by death those guilty of crimes against the nation. The chief conservative generals, Tomás Mejía and Miguel Miramón, were also to be tried for traitorous collaboration with the French army. The trial was initiated at Querétaro in great haste, even before the required stamped paper had arrived. The verdict of guilty, pronounced by six junior officers, was a foregone conclusion. The three men were executed on June 19, 1867, at the Cerro de las Campanas, barely a month after Maximilian had surrendered to the triumphant Republicans. Juárez (or more likely, Sebastián Lerdo de Tejada) refused to be moved by the numerous world-wide pleas for clemency. The national integrity of Mexico had to be vindicated against those who had regarded it so lightly.

This is the most recent among several editions of the official trial record, first printed in 1867 as a part of Juan de Dios Arías' account of the operations of the Army of the North. The reviewer must ask whether this lengthy record of what was a mere legal formality can be of use to the critical historian. The answer is not immediately evident.

What does ultimately emerge, however, is an impressive defense of the accused men, as presented by several Mexican lawyers, all presumably liberal patriots. This defense rested on two principal related points. The first was that these men should not be tried in a military court for what were political crimes; moreover, the constitution forbade inflicting the death penalty in such cases. The second point was that until 1867 Mexico was engaged in a civil war, and that the accused were merely supporting one party to the conflict and not the French invader. The defense attorneys presented a vivid characterization of this civil war, and argued for instance that Mejía and Miramón could hardly be condemned for abjuring the constitution when it had reigned effectively for only three years in its first decade of life. Mexico, said the lawyers, was torn between two equally strong partisan bands, either of which might have emerged victorious, thus calling itself patriot and the vanquished opponent traitor.

The lawyers appear to have been doing more than mouthing the sentiments of their clients. They were articulating forcefully and persuasively what may have been a more generalized private analysis of the country's crisis by both conservatives and liberals. One must be cautious not to infer too much from a lawyer's brief, but this evidence does suggest that there existed a franker appreciation of Mexican political realities than the formal writings of the era have revealed.

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Medicine in Mexico. From Aztec Herbs to Betatrons. By GORDON SCHENDEL. Austin, 1968. University of Texas Press. The Texas Pan-American Series. Illustrations. Notes. Bibliography. Index. Pp. xiv, 329. $6.50.

I do not enjoy writing or reading critical reviews of bad books, so let me be brief. Gordon Schendel could have written an informal book on the state of Mexican medicine in this century, drawing on the first hand experiences of his friends and himself. It would have been an interesting and even valuable book, for he has lived in Mexico for some years and seems to know a good bit about the healing art, as practiced in his adopted homeland by M.D. and *brujo*.

He has attempted to write a full-scale history of Mexican medicine, however, a task for which he is not prepared by training, research, or temperament. His book has no footnotes, and the bibliographical notes at the end of the chapters too often refer to Prescott's classic but outdated *Conquest of Mexico* or to such as "Early source material" and "Interviews with Mexican doctors on origins of diseases." The text is no more scholarly. Was John Cabot *really* on Catalina Island, California, in 1526 (p. 107)? Was a substantial trade *really* "carried on

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by the far-traveling Aztec merchants with the Incas of Peru (p. 750)?

The style of writing tends to be too breathless, even by journalistic standards. One sentence paragraphs abound—page 64, for instance, has ten full paragraphs but only fourteen full sentences. Historical interpretations are often hysterical. For example, take the concluding sentence of chapter four: "If Aztec experimenters in medicine and pharmacology and experimenters in surgery had collaborated for a few generations, it is not impossible that the problem of foreign-body rejection could have been solved and successful organ transplants could have become feasible—over four hundred years ago!" Not impossible, just infinitely improbable.

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Dos microcéfalos "aztecas." Leyenda, historia y antropología. By JUAN COMAS. México, 1968. Universidad Nacional Autónoma de México. Instituto de Investigaciones Históricas. Cuadernos: Serie Antropología. Illustrations. Notes. Appendices. Bibliography. Pp. 134.

A physical anthropologist of great repute, Comas is the author of a widely used anthropometry text (*Manual of Physical Anthropology*, 1960). He has been a principal protagonist in anthropological discussions of race, taking up the cudgels for "anti-racist" angels in maintaining that physical differences do not imply innate differences in mental ability. Comas is, moreover, prominent in Western Hemisphere indigenist politics—his *Ensayos sobre indigenismo* was printed by the Interamerican Indian Institute in 1953.

The present small volume comes as a surprise, therefore, since it seems more an exercise in the history of science than anything else. Comas summarizes in twenty-eight pages the half-century of exhibition of two Central American dwarfs, Bartola and Máximo. He dissects the exhibitors' propagandistic version of their exotic origin in an unknown "Aztec" city preserving in 1850 its isolated way of life, untouched by European civilization. He analyzes the anthropological literature on these two beings during the past century. Then Comas gives ninety pages of Spanish translations of over a dozen articles originally written in English, French, and German.

Exhibition propaganda made much of resemblances between profile sculptures of Indian heads at prehistoric Palenque and the dwarfs' profiles. Dispassionate scientific demonstration of dwarfism as the cause of the living profiles would have been understandable during the latter half of the last century when the dwarfs were being exhibited. It is hard to understand why, sixty years later, a physical anthropologist who has devoted much of his career to decrying racism should be concerned to demonstrate that these two dwarfs were neither Aztec nor Mexican but offspring of an apparently normal mulatto couple in El Salvador. If Comas is seriously interested in dwarfism, he can still scientifically study it in Mexico. When I last recorded data at the regional pilgrimage festival of St. Francis at Magdalena, Sonora, in 1957, one loudspeaker contributing to the din of the Plaza Madero fair advertised "The World's Smallest Human." This female talked a blue streak, in contrast to mute Bartola and Máximo, and should make an excellent subject for study.

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Delinquency and Crime. Cross-cultural perspectives. By RUTH SHONLE CAVAN and JORDAN T. CAVAN. New York, 1968. J. B. Lippincott Company. Tables. Notes. Indices. Pp. 244. $5.95.

Ruth Shonle Cavan is a veteran sociologist and textbook writer whose first book (her dissertation on suicide) appeared in 1928. The "junior" partner in the present joint venture is her husband, a retired professor of education. Not seriously intended as a ma-

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