

present volume covers the period that has elapsed since then down to the entrance of the United States in the war with Germany.

Professor Merriam begins with a chapter on "The Background of American Political Thought" and then proceeds to examine various underlying American political doctrines, for example, the consent of the governed, the system of checks and balances, the responsibility of judges in a democracy and the methods of constitutional change. His discussion does not proceed from one theorist to another, after the fashion of most books on political theories, but from one topic to another. Towards the end of the book there is a comprehensive chapter on "Systematic Studies of Politics" in which the author lists and comments upon the more important books which have been written by American scholars in this field during the past half century.

The most striking feature of the present work is its comprehensiveness. The author's studies have penetrated every field of his subject, and so numerous are his references and citations that they furnish a complete bibliography of the literature of American political thought for the period 1865-1917. Even the poets and novelists are not disregarded, but their contributions to the movements of political thought in this country are noted and appraised.

The purpose of the book is such that the treatment is necessarily descriptive and expository. Hence there is little in the way of valuation. It occurs to one at times to ask just what are democratic principles, just why interpretations of democracy vary so much in time and place, and what is the explanation of the marked difference in the institutional deposits made by the democratic movement in various countries. To such questions Professor Merriam does not attempt to give answers, but he has performed thoroughly and well the task of making an orderly classification of American data; and his work is an indispensable guide to anyone undertaking a systematic consideration of political developments in the United States.

HENRY JONES FORD.

Washington, D. C.

Democracy and Assimilation: The Blending of Immigrant Heritages in America. By JULIUS DRACHSLER. (New York: The Macmillan Company. 1920. Pp. xii, 275.)

The Unfinished Programme of Democracy. By RICHARD ROBERTS. (New York: B. W. Huebsch. 1920. Pp. 326.)

Steps in the Development of American Democracy. By ANDREW CUNNINGHAM McLAUGHLIN. (New York: The Abingdon Press, 1920. Pp. 210.)

If, in President Wilson's phrase, the war against Germany was fought "to make the world safe for democracy," a great many writers are now trying to make democracy safe for the individual. A sufficient *raison d'être*, perhaps, for the three volumes grouped in this notice, is that any serious examination of fundamental political principles is worth while, particularly at this time when the strain of the war and the demands of an increasingly complex society are putting existing institutions to new and very severe tests. But apart from their *raison d'être* and the word "democracy" in their titles, the three books have nothing in common.

Mr. Drachsler's monograph is a companion volume to *Intermarriage in New York City: A Statistical Study of the Amalgamation of European Peoples*, which appeared recently in the Columbia University Studies. The data there was drawn from 100,000 marriage certificates and covered a five-year period (1908-1912) before the European War. The present book "attempts to supplement the purely objective study of the facts of ethnic fusion by an interpretation of their larger bearing upon public policies of assimilation." If the effects of race assimilation on democracy can only be ascertained by such statistical studies, Mr. Drachsler deserves much credit for his industry and his accuracy. He ventures tentative conclusions on the economic and cultural aspects of immigration, immigrant community life and organization, intermarriage among ethnic groups, and ethnic fusion and public policy.

The spiritual instead of the statistical approach to the problems of democracy is relied upon by Mr. Roberts, a Welsh clergyman. His discussion of the question is a sermon between boards. Many fine things are said which will command cordial agreement, but the specific program is rather vague. The problem is to set "the individual free without opening the door to individualism and anarchy;" this will be accomplished when we take seriously in hand "the task of clothing the political skeleton with a body of living social flesh." The tailor will be the British Labor Party (on the basis of its manifesto, *Labour and the New Social Order*) with assistance from the Guild Socialists and evangelists like Mr. Roberts, preaching that ethics are more important than economics and that the function of politics is to reconcile the two. That is a good text and Mr. Roberts is an eloquent, although somewhat vague, evangelist.

Professor McLaughlin's lectures delivered on the George Slocum Bennett Foundation at Wesleyan University a year ago, seek to describe certain basic American "doctrines and beliefs, some of which may have had their day, while others have not yet reached fulfillment." Like a great many generalizations on historical facts, Professor McLaughlin's lectures may seem more suggestive than convincing, but it is an excellent thing to have the landmarks in the development of American Democracy charted by such a competent scholar, and published for a larger audience than the students of Wesleyan University.

LINDSAY ROGERS.

Harvard University.

Economic Democracy. By C. H. DOUGLAS. (New York: Harcourt, Brace and Howe. 1920. Pp. 141.)

This volume is one of the many efforts put forth by inquiring minds during these days of reconstruction to diagnose the disease from which economic society seems to be suffering and to propose a remedy. While the book is small the reader will find nothing dwarfed about the ambition or courage of the author in dealing with his problem.

There is at the outset an analysis of the difficulties which at present prevent the realization of a true economic democracy, a democracy which is vastly more important to human welfare than any mere guarantee of political equality. The author believes that the root of the evil lies in the enormous centralization of economic power which has resulted from the modern movement for scientific management and efficiency. This centralization has produced a bureaucratic system in modern industry, under which the personal initiative of the individual has been sacrificed in order to secure perfection in the mechanical processes of production. This has resulted in a diminution of the psychological efficiency of the worker to whom the increased production of machine-made goods has brought some physical comforts but much discontent of mind. The problem of modern economic society is to retain the enormous benefits of mechanism for productive purposes but to secure an effective distribution of the results and restore personal initiative.

For the solution of this problem there is presented a plan for accomplishing the needed economic decentralization. The state and not the capitalist is to be entrusted with the duty of loaning money for purposes of productive industry. Such loans are to be limited to \$5000 to any