fascinating account of "The Impact of the Empire on the French Armed Forces" or Charles Balesi, "West African Influence on the French Army of World War I". It was in Africa that many of France's officers of World War I and II had their training. What they learned there of combat and of leading men was crucial to their activities on a wider stage. Any art historian would do well to read, "Art Negre et Esprit Moderne in France (1907-1911)" as a revision to the over enthusiastic location of the foundations of modern art in African masks. Although architectural history is not a subject that would be familiar to most readers of this book, Labelle Prussin's "The Image of African Architecture in France" is a fine example of cultural investigation. Through an examination of "african" styles of buildings depicted in French illustrated papers of the nineteenth century and in the replicas of African villages in Parisian expositions, Prussin traces the development of a unique French colonial style called "Sudanese". That French image of an African form has now been widely adopted in West Africa. The picture of a modern gas station in Dakar (p. 230) cements the thesis of cross cultural influences.

As with most collections of essays there is some variance in readability and applicability to theme. Some are extremely narrow of topic while others are broadly discursive but, with minor exceptions, the editor has chosen his contributors well and has kept them to their assigned tasks. The plates, illustrating the chapters on art and architecture, are valuable, the chapter introductions excellent, but the three and a half page bibliography is limited and out of date. Each essay is followed by its own sections of notes. The reader will find more value in the works cited there. One other critical note. With the exception of occasional reference to Mali, most of these studies are devoted to Senegal and the French impact in that oldest of French African colonies. What may hold true with the centuries of elite contacts with coastal Senegal may not hold true for the rest of French Africa.

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Gandhi is a fascinating and very welcome book. It is extremely well researched and written. Swan does not hesitate to challenge hitherto widely accepted conclusions and advance those of her own based on an exhaustive study of archival material and previously neglected periodical literature. Her work is a departure from previous studies of this crucial period (1893-1914) in the history of Indian South Africans. Most earlier studies of this period are hagiographic, presenting Gandhi as an inspirational leader who united a fragmented Indian community in South Africa and led a movement of protest against discrimination. This view has dominated discourse, partly because of the international reputation which Ghandi later acquired, and partly because most studies have relied too uncritically on Gandhi's Collected Works.

Swan examines Gandhi's constituents rather than Gandhi, and illuminates previously little known personalities and organisations. Gandhi is demythologised. The myths that he was the 'champion' of indentured labourers and that the Indian community was a homogenous one responding in unison to its difficulties, are shattered. According to Swan, Indians in South Africa were a stratified society comprising the 'Commercial Elite', Gujerati Hindu and Muslim merchants with extensive com-

mercial interests; the ‘New Elite’, the more materially successful Natalborn offspring of indentured and ex-indentured workers; and ‘Underclasses’, mainly indentured labourers employed on sugar estates.

In Swan’s analysis, Ghandi represented merchants who dominated the two principal Indian political organisations, the Natal Indian Congress (NIC) and the Transvaal British Indian Association (TBIA), and sought to protect their commercial interests within the existing political order. Merchant protests took the form of lengthy printed statements of grievances and telegrams sent to government officials as well as private persons. There was little cooperation or consultation between merchants and other Indians. Merchants even disassociated themselves from the Underclasses and claimed exemption from anti-Indian legislation on the basis of this distinction. In Swan’s view, the only relationship between merchants and poor Indians was that of the essentially exploitative merchant and client, and borrower and lender.

The New Elite vacillated between merchants and Underclasses when formulating political alliances. This group, which included lawyers, civil-servants, clerks, teachers and small farmers, was initially aligned with the Commercial Elite. Only when the 1903 depression curtailed their chances of upward mobility and the merchant controlled NIC failed to respond to their grievances, did members of the New Elite distance themselves from merchants. The New Elite formed a series of political organisations between 1905 and 1911, including the Natal Indian Patriotic Union and the Colonial Born Indian Association. These associations were short-lived due to lack of funds, organisational expertise, effective leadership, and to religious and cultural diversity among the leadership. The New Elite included Tamil-speaking Hindus, Tamil Christians who spoke English, Telegu-speaking Hindus and Christians, and Hindi speakers from Northern India. Though the New Elites’s political organisations were short-lived, Swan maintains that their importance lay in their politicising the exhorbitant three-pound poll tax imposed on ex-indentured Indians in 1896, the major grievance of the Indian Underclasses.

The first Indian passive resistance (Satyagraha) campaign, to protest against Indians being required to carry passes, started in Transvaal in 1907. It was strongly supported by the Commercial Elite who were concerned that registration would be followed by legislation to segregate business locations. Merchants hoped for immediate reform and because the Transvaal government refused to repeal the pass law, their support waned and the campaign was redirected to negotiations between Gandhi and Smuts. In June 1911, after which time Gandhi’s attempts to revive passive resistance in Transvaal had failed and his leadership was being challenged by the New Elite, Gandhi reluctantly added the three-pound tax to the grievances addressed by the Satyagraha campaign. Other grievances included restrictions placed on Indians entering the Cape and Transvaal, the nullification of Indian marriages not celebrated according to Christian rites, restrictions on the immigration of plural wives of polygamous marriages and denial of voting rights to Indians.

Swan examines the 1913 campaign in detail. The incorporation of the three-pound tax in the list of Indian grievances gave Gandhi the mass-based support he needed, for it ensured the support of indentured Indians whose grievances Gandhi had previously ignored. About 20 000 Indian workers joined the campaign, contributing to its success. This resistance was a remarkable display of Indian unity. Smuts inaugurated consultations between himself and Gandhi, which led to the Smuts-Gandhi agreement of 1914, and to the passing of the Indian Relief Act, which abolished the three-pound tax. Gandhi departed from South Africa with a mixed