she is no longer useful to him?

The Introduction also clarifies the fluctuating times of the text, with references that turn back nostalgically to the 1980s and 1990s; and forward to more imminent dangers such as the threat from the Netherlands in America: 'Las muchas fechas recordadas corren, entonces, desde 1587, cuando se desberató el idilio de Lope y Elena, hasta 1630, cuando el viejo poeta estaría componiendo su *acción en prosa*' (443). I will end here, with this last vision of an elderly Lope composing this magnificent work. Once again, his fascinating *Dorotea* has found a new admirer, as Donald McGrady has recuperated for us the wonders of this text.

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LUÍS G. MARTÍNEZ DEL CAMPO, ***La formación del gentleman español. Las Residencias de Estudiantes en España*** (1910–1936). Colección Estudios. Zaragoza: Institución 'Fernando el Católico' (C.S.I.C.). 2012. 310 pp. ISBN 978-84-9911-156-8.

Hispanists have long held in affection the Residencia de Estudiantes in Madrid both as a place to stay and study and as embodying the spirit of Spain's 'Edad de Plata' in the early twentieth century. The Institución Libre de Enseñanza, the Junta para Ampliación de Estudios, and the 'Resi' have also been idealized as an enlightened and liberal bulwark against the forces of tradition, obscurantism and reaction in Spain. This book deepens our knowledge of the residence movement in Madrid and other Spanish cities and has the further value of bringing to the fore key issues in education that have ramifications beyond Spain.

Martínez del Campo's work is unquestionably illuminating in scope and content. It traces the origins and ethos of these student residences – and England is, of course, the right point of reference – and the links between Spanish and English scholars; visits both ways and friendships are particularly well brought out. The focus around the idea of the gentleman, however, reinforced by the rather caricaturesque cover, is perhaps overdone. There is much more at stake than grooming young Spaniards to feel comfortable in a boater and striped blazer, as, indeed, the study amply demonstrates. The woeful state of Spanish education is a recurrent theme in writers of the period: Baroja on the state of medical education (*El árbol de la ciencia*); Pérez de Ayala on sexual education (the Urbano y Simona novels); the oppressive weight of Jesuit education (*A.M.D.G.*) and clerical influence generally (Azorín, Cejador, and others); and the need for aesthetic education (Unamuno's *Amor y pedagogía*). There are big debates lurking here and they are perennial: the role of education in developing moral values; educating the 'whole man'; promoting a certain cast of mind; general versus vocational education; the creation of elites, education and economic development.

This study is characterized by a very systematic approach, detailing the context following the Spanish–American War, the developing contacts, cultural, commercial, and diplomatic, between Spain and England, the emergence of key intellectuals. Martínez del Campo maps out the methodological issues in configuring a disciplinary field which encompasses nation-building, international relations and cultural transfer. For the English reader, perhaps the attention given to the English system, with its emphasis on Oxbridge and public schools, is excessive, though probably necessary for a Spanish reader as part of the general argument. The author does write of the provincial redbrick universities, often founded and funded by local businessmen and with their roots in their regional economies. If the Oxbridge model seemed exemplary to many forward-looking Spaniards, the model was during the same period subject to intense questioning in England itself. After the Paris Exhibition, for example, worries were expressed about the scientific/technological gap opening up between Britain and other advanced economies. The Committee on Modern Studies (1916) was established to address concern about loss of market share in areas of the world such as South America, and argued for an increase in language teaching. It all sounds familiar. One of the prominent figures in the book, José Castillejo, Secretary to the JAE, wrote in a report on the setting up of Spanish Studies at Leeds: 'In the manufacturing regions of the North of England, a chair of pure philological and literary studies would be less suitable than elsewhere'. This comment adds weight to the book's contention that higher meant superior,

and that technical education is inferior to the kind of education required for national leaders. Castillejo, Alberto Jiménez Fraud, Miguel Allué and the other luminaries whose ideas and activities infuse this study were not democratic in the sense that we understand the term.

These motifs run through Martínez del Campo's carefully researched and thoughtful study, which is, of course, much more than that. The main body of the book takes us through the growth of student residences in the early decades of the twentieth century, from the building on the Colina de los Chopos, the Cambridge connections and J. B. Trend, the Comité Hispano-Inglés, to the probably unrealized plans for provincial residences in Salamanca, the particular circumstances in Barcelona following the initial stimulus of Miquel Ferrà, then the Residences established during the Dictatorship of Primo de Rivera, the most successful being the Zaragoza residence. Different from Madrid in that it clearly belonged to the University, it had the ethos of the Colegio Mayor and spawned the summer residence at Jaca. Efforts in Santiago de Compostela, Valladolid and Santander, which led to the Universidad Internacional de Verano, are reviewed.

This study greatly amplifies our knowledge of the spread of the Residence concept in early twentieth-century Spain and unearths much valuable archival material. It attempts to answer the question of how successful the residences were in raising the intellectual horizons of Spanish intellectuals. Clearly the opening out to Europe, the positive impact on university education, and the increased awareness of Spain, especially in England, are all positives. But the Englishness that was so admired was perhaps both idealized and gone. The extent to which the residences and their leaders and disciples stimulated a cultural revival is impossible to determine. The fortunes of the residences over a politically turbulent 30 years might suggest that education is perhaps a follower rather than an initiator of change, or perhaps it would be fairer to conclude that the process is not unidirectional.

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MARGARITA SANTOS ZAS (DIR.), FRANCISCA MARTÍNEZ RODRÍGUEZ, CARMEN VÍLCHEZ RUIZ, CATALINA MÍGUEZ VILAS, CRISTINA VILLARMEA ÁLVAREZ, SANDRA DOMÍNGUEZ CARREIRO Y ROSARIO MASCATO REY, ***Todo Valle-Inclán en Roma*** (1933–1936). Edición, anotación, índices y facsímiles. Santiago de Compostela: Universidade de Santiago de Compostela/ Deputación de Pontevedra. 2010. 668 pp + CD-ROM. ISBN 978-84-9887-381-8.

El Grupo de Investigación Valle-Inclán de la Universidad de Santiago de Compostela, dirigido por la profesora Margarita Santos Zas, ha culminado con este magnífico volumen el largo y fructífero trabajo de investigación iniciado en 2003, cuyos primeros frutos comenzaron a vislumbrarse en un artículo de 2004 ('La huella de Valle-Inclán en la Academia de Roma: nuevos documentos', *Anuario Valle-Inclán IV*/*ALEC*.29.3: 179–225) y alcanzaron plena madurez en 2005, con la monografía *Valle-Inclán, Director de la Academia de Roma* (1933–1936): estudio y documentación (*Anuario Valle-Inclán V*/*ALEC*.30.3). En ésta se analizaba con rigor y precisión milimétrica la aventura romana de Valle-Inclán, las 'luces y sombras' de los tres años de don Ramón al frente de la Academia Española de Bellas Artes en Roma, desde las circunstancias de su nombramiento el 8 de marzo de 1933 y la controversia que generó su elección hasta el desencanto final (marcado por múltiples polémicas y dificultades de todo tipo y agravado por una enfermedad cada vez más devastadora); y su contundente carta de dimisión, que nunca fue aceptada, del 10 de noviembre de 1935, ya cercano a la muerte, en un último gesto de dignidad y coherencia. Este estudio añadía un capítulo prácticamente nuevo a esta etapa de la biografía valleinclaniana tan controvertida como poco estudiada, a pesar de su relevancia pública; y se completaba con una selección de 76 documentos transcritos, prácticamente todos inéditos, además de 30 reproducciones facsimilares, la mayoría autógrafos del propio escritor. Dada la enorme cantidad de documentos utilizados para el trabajo, (1649 en total, procedentes de los archivos del Ministerio de Asuntos Exteriores y de la propia Academia de Bellas Artes de Roma, además de múltiples noticias, crónicas y entrevistas de la prensa contemporánea), parecía lógico no dar por cerrada la investigación y que ya