Dr. Dicks accepts the two Freudian instincts, but also adds one for himself, that of self-preservation. It is his opinion that this latter instinct is the fundamental urge and motivates changes in the other tendencies. He holds that anxiety aroused from loss, or feared loss, of the mother is the ultimate cause of all psychologically determined mental illness. The conclusion is forced that Dr. Dicks' formula is: "I am sublimely contented at my mother's bosom, protected from all dangers, but I am rudely disturbed by outside agents. Aphrodite forces me to regard my mother as a woman and Hephaestus threatens me with dire punishment." Clearly Dr. Dicks is not dealing with instincts but with introjected parent images. The gods are back on Olympus in all their anthropomorphic splendour. S. M. COLEMAN.

The Marxist Philosophy and the Sciences. By J. B. S. HALDANE. London: Allen & Unwin, 1938. Pp. 183. Price 5*s*.

Slim and tentative as it is, we have no hesitation in hailing Prof. Haldane's new book as one of the most important contributions to general scientific thought since the publication of Pearson's *Grammar*. Few realize that Marxism is more than a political theory. It is, primarily, a scientific *method*, claiming: applicability to all branches of knowledge from aërodynamics to zoology, and, secondarily, a philosophy into which all this knowledge will fit. The famous work of Marx, Engels and Lenin is a brilliant demonstration of how the method and philosophy are applied to Economics and Politics. Haldane demonstrates how they work in other sciences. His first chapter outlines the main tenets of Marxism—a chapter whose very presence indicts the bias of our educational system. What other intellectual achievement of such gigantic proportions has been so pointedly ignored! The rest of the book deals in turn with the latest developments in mathematics and cosmology, the quantum theory and chemistry, biology, psychology and sociology. In each Haldane shows how the method helps in understanding problems which otherwise remain bafflingly obscure. For example, he shows how the uncertainty principle fits beautifully into the Marxian philosophy, which regards the effect of the observer on the observed as no less important than the effect of the observed on the observer, whereas viewed from other philosophical standpoints, it can only spell scientific nihilism. Readers of this Journal will be most interested in the chapters on biology and psychology. None will fail to be impressed by the way in which difficult problems in evolution, heredity, the relation of mind to body and many other topics are clarified by the application of the Marxist method.

Perhaps the most interesting feature of the book, however, is Haldane's statement that not only is the method useful in piecing together what we already know, but also it is useful for planning experiment and research. He gives as an example of such planning (which met with great success) the Soviet scientist Volivov's research into the origin of wheat. He himself is conducting experiments in his own laboratory planned on Marxist lines.

Although no subject is dealt with exhaustively, this is a book which no one doing scientific work should neglect. For most English-speaking scientists, it reveals a rich line of approach to their work which has been allowed far too long to lie concealed. It is unnecessary to make the comment on a book by Prof. Haldane that the style is clear and vigorous and relieved by typical flashes of humour. M. B. BRODY.