to see your thankfulness, and, because of it, doing a kindness to someone else. The poor were to be pitied, because they, having no money and very little opportunity for acts of kindness, their gratitude was more or less that of words only, which is an empty gratitude. Don Quijote felt that ingratitude was a sin not only against man, but against God; one which offended the Creator as much as any of those which we look upon as the deadly sins.<sup>19</sup> Shakespeare seems to have the same feeling, as shown in the following verses:

"Blow, blow, thou winter wind,  
 Thou art not so unkind  
 As man's ingratitude;  
 Thy tooth is not so keen,  
 Because thou art not seen,  
 Although thy breath be rude.

"Freeze, freeze, thou bitter sky,  
 That dost not bite so nigh  
 As benefits forgot;

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19. Idem; p. 118.

Though thou the waters warp,  
 Thy sting is not so sharp<sup>20</sup>  
 As friend remembered not."

Don Quijote was willing to honor people whom the rest of the world ridiculed and despised. The lowliest maids in the inns, became, to him, ladies, and he treated them with all respect. These poor creatures were surprised to find a person treating them as gentlewomen and joined the rest of the world in ridiculing Don Quijote.

"Tu aimeras le pays où tu es né."<sup>21</sup>

Don Quijote's patriotism was not one of the characteristics which stand out most prominently in a study of his character. There is, however, no question of his absolute loyalty to his country. Among his adventures, there was not one undertaken for the sake of his country. Like a true knight, he put his loyalty to his God first, and felt that his next duty was to all mankind, not merely to his own country. He had a profound respect for his native land. When Dorotea

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20. Shakespeare, Wm.: As You Like It, New York, 1922, Act II, Scene VII, p. 50.

21. Gautier: op. cit., p. 53.

asked him to swear an oath of allegiance to her, in order to perform a service in her behalf, he first ascertained whether the oath would be in violation of his allegiance to his country, and was not willing to agree to it until he learned that it was not.<sup>22</sup>

On all sides Don Quijote was surrounded by opportunities to protect the weak and aid people in need, but there was no direct demand for any deeds of prowess in behalf of his country. If there had been, we should have seen him rushing headlong into the fray, without ever questioning why he was entering it - going merely because he was a knight-errant, and as such, should hasten to the call of his country.

A consideration of the patriotic sentiments of Don Quijote leads to the question of his bravery or cowardice. In consideration of the training which he had had, and the secluded, scholarly life which he had led, we might expect to find a lack of bravery - a spirit of timidity in the face of physical danger. However, Don Quijote had decided to become a knight-errant, and with this decision, he accepted all the requirements that his position demanded of him. His

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22. Cervantes: op. cit., p. 176.

bravery, however, must have been present in a dormant form before his entry into knight-errantry, for if it had been merely a result of his following of the Code of Chivalry, it would probably have deserted him when he was in some of the worst adventures. We find him willing to fight, physically, against any foe which presented itself. No giant was too great and no army too numerous for Don Quijote to attack. With the assumption of his title of knight, he seemed to have cast aside any timidity which might have been his in his days of hidalgism and become a resolute warrior. His bravery, like many of his ideas, was without forethought and plan. In many instances he betrayed a venturesome spirit which was absurd, going into encounters which a more sane man, however fearless, would never have considered entering. His very explanation of the type of bravery demanded of a knight, when discussing it with Sancho, shows how rash was his idea of it. In this explanation he informed the more timorous Sancho that a knight-errant, even though he see ten giants, each of a height so great that his head is among the clouds, having two great towers for legs, arms as large as trees and mammoth fiery eyes, is not to be frightened. <sup>23</sup> Fear, he again assured Sancho,

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23. Idem: p. 365.

is positively prohibited a knight-errant, and he must be sure, before he enters knight-errantry, that he possesses not even the smallest atom. He must go courageously ahead, whatever he see opposing him, and fight it until he is either the victor or is so badly defeated that he cannot continue the fight. Bruises and the marks of a hard fought battle are signs of great merit and should be displayed proudly, as having been won in a noble way.<sup>24</sup> Don Quijote's feeling in the matter was most opportune, as these marks were ones which he had many an occasion to display. Whenever Don Quijote saw enemies approaching, he scorned the entreaties of Sancho that he ascertain their number and what his chances would be against them. His intrepid heart urged him into every conflict without any forethought, for the duty of a knight-errant was to battle for the right, no matter how unequal the forces of right and wrong. Even though we are permitted to see the adventures of Don Quijote as they really were - mere encounters with sheep and windmills - nevertheless, they were real to him, and, as such, had the power to terrorize him, had he been of a nature which yields itself readily to terror. Sancho unconsciously paid his bravery one of the highest tributes, when he

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24. Idem: p. 72.

told everyone that Don Quijote was not insane, merely  
 daring.<sup>25</sup> Don Quijote considered cowardice an evil.  
 He was accused of displaying symptoms of it when he  
 fled from a scene of trouble, leaving Sancho to receive  
 a beating, which Sancho felt that Don Quijote should  
 have shared, at least. But Don Quijote was conscientious  
 in his explanation of this. Following the rules of knight-  
 errantry, he felt that he could not enter into combat with  
 one who was not his equal, and consequently left Sancho to  
 end the quarrel.<sup>26</sup>

Arrogance was a fault which Don Quijote detested.  
 In him the feeling of personal humility was perfectly  
 blended with a feeling of pride in his deeds in behalf  
 of the unfortunate. When anyone wished to show homage to  
 Don Quijote, as many feigned to do, in recognition of the  
 brave deeds which he thought he had performed, he was  
 quick to cast aside the glory which the act might bring  
 to him. However, he did take a natural pride in the good  
 which his adventures did to the ones whom he befriended.  
 He was always willing to tell of the happiness brought to  
 others through his mediation, in the absence of Sancho  
 or some other witness, though he preferred that they tell

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25. Idem: p. 415.

26. Idem: p. 475.

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it if they were present. He preferred that honor be shown to the Institution of Knight-errantry, rather than to the knight himself. By some, this natural pride might be considered a lack of humility, but Don Quijote did not mean it to be such. He wanted the world to know of his good deeds that it might recognize the good which the Institution of Knight-errantry did to the world. Bravery and good deeds were demanded of him when he became a knight-errant and therefore were not to be wondered at nor lauded, but the results of his acts were splendid examples for the rest of the world to follow, and should be told to the world. Don Quijote's desire to tell of his deeds gives us a common bond with him, making him more human. He can be admired more in his perfection, if we are permitted to see, occasionally, the human side. These human touches are found in all of his wanderings, and they bring most of his characteristics and ethical ideas more within the realm of our own appreciation.

Don Quijote recognized the fact that he was a sinner in a sinful world and must fight battles against evil, not as a saint in the older days fought, but according to the standards of his own day. He did not expect his

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27. Idem: p. 409.

28. Idem: p. 514.

ideals to become part of the ethical code of society immediately, for he was well aware of the sinfulness of humanity. But he was eager to contend against the forces of evil, in order that the world might eventually profit by his idealistic code.

When Don Quijote was defeated by another knight and was still in the place which he imagined to be a castle, his anxiety to leave was great, for, according to his standards, no knight should remain in a castle, receiving the respect of others, after he had suffered defeat.<sup>29</sup> Any attention shown him after his defeat was unbearable, since it was given to him without his deserving it. "No hay en él huellas de egoísmo; su pensamiento nunca se encamina a sí propio. Es todo abnegación, sacrificio. En una palabra, cree, tiene fe y marcha adelante, sin echar ni una sola mirada atrás. ¡Su corazón es humilde y heroica su alma!"<sup>30</sup>

Miguel de Unamuno comments on the absolute lack of pessimism in Don Quijote's view of life. He tells us that Don Quijote was not pessimistic because pessimism is the child of Vanity and Don Quijote never even approached the bounds of Vanity. Not knowing what was

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29. Idem: p. 673.

30. Turguenev: op. cit., p. 54.

the "joie de vivre", he could not be said to experience the opposite feeling.<sup>31</sup> He thought that neither good nor evil could endure forever, and found encouragement in this belief.<sup>32</sup>

In a person who abhorred any ostentations display of his own deeds, merely to bask in their glory, and a person of a spirit so humble as that of Don Quijote, we would naturally not expect to find an irascible nature, nor do we. Along with the other high ideals in his moral code, we find that he seeks to retain his even temper at all times, and under all circumstances. He is seen in many trying situations, but he rarely loses his perfect self-control. He was drawn into many encounters which led to physical struggles, but his motive for entering them was never anger. Only three times during his wanderings do we find that he became angry - twice when thwarted in his intention of going to the aid of someone in need of his assistance.<sup>33</sup> The third time that Don Quijote suffered an attack of anger is one which commands our sympathy. We are at all times permitted to see Sancho laughing at the disastrous adventures of his master, but

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31. Unaxuno, M. de: Del Sentimiento Trágico de la Vida, p. 29.

32. Cervantes: op. cit., p. 89.

33. Idem: p. 41 & 103.

only once did Don Quijote see and understand that<sup>34</sup>  
 he was the object of the ridicule of his squire.

This is one of the most pathetic episodos in the wanderings of Don Quijote - the place where the Idealist stumbles upon the fact that his great undertakings are affording amusement to the world of Realists.

One of the most obvious differences between the Realist and the Idealist is the presence of the mercenary spirit within Sancho and its complete absence in Don Quijote. As has been said, one of Sancho's main reasons for going with Don Quijote was his desire for advancement in the world, either through the acquisition of money or the governorship of an Island. Don Quijote, dreamer and idealist that he was, had no thought of gaining anything of a concrete nature from his wanderings. He was broad enough, however, to recognize the fact that a man of Sancho's type, without any great motive to actuate his sally forth into the world of adventures, would naturally wish some return for the hardships he suffered. For Don Quijote the thought of the good he was doing the world was enough return for any sufferings which he was called upon to bear. In the case of the discovery of the bag which Don Quijote and Sancho found, there is a perfect example of the desires which were foremost in the minds of the two men.

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34. Idem: p. 522.

Sancho desired the money in it, which Don Quijote gladly gave him, and did not want to make any effort to find the owner, while Don Quijote wished to go in search of the owner and return the money to him. The idealist asked for no material recompense, while the realist wanted nothing else.<sup>35</sup>

Don Quijote had no children by whom his name could be continued and with whom he might relive his youth, and consequently he hoped that his deeds would live after him, keeping his name alive and his memory fresh in the world. A desire for immortality is common to humanity. Some people wish to live through their children - others endow schools, churches, libraries, so that their names may live after they are gone and still others perform great deeds. Don Quijote was urged on by this desire to keep his name alive.

Don Quijote considered diligence the mother of good luck, and laziness its opposite. Laziness, according to Don Quijote, never accomplished one good purpose.<sup>36</sup>

"Tu ne mentiras point, et seras fidèle à la parole donnée."<sup>37</sup>

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35. Idem: p. 122.

36. Idem: p. 541.

37. Gautier: op. cit., p. 33.

Firmness was one of the signs which appeared on Don Quijote's shield of ethical conduct.<sup>38</sup> His niece, the barber and the priest had numerous opportunities to witness displays of his strong will. At the end of their zealous efforts to dissuade him from his intention to be a knight-errant, they were no further toward success than they were when they started. His firmness was tested over and over, but each test found him the victor in the matter of constancy to his convictions. His friends, in order to lure him back home, took advantage of his constancy to his word and set a trap for him, whereby he promised to return home and relinquish his claims to knight-errantry, if defeated by a certain unknown knight. Meeting defeat, he abided by this promise. After this defeat, he informed the ones who led him into this trap that, though he did lose his honor in the encounter with the unknown knight, he could never lose the virtue of fulfilling his word, however lowly he might become.<sup>39</sup>

Much of our information concerning the ethical ideas of Don Quijote is gained through his instructions to Sancho concerning the right and wrong methods of conduct.

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38. Cervantes: op. cit., p. 622.

39. Idem: p. 656.

One of his instructions to him was always to tell the truth. Don Quijote made an example of himself in this rule of never consciously telling an untruth. He led Sancho and his other friends with him into places which existed only in his mind, and told them of events which never happened except in his imagination, but this was not with the intention of telling an untruth. Don Quijote lived so wholly within his dream world that every dream adventure was just as true to him as the real ones were, and when he construed the unfortunate endings of his encounters as happy ones, it was because he really believed that they were successful endings.

Don Quijote never spoke evil of anyone. The friends who were kindest to him and the ones who caused him the most unhappiness were all friends in his opinion, and he had always the highest regard for them. He not only refrained from speaking evil, but it appears that he was slow in seeing evil in others. The people who made of him an object of ridicule became quite often openly insulting, and yet Don Quijote never seemed to see that any harm was meant whatsoever. An exercise of ones will power can keep a person from speaking evil of his neighbor, while in his mind there may be the most cruel thoughts concerning him; Don Quijote felt only love for his fellow men,

and it was a shock whenever he found that anyone had been deceiving and ridiculing him, for he looked for kindness only from the people around him.

Don Quijote looked upon the world as a great stage, on which man had a part to play - king, emperor, knight, ruffian, and all the other types which we meet.<sup>40</sup> Shakespeare had this same conception of the world as a great stage where we are all actors, passing through the various scenes of life and then making our exits.

"All the world's a stage,

And all the men and women merely players;

They have their exits and their entrances,

And one man in his time plays many parts."<sup>41</sup>

Here again appears Don Quijote's desire for immortality. Recognizing the fact that all men are actors, some playing the parts of great men and some of menials, they all become alike when they make their final exit from the stage of this world, and all sink into oblivion. Consequently each actor must act his part in such a way that he might remain in the memory of his audience, even though he himself be gone.

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40. Idem: p. 390.

41. Shakespeare: op. cit., p. 48.

Don Quijote was conscious that his efforts toward perfect conduct in all matters were successful. This was one place where he was not willing to abase himself. The pleasure derived from the knowledge that he was doing good was one of the greatest compensations for his many hardships. Most people taste of this pleasure at times in their lives, after having done some act of kindness, but to Don Quijote this was a perpetual satisfaction, as in all of his wanderings we find him forgetting self and doing for others.

There is always a scoffer and a person to criticize the acts of everyone. The path of least resistance is to remain idle while others are attempting to better the world, and then to criticize their efforts. Few great people lack a host of critics, and mockers are ready to destroy what they have so laboriously constructed. Christ, Himself, was beset with critics and enemies, who were willing to crucify Him, in order that their own envious natures might be satisfied. When Pilate asked the multitude which one should be delivered unto them, without any hesitation, they demanded Barabas, for he had done no great deeds in the world to excite their envy. Christ recognized that the underlying motive for their desire that He be crucified

was envy, as did Pilate.<sup>42</sup> Don Quijote understood that envy was one of man's besetting sins. Always ready to excuse the wrongs of others, he felt that whatever mistreatment he received was a result of the natural weakness of man - his envy for those who excel him. Don Quijote felt that wherever virtue of a high degree was found, as it was found in him, there was sure to result the envy of mankind and the virtuous person would suffer from the malice of these envious ones.<sup>43</sup>

An examination of Don Quijote's personal ethics shows them to be based on the spirit of brotherly love, applied to all the different phases of life. This examination also shows that Don Quijote, idealist and dreamer though he was, not only had high ideals of personal conduct, but lived up to them.

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42. St. Matthew, Chapter XVII, Verses 17, 18.

43. Cervantes: op. cit., p. 350.

## Chapter II

## His Attitude Toward Religion.

"Tu croiras à tout ce qu'enseigne l'Église,<sup>44</sup>  
 et observeras tous ses commandements."<sup>45</sup>  
 "Tu protégeras l'Église."

The first commandment in the Code of Chivalry is the most important of all. The following ones are amplifications of it, making the second part more specific. A man could not become a knight without being a Christian, and without having first received the baptism. "C'était la condition officiellement requise et rigoureusement nécessaire."<sup>46</sup>

Don Quijote was a faithful disciple of Christ and tried to follow His example as nearly as possible.<sup>47</sup> Being human, he succumbed to a few temptations, (e.g., he gives way to anger,<sup>48</sup> or to vanity,<sup>49</sup>) while Christ,

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44. Gautier; op. cit., p. 33.

45. Idem: p. 33.

46. Idem: p. 35.

47. Unamuno: Vida de Don Quijote y Sancho, p. 43.

48. Cervantes: op. cit., p.41; 103; 522.

49. Idem: p. 283.

being divine, was able to withstand all of them. All the problems with which Don Quijote was confronted were met with decisions based on the principles taught in the Bible.

Because of their constant struggles against unbelievers, in behalf of their religion, the religious element was strong in the Spanish people and their literature reflected this feeling. Their warfare was always felt to be that of soldiers of the Cross.

"Their religious sympathies were constantly apparent and often predominated over all others; so that while they were little connected with the Church of Rome by those political ties that brought half Europe into bondage, they were more connected with its religious spirit than any other people of modern times."<sup>50</sup>

As a good Catholic, Don Quijote had a profound respect for the Church and everything within it. Priests and everything connected with the Church were apart from the rest of the world, sacred, and should be treated with all respect. Anyone who committed any offense against a priest or anything belonging to the Church should be

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50. Ticknor, George: History of Spanish Literature, New York, 1849, p. 365.

excommunicated, and Don Quijote believed that this rule should be strictly enforced.<sup>51</sup> Don Quijote, nevertheless, criticized the laxness into which the Church was falling, concerning what it demanded of its leaders. He doubtless saw that the Church was becoming the refuge of those who wished to lead a life of ease and enjoy the privileges granted the clergy. He resented the particular class of ecclesiastics who became parasites, hiding behind their long robes and the rôles of confessors to frequent the homes of the rich.<sup>52</sup> Don Quijote recognized the insincerity of this type of clergyman. Priests, in his opinion, should have cast aside all thought of self, upon entering the clergy, and become the servant of the world, living only to better it.

Another religious type which was a blot upon the Church, according to Don Quijote, was the hermit. In the early days, the hermit was one of the truest followers of Christianity, going out into the wilderness, dressed in leaves and skins of wild animals and living on herbs.<sup>53</sup> This type of hermit, who, like John the Baptist, went away into the wilderness to commune with God, was a bene-

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51. Cervantes: op. cit., p. 95.

52. Morel Fatio: Etudes sur L'Espagne, L'Espagne du Don Quichotte, Paris, 1895, p. 312.

53. Idem: p. 455.

fit to humanity, returning with fresh vigor to his work of aiding the world. Not so the hermit of Don Quijote's day. He retired to the wilderness that he might enjoy even more than among his brothers in the churches in the cities, the rich food with which the laymen supplied him, and that he might live a life of absolute idleness.

In Don Quijote's religious attitude, there is the same trait of unselfishness that was found to be a part of his attitude toward life. He did not lead a Christian life because he wished a reward after death. Nor were his actions prompted by a fear of punishment in the next world. He believed that God asks us to love Him and by our daily lives to reflect that love.<sup>54</sup>

Don Quijote had an unquestioning faith in the teachings of the Church. As he never asked the reason for the rules of chivalry which he obeyed, so he never questioned Christianity, accepting all of its teachings because they came from God, and anything which came from God was true and to be accepted without any query. He represented faith in God and in mankind - a firm, unfaltering faith, which, though it may have led him into pitfalls, was none the less worthy of praise. If he had not had supreme faith

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54. Cervantes: op. cit., p. 190.

in God, he would not have trusted all humanity as he did. If Don Quijote had lived today, when there is so much questioning concerning the matters of religion, he would probably have condemned the people who question, for he thought there was no virtue in believing something only after its certainty is established. An example of the type of faith which Don Quijote advocated is shown in the incident of his meeting with some men whom he befriended. After aiding them, he asked them in payment to swear to the great beauty of his lady, Dulcinea del Toboso. The men, never having seen her, asked to be permitted to see her, or at least a picture of her, in order to judge of her beauty. Don Quijote considered this an insult, telling them that if they were to see her and witness her marvelous beauty, there would be no merit in swearing to it, and no faith in him would be displayed.<sup>55</sup> This demand of Don Quijote's required of the men a faith like that necessary to a Christian - a faith like that which Don Quijote himself possessed.

Don Quijote took his perplexities to God for solution, and urged Sancho to do the same, and never to try to solve a problem by himself. God was Allpowerful and could do

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55. Idem: p. 18.

all things if He thought it for the best. Don Quijote was willing to acquiesce that the way of the Lord might not seem the best solution at the time, but his faith made him certain that it would lead to ultimate happiness. He thought that God was the controlling power in everything, even causing the leaves on the tree to sway, and that, without His will, nothing could continue to function.<sup>56</sup> Don Quijote did not believe in luck or fortune. He said that there was no such thing in the world as chance. Since God is the cause of everything, nothing can happen through mere chance, but everything is the result of God's planning. No event, good or evil, comes through chance, but is a result of destiny.<sup>57</sup>

There were four things for which Don Quijote thought a man or government should take up arms. As a logical result of his position as a knight-errant, and of his fervent religious attitude, the first one he named was in defense of the Catholic faith. Don Quijote put first the defense of spiritual things and second the defense of one's life, which is a natural law, third his honor, family and possessions, and last he should take up arms in

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56. Idem: p. 354.

57. Idem: p. 656.

the service of his king. At no other time was he to take up arms, for vengeance and useless quarreling were against the Holy Creed which all Christians profess.<sup>58</sup> Knight-errantry was a calling which demanded that a man be ready to enter combat at all times for the sake of Right. Don Quijote felt himself, as a knight-errant, to be just as much a minister of God as were the priests and clergymen. The ministers prayed to Heaven for the welfare of the earth, and in a passive way aided toward bringing it about. However, their realm was within the Church - to do whatever good they could for the people who came to them. The knight-errant went out to fight for the good of the world. He also asked Heaven to aid the world and to aid him, and then went forth to help bring about the benefits which he had prayed for. His ministry was active, not passive. It was the privilege and duty of every knight to defend whatever there was already of good in the world, as well as to help bring greater good. Knights-errant were the arms through which the Justice of God was upheld on the earth.<sup>59</sup>

The God of Don Quijote was kind to the meek, the hum-

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58. Idem: p. 473.

59. Idem: p. 59.

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ble, the unwise. The good knight rejoiced in the fact that, while the simple were oppressed on this earth, God recognized no difference between the great and the small.

Don Quijote's ideas concerning the punishment of criminals are radical. He believed that everyman was born free and should so live. Freedom was a boon from Heaven, and a man was more blessed in absolute poverty, if free, than one possessing great riches, but bound by ties which deprived him of freedom. Consequently, no man had a right to judge another and to cause him to lose his freedom. Sins were not against man but against God. God, alone, then, was responsible for the punishment of the sinner. God never deprived a man of his liberty as a means of punishment. Don Quijote believed that God's form of punishment was an immediate chastisement, not a prolonged one. He believed that a man should receive a penalty for sinning, and that God would not fail to punish the wicked, as He would not fail to reward the good. But one man was not put on the earth to be the executioner or jailer of another. Yet Don Quijote assumed the right

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60. Idem: p. 321.

61. Idem: p. 114.

to punish the Biscayan, the merchants of Toledo and others. His logic, however, concerning punishment is clear. He thought that he was a minister of God on this earth, entrusted with the sacred duty of seeing that the justice which comes from God was shown to all people. The merchants had sinned and needed punishment. Don Quijote punished them in a manner which he believed would be pleasing to the Lord. He punished immediately after the wrong - not by imprisonment, but by blows which hurt at the time, but whose effect was of short duration. This was the way God and Nature punished and Don Quijote, identifying himself closely with these two, punished as they did. His penalty for sin was not that he might avenge himself or any one, but that the sinner might receive a lesson from the chastisement and not repeat the offense. He punished in order to pardon. He would not have asked that the galley slaves go free, without any punishment for the wrongs they had done. He wanted them to be freed and take a punishment in the form of a certain number of lashes, or the like.

Don Quijote shows once more the human element when he talks with Sancho concerning the different vices and sins which there are in the world. Just as his former

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62. Unamuno: op. cit., p. 142.

small signs of human weaknesses have linked him closer with us, so does his statement that all sins and vices but one carry with them an unexplainable quality of delight and pleasure. His strength in the face of temptation and his unswerving abstinence from any of the forms of sin are all the more admirable when we see that he recognized the power of sin to attract.

Ingratitude, in Don Quijote's opinion, was one of the prime sins against the world and against God. It was a result of vanity and pride and was to be carefully avoided. A man who showed ingratitude or an empty gratitude of words to his fellow man would be no more likely to be thankful to God for His gifts, and hell was peopled with those who had been too proud to show gratitude for earthly or spiritual blessings.

Envy was the one sin which Don Quijote thought brought with it no pleasure. He could see no reason for a person being envious, since it only resulted in unhappiness, discontent and anger. It was the root of many other evils. Envy was the impelling force which had caused the death of the Saviour and had been as potent since that day as before. Don Quijote could see no reason for any one to

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63. Cervantes: op. cit., p. 374.

be envious of him, since he had never spoke evil of anyone to cause their enmity, nor did he have any riches which anyone might envy. He realized that he had a slight tendency to be sly and crafty in some of his dealings, and attributed any malicious statements about him, or any unfriendly actions, to this weakness.

Don Quijote loved everyone, the one exception being the Jews. He was so strong a follower of Christianity, as he conceived it, that he could not find mercy in his heart for those who had crucified his Lord. Here he diverged from the teachings of Christ, who loved his enemies. But Don Quijote looked upon the Jews, not as his enemies, but as the enemies of Christ, and as such, he could not forgive them, but openly admitted that, as a good Roman Catholic, he hated the Jews. <sup>64</sup> Toward his own enemies, Don Quijote had a very forgiving spirit, never resenting the mistreatment which he received from them.

Don Quijote's desire for immortality has already been mentioned. He did not wish fame for his deeds while he was alive - consequently we see that his wish for glory in his deeds was not a selfish wish. He did not want to do good that his deeds might bring him credit and pleas-

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64. Idem: p. 374.

ure, but that his name as a Christian and knight-errant might live and bring glory to Christianity and Knight-errantry.<sup>65</sup> He believed that a Christian should suppress every instinct of pride by humbling himself before others, just as Christ had chosen the most lowly to whom to pay homage. Envy was one of the giants of the world of Sin which each man must conquer by means of his weapon of generosity and goodwill toward others. Anger must be overcome by a calm, peaceful spirit, which lets nothing disturb it. A person who was fond of epicurean pleasures must watch himself constantly, to avoid becoming a glutton and a lazy, indolent person. A Christian must know how to lead a temperate life, never indulging in any pleasures which would weaken him, either physically or morally. No true Christian would permit himself to sink into laziness, for laziness was, to Don Quixote, a vice almost as great as that of ingratitude. One of the requirements of a Christian was that he lead an active life, one of willingness to serve, to go anywhere at anytime, to aid others. A Christian should spend his life seeking opportunities to help someone. A knight-errant should not only look for opportunities at home to

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65. Idem: p. 375.

be of service to others, but should spend his entire life wandering over the earth in search of giants, enchanters and strange knights, to defeat for the sake of someone whom they were oppressing. After doing all of these things and having conquered all the instincts toward the sins mentioned above, man would have gained the right to a never-ending fame, which would make him, through his deeds, immortal.

Sancho, though he was a good Catholic, was relatively ignorant of matters concerning Christianity. He knew of a Heaven and Hell, but was uncertain as to the shades of difference which determined to which place a man would go. Don Quijote assured him that there was no doubt that heathens and unbelievers were in the lowest region of Hell. Other people, if they were believers in Christianity and had tried to lead good lives, were either in Purgatory or in Heaven.<sup>66</sup>

Sancho, knowing Don Quijote's desire for immortal fame, tried to trap him into confessing that knight-errantry was not as noble a calling as the priesthood. The bodies of priests were so sacred that kings carried their bones with them when starting out on some great undertak-

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66. Idem: p. 375.

ing, lamps were kept burning before their tombs to honor them, people brought their troubles to their tombs that they might pray to them for aid. Because they had righted wrongs, made the blind see, the lame walk, their memory had become holy. Don Quijote, however did not agree with Sancho that it was better to be the most inconspicuous priest than the most valiant knight, and that two dozen disciples brought to Christ meant more than two thousand blows given a giant or some other foe. Don Quijote said that there are many paths leading to Heaven and not all may ascend by the same path. Knight-errantry was one form of religion and there are many knights-errant in Heaven. Sancho, still unconvinced, agreed that there might be many knights-errant in Heaven, but there were more priests. Don Quijote assured him that this was because there were more priests in the world than knights-errant. Many men had professed to be knights-errant, but they were mere imposters, wearing the clothing of a knight-errant and accepting some of the principles laid down for them, but disregarding many others. Consequently, these men were not really Christians and had no place in Heaven. <sup>67</sup> Don Quijote's faith in the good

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67. Idem: p. 376, 377.

he was doing the world through being a knight-errant, and in the good which his example would do the world in the future, could not be shaken by anything anyone said to him against knight-errantry.

Don Quijote's nature was full of forgiveness for wrongs against himself. No one ever had more cause to complain of the injustices done him than Don Quijote. He would not harm anyone, but instead, lived only to help others, and the very ones whom he believed himself to be helping were the ones who were the most willing to make trouble for him and to laugh at him. He never seemed to be conscious of the fact that they were laughing at him, but there were times when it was painfully obvious to him that these people who should have been his friends were working against him. Yet he never blamed them for anything they did. They were, in his opinion, like small children who hurt the person who is caring for them, not knowing what they are doing. A Christian would be prompt to forgive anything done to hurt him, and would try to show the offender his error. Pettiness was not part of Don Quijote's character and unforgiveness is petty. He considered Sancho childish when he refused to pardon a small wrong done to him, and told him that he was not acting in a manner befitting a Christian. A Christian should

be noble in all his thoughts and actions - forgivingness was the result of a generous and noble soul. Sancho never forgot an injury and never forgave the person who had caused it. If Don Quijote had had such an unforgiving nature, he would have developed into a pessimist, for he would have had little else besides injuries and wrongs with which to occupy his thoughts. Instead, he retained a friendly attitude toward the world, including his enemies, and went optimistically on into the next mishap.

Don Quijote's faith in God was absolute. He believed that everything that happened was a result of the plan by which God directed the earth. God had an underlying motive for every occurrence and man should not question His will. His faith in God was greater than that of certain of Christ's own disciples, for he never doubted any of the truths which Christ preached. Christ said:

"Are not two sparrows sold for a farthing? And one of them shall not fall on the ground without your Father.

But the very hairs of your head are all numbered.

Fear ye not therefore, ye are of more value than many sparrows." 68

This passage was one which influenced Don Quijote's life very much. From it he derived the idea that everything that happens, large or small, is through the will of the

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68. St. Matthew: Chapter X, Verses 29, 30, 31.

Lord. Here he learned that man, no matter how low he might be, was the object of the love and care of the Lord. In interpreting it to Sancho, he made it even more clear how far reaching was the divine care. He begged Sancho to mount his horse and go with him into any danger, for nothing should intimidate them, since God was with them. God's care would take them through any evil, for His love was so broad as to include, not only the sparrows, as Christ said, but the worms of the earth, the insects of the air and the young tadpoles swimming about in the water.<sup>69</sup> Christ asked for a faith which was unquestioning - Don Quijote gave him that faith. Christ asked people to trust in God implicitly - Don Quijote has this trust, acknowledging that every happening of this earth is brought about through the guidance of God and that through His supreme wisdom, it was for the good of the world. God watched over the lowliest, the things which are most distasteful to man, with as great love as He did over the noblest men. Such a God as the one portrayed by Don Quijote could not fail to be with everyone in all his undertakings.

Don Quijote did not share the opinion that certain people are God's favorites - His Chosen People. He did

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69. Cervantes: op. cit., p. 90.

not even believe that God was partial to the ones who led more saintly lives. One was not good in order to gain the love of God. There was much to be gained by leading a devout life, in this world and in the future world, but the love of God did not have to be purchased at this price. His was not a selective love. He loved all men, the just and the unjust, and the unjust received His gifts and enjoyed His blessings equally with the just. Don Quijote, in his attempt to practice the rule of brotherly love, was trying to follow this example of the Lord. He tried to love everyone, and bestowed his kindness upon those who did not appreciate it fully as readily as he did upon those who were most grateful to him.

We see Don Quijote practicing all the rules of Christianity and knight-errantry, in the face of the most extreme difficulty. He never had a desire to leave any field of battle; never showed any tendency to retreat during the times when it was obvious that defeat was to be his. He loved his enemies, as the Bible instructed him, when it seems that love for such an enemy was practically superhuman. He told the truth when he knew that doing so would bring on new difficulties. He went into one disastrous encounter after another for the sake of help-

ing others, in fact, he lived a life of continual hardship, in order to live up to his principles and ideals.

But the question arises whether Don Quijote, due to his insanity, was ignorant of the hardships he was enduring in order to follow a certain rule. He was, of course, conscious of the physical pain which he was suffering, but his insanity might have hindered him from realizing the difficulties into which he was constantly thrown. Some people might think that his love for aiding others was a result of his insanity - that his truthfulness was merely a lack of a more judicious mind, which would have prompted him to tell an untruth and thus avoid any trouble - that his forgivingness was a lack of natural pride on his part. If these things were true, all of Don Quijote's splendid Christian ideals and acts would lose their worth and become simply the ideals and actions of an insane man. However, there were constant proofs all thru Don Quijote's travels, that no one judged him insane, except on the subject of chivalry. He was not insane concerning the basic principles of chivalry - that is, the good it should bring the world. His error was only that he wished to bring this good to the world through the old type of chivalry, which was not consistent with the customs of the day.

Don Quijote was not ignorant of the difficulty of leading such a life as he led and such a life as he hoped many others would lead, with his own splendid life as an example. We have seen that he recognized the attraction of the various sins and that practically each one brings with it a certain momentary delight. To refrain from indulging in any of these sins was hard enough for anyone, but this was merely a passive step toward perfection. The active side, that of practicing the principles of Christ, brought with it also its difficulties. Society, though it wished for the betterment of its members, did a great deal to make that betterment difficult, through its scoffers and trouble-makers. We need this admission from Don Quijote that he recognized the difficulties of the way he had chosen, but that he would continue to follow that path, to give us a final proof that he was not doing the things he did as an insane man, without exerting his willpower, and without recognizing their difficulty, but that he was doing them as a sane man, striving to better himself and others through his good deeds. He knew that the path of virtue was narrow, steep, the sides rough and rocks in the way to make one stumble at all times. In contrast to this hard path, he readily recognized the attraction of the wide, smooth path of

wrong-doing. There was no doubt in his mind concerning which path was the one to be preferred, if consideration was to be given to the present only. But his foresight made him see the end of the paths, to which many people were blind. He saw that the one path only lured one on to destruction, while the other one, so difficult at the beginning, became easier as time went by, until it finally ended in life eternal.<sup>70</sup> Don Quijote was human and would doubtless have enjoyed tasting some of the pleasures in the path of sin, but he also had a strong will and did not succumb to temptations. He considered the rules of brotherly love and the command to love one's enemies the very hardest one to carry out, and it was this rule which he was called upon most to observe. This rule was, however, only hard for those who possessed more of the worldly element in their lives than the spiritual. The more Christlike a man became, the more ready to forgive any wrongs done him he became. Christ, who was divine but was also a man while on this earth, and, as such, suffered all the temptations and hardships which any other man suffers, was able to lead a saintly life and to carry out this one great lesson -

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70. Idem: p. 473.

the lesson of His love for His enemy. Although He was persecuted and mistreated, even to crucifixion, He never complained, but always told His disciples and friends that His yoke was light and His burdens easy. Don Quijote, in his infinite faith in Christ, knew that He would not misrepresent His life to the world and would not ask anything of His followers that was too difficult or impossible to accomplish. The knowledge that Christ's burden was heavy, but that He bore it without any complaints, made it easier for Don Quijote to endure the adversities to which he was subjected.<sup>71</sup>

Don Quijote loved God and believed that all wisdom and human knowledge came to man through the fear of God and by following His commandments. God was a personal God to him, and in this he differs from many of his faith, who lead holy lives, but who approach God in a dogmatic fashion, being bound by their religious rites and forms and thus not permitted to come into as close contact with their God as one might with less ceremony and more spontaneity. However, though Don Quijote was a strict follower of his own Church, God and the Saviour had become his daily companions, and he felt that they were constantly

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71. Idem: p. 473.

with him.

We found Don Quijote's personal code of conduct practically flawless, and a study of his religious ideals and his manner of living up to these ideals proves them to be of the same perfect nature. Actuated by his early Christian training, which continued throughout his life, and by the fact that Christianity was demanded of him as a knight-errant, he is shown to us as leading a life comparable to that of Christ. But the man himself deserves the credit for the religious life he led, though this is the credit which he disclaims, giving all of its glory to Christianity and knight-errantry. How many men, affiliated directly with the Church, led lives which did not in any way compare with that of Don Quijote. He took for himself the doctrines of the Church and lived them, not in any slipshod manner, but wholeheartedly. He did not reserve his kindness for the wealthy, nor did he wish to better himself materially through any of his adventures. For this reason, when he criticized the weaknesses of the different branches of the Church, he did not do so in a destructive way, since his own life was an example by which their weaknesses could be eliminated. In knight-errantry, just as in the Church, he always accepted only the highest side, disregarding

any of the harmful habits which many of the earlier knights had formed, and living a life based on the highest chivalric ideals. He was aware that many knights-errant had fallen short of their great doctrine, just as many priests did. Though Don Quijote's life was firmly based on the principles of the Church and knight-errantry, he deserves the credit for the perfection of his actions, nevertheless, for he might have called himself a Christian and still practiced many wrong customs, just as he showed us that many priests did; or he might have been dubbed a knight-errant, and have fallen far short of the rules of knight-errantry.

Don Quijote's code of personal conduct was flawless - his religious life was flawless. It was a life of religious deeds - not empty words. He stood for all that was best in Christianity.

## Chapter III.

## His Relations Between Men and Women.

Don Quijote thought a good name was the goal toward which every man and woman should work. He believed that any man should derive more genuine pleasure from the possession of a good name than from any other possession which he might have. A man who lived a virtuous life and had won the respect and regard of his fellow-men was more blessed than a man with great wealth. Don Quijote himself enjoyed this honor, and was always diligent in guarding his actions so that he might continue to enjoy it. Contrary to the enjoyment derived from leading a virtuous life and knowing that men were speaking well of you, was the shame and sorrow of a sinful life, without the respect of other men. Don Quijote thought such a life was worse than death, however horrible the death might be.

A good name could not be gained by superficial acts which would bring temporary credit, while underneath the surface of good there was a heavy coating of evil. It could come only through right living and a right attitude in one's heart. Along with one's re-

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72. Idem: p. 352.

ligious and personal ideals, there should be a strong will power to prevent a person from indulging in any of the sinful pastimes. One who could lead a virtuous life in the face of the temptations which are set before everyone was worthy of a place of renown in the future years.

Don Quijote told Sancho that there were two great things in the world which inspire the love of one's fellow-men - beauty and a good name.<sup>73</sup> It seems perhaps odd that Don Quijote should select beauty as one of the main attractions. Don Quijote, the man who led a life of seclusion and whose present entrance in to the world was only to aid others - the man who seemed to have no interest in the lighter side of life, was certainly not the one whom we should expect to put beauty at the head of the list of qualities which make one beloved. Don Quijote did not care for the material pleasures and did not wish to deviate from his stern principles of right and wrong. But this did not stop him from loving all things beautiful. Beauty of every type is a gift from God and as such, is given to man for his pleasure. This attitude of his permits us to

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73. Idem: p. 142.

see that he was not a recluse, lost to all the world about him and with no other interests in life but those of a serious nature. He did have other interests, but wished them to conform to his chivalric ideas.

Don Quijote recognized two types of beauty - that of the soul and physical beauty. That of the soul was made up of honesty, good conduct, generosity and good manners. This beauty was the true beauty and was also one which everyone could possess, if he were willing to make an effort to acquire it.<sup>74</sup> Don Quijote himself was far from a handsome man, though he had no strikingly imperfect features. He believed, however, that, because of his Christian character and the many good qualities which were his, people forgot any uncomeliness, and saw only the beauty of his soul. Anyone possessing a soul such as that of Don Quijote would have no need of a beautiful body, since the beauty of the soul was sufficient to attract others. Beauty of body was not considered by Don Quijote as a curse, as it has been by many of the more religious people of all times. Don Quijote held that both beauties were given for the pleasure of the world.

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74. Idem: p. 615.

Virtue was the main requisite of a good name. With the possession of virtue every obstacle could be overcome.<sup>75</sup> It gave forth a light in the world almost as powerful as the light of the sun. All charms and enchantments were powerless when dealing with a virtuous person. It was for this reason that Don Quijote was able to resist all the enchanters and be victorious over their spells. Sometimes they were able to cast a charm over him which lasted a short time, but his great virtue was always able to break the spell eventually. Because they knew that he could not be put into any of their spells permanently, they all attacked him with double force, to see if one could not finally succeed in making him succumb. Don Quijote's power to resist charms and enchantments is symbolical of his power to withstand evil. He was tempted over and over, the temptors making every effort to make him fall. Though he might have been led nearly to the point of giving in to the temptation, his stronger and better self always snatched him away in time.

In Don Quijote's mind, a woman and absolute chastity were synonymous. All women were pure and worthy of

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75. Idem: p. 303.

the highest honor. One of his ideals of knight-errantry was that he was to go through the world protecting the women of the world against any evils which might beset them.

Don Quijote's first step into the world led him to an inn, which he imagined to be a wonderful castle, and in front of this castle were two women of the town, whom he judged to be the two daughters of the castle. Upon arriving where they were, he greeted them in the exalted terms which he thought proper when addressing two ladies of high rank. <sup>76</sup> Don Quijote was looking only for the best, and, not finding the lovely things of which he was dreaming, he made the ordinary and common things into lovely things, by the beauty and perfection of his own mind. Looking for the best in the people whom he met, he would not permit himself to see anything but the things for which he was looking. He never expected to find anything but virtue and loveliness in women, and therefore, he found it in the two unfortunates before the inn.

The next inn where Don Quijote stopped was to him another castle, where he was sorely tempted by another lovely lady. This time, it was Maritornes, a poor misshapen servant of the inn. Don Quijote thought that she,

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76. Idem: p. 7.

too, was the daughter of the owner of this castle. He considered her beautiful beyond all description and understood that she had fallen in love with his manly beauty and his charming manners. He conceived the idea that she had asked for a rendezvous with him that evening, when everyone else was sleeping. Don Quijote realized that this meeting would be a most trying ordeal, for, because of the loveliness of the lady, he would be sorely tempted to forsake his ideal of virtue and give in to temptation. He spent the time until the hour of her arrival in strengthening his will power. By chance, the servant, Maritornes, did come into the room where Don Quijote was, in order to keep an appointment with a mul-eteer who frequented the inn. This confirmed Don Quijote's idea that she was coming to meet him, and he greeted her at once, in the kindest terms. He permitted himself to enjoy her beauty, feeling the fine texture of her dress, which was really coarse, and admiring the silkiness of her golden hair, which was coarse and unkempt. He explained to her in the most gentle manner that he could not be unfaithful to the one whom he had placed first in his heart. Always kind and unwilling to hurt anyone, he consoled her by assuring her that had there not been someone else to whom he owed allegiance, he

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would not have been so hasty in sending her away.

Here Don Quijote withstood one of the greatest temptations which he was ever to meet, for this girl was, in his eyes, one of the greatest beauties of the earth, of a high rank, since she was the daughter of the owner of the castle, and she was already in love with him, without his having done anything to win her. He did not look upon her supposed desire for a rendezvous with him as wrong or unseemly on her part, for it was a natural result of her love for him. He had a sinless mind and consequently did not interpret the acts of others as sinful.

Throughout all of Don Quijote's temptations, there was one great source of strength for him. That was the matchless Dulcinea del Toboso. For us she is only a big, coarse, country-woman, whose only interests in life were the pigs and cattle and her duties on the farm. With no knowledge of books and not even the ability to read and write, she could share none of Don Quijote's adventures in the world of literature, and would have scoffed at his lofty ideals and queer ways, as did the women in front of the inn. But it was necessary that Don Quijote, as a

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77. Idem: p. 75.

knight-errant, have a lady to bless him and aid him, just as it was necessary that he have a sword and a squire. Similar to his manner of selecting his equipment as a knight, taking what offered itself for the various purposes, and so changing them by his faith in their perfection that they became what he thought they were, Don Quijote selected the only woman who had particularly attracted his attention. He was not really acquainted with Dulcinea, having seen her only twice in his life and never having spoken to her, but she was a living person, whom he could make the center of his world. His love for her was, then, only an idealistic love - one which would never be fulfilled. Don Quijote seemed to have no desire for this love to be consummated. He would not have been happy with the real Dulcinea, just as one is not so happy after his dreams have been realized as he was in the anticipation. The greatest joy is in the striving for a goal and not in the goal itself. Don Quijote realized this fact and never made any effort to see Dulcinea himself, though he wished her to receive word of his deeds, so that she might make him a token of appreciation, as the ladies in the mediaeval days did for their knights. Beyond this, Don Quijote did not want to come into actual contact with Dulcinea. She was a beautiful vision to him and he wished her to remain so. If

Don Quijote had seen Dulcinea and decided to remain with her, his interest for us would have ended immediately, for he would have sunk into the oblivion of everyday routine, instead of remaining the splendid idealist.

Don Quijote's love for Dulcinea was a passionless, ethereal type of love. It was like his whole life - a love which gave everything and asked nothing. No egotism or selfish desires entered into his love for this dream woman. He went out into the world to gain laurels to place at her feet, asking nothing from her in return for the glory which he was to bring her. "Don Juan Tenorio habríase dedicado a rendirla con la mira de poseerla y de saciar en ella su apetito, no más que por amor de gozarla y pregonarla; Don Quijote no. Don Quijote no se fué de galán al Toboso a cortejarla y enamorarla, sino que se echó al mundo a conquistarla para ella. Amó Don Quijote a la gloria encarnada en mujer."<sup>78</sup> Don Quijote was willing to die for Dulcinea, the ideal. When he was finally conquered by the unknown knight, he proudly told everyone that she was still the most beautiful lady in the world, while he was the most unfortunate knight. When people tried to show him that she was

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78. Unamuno: op. cit., p. 109.

just a country-woman, he paid no attention to them, declaring that they were only the victims of the spells of an enchanter, who had changed Dulcinea so that they could not witness her great beauty. "No hay vestigios de sensualidad en Don Quijote: todos sus ensueños son puros y castos; hasta es permitido creer que en el fondo de su corazón no aspira poseer algún día a Dulcinea, antes parece más bien temer esa unión."<sup>79</sup>

Don Quijote's perfect fidelity to Dulcinea is something which is most characteristic of him. Having determined upon one woman to whom to pay homage, nothing could attract him to anyone else. Even though this was an ideal love, and he was only in love because a knight must be in love, he could not be tempted into forgetting her or his duty to her for one minute. He swore to himself to remain firm in his love for Dulcinea, when he first left home, and he remained true to this oath.<sup>80</sup> He felt that such a great love as his was not capable of being divided - that when it had once found the one to whom it could give everything, it would make her its mistress, and never change. At one time, Don Quijote was accused of forgetting Dulcinea and this accusation hurt him very much.

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79. Turguenev: op. cit., p. 62.

80. Cervantes: op. cit., p. 75.

He assured everyone that he could not and would not forget Dulcinea. He was willing to defend this statement with his life.<sup>81</sup> He wanted everyone to know of his loyalty to her and to appreciate her great worth.<sup>82</sup> For Don Quijote's opinion of Dulcinea, the opinion which he wished the world to share, we have his own words: "Mi señora Dulcinea del Toboso, extremo de toda hermosura, fin y remate de la discreción, archivo del mejor donaire, depósito de la honestidad, y ultimadamente, idea de todo lo provechoso, honesto y deleitable que hay en el mundo."<sup>83</sup>

The more worldly Sancho thought that such devotion as that of Don Quijote to an imaginary person, who was in reality, only one of the most ordinary of women, was absolute folly. He could not see any reason why Don Quijote would care to receive one single blow for her sake nor why he would resist the approaches of really charming ladies for her. At one time he was particularly angry with Don Quijote for not forgetting his vows to Dulcinea and marrying one of the ladies who offered herself

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81. Idem: p. 283.

82. Idem: p. 622.

83. Idem: p. 282.

to him. This was at a time when it was most characteristic of Sancho to wish Don Quijote to take advantage of the opportunity, since it was a question of marrying a princess and thus becoming wealthy, with wealth to give Sancho, or remain true to Dulcinea, and poor.<sup>84</sup> Sancho was not so cruel that he wished Don Quijote to give up Dulcinea entirely. His plan was the worldly solution of such a problem - to marry the princess, yet remain in Dulcinea's good graces and carry on an illicit love affair with her. Wealth meant nothing to Don Quijote, whereas his honor meant everything. Nothing that Sancho could have said would have wounded him more. He would not be unfaithful to Dulcinea, even in a trivial way, but to think that he would so lower her as to put her in a secondary place in his life, and in a place of dishonor in the eyes of the world, when his every thought was to bring honor to her name, was unbearable.

We now come to the weakness in all of Don Quijote's ideals, and it existed in his ideal of virtue and fidelity to Dulcinea. We have said that he never was unfaithful to her, but there was one time when he was not able to withstand the temptations to which he was subjected.

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84. Idem: p. 184.

This was the time when he weakened so much as to permit one of the beautiful ladies whom he met caress his hand. She plead so humbly just to be permitted to stroke the hand of such a wonderful man as Don Quijote de la Mancha that he lost his customary strength, in the face of temptation, and extended his hand to her, with a proud air, worthy of so renowned a knight. But he proved, even in this weakness, that it was not a sensuous desire which led him to let the maiden caress his hand. He told her that he was granting her a great boon, because no other woman had ever touched his hand, not even the mistress of his heart.<sup>85</sup> But he did not give her his hand in order that she might kiss it, but that she might admire its texture and manly strength. Thus, it was only a pride in his physical perfection which led to this weakness. Nevertheless, Don Quijote was made to suffer for it, for the wily Maritornes, who was again the lovely lady to Don Quijote, instead of admiring his hand, fastened a rope around his wrist, leaving him hanging by his wrist, standing on his horse, until help came sometime later.

Don Quijote's demand of chastity of women was not a result of his idealism, but was merely the attitude of the

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85. Idem: p. 283.

world. But he did differ from society when he failed to condemn a woman who had fallen. He who was always so much like Christ, took the same attitude concerning this that Christ took when he defended the impure woman brought to Him by his disciples. <sup>86</sup> Don Quijote's idea of virtue also differed from that of society, regarding his own virtue. He felt that if he demanded chastity of the world, he must live a pure life himself in order to be able to make such a demand. He did not advocate one set of moral rules for the women of the world and another set for the men. He lived himself such a life as he would have wished Dulcinea to live. He did not have a double standard, one for men and one for women. This was another example of his extreme idealism, for in his day double standards were even more obvious than they are at present, as women led lives of much more seclusion than they do at present.

Don Quijote, as a self-appointed champion of the weak, felt that one of his greatest duties was to protect the women of the world. But he did not think that only knights-errant should protect women. Women, weaker than men, should be respected and protected from all wrong. No man

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86. St. John, Chapter VIII, Verses 3, 4, 5, 6, 7.

should ever speak wrong of a woman, nor should he sit by idly while others were saying evil things about her. With perfect faith in others, he thought that no sane man would do such a thing, but insane people might do so, being unconscious of the great wrong they were committing. Against such people as this, every man should be on a constant guard, in order to stop them from slandering any woman, from the lowest up to the queen of Madáxima.<sup>87</sup>

Don Quijote had certain advice to give concerning marriage and the matter of selecting the one who is to be the constant companion until the one or the other dies. Like most of the advice of Don Quijote, his advice concerning marriage has a certain timeliness which makes it applicable to all ages and makes him a contemporary of the people of the world, from his time down to the present. This is due to the fact that he dealt with subjects of universal interest and of interest to all ages, and did not confine himself to any one specific custom of his day. If he had done so, he would not have come down to us, but would have died with his century. He saw the problem of marriage in its true light, not being blinded by his own love, because it was an ideal love. He saw that youth,

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87. Idem: p. 134.

in the first stages of love, did not use any reason or judgment in its selection of the recipient of its affections. Love, at its best, was blind, which was proven by Don Quijote's affection for Dulcinea, which, though only a dream affection, did not judge her as she really was, but as he thought she was. Love of any kind did this, Don Quijote said; all love had a tendency to idealize, making a perfection of an imperfection. Young people were more liable to be absolutely deceived by love than anyone else. Therefore, in the matter of selecting a mate, a young person should be guided by the opinion of his parents or elders. If all people who loved each other or thought that they loved each other were to marry, there would be great disaster in the world. Don Quijote felt that there should not be too much dissimilarity in the stations and customs of the two people. A daughter of a rich parent should not rush into a marriage with his servant; one should not marry someone just because he happened to be different and consequently the fad of the moment. Such a popularity could not last after the glamour should wear off, and there would not be a lasting tie to hold the two together. Don Quijote did not advocate a selection of a mate from the same class as oneself because of

any feeling of snobbishness on his part, but merely because he saw that members of different social classes would not be so congenial as husband and wife as would those who had common interests. Don Quijote believed that great care should be exercised in the selection of one's mate. In selecting the companion to accompany them on a long or short trip, people were most careful to select one who would enjoy the things they did, who would like to go to the same places they went; but in the selection of one to accompany them all through life, they were quite often careless.

In the selection of a wife, Don Quijote advised people to look first at the reputation of the lady. A good name was more important than anything else. A good name meant that a person was really worthy of it, for no woman could retain the high respect of her neighbors without deserving it. She could not gain it through being good only, but through appearing to be good. Many people who were really good at heart, and would not do any wrong, pretended to be rather free in their actions, thinking this was a modish, fashionable way to act. Don Quijote considered this one of the surest ways for a wo-

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88. Idem: p. 428.

89. Idem: p. 442.

man to ruin her reputation, as trivial things, done in a thoughtless moment, caused talk which spread and exaggerated what was done until it became a real harm to the person it concerned. Don Quijote thought it much better for the person to do a greater wrong secretly than a small wrong, publicly, so far as their reputation was concerned. Slight public indiscretions were far more serious, because of the harm done the person, than serious private evils. Don Quijote thought it preferable to marry a good woman and keep her good than to marry a woman who was not so good and try to change her, making her into a different type of woman. He knew that going from the worse extreme to the better was difficult and was an undertaking in which it was almost impossible to succeed.

Women should never speak any evil. They should never speak evil of their associates, nor should they discuss anything which was not of a refined nature. Ladies were thought of as the finer portion of humanity and any touch of vulgarity should be absolutely foreign to them. He said that from the lips of refined women no evil words should come. No evil thoughts should be in their minds.<sup>90</sup>

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90. Idem: p. 546.

Don Quijote would have liked very much to see the world return to the practices of the Golden Age. He thought that this age was the age of perfection in man's development, and as he progressed further away from it, he was continually making greater the space between himself and perfection. In this age, men had possessed none of the present-day vices. Avarice, deceit, fraud and malice were all unheard of evils. But, best of all, lascivious desires were not present in the hearts of men. Young girls roamed through the forests and went freely wherever they pleased, with only a scant covering of leaves as wearing apparel. They went alone or in the company of other people, but however or wherever they went, they had no fear, for there were no evil desires to cause harm to come to them. If any harm came to them it was through their own will, not through the desire of another to harm them. This Golden Age was an age of fairness - no one was willing to take advantage of another.<sup>91</sup> The young girls were not accustomed to adorn themselves as they did in Don Quijote's day. No artificial methods were employed to make them more attractive. They were physically perfect, without any artifices whatsoever. Their own innocent souls, so illuminated

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91. Idem: p. 47.

them that they became rare beauties. They lived simple lives, out in the fresh air, just as Nature demanded that they live, and they were charming enough to grace any ballroom of the present day. They did not assume airs of refinement which were totally foreign to their nature. They were simple in their actions, just as they were in their attire. Because of their very simplicity, these girls did not invite any undue attention to themselves. They were like small children who play about thoughtlessly, and are treated with the utmost care by everyone.

Don Quijote considered his century decidedly inferior when compared with this Golden Century. All the vices which were absent then, were present in his day. The women of his day would not be able to go out alone at any time without meeting with some form of difficulty, for only evil thoughts filled mens minds. But they were not only unsafe when venturing out of their homes, but they were even in danger when they remained within their houses. Though they were hidden and locked in the house, in an absolutely secure fashion, they were not safe from the evils of the world. In some unknown and unexpected manner, the harm would come to them.

Recognizing such conditions, and realizing that women

must be protected against the lustful desires of men, knight-errantry had made this one of their chief purposes. Knights were to go about aiding ladies in distress and trying to make the world a place in which they might live without being in constant danger. Don Quijote, a knight-errant, felt that this was one of his special duties, and he always tried to perform it. He was constantly aiding ladies who were in trouble, often making himself their defender against an innumerable host of adversaries.<sup>92</sup> One of the incidents which displayed most clearly Don Quijote's attitude toward a lady in distress was his defense of the beautiful young girl, Marcela, who was accused of having brought about the death of her unwelcome suiter, Grisóstomo. Grisóstomo's friends were pursuing her, wishing to avenge his death, but Don Quijote came forward as her protector, showing them that the girl was innocent and should be permitted to go where she pleased, without any hindrance from anyone. He, alone, was able to appreciate the fact that Marcela had done no wrong in not caring for Grisóstomo, and in preferring to ignore him, rather than to pretend to care for him. Don Quijote admired her attitude to-

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92. Idem: p. 67.

ward marriage - her decision to remain single and free to do as she wished until she found the one for whom she really cared. She more closely resembled the young girls of his much coveted Golden Age than most of her contemporaries. For such a girl as this one, Don Quijote was delighted to take up arms, but he would have done the same for any other girl in distress, whatever her station or ideas might have been. To him all women were equal, and worthy of the respect of everyone. In his eyes, all people were equal, for he thought that knight-errantry, like love, makes all men equal.

Social conditions in Spain were very bad during the time of Don Quijote. The country was overrun with officials who were willing to sacrifice the political and moral welfare of their country for the sake of money. The constant wars had brought with them, among other evils, fewer marriages. Men who were constantly called upon to go to war were too restless to settle down to the tranquility and calmness of homelife. They were accustomed to lives of adventure and wished to continue to live such lives. This resulted in an ever increasing number of prostitutes who frequented the camps of the soldiers, following them in their marches and camping near them when they were in camp. Having begun by following the soldiers, they soon began to spread throughout the cities and villages, in alarming numbers. Their evil influence effected

all those around them, so that everywhere the fear of "El que dirán", which had always been a protection to society, was lost and people went boldly forth into vice. Before, the ones who had indulged in immoral pleasures had done so under a mask of hypocrisy, so that the evil, though existent, was not so obvious. Now, its boldness was almost making the evil cease to be an evil in the eyes of society. They were beginning to accept it as a natural thing. The lower classes were not the only offenders. The wealthy were just as deeply involved as the poor. The Royal Palace became a spot where the greatest immoralities were committed and the most shameful acts were discussed and plans made for them.

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There were two classes of prostitutes most common in Don Quijote's time. Rodriguez Marín says of them: "Estaban acaso a la puerta dos mujeres mozas destas que llaman del partido (Don Quijote, Chapter II). Mujeres del partido, o nuestras al partido, son las ramerás, porque se dan a partido, o se entregan a discreción a los que alquilan sus gracias. - A lo que parece a fines del siglo XV se hacía distincion entre mujeres del partido y

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93. Olmedilla, Augusto Martínez: Estado Social que Refleja el Quijote, in La España Moderna, V. III, July, 1906, p. 129 - 132.

rameras; la mujer del partido andaba suelta, de un lado por otro, buscándose malamente la vida; la ramera, en cambio, vivía, ya colegiadamente con otras, en la mancebía, o ya en casa con ramo a la puerta, de donde les vino el nombre.<sup>94</sup> Don Quijote met with these types of women, but they were to him only good, pure women.

Through Don Quijote's encounter with the chain of galley slaves, we learn of his attitude toward the intermediary and his profession. Don Quijote recognized the fact that there were prostitutes and go-betweens in the world, and instead of being horrified at the thought, he took a sensible view of it. Though this was an evil, it was one which continued to exist, whatever was done to prevent it. It was a necessary evil. Heretofore, it was an evil which had been governing itself, which meant that it had had no government. Don Quijote thought that both the office of the intermediary and the prostitute could be justified, if they were properly conducted. In the past, the position of the go-between had been filled by people who were not of normal intelligence, and who

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94. Rodríguez Marín, Francisco: Cervantes - Don Quijote de la Mancha, Vol. I, Madrid, 1911 - 1913, p. 112.

could not do anything successfully. Since prostitutes would always exist and men would always fall before their temptations, Don Quijote thought that the government should recognize their existence, officially, and, instead of trying to rid the country of them, should make them part of a government institution. Here the intermediary would be their chief. He would have to be a man of good character and a good social status. He should have had a course of training to prepare him to fulfill his duties in the best manner. The government should oversee these institutions very carefully, and if they were not properly directed, another go-between should be put in to replace the former one. The government should be just as much responsible for the success of these institutions as it was for the success of any other institution under its supervision, and the members should be just as much honored and respected as were the assistants in any other branch of the government, for they would be a public benefit. Don Quijote had various reasons why he thought this institution was a public necessity, but the haste of those in charge of the galley slaves hindered his telling all of them. He felt that government control would eliminate many of the evils which resulted from an unwillingness on the part

of society to recognize the existence of the vice. His idea was the broad, fair, way of coping with the wrong, by acknowledging its presence, and its power. He had a tolerant spirit toward it, which could do far more toward diminishing the evil than the absolutely intolerant attitude of the hypocritical society. Because he had been attracted by the wiles of temptresses, such as Maritornes, and had seen the will power which it took to withstand them, he could understand how people weaker than he could fall, and this gave him an understanding attitude which could reason the problem out better than the one who had never been tempted and consequently did not recognize the force of the evil.<sup>95</sup>

Because of this unusual attitude toward the intermediary, Don Quijote felt that it was not just to cause his arrest and make him serve as a galley slave. The intermediary was only trying to do the world a service through aiding it in regulating a wrong which society refused to recognize, and which, consequently, was overrunning society. He thought it was a brand on the government for them to imprison a man as worthy of respect as was this man. The intermediary, quick to see his

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95. Cervantes; op. cit., p. 114 - 115.

opportunity, stated that he had, as Don Quijote said, intended no wrong in what he had been doing. He had only followed the profession of intermediary because he saw that through it he could benefit society. Imprisonment was poor payment for one who had such altruistic views. Disgrace and shame were being brought upon him, an old man, who had spent a lifetime serving the people who were thus imprisoning him. His speech was so touching, aided by the speech of Don Quijote, as a background, that even Sancho was moved to part with some of his money to give to him, which, from the mercenary Sancho, was a definite proof of how much he was effected by it.

This plan for the isolation of the intermediary and his followers was a very plausible plan, but that these people could be accepted by the rest of the world as honored and respected members was extremely idealistic. Don Quijote could accept them as such, as Christ would have, for he honored all people and could find excuses for all wrongs which other men were quick to condemn. But the world as a whole would not accept this attitude of Don Quijote. The blot on the intermediary and his associates has become so dark through the ages that Don Quijote, with all his idealism, could not erase it. He and the inter-

mediary together did make Sancho, the realist, pity him, but if Don Quijote had not been present, Sancho would have paid small attention to the plea of the man. If Don Quijote could be present always, his influence might bring about the idealistic end which he desired, but he can not always be with society, and when the realist becomes dominant, as he usually is, such fantastically idealist plans as the recognition of the immoral classes of society as equals, sink into oblivion.

The punishment of the intermediary is one which has existed since the earliest days. He has always been considered a menace to society. Rodriguez Marín gives an example of the early forms of punishment meted to the intermediary: "Aun en algunas constituciones sinodales se señala pena para los alcahuetes hechiceros; en los del arzobispado de Granada, hechas en 1572, se estatuye; 'Los alcahuetes y interuenidores que para nuestro Señor se ofenda procuraren hechicerías, o sin procurar fueren terceras de malos tratos y deshonestos, sean castigados con penitencia pública que hagan en una escalera con una coroga a la puerta de una yglesia por la primera vez, y por la segunda vez en dozientos açotes que les den públicamente, con la dicha coroga, y sean desterrados del lugar

donde bivieren por tiempo de dos años o más, como pareciere a nuestros juezes.'"<sup>96</sup> But, though Don Quijote defied the rules of society in his attitude toward the punishment of the intermediary and his place in society, he was not the only one who has done so. Some men even dared to write in their behalf. "Esta festiva opinión no era sólo de Don Quijote; compartíala con él, a lo menos, el poeta extremeño, don Juan Antonio de Vera y Figueroa, quien, a fines del siglo XVI, o en los primeros años de XVII, algunos antes de ser conde de la Roca, escribió en Sevilla un desenfadado Elogio de los Alcahustes. Lo mismo que Vera y Figueroa vino a decir Lope de Vega, por boca de Guzmán en el Acto I de El Amigo hasta la Muerte.

'Pardiez, tu estás disculpada,

Y yo no mal inclinado

A alcahuste, oficio honrado

Y de gente bien hablada.

Cierto que había de haber

Con salario y mucho honor

Sus corredores de amor

Para llevar y traer.

¿No los hay para mohatras,

Cambios, censos, ropas, joyas?

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96. Rodríguez Marín: op. cit., p. 196.

Pues haya un griego en mil Troyas

Para un hombre que idolatras.

¡Válate Dios por oficio!

¡Que no tenga estimación

Trotando de paz en unión

Que es un discreto ejercicio!

" 97

Other men had eulogized the intermediary, but it remained for Don Quijote to suggest the plan by which the intermediary and his colleagues might become recognized members of a society which uses care in the acceptance of its members.

A review of Don Quijote's attitude toward moral problems shows him to be without any weaknesses morally, and to have high standards concerning all social problems. His own moral life was spotless - his love pure and wholeheartedly idealistic. His code was high, and he lived up to it, just as he clung to all his other convictions. His opinion of some social problems was contrary to those of most people of his day, but it was the idealistic element, and the Christlike spirit which made it different from that of the realists. Some of these ideas were progressive and worthy of a trial, while others were like those of many idealists, utterly impracticable. Knight-errantry was the basis of his desire

to aid ladies in distress, but it was Don Quijote himself who honored every woman he met - not because he was a knight, but because he thought that was the way every Christian gentleman should act. Knight-errantry did not always call forth the highest chivalric attitude toward women, as it was meant to do. This was, of course, a weakness on the part of the knight - not the order to which he belonged. Don Quijote always selected the best in the chivalric code for himself, and lived up to it in the strictest fashion. He thought that it was better to be a knight-errant, helping some needy widow in a lonely and deserted place than to be a fine gentleman, wooing some young lady in the glamour of the city. The latter would receive momentary pleasure, while the knight-errant would receive a blessing for having done something good in the world. It was Don Quijote himself, not the knight, who was unable to see anything but loveliness in the women of the inns. He refused to see evil in what other people thought was evil. He wished to face boldly the wrongs of society, thus making them lose much of their impurity, through being brought to light and openly fought.

## Chapter IV

### His Ethics of Government.

Don Quijote represents the longing of humanity for perfection, and its continual striving for its own betterment. He saw the weaknesses which existed in the social structure and his ideas for their betterment, particularly in the matter of government, were for the most part sound.

When Sancho obtained the governorship of the Island, Don Quijote assumed the right to direct him in the manner of its government. This gave him an opportunity to give to the world, through his advice to Sancho, his opinion of the qualities of an ideal ruler.

Don Quijote was very grateful that Sancho was to have the privilege of ruling over an island, since this had been his main ambition when he left home with Don Quijote. He felt that this recompense was due Sancho in return for his loyalty to him; no envy entered into his feeling toward Sancho, though he, Don Quijote, had not gained anything from his wanderings. Because he was so unselfishly delighted with Sancho's good fortune, he was willing to help him in every way, so that his government of the island might be a successful one. <sup>98</sup>

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98. Cervantes: op. cit., p. 537.

His first instructions to Sancho concerning what an ideal governor should be dealt with his own attitude toward the position. He must fear God, and this would give him a sure foundation for all of his dealings with his subjects. This is what a knight, following his Code of Chivalry, would naturally give as the foundation of any work to be performed in the world. It is also characteristic that Don Quijote, staunch Christian, should place it first. From this fear of God, Don Quijote believed that the chief attribute of any ruler is derived - that of wisdom. Without religion, a man could not possess the qualities necessary to a wise man; a wise man would make a good ruler.

In order to be able to rule other people, one should know how to read men's thoughts and actions, and what construction to put on them. In other words, one should be a student of human nature. But, in order to gain knowledge of other men, a man must first know himself. Don Quijote considered a man's study of himself a difficult, but essential subject. Through a real knowledge of himself, a man could avoid arrogance and false pride, and many of the other pitfalls which surround the man who is in a position of authority.

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99. Idem: p. 538.

100. Idem: p. 538.

Sancho, coming from humble lineage, felt that he was handicapped, for he thought that kings and rulers should always belong to royal families, and could not command the respect of the people if they did not. Don Quijote assured him that this was far from being the truth. A man of the lower classes could rule as well as a person of royal blood. But one of the people, in the position of ruler, as Sancho was, should always be grave and dignified, never permitting any of his lowly impulses to master him. His dignity should be softened by a gentle air, which would free it of any harshness or the appearance of false pride. People who are leaders are always conspicuous and the target of all the kind and unkind remarks of those below them. No leader or ruler is without his enemies. But he should try to eliminate as many of those enemies as possible. Nothing would make a better subject for fault-finding than the fact that a ruler from among the people had become so exalted in his high office that he had forgotten all of his former associates, and ignored the fact that he belonged to the common people. Don Quijote was especially careful to caution Sancho to tell everyone of the humility of his lineage, and never to deny it at any time. In this way, he would be making himself stronger in his

position as a ruler, in that he would gain the good  
 will of the mass of his subjects. <sup>101</sup>

People would prefer to have a sovereign who was humble and virtuous than one who was proud and sinful. A ruler who would make virtue his staff, and his government one of good deeds only, would have no reason to fear the unkind remarks of anyone. If he were of humble origin, he would not have any cause for envy of the noble blood of anyone else, for nobility of family is inherited and reflects no particular glory upon the man himself, while virtue and kind dealings are attributes of the man, and are rare possessions, in which to take a natural pride. Virtue was a quality which Sancho, in all of his lowliness of origin, could possess, and through it he could make himself beloved by  
 these whom he was ruling. <sup>102</sup>

When Don Quijote had given Sancho these instructions concerning his humility, religion, wisdom, in general, the method of his own behaviour, he was ready to instruct him according to his manner of government and his method of judging whatever causes were brought before him for trial. Every ruler has many difficult problems for de-

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101. Idem: p. 538.

102. Idem: p. 538.

cision, and it is not an easy task for him to settle them. He must adjust them in a manner which is fair to all concerned and must not let himself be blinded by any previous prejudices on the subject, nor by anything except the merits of the case itself.

In order to be able to judge the cases brought before him, in a fair manner, a ruler must have a great amount of wisdom, combined with other qualities, such as kindness and compassion. Don Quijote understood all of the temptations which are placed before anyone who has the matter of meting out justice to others within his jurisdiction. He knew that bribes of all kinds were offered as inducements to settle the cases in the favor of the one offering the bribe. Realizing the mercenary and avaricious nature of Sancho, and knowing that he was only a normal human being, capable of yielding to temptation, he was especially careful to give him explicit instructions concerning his attitude toward any kind of bribery. He did not tell Sancho never to accept gifts from those who offered them. He could accept them without any feeling of impropriety, but their acceptance should not represent a pledge to give a decision in favor of any one side. The hearing of the case and the unprejudiced judgment thereof should be the only means by which a

103

decision should be reached.

Compassion for the poor should always be uppermost in the treatment of the subjects. Don Quijote thought that any ruler who failed to show particular kindness to the humble was failing in his duty. A ruler should judge all men as God judges them, not differentiating between them because of any material difference in their positions. The tears of the poor should call forth mercy, but should not cause them to be favored more than anyone else, nor should the riches of the higher classes serve as a cause for discrimination against them. Both should be judged alike, with kindness and wisdom. The truth should be sought underneath the sobs of the poor and the gifts of the rich. If justice were to be tempered, this should be because of a sympathy for the person and not because of any other consideration. 104

A beautiful woman, in search of justice, might very easily be able to sway the judge to her side through the employment of sighs and sobs. Here, also, the judge should realize that he must not be influenced by any undue feeling of sympathy, because of the attraction and evident distress of the lady. In order to be stronger and more able

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103. Idem: p. 539.

104. Idem: p. 539.

to give a fair decision, he should try to avoid seeing the tears and hearing the sobs, keeping his attention entirely upon the argument of the case itself.<sup>105</sup>

Among the other difficult cases for an arbitrator to decide upon is the case of his enemy. It would only be human if he were to let his own feelings against the enemy enter into the formation of his judgment of the matter. But Don Quijote did not want Sancho to have the weaknesses of a judge who is led by his normal feelings. He wanted him to be a little stronger than the average man, so that his judgments would lack the flaws common to those of most judges, who are affected by motives exterior to the case. For this reason, he instructed Sancho that, when dealing with the case of an enemy, he should put aside his own feelings in the matter, eliminating all anger and sense of injury, and look at the case exactly as it was presented to him. Without this, he would be sure to be led by his feeling of animosity toward the enemy, to decide against him, and this would be a matter of much future annoyance to him.<sup>106</sup>

Pure justice was, in Don Quijote's opinion, the only way to settle any arguments or disputes. When dealing

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105. Idem: p. 539.

106. Idem: p. 539.

with a criminal, the judge should consider that all men are merely human beings, subject to the conditions of our weak natures, which make us prone to err. Since everyone has the same instincts to do evil, those who have fallen should not be judged too harshly, simply because they were not strong enough to withstand the temptations which stronger men would have resisted. Don Quijote asked Sancho to remember this and do everything in his power to aid the unfortunate one who had been weak enough to fall. This clemency on his part would be very much to his credit, as nothing is more pleasing in the sight of men than a lenient and humane treatment on the part of those who are in positions of authority.<sup>107</sup>

Concerning the application and interpretation of the laws, Don Quijote thought a judge should exercise a certain discretion. He advised Sancho not to be guided wholly by an arbitrary law, which had no flexibility whatsoever. He thought that only people who were not capable of assigning a punishment to fit the crime should make use of such laws. He considered these people the ignorant ones who were trying to assume a masque of wisdom, this masque being the statutes set down by other people. For a wise ruler, there would be no necessity for a set of

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107. Idem: p. 539.

laws and decisions upon which to base his judgments, and according to which to deal punishment. He believed that every case had its own remedy and the judge should be the one to recognize the needs of the case and to decide on the punishment.

108

When deciding upon the punishment for the criminal, Don Quijote thought the judge should always remember that equity must be observed, but he should avoid, as far as possible, the ever-rigorous application of the law. He should try to soften it in every way possible, so that the prisoner might not suffer unduly. A judge would gain far more admiration if he would be compassionate, rather than stern. If the punishment were to take the form of a physical nature, the judge should not add to it by unkind remarks. The disgrace and unhappiness caused by the actual punishment would be sufficient, without any added words of an unkind nature.

109

If Sancho would follow the instructions of his master, and be the ideal arbitrator, of which Don Quijote dreamed, dealing out justice in an impartial manner, giving all of his decisions through wisdom granted to him because of his great faith and dependence on God, he

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108. Idem: p. 539.

109. Idem: p. 539.

would receive an eternal reward. Don Quijote believed that such a judge as he had constructed for the sake of guiding Sancho, would live long and enjoy all the blessings of this earth.  
110

Such a perfect ruler as this would have been the type which Don Quijote would have found in his ideal Golden Age, when all was friendship and harmony. But in this Golden Age, which he would have liked to restore, there was no need of an arbiter, for peace and friendship prevailed. He would have liked to bring back those days of rustic simplicity and make the world an Arcadia, where there was no need for enforced justice, since it existed in every man and was not scorned and ignored in the way it was in his day. His first step toward this was to try to place a ruler over the people who would do away with many of the evils of humanity by his splendid example in his treatment of his subjects. In the Golden Age, there was no fraud, no deceit, no malice or untruth. Everyone felt himself to be a brother of everyone else. Written laws were unknown, since there was no need of any law when there was no crime. This, then, was the goal toward which Don Quijote would have the world strive, in

the matter of government. He saw that it was only the ruler, through his examples and precepts, who could bring about such a metamorphosis among the people and in their laws. Sancho, following his instructions, could make much headway toward a perfect administration of justice.

When Sancho became the governor, Don Quijote had still more instructions for him, which he sent to him in a letter. He had awaited with anxiety news concerning Sancho's manner of ruling, which he feared would be very indiscreet, in spite of his splendid counsels. Learning of Sancho's success, he decided to aid him still further with ideas which had occurred to him during the time Sancho had been away on the island.

Learning of Sancho's great humility, he praised him for having an humble spirit, as he had told him, but he did not think it wise to carry the spirit of humility too far. A ruler should be kind, but his kindness should not take the form of obsequiousness. Even though a man be naturally very humble, when he has become a ruler, Don Quijote thought he should assume a certain amount of dignity, which is befitting his position. This dignity is necessary in order to gain the respect of the subjects, for if it is totally absent, they will begin to feel themselves superior to their ruler and thus create a

spirit of anarchism. Dignity and gravity are two  
 essential qualities of a ruler.<sup>111</sup>

Don Quijote proved again that he considered the keynote to success for a ruler to be this possession of the goodwill of his subjects. He thought a ruler should do everything within his power to gain their good-will. There were many minor ways of doing this, but there were two ways which were always effective. The first way was to be kind and considerate to every one of them, no matter how unobtrusive or humble the person might be. Don Quijote considered this a mark of good social training and he considered its lack of observance a breach of etiquette on the part of any one and especially on that of a ruler. The second step which a ruler must take to gain the love of his subjects was to see that they were well provided for. He should not be as many kings were, covetous and selfish, demanding high revenues from those in their kingdom, so that the common people would have to go in want in order to satisfy the demands of the king. Such a procedure as this would bring discontent and rebellion. The surest way to have a happy, contented and friendly kingdom was to see that they had sufficient provisions to supply

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111. Idem: p. 584.

their demands in a satisfactory manner. Don Quijote preached a doctrine of democracy - the king being the one entrusted with the guidance of his people, not as an autocrat, but as one who directs the affairs of the people in a manner most beneficial to them. Don Quijote thought that a wise ruler would take advantage of such a method of dealing with his people in order to strengthen his own position, for no king is safe without the co-operation of his subjects.

When Don Quijote made his speech to the gatherers concerning the glorious Age of Gold, one of the things which he particularly praised was the lack of written laws, since there was no need for them. Consistent with the high regard he had for a people who did not need laws, he urged Sancho not to make many laws, but to try to make his rule just as simple as possible. The very simplicity of the government and the lack of confusing laws would be a great assistance to him in his attempt to govern his people wisely. To make numerous royal ordinances was not a difficult task - the difficulty would be in their execution. The more laws, the more difficult would be their strict enforcement, and without enforcement, the morale of the people would be lowered, and

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112. Idem: p. 584.

their respect for their sovereign lost. The better method would be for Sancho to make few laws, well planned and carefully adapted to the peculiar needs of the people. After having made these few good laws, every precaution should be taken to see that they were rigorously executed.

113

Don Quijote did not think it right that a ruler should indulge in all the pleasures of his age, and live a life based upon epicurean principles. He should have a greater aim in life than merely to amuse himself. He, above all others, should avoid indulgence in all vices, and should be regarded by all as the personification of the virtues. If he should have vices, thinking himself, as a ruler, free to do as he pleased, he could not expect his people to remain free from evil. Such a ruler would lead his people to ultimate degeneration and ruin.

114

The ruler should know the living conditions of his people. There should be a close contact between the ruler and his subjects - not through the mediation of any minister, but directly. A king, in the splendor of his

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113. Idem: p. 584.

114. Idem: p. 584.

environement, might very easily be ignorant of the miserable condition of the poor, and consequently be harsh in his judgment of them. In order to overcome this, he should go out among them, visiting them in their homes and mingling with them in the community centers, the plazas and in their festivities. He should also remember the ones who had committed crimes and been sentenced to prison. Visits should be made to the prisons to encourage the prisoners and to have a better understanding of the living conditions in the prisons. The king should, in other words, be cognizant of the social problems of his country, through actual contact with them, and should be better able to cope with them, for the benefit of his people. <sup>115</sup>

Don Quijote, who was averse to too many laws, was also averse to many of the laws then existant, and to the manner of punishing the ones who had broken these laws. When he encountered the galley slaves, he showed a feeling of sympathy toward various ones of them, feeling that they had been unjustly condemned. He felt that the rulers of his time were incapable of making rules which were worthy of observance. He at one time said of the ruler whom he knew that they were unlearned people.

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115. Idem: p. 584.

ignorant to the extreme, and that, in order to be a governor of this type, one needed no learning whatsoever, not even the ability to read and write.<sup>116</sup>

Concerning the methods of punishment, Don Quijote thought that these were unjust. God made man free, and it was not right that any other man should take away that freedom. God did not punish people for their sins by depriving them of freedom, and man should not do so either. God punished in an instantaneous manner, which Don Quijote considered just as effective as the prolonged imprisonment given to criminals by human judges. For this reason, Don Quijote assumed an anarchical attitude and freed the galley slaves.

Don Quijote thought that he, as a knight-errant, should be free from all restraining influences of the law. He had no fear of any of the officers of the law, for he, a knight-errant, was aiming toward the same goal as they - that of making society better and more orderly.<sup>117</sup> His law was his sword, his own will directed his laws and his desires carried them out.<sup>118</sup>

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116. Morel-Fatio: op. cit., p. 319.

117. Cervantes: op. cit., p. 42..

118. Idem: p. 296.

Don Quijote saw two evils of his day which had no remedy, and suggested a remedy for them, which later became the solution which society gave to the problems.

One of these problems was that of the old soldier. Don Quijote saw, with sorrow, the soldier who had become incapacitated through wounds and could serve no longer, or had grown old in the service of his country and was too feeble to be of actual service any longer. He pitied these men who were not privileged to die glorious deaths on the battlefields, but were cast aside to await an inglorious and inconspicuous death, away from their former companions, and perhaps in poverty. He thought that it was unjust to cast these men aside into oblivion the minute they became incapacitated. He saw the need of such an institution as the Old Soldier's Home, for such men, where they might go and relive their past experiences with their companions and where there would be no danger of poverty or a lack of proper care for them.

The need for a home was not only applicable to the old soldiers, but also to the needy of every walk of life. Old people, who had served to the best of their ability

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119. Idem: p. 457.

during their youth and while they were physically able to do so, were put out of their places without any consideration of their future welfare, as soon as their ability for actual service was gone. If these people happened to be servants who were owned by their masters, the owners customarily freed them when they were no longer useful, thus hiding their unkindness under an assumption of humanity. But in Don Quijote's opinion, they were only freed to become slaves to hunger, and eventually, to death. Here again Don Quijote saw a place for society to found an institution to take care of these poor people who had come to old age without anything to sustain them in their last years. <sup>120</sup>

Don Quijote dreamed of an ideal world, with a government similar to that of the Golden Age, and in order to approximate this perfect state, he thought that rulers should be such as he described to Sancho. With such a ruler, and with the reforms which he would have introduced, he might go far toward the revival of a perfect age.

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120. Idem: p. 457.

### Conclusion.

A review of the ethical ideas of Don Quijote, considered as a whole, shows that he was a man without imperfections in his moral composition, a man of noble ideals to which he would have had the world conform.

Taking as his two great sources of inspiration the Christian faith and the Code of Chivalry, he made of his life and teachings a model which future generations might follow. His personal ethics were perfect - his dealings with others were always based on the principle of brotherly love and unselfishness. Although he differed from his associates in his attitude toward life and one's duty to the world, they all recognized the superiority of his manner of living, though they found it was too idealistic to be practiced in a realistic world.

Don Quijote's religious life was as nearly perfect as that of any human could be. He had been always a conscientious student of the teachings of Christ. Having as a background his early religious training, and his firm Catholic belief, he added to it the teachings of the Chivalric Code, which strengthened all his previous beliefs, so that he started out as a knight-errant with an unshakable religious faith. When he became a

knight, he went into the Institution to carry out every rule, exactly as it was stated. As a Christian, he did the same, trying to fulfill every command given in the Bible, and to fulfill the two commands in the Code of Chivalry:

"Tu croiras à tout ce qu'enseigne l'Eglise, et observeras tous ses commandements."<sup>121</sup>

"Tu protégeras l'Eglise."<sup>122</sup>

He understood better than most people that these two rules were the basic rules in the Chivalric Code, and that through their observance, the other rules would be observed almost automatically.

Don Quijote had one great love, which was purely idealistic - a love which was not ever to be anything but a devotion for an ideal woman. The only compensation which he received from his love for Dulcinea was the satisfaction of performing worthy deeds in her behalf.

Don Quijote had the highest standards for all the relations between men and women, and carefully lived up to his ideals. He recognized the existence of other

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121. Gautier: op. cit., p. 33.

122. Idem: p. 33.

relations, however, and did not shun the fact that they did exist. Through their recognition, he hoped to be able to better them.

Perfect justice was the guide which Don Quijote thought should lead one in the matter of governing others, just as it should guide in one's personal relations. If each man would recognize the fact that he owed a just, fair treatment to each other man, the world would have no need of rules, prisons or officers of the law. Every man would be a law unto himself and there would be no need of any other law.

When we come to Don Quijote's death, we have come to the crowning of his life. It would never have been possible for Don Quijote, having once tasted of a world of chivalry and having seen his ideas carried out, to his satisfaction, to have remained at home or gone into another dream world as a shepherd, as he planned. Either of these alternatives would have been an impossible anticlimax. "Every life is crowned and made complete in death, and by the manner of the death may be judged the life - this is so much the truth that the old maxim, 'What the life is, such will be the death', ought to be changed and read, 'As is the death, such was the life.'" 123

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123. Unamuno: op. cit., p. 444.

A good and glorious death glorifies the entire life, however bad the life might have been. In death the mystery of life, its profound secret, is revealed. In the death of Don Quijote is revealed the mystery of his quixotic life.

Don Quijote's ideas were far in advance of his own day. Most of them were, like those of Christ, not only applicable to his time, but to the needs of every generation. He lived and hoped for the betterment of the world. If his ideals were the result of insanity, all human heroism, every effort in behalf of future generations, every war against the tyrannical forces of the world, is the result of insanity and fantastic dreams. If that were the case, the only ones who are of any value in the world would be the extreme realists and scoffers, such as Carrasco, the Duque and the many others who make use of the efforts of the others as a source of amusement.

"¿Qué fué la vida de Don Quijote?

'¿Qué es la vida? Una ilusión

Una sombra, una ficción

Y el mayor bien es pequeño

Que toda la vida es sueño

Y los sueños sueños son."<sup>124</sup>

"Pues no se pierde el hacer bien, ni aun en sueños."<sup>125</sup>

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124. Idem: p. 453.

125. Idem: p. 459.

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Index

- Amadis de Gaula, 1, 2.
- Anger, 24, 43.
- Arrogance, 21, 22, 88.
- Barabbas, 30.
- Beauty, 57, 58, 60, 61, 65, 86.
- Bible, 3, 33, 49, 106.
- Bravery, 18, 19, 20, 21, 22.
- Brotherly love, 9, 31, 49, 52, 105.
- Catholic, 33, 37, 42, 44, 105.
- Cervantes, 1, 2, 3.
- Chastity, 59, 60, 61, 68, 69, 90.
- Chivalric Code, 6, 7, 11, 13, 15, 19, 21, 23, 32, 35,  
49, 86, 88, 105, 106.
- Chivalric Ideal, 2, 3.
- Chivalry, 1, 6, 11, 50, 107.
- Chivalry, romances of, 1, 2, 3, 4.
- Christ, 2, 8, 9, 30, 32, 41, 42, 43, 45, 47, 48, 51, 52,  
53, 69, 82, 105, 108.
- Christian, 32, 36, 42, 43, 44, 46, 49, 54, 55, 88, 106.
- Church, 33, 34, 35, 38, 53, 54, 55, 83.
- Diligence, 26.
- Dreamer, 9, 25, 31.
- Dreams, 6, 28.
- Dulcinea, 36, 62, 63, 64, 65, 66, 67, 69, 71, 106.
- Envy, 31, 41, 43, 87.

Ethical ideal, 7, 22, 23, 27.  
 Ethics, 9, 10, 11, 31.  
 Evil, 21, 22, 23, 24.  
 Faith, 5, 35, 36, 37, 45, 47, 48, 70, 105.  
 Fear, 18, 19, 21.  
 Firmness, 27.  
 Forgiveness, 46, 47, 50.  
 Freedom, 39.  
 Gautier: Rules of Chivalry, 6, 13, 32.  
 Generosity, 12.  
 God, 16, 17, 34, 35, 36, 37, 38, 39, 40, 41, 47, 48, 49,  
     53, 57, 83, 88, 92, 95, 102.  
 Golden Age, 74, 75, 77, 96, 99, 104.  
 Good name, 56, 57, 59, 72, 73.  
 Governor, 88, 89, 90, 91, 92, 93, 94, 95, 97, 98, 100, 102.  
 Gratitude, 15, 16.  
 Hatred, 5.  
 Heaven, 38, 44, 45.  
 Hell, 44.  
 Honor, 14, 17, 22, 27, 37, 67.  
 Humanity, 26, 32, 35, 36, 73, 87, 96.  
 Humility, 21, 22, 23, 24, 89, 90, 97.  
 Idealism, 4, 5, 8, 68, 82, 105.  
 Idealist, 25, 26, 31, 64, 83, 85.  
 Ideals, 1, 3, 4, 5, 7, 9, 10, 13, 23, 24, 31, 50, 54, 55,  
     57, 58, 60, 62, 64, 65, 67, 70, 105, 106, 108.  
 Immorality, 3.

- Immortality, 26, 42, 44.
- Ingratitude, 15, 16, 41, 43.
- Injustice, 5, 46.
- Intermediary, 79, 80, 81, 82, 83, 84, 85,
- Island, governorship of, 25, 87.
- Jews, 42.
- John the Baptist, 34.
- Justice, 4, 5, 38, 40, 91, 92, 93, 96, 97, 107.
- Kindness, 4, 6, 9, 12, 29, 91, 92.
- Knight-errant, 13, 14, 17, 18, 19, 20, 22, 23, 27, 32, 37,  
38, 39, 43, 45, 46, 54, 55, 63, 64, 68, 76,  
86, 88, 102, 105, 106.
- Knight-errantry, Institution of, 22, 27, 38, 44, 46, 49,  
54, 60, 76, 77, 85, 86, 106.
- Laziness, 26, 43.
- Lope de Vega, 84.
- Love, 5, 12, 14, 28, 48, 49, 52, 63, 64, 65, 70, 71, 77,  
85, 98, 106.
- Marriage, 70, 71, 73, 77.
- Mercenary spirit, 25, 91.
- Middle Ages, 6.
- Morals, 9, 10, 11.
- Nature, 40, 75.
- Nobility, 3, 4.
- Old Soldier, 103.
- Patriotism, 17, 18.
- Pilate, 30.

- Priest, 13, 27, 33, 34, 38, 44, 55.
- Prostitute, 77, 78, 79, 80.
- Realism, 4, 8, 9, 105.
- Realist, 12, 25, 26, 83,
- Reformer, 10.
- Religion, 10, 32, 33, 36, 90.
- Respect, 12, 13, 14, 56.
- Rodriguez-Marín, 83.
- Royal Palace, 78.
- Sancho Panza, 3, 7, 8, 9, 12, 14, 15, 19, 20, 21, 24, 25,  
 26, 27, 28, 36, 40, 44, 45, 46, 47, 48, 57, 66,  
 67, 82, 83, 87, 88, 89, 90, 91, 93, 94, 95, 96,  
 97, 99, 100, 104.
- Scoffer, 30, 51.
- Self control, 24.
- Selfishness, 35, 98.
- Shakespeare, 16, 29.
- Spain, 1, 2, 6, 77.
- Truth, 28, 49, 92.
- Unforgiveness, 46.
- Unamuno, M. de, 5, 23.
- Unselfishness, 35, 42, 64, 87, 105.
- Vera y Figueroa, Juan Antonio de, 84.