

the authorities cited by Cavo. These editorial notes are extremely valuable, but their effect is marred by a number of errors in detail: birth and death dates are carelessly proofread; Muñoz Camargo is identified as an eighteenth-century writer; Juan Alvarez de Colmenar is identified as a nineteenth-century writer and his bibliography is inaccurately reported. Useful indexes, onomastic and topical, complete the edition.

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*El Santuario de Copacabana; de La Paz a Tiahuanaco.* Text by MARTÍN S. NOËL. [Publicaciones de la Academia Nacional de Bellas Artes de la República Argentina, Documentos de arte colonial sudamericano, VII, Ministerio de Educación de la República Argentina.] (Buenos Aires: Peuser, S. A., 1950. Pp. xlix, 136. Illustrations. \$25.00 m/n.)

This remarkable church on the shores of Lake Titicaca has been unknown until the present except to a handful of specialists in Latin-American architecture. Built *circa* 1668-1684, it belongs, nevertheless, to the Isabellan Gothic tradition, and shows relationships in plan and structure to other important churches in the viceroyalty of Peru belonging to the same monastic order, the Augustinian. Chief among them are the splendid structure in the town of Guadalupe on the northern coast of Peru and San Agustín in Chuquisaca, the colonial capital of Upper Peru (Bolivia).

Martín S. Noël, the well-known Argentine historian, supplies an excellent introduction, sketching the religious history of the sanctuary and of the miraculous image to which it is dedicated, and analyzing the architectural features. The illustrations are numerous with a lavish array of details of altars, sculptural decorations, and painting. Curiously enough, on the other hand, there are no general views of the interior of the church, so that the reader is deprived of any visual knowledge of the appearance from within of this truly magnificent building.

The second part of the title of this volume is explained by the inclusion of six other nearly unknown and unpublished churches located in the *altiplano* in the region between Copacabana and La Paz. Those at Batalla, Caquiraviri, and Tiahuanaco are more humble Andean buildings, vaulted only in the sanctuary, but surprising, as always, in the abundance and richness of their gilded altars and ecclesiastical furniture. The second of these churches, of late sixteenth-century type, the author convincingly relates to the group on the shores of Lake Titicaca, particularly to San Juan at Juli. The other monuments are later and mostly of eighteenth-century date. A handsome exterior with two

towers of the type found in the Puno region distinguishes the church at Guaqui, and scarcely less interesting is the structure at Laja, or the fine stone edifices at Machaca and Tiahuanaco, set within their picturesque atria. Once again, we are impressed by the fact that our knowledge of Hispanic colonial art is still in its infancy.

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*Los hospitales antiguos de la Española.* By ERWIN WALTER PALM. [Publicaciones de la Secretaría de Estado de Sanidad y Asistencia Pública.] (Ciudad Trujillo: Impresora Dominicana, 1950. Pp. 57. Illustrations, appendix. Paper.)

The Pennsylvania Hospital in Philadelphia, our principal hospital of the colonial period, is celebrating this year its bicentenary. In 1953, the hospital of San Nicolás de Bari in Ciudad Trujillo will observe the four hundred and fiftieth anniversary of its foundation as the first of the great colonial hospitals of Latin America. It is therefore appropriate that the extremely interesting study of this institution and its building which Professor Palm first published in 1946 in a medical journal in Mexico should now appear as a separate volume, considerably revised and enriched with new material.

Attention was first called to this important ruined structure and to the significance of its plan by Martín S. Noël of Buenos Aires in 1932. Seven years later the Spanish art historian Diego Angulo published a plan of the building drawn in 1783 and in 1945 he printed the date of its termination in 1552. Professor Palm now has more to say concerning dating and a detailed analysis of the plan and structure of the hospital of San Nicolás.

From documents he proves that the present ruin could not have been begun before 1533 and thus can have nothing to do with the original structure commenced in 1503 by Nicolás de Ovando, from whom the hospital takes its name. Palm establishes the interesting fact that the Dominican institution became associated with the great Roman hospital of Sto. Spirito in Sassia, as did later other institutions in Mexico and South America in a fashion quite different from the non-religious association of the Pennsylvania Hospital with the Royal Infirmary at Glasgow. Like the cathedrals of Mexico, the Dominican hospital is the continuation in America of the architectural tradition of the mother country. San Nicolás follows the cruciform plan established for hospitals in Spain in 1499 by the Catholic Sovereigns. It lacks, however, as Professor Palm now points out, the vaulted chapel at the crossing, which is a feature of the great hospitals of Santiago de Compostela and