

He has, by collation of authorities, proved beyond a peradventure that Baralt, Gil Fortoul and the rest, have limited themselves to repeating what Don Juan García del Río published in the *Repertorio* (I, 118-119). He has shown that the basic judgments on the important subject treated have passed from pen to pen without ever having rested once upon a sound documentary foundation. Indeed, one would have to look rather carefully to find any dependence at all upon original documents. The ill-supported thesis thus perpetuated is that peripateticism (the meaning of which, according to the author, these *ignorantes* do not understand), vanquished by Bacon in Europe, took refuge in America where its intransigency was supported behind an impenetrable screen of Latin. This thesis, logically, is based upon two assumptions—first, that authoritarianism was defeated in Europe appreciably before it was in America; second, that Latin could never be a vehicle for modern thought. We have had books on the *Migration of Ideas*. What is needed in Latin-American intellectual history is a *Migration of Errors*.

Occasionally one wonders whether or not fortune has smiled upon the positions assumed by the author. Can he be sure that Marrero, the pioneer of modern thought in Venezuela, was persecuted (II, 83-86) in view of the triumph of Marrero's thought, the statement of Bishop Talavera that he (Marrero) resigned, and the reasoned opinion of the late Dr. Parra León to the contrary? Such jumping from side to side, while it may be a simple pursuit of the tortuous course of truth, appears more likely the result of jumping from author to author. Only the leavening of sources would supply the remedy, but among the materials used in the life of *Simón Rodríguez*, there is no new material. The inedited letters published in the appendix to that book cover the decade or so after the death of Bolívar and are interesting only as they reflect the psychology of the great master. The novels and other literary works of the fourth volume serve, in this connection, only to explain the sensibilities and volatile nature of Picón Febres whose *Obras*, at the very least, are worth acquiring.

*Historia del Protomedicato de Buenos Aires*. By Juan Ramón Beltrán. (Buenos Aires: El Ateneo, 1937. Pp. xvi, 316.)

The history of the *protomedicato* in America had two distinct beginnings. In 1570 the institution was first officially transferred to America. The interest of Philip II in medicinal herbs, and the enormous unexplored possibilities held out in this sphere by America, led to the appointment of the first *protomédico general* in that year. Another period of initiation and activity began with the many

scientific projects of Charles III and IV. From the very first the *protomedicato* in America was more than a mere tribunal to attest to the sufficiency of candidates to practice medicine; it was a medical court and a committee of scholars for the study of natural history. In Argentina, Juan José de Vértiz, the second viceroy of the Río de la Plata, added the promotion of this medical service to the many social and intellectual contributions he made to the viceroyalty. The medical profession produced Dr. Miguel Gorman to press the organization of the *protomedicato* in La Plata. The viceregal and professional combination thus runs true to the formula of the institution in Peru, Mexico, and Guatemala.

This book should have carried the sub-title: *Datos para su historia*. The title might give the impression that the book is a definitive analysis of one unit of this very important institution, whereas in reality it is an edited series of documents and not an organized history. At any rate, Dr. Beltrán has made a useful documentary contribution to the future history of the *protomedicato* in the Spanish colonies. If Hispanic-American authors understood how much more useful their books would be with formal bibliographies (complete data) and indices (not just a list of proper names), they would pay more attention to the conventional book-form which experience has dictated in the United States. Besides their works could then conceivably be used as reference tools.

*Crónica del muy ilustre Colegio Mayor de Nuestra Señora del Rosario en Santa Fé de Bogotá*. Libro Primero. By GUILLERMO HERNÁNDEZ DE ALBA. (Bogotá: Editorial Centro, 1938. Pp. xiii, 348.)

The cultural history of colonial Bogotá could well be told in relation to two colleges—Nuestra Señora del Rosario of the Dominicans and San Bartolomé of the Jesuits. No orthodox university ever rivaled them as the centers of education in New Granada. Dr. Guillermo Hernández de Alba, upon the cuarto centennial of the founding of the city of Santa Fé de Bogotá, has presented the history of Rosario from its foundation (1651-1653) to 1733 in the first book now published. He has drawn heavily upon the local college archives, the papers brought over by the Jesuits to document the history of San Bartolomé, the Archives of the Indies, and much other source material.

The author feels a profound respect for the college, its students, and professors, from the founder, Fray Cristóbal de Torres, to the republican epoch. His predilection for the convent atmosphere is bespoken not alone in the title *Crónica*, but in the very style of the presentation. The volume is, then, an account of intellectual Bogotá