

deposition inside them of free unsaturated fat which is stained black even by the osmic acid in Flemming-without-acetic. The most interesting point, however, is that when these osmicated fatty yolk spheres which appear solid are treated with turpentine, they show a chromophilic rim and a chromophobic central substance, exactly like the Golgi elements. On further decolorisation the yolk spheres appear like clear vacuoles, which give a frothy appearance to the whole egg.

Recently Miss S. D. King (*Proc. Roy. Soc.*, June 1926) has given convincing arguments in favour of the Golgi origin of fatty yolk in the eggs of *Oniscus* exactly as in the eggs of *Lithobius*. It seems to me that there is no justification for the attacks that have been made on the above view of Gatenby and his pupils. My line of argument is perfectly simple. Golgi rings look like vacuoles, and fat spheres are certainly vacuolar in nature. It seems clear that the vacuole-like Golgi elements give rise to vacuole-like fatty yolk spheres, by a process of deposition in their interior of free fat not miscible with the general cytoplasm.

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Anthropology and Administration.

ALL anthropologists will feel grateful to Mr. Ormsby-Gore, as well as to NATURE, for the vigorous pleading on behalf of the Imperial importance of our science by the Under Secretary of State for the Colonies, and for the interesting leading articles in the issues of October 30 and November 6. The passage from the Under Secretary's report quoted in NATURE is of special value for the right appreciation of anthropological methods. Mr. Ormsby-Gore sees clearly that "personal contact" is not enough. A "scientific study of their [the natives'] mental and moral characteristics, of native law and customs, of native history, language, and tradition" is indispensable. As is pointed out in the leading article, "There is now a wealth of accumulated experience and knowledge at our command in our schools of anthropology." I should like to add a few concrete suggestions as to how anthropology should be studied in order to be of direct use to the administrator.

The official in a Crown Colony has to legislate and to administer justice to his subjects; he has to regulate relations between white settler and native—relations which are predominantly of an economic or judicial nature—and he has to deal in various ways with local custom and belief. Three lines of anthropological approach are therefore of extreme importance to the future Colonial administrator: early economics, the psychology of native races, and, above all, the theory of primitive jurisprudence. Remarkably enough, two of these branches of learning, economics and jurisprudence, have been almost entirely neglected until recently. Text-books of anthropology, and even of social organisation, as well as most records of field-work, ignore them or deal with them inadequately or one-sidedly. Yet both primitive production and consumption of wealth, as well as the principles of justice and its administration, are fruitful subjects of observation in the field, as I have proved from my own experience and have shown in my published work. When trying to cooperate with the Colonial authorities in the utilisation of native labour, and the preservation of native culture, it seems of paramount importance to insist

from the onset that our science can and will assist directly the authorities in what they need most.

There is, moreover, no practical difficulty in the way of such teaching in Great Britain, for it has been provided for by two or three universities, including that of London, where anthropology is taught in several of its colleges. At the London School of Economics a chair of ethnology has been in existence since 1913—and afterwards a readership in social anthropology—while later on the teaching of this subject was also established at University College and Bedford College. In the Department of Ethnology of the London School of Economics, under the direction of Prof. Seligman, the study of the early economic systems, the principle of native law and of savage mentality has been carried on for the last fifteen years. With field-workers of the measure of Prof. Seligman and Prof. Westermarck, with sociologists such as Prof. Hobhouse and Prof. Graham Wallas, with jurists specially interested in anthropology such as Prof. Jenks, the teaching of our science has gone hand in hand with that of comparative law, comparative sociology, and economic history.

Recently also chairs of international relations and international history have been set up at the London School of Economics, and are held by Prof. Baker and Prof. Arnold Toynbee respectively. A wide scope is given to the study of the subject, and problems of inter-racial relations; the mutual influences of western and oriental culture; and the diffusion of European civilisation among simpler peoples fall within the sphere of these two chairs.

To such studies the background of appropriate anthropological theory is indispensable. The anthropologist is able first to supply the dispassionate attitude of mind so necessary to the discussion of inter-racial problems. His methods, especially if he is trained in field-work, tend to develop that sympathy with each specific culture based on understanding, which is perhaps the best antidote to political bias or false sentimentalism.

At the University of London we have also perhaps the biggest school of comparative linguistics extant, the School of Oriental Studies. I believe that any serious attempt to train future settlers and officials in the anthropological outlook must include linguistic teaching both of a theoretical and practical nature. It is to be hoped that the already existing co-operation between the London School of Economics and University College will soon be extended, also the School of Oriental Studies, and that with the assistance and advice of the Colonial Office, some such scheme of training will be devised as that already in force in the universities of Holland, above all at Leyden. This scheme has proved invaluable to the Dutch Colonial authorities.

There is, then, a definite field for anthropological research which can be made practically useful to the Colonial authorities. By cultivating it more intensively than is done at present, anthropology can also be brought in touch with realities and be able empirically to verify some of its theories.

Nothing is so salutary to a new science as a pragmatic contact with facts. Without in any way swerving from the pursuit of purely theoretical ends, anthropology needs at present to be deflected from the curio-hunting sensation-mongering interest which had been its curse in the past. There is a useful as well as a useless anthropology.

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