

clearly the contribution of Christian missions in India towards modernization of the people, especially the backward communities. The author, however, does not share Weber's view that Hindu religion necessarily impedes social change. For, during his field study Kanjamala found that the Hindus in Orissa have responded favourably to industrialization.

The seven chapters of the book are logically and systematically arranged. After presenting the theoretical framework of the study in Chapter I, the second Chapter concentrates on a brief account of the arrival of Christian missionaries in Northern Orissa, mass conversion of the adivasis and the social changes which followed these events. The major part of Kanjamala's study is presented in Chapters III-VII, where he analyses traditional Hindu institutions of caste, family, marriage etc., and the changes brought about in them through education, industrialization and urbanization.

The research was carried out among the adivasis of Sundargarh in Northern Orissa. The field study was undertaken at two distinct periods. The first stage lasted one year, from 1971 to 1972, when the author worked there as a Catholic missionary priest. It was during the second stage (March 1976 – October 1976) that the actual data collection was made. The work is very impressive for its minute details and precision. The study, no doubt, is a major addition to the sociological study of religion in India. Some photographs illustrating the tribal customs and ways of behaviour would have given added credit to the book. The present work of Kanjamala is recommended to all those who are seriously interested in understanding the interplay between religion and society in India.

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