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Rosen. Cameralism and the Concept of Medical Police, In Bull. of the History of Medicine, 1953 [photocopie]

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- [\[anonyme ou collectif\] Bulletin of the history of medicine](#)
- [Rosen, Cameralism and the Concept of medical police, In Bull. history of medicine 1953](#)

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terested in the total number of people in a country, their distribution according to age and sex, the number of women of child-bearing age, the number of men capable of bearing arms, the seasonal and local prevalence of disease, the causes of death differentiated according to acute or chronic diseases, and the relation of births to deaths.

It is not possible to point to any specific result produced by Leibniz's ideas and writings. Nevertheless, it is worth noting that, in 1688, the Great Elector undertook to determine the number of marriages, births, and deaths in Prussian cities and villages. Similarly, in 1685, a *Collegium sanitatis* was established in Prussia, perhaps in connection with Leibniz's proposal for a medical authority to supervise the public health.²⁶

By the beginning of the eighteenth century, the police concept had gradually developed to a point where programs could begin to crystallize in institutional forms. This situation was well portrayed, in 1717, by Christian Thomasius (1655-1728), German jurist and political philosopher. These remarks occur, in Thomasius's edition of Osse's *Testament*, which he issued with a commentary. Taking Osse's chapter on police as his cue, Thomasius continues:

This very year there appeared at *Franckfurth am Mayn* a book entitled *Entwurf einer wohleingerichteten Policy*.²⁷ . . . The author, who does not give his name, assumes that the flourishing condition of the financial system of a state must rest upon four chief pillars, namely *Policy*, *fiscus*, commerce, and taxation. The *Policy* has to do with the internal and external condition (*Verfassung*) of the state. The internal condition consists in part of a vigorous society, namely, (1) in a vigorous growth of the inhabitants, partly in a joyous life, both of the soul, namely, (2) in a religious worship, (3) in virtuous conduct, and (4) praiseworthy education; and of the body, in its sustenance, and satisfaction, through (5) abundance of necessary, useful, and superfluous means-of-life, (6) robust health, and (7) peaceful security. The external condition consists (8) in the good order of people, things and places, and (9) in a convenient ornamentation of city and country. On the contrary, every state is disintegrated and disordered through (1) decline of population, (2) disregard of religion, (3) vicious life, (4) neglect of education, (5) lack of sustenance and increase of the pauper class, (6) epidemics and plagues, (7) turbulence, revolts, and private quarrels, (8) irregular confusion of social strata, affairs, and places, (9) uncultivated lands and badly ordered towns. For promotion of the different kinds of good works, and removal of the evil, the author proposes in general the establishment of a *Policy* bureau, the members of which should be charged with (1) giving their earnest attention to the above points, (2) averting harmful occurrences, (3) controlling disorder, or (4) bringing complaints before the proper tribunals, (5) maintaining reliable

²⁶ Alfons Fischer: *Geschichte des deutschen Gesundheitswesens* (2 vols.), Berlin, F. A. Herbig Verlag, 1933, vol. 1, pp. 295-296, 328.

²⁷ Sketch of a well-ordered police.



