

The law of correlation being thus applicable to human energy as well as to the powers of nature, it must also apply to society, where we constantly witness the conversion of forces on a comprehensive scale. The powers of nature are transformed into the activities of society; water-power, wind-power, steam-power, and electric-power are pressed into the social service, reducing human labor, multiplying resources, and carrying on numberless industrial processes; indeed, the conversion of these forces into social activities is one of the chief triumphs of civilization. The universal forces of heat and light are transformed by the vegetable kingdom into the vital energy of organic compounds, and then, as food, are again converted into human beings and human power.

In a dynamical point of view there is a strict analogy between the individual and the social economics—the same law of force governs the development of both. In the case of the individual, the amount of energy which he possesses at any time is limited, and when consumed for one purpose it cannot, of course, be had for another. An undue demand in one direction involves a corresponding deficiency elsewhere. For example, excessive action of the digestive system exhausts the muscular and cerebral systems, while excessive action of the muscular system is at the expense of the cerebral and digestive organs, and again, excessive action of the brain depresses the digestive and muscular energies. If the fund of power in the growing constitutions of children is overdrawn in any special channel, as is often the case by excessive stimulation of the brain, the undue abstraction of energy from other portions of the system is sure to entail some form of physiological disaster. So with the social organism; its forces being limited, there is but a definite amount of power to be consumed in the various social activities. Its appropriation in one way makes impossible its employment in another, and it can only gain power to perform one function by the loss of it in other directions. This fact, that social force cannot be created by enactment, and that when dealing with the producing, distributing, and commercial activities of the community, legislation can do little more than interfere with their natural courses, deserves to be more thoroughly appreciated by the public.

But the law in question has got higher bearings. More and more we are perceiving that the condition of humanity and the progress of civilization are direct resultants of the forces by which men are controlled. What we term the moral order of society, implies a strict regularity in the action of these forces. Modern statistics disclose a remarkable constancy in the moral activities manifested in communities of men. Crimes, and even the modes of crime, have been observed to occur with a uniformity which admits of their prediction. Each period may, therefore, be said to have its definite amount of justice and morality. It has been maintained, for instance, with good reason, that "the degree of liberty a people is capable of enjoying in any given age is a fixed quantity, and that any artificial extension of it in one direction brings about

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