

tion is also increasing. Between 1922 and 1927 the increase in the number of boys under instruction was 2,400,000; the corresponding increase in the number of girls was only 400,000.

The obstacles to women's education and all that it means are conservatism in social customs, purdah, and early marriage; and these, with want of education, are the great enemies of women's health in India, and contribute largely to infant mortality. Dr. A. Lankester reported in 1920 that in many cities in India more than twice as many women suffered from phthisis as men. Dr. K. Vaughan, writing in 1928, attributes most of the trouble in child-birth in India to the lack of sunlight due to purdah, with, as its result, osteomalacia and gross pelvic deformity (and it may be added, anæmia). It must, however, be remembered that in large tracts of India, for example, Bombay and Madras, purdah does not prevail (though, except in highly educated circles, the sexes do not mix as in the west). All over India, in spite of recent efforts, the number of skilled doctors and of skilled midwives is small, and the ordinary midwife is desperately inefficient. The recent Report of the Age of Consent Committee (1929), of which only one member was European, gives a painful picture of the effects on health of marriage below the age of sixteen. It is to be hoped that the new Sarda Marriage Act (which could probably not have been passed but for the Age of Consent Report) may stop the evil—when it is enforced.

In turning over the pages of Miss Caton's book it is impossible not to be impressed by the immensity of the work still to be done. On the other hand, there has been a real awakening in India, as every recent report shows. Discounting a good deal of lip-service (especially on the educational side), we must recognise the existence of a large number of agencies, educational, medical, and social, for the improvement of the conditions of girls and women. Indian women themselves, coming from educated and comfortable homes, are now pleading in public the cause of their less fortunate sisters; and some of them have recently occupied conspicuous positions in the world of politics and education. The late Begum of Bhopal was Chancellor of the University of Aligarh, and an able Chancellor; Mrs. Muthulakshmi Reddi was an extremely active Deputy-President of the Madras Legislative Council. But it is in the villages that a change in the position of women is perhaps the most important. Mr. F. L. Brayne, who has done so much in the Gurgaon district of the Punjab, writes: "If I might pick out the heart and centre

of the uplift campaign, I should say that it was the elevation of the women".

One must not exaggerate. Inside many Indian homes, the influence of the woman, and especially the grandmother, has been supreme. But the transformation of India, necessary to make her come into line with other countries, will only be possible when the brains of the women are utilised to a far greater extent than at present. There is no sign that they are inferior to those of women in the west.

P. J. HARTOG.

Our Bookshelf.

A Cultural History of the Modern Age: the Crisis of the European Soul from the Black Death to the World War. By Egon Friedell. Translated from the German by Charles Francis Atkinson. Vol. 1: *Introduction.* Book 1: *Renaissance and Reformation, from the Black Death to the Thirty Years' War.* Pp. ix + 353 + vii. (London: Alfred A. Knopf, 1930.) 21s.

THIS is an extraordinarily stimulating and attractive book. It inclines a reviewer to write far more than his editor could possibly include; for every page either gives provocative pictures of leading figures in the past or else raises profound and eternal questions for discussion. The author sets out to give an "incomplete" but artistic presentation of the modern European world: to pick out, that is, those features in the modern world which he finds of most significance—especially of spiritual significance. He writes well and with enthusiasm. Among recent historical works noticed in these columns, the book most like this is Dr. Wingfield-Stratford's "History of British Civilisation". What he does for England, Dr. Friedell has begun to do in this volume for Europe.

One striking point in which the present author differs in his general outlook from Dr. Wingfield-Stratford raises one of those great questions which we should like to discuss at length. Dr. Friedell declares that his is not to be an economic history, and that "economic life, far from being an adequate expression of any culture, does not, strictly speaking, belong to culture at all, only contributing one of its preliminary conditions and not the most vital". So far we might agree with him. But when he goes on to treat science as the lowest part of the thinking side of man, inferior to philosophy and far inferior to religion, we feel less confidence in his powers of analysis. Science cannot thus be identified with technology and marked off from the sphere of creative thought which embraces art, philosophy, and religion. If art is creative in an individual and eternal form which is denied to any particular scientific construction, yet the mental process has common creative elements in both cases, and to treat philosophy and religion as independent of science would, if it were possible, be a still more serious mutilation of the reality of thought.

F. S. M.