

materials, etc., leads him to conclude that a continuing increase in mechanisation at a moderate pace may be expected. Though there are still many possibilities for the extension of mechanisation, there are sufficient obstacles to mechanisation to render uncontrollably rapid mechanisation unlikely. On the contrary, stabilising factors which limit the rate of mechanisation also suggest that the rate of change in mechanisation is relatively stable. Even within the limited range of fluctuations in the rate of mechanisation, the experience of the last ten or fifteen years indicates ill effects which deserve consideration and, moreover, are not beyond reasonable possibility of prediction and control. For example, rapid mechanisation brings a substantial amount of displacement of skill and technological unemployment which, even when the change represents a net gain to society as a whole, may bring serious losses to individual workers,

particularly to the older and more highly skilled. Moreover, there is reason to believe that, while advancing mechanisation probably tends to lessen seasonal fluctuations in industry, it may aggravate cyclical fluctuations.

The evidence upon which these conclusions are based is admirably presented, and is supported by statistical data which give the book real value as a work of reference upon the rate of mechanisation of industry. The book is eminently readable, and, while limiting himself closely to the special aspects of mechanisation indicated above, Dr. Jerome indicates a number of directions in which further investigation is required. The challenge to research thus thrown down by problems of obsolescence and plant occupation, the effects of mechanisation upon labour turnover, etc., is not the least of the claims of this book upon the attention of the scientific worker.

R. BRIGHTMAN.

Witchcraft and Psychopathology

The Medical Man and the Witch during the Renaissance

By Dr. Gregory Zilboorg. (The Hideyo Noguchi Lectures.) (Publications of the Institute of the History of Medicine, the Johns Hopkins University, Third Series, Vol. 2.) Pp. x+215+5 plates. (Baltimore, Md.: The Johns Hopkins Press; London: Oxford University Press, 1935.) 11s. 6d. net.

WITCHCRAFT and the witchcraft persecutions were a manifestation of the hysteria endemic among the European populations of the Middle Ages; and after the Renaissance, even when the flame of seventeenth century fanaticism, which made a belief in witchcraft a test of orthodoxy, had died down, sporadic outbursts of popular excitement still showed that the evil had not been completely allayed.

In these three lectures Dr. Zilboorg, skilled psychiatrist and trained sociologist, examines the records of the fifteenth and sixteenth centuries with the purpose of demonstrating why, while other branches of medical sciences at the time of the Renaissance entered upon a period of rapid growth with the introduction of the scientific spirit and scientific method, the true nature of the phenomena of witchcraft and demonic possession was only tardily recognised as due to an abnormal psychic state—and that merely by the few. The study of psychopathology and psychiatry made no advance between the middle of

the sixteenth century and the end of the nineteenth century.

In the "Malleus Maleficarum", the guide to theory and practice of the medieval inquisitor and witch-finder, there is, Dr. Zilboorg shows, a complete clinical record of psychic abnormalities known to modern science. He also shows by an analysis of records of the examination of cases of demonic possession and of the writings of such authorities as Pare, Paracelsus and Cornelius Agrippa, that medical men 'shied away' from a province expressly, and often explicitly, debarred from the healing art and consigned to the Church and the Law, either as heretical and criminal—the witch; or as spiritual—the demonically possessed.

Glimmerings of the truth are to be observed among the more advanced masters of medicine, as, for example, in the writings of Paracelsus and Agrippa; but as Dr. Zilboorg shows by copious quotation, the introduction of a scientific attitude of mind and of accurate clinical observation of cases in this field is due to Johann Weyer (1515 or 1516–88), native of Brabant and physician to Wilhelm, Grand Duke of Trier. Weyer was the founder of psychiatry. Unfortunately, Weyer's work became inextricably entangled in the conflicts between heresy and orthodoxy and the Roman and the reformed Churches. Hence, notwithstanding the decay of the active belief in witchcraft, the field of psychopathology continued to be dominated by the theological attitude towards possession for just on three hundred years.