

it took about a month for the spirit of revolution, spreading from Paris, to cause other great commotions among the populations of Germany and Austria-Hungary. Whether in these days a like impulse will go forth from Petrograd to assail the Hohenzollerns and the Hapsburgs, it is too early to determine, but failing a complete collapse of divine right in the states of Central Europe, one can hardly imagine a greater marvel than that afforded by the events which have just taken place in Russia. Not that the victory of the Duma is wholly surprising to those who have kept in touch with Russian affairs since the days when Mackensen launched his famous drive against the line of the Donajetz. The reverses of 1915 and the German invasion of Russian territory stirred to its depths a mighty nation which before had been wavering. Undoubtedly the domestic troubles that began with the Japanese War produced a profound effect. They at least sufficed to bring the Duma into existence and to render the cry of protest more articulate than it had ever been before. But the things which happened between 1904 and 1907 did not wholly convince the great silent masses that the Tsardom was an obsolete institution. They had lived so long under its shadow, and it was so hallowed by its closeness of association with the Orthodox Church, that to abolish or to transform it seemed a leap in the dark. Although the events of 1905 were highly educational, there remained a strong disposition to give the Tsar another chance. Was he not the Little Father, and *ex hypothesi* the best of patriots? But since 1915 Nicholas II has been suspect, and the suspicions of his people came to assume a much more dangerous form than they had worn in 1905. At a moment when the soul of the race was stirred to its depths by the presence of the foreigner on Russian soil, the Tsar's own loyalty to the Russian cause seemed more than dubious. In short, Nicholas II was believed by Duma, Army, and People to care more for autocratic power and for the interests of his dynasty than for the sacred cause of Russia. No longer was it a question of political theory or even of agrarian demands. The Tsar fell because those who had been