

predominated over traditional tales revealing that legend and religious belief were more integrated in the daily life of the informants. The incidents surrounding some of the religious narratives (like those of “La Virgen de Talpa” and “El Santo Niño de Plateros”) also reveal the influence of a religious culture other than the Catholic faith. The traditional tales included in *Mexican Folk Narratives from the Los Angeles Area*, like those in Paredes’s book are entertaining but show that storytellers are in decline. The fast life of the cities is influencing the rural areas and tale-telling is losing its importance to TV and other activities.

For the general reader both of these books will afford an exhilarating trip through the folkloric lives of the informants.

University of Houston
at Clear Lake City

JOSEPHINE SOBRINO

Anarquismo y revolución en la España del XIX. By CLARA E. LIDA. Madrid, 1972. Siglo XXI de España Editores. Illustrations. Table. Appendix. Bibliography. Indices. Pp. 334. Paper.

This is a useful monograph on revolutionary organizations and activities in Spain between 1854 and 1884. Its first 100 pages of text are devoted to pre-anarchist movements, particularly those of the secret society type which combined varying degrees of republicanism and non-Marxian socialism. The concluding 140 pages are on the first phase of Spanish anarchism, from its beginnings in 1868 to its temporary disintegration in the 1880s, partly as a result of the repercussions of the *Mano Negra* incident. The principal focus throughout is on the attempt of revolutionary leaders and organizations to guide spontaneous working class protest into politically effective channels.

One of the major strengths of the monograph is its unusually extensive use of the contemporary revolutionary press. American and French diplomatic and consular reports, the Paris police archives, and the holdings of the International Institute of Social History are also employed to good effect. Because of her exploration of French sources, Professor Lida is able to establish in greater detail than any previous author I have read, the linkages between the revolutionary movements in the two countries, particularly for the 1871-1873 period. Because of her exhaustive research in contemporary newspapers, she has uncovered many labor conflicts whose existence had been forgotten. Her intimate acquaintance with anarchist sources permits her to unravel the ambiguous form in which anarchism was introduced into Spain,

and to outline skillfully its relations with the international anarchist leadership. In addition, Professor Lida includes many interesting contemporary drawings and photographs as illustrations and presents a useful chronology relating the appearance of ephemeral revolutionary journals to political events. The book, then, has many virtues and is a welcome addition to the body of literature which in the past decade has so dramatically expanded our knowledge of nineteenth-century Spain.

The weaknesses of the book result in great part from the author's attempt to do too much in so short a space. Labor conflicts, for example, are too often merely listed, without being put into meaningful perspective. The lines of development from the utopian socialist writers of the 1830s and 1840s, to the republican-socialist activists of the 1850s and 1860s, to the anarchist leaders of the 1870s and 1880s are often only hazily drawn. Finally, the specific ties between the anarchist federations and the working masses are not as fully explored as they might be. One almost wishes that, rather than trying to encompass so long and complex a period of Spanish history in a single volume, the author had concentrated on only one of her two major thematic clusters. A monograph on either the pre-anarchist revolutionary movements or on the early years of anarchism itself would have enabled her to develop more fully the multiple ramifications of her impressive knowledge and research.

Columbia University

EDWARD MALAFAKIS