

And as in science, so also in statistics, Germany in time followed the example of France by introducing organisations similar to that of the "Cabinet complet de politique et de finances" of Sully. It was notably during the reign of Frederick the Great that the population statistics were regularly and systematically collected in Prussia, this enterprise being greatly stimulated by the publication of J. P. Süßmilch's¹ 'Treatise on the Divine Order.' In England—with a notable exception to be mentioned immediately—the line of research opened out by Sir William Petty was not followed up, and MacCulloch, when publishing, at the beginning of our cen-

¹ Johann Peter Süßmilch (1707-67) published, in the year 1741, a book with the following title: 'Die göttliche Ordnung in den Veränderungen des menschlichen Geschlechts, aus der Geburt, dem Tode und der Fortpflanzung desselben erwiesen von Johann Peter Süßmilch, Prediger bey dem hochlöblichen Kalcksteinischen Regiment. Nebst einer Vorrede Herrn Christian Wolffens.' The book, as well as the author, was for a long time but little appreciated; for although the former was dedicated to Frederick the Great, and must presumably, to judge from the several editions which appeared, have been made use of in the statistical labours of the Prussian administration, the author, not having been connected with any university, had, for a long time, little influence on the so-called "university school" of statistics. In the course of the last fifty years, all prominent writers on statistics, such as Wappäus, Roscher, von Oettingen, Knapp, and V. John, in Germany, M. Block and others in France, as also Italian writers on statistics, have taken increased interest in the book. Dr V. John

('Geschichte der Statistik,' vol. i. p. 241, &c.) gives an exhaustive analysis of the work. He calls the author "the first statistician in the modern sense," the precursor of Quetelet, and says, moreover, "It is easily explained how the philosopher Süßmilch would vanish into the background as soon as the conception of the encyclopædists, that only matter in motion exists and no mind, came to be generally accepted, and that the politician Süßmilch should utterly disappear in the turmoil of the French Revolution." Von Oettingen, who, on the other side, agrees in accepting with Süßmilch the existence of a Divine or moral order, says of the latter, that "he has become, through his magnificent labours, the founder of the science which we now call moral statistics," inasmuch as he, "for the first time, recognised the intrinsic regularity in the apparently most accidental human phenomena and actions, and tried to establish it by inductive methods" ('Moralstatistik,' 3rd ed., 1882, p. 21). That he was known to Herder and appreciated by him, we saw *supra*, p. 536 note.