Democracy Made Safe

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DEMOCRACY MADE SAFE

BY

PAUL HARRIS DRAKE

"The old order changeth, yielding place to new; and God fulfilleth Himself in many ways, lest one good custom should corrupt the world."

TENNYSON

BOSTON
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TO
"MY CHILDREN'S CHILDREN"
"Ill fares the land, to hastening ills a prey,
Where wealth accumulates and men decay."

— Goldsmith.
FOREWORD

The desirability of reforming our social system so that "justice will flow down like water and righteousness like a mighty stream" is conceded by every right-thinking person today. In the minds of the vast majority of people our present method of doing business is far from satisfactory as a basis of human society. As a result, the world teems with every description of reform organization imaginable. The mere existence of such societies and bands of well-disposed persons is evidence of the fact that something is wrong.

How to go about the problem of readjusting society to conform with advanced ideals of humanity and social well-being is the thing which puzzles most people. "What shall we do to be saved?" is the well-nigh universal question. It is the purpose of the following pages to answer that question in a rational and humane spirit.

Much is heard in these days of "making the world safe for Democracy." To that end every right-thinking individual must consecrate him-
self wholeheartedly. But the war will be over one day, and, with the advent of a democratic peace will return the old problem of securing justice and right to the downtrodden of the earth. When Democracy in government is securely won the next great problem will be to make Democracy a living reality. The following pages are definitely concerned with the task of making Democracy safe for the world. If the winning of the world for Democracy is to be permanent it can never rest on the old foundations of competitive capitalism. Only by boldly taking the step outlined herein will Democracy be made safe in the opinion of the writer.

No one needs to be told of the vast changes which have been sweeping over the industrial life of the world since the discovery of electricity and steam as motive forces. It is sufficient to say that the entire agricultural and industrial basis of human society has been transformed during the past one hundred years. And history tells us in unmistakable terms that industrial revolution is inevitably followed by corresponding changes in the thought and habits of those who happen to be affected thereby. Therefore, because of the tremendous industrial revolution which we have been undergoing since the year 1800, we ought logically to expect a political and social revolution of cor-
responding moment. Nothing else is to be expected. How to meet it and subdue it to our requirements as a social whole is the pressing problem.

Many, if not all, of our social ills and evils are due to the failure of our social and political thinking to keep pace with, or abreast of, our industrial, commercial and financial thinking. If we are logical and read history with insight we ought to expect ideas in the realm of political and social progress to be fully as revolutionary as in the field of industrial, commercial and financial improvement.

Most people are prone to believe that social relations and customs are fixed for all time, and that industrial and commercial methods are alone susceptible to improvement. Nothing could be farther from the truth. Change and flux are quite as much the rule of social and political relations as of industrial and commercial progress. And while such progress is never of uniform or even growth in the material fields of endeavor, the same is true also of progress in the social and political realms.

In nature long periods of incubation are followed by the often catastrophic and revolutionary phenomena of birth. Yet in such cases the sudden appearance of new forms of life springing from the vitality and nurture of the parent stock are but normal processes of evolu-