

the Vorwaerts at a time when the Russian proletariat has not only swept away the Czarish regime, but dares to carry on the fight for a Socialist republic, over the heads of the capitalist revolutionary government.

This statement, in favor of monarchism, is important in view of its great political significance, for it indicates the possible formation of a "Block" of the Left, after peace has been declared. The Liberals hope, with the assistance of the Social patriots, to substitute for the three-class suffrage in Prussia, a new majority system of elections, that will wrest the power from the hands of the Junkers, the great landholders of Germany, and will place the capitalist industrial class at the helm. The Vorwaerts, the mouthpiece of the Party Executive Committee, has, in practically sacrificing the fight for Republicanism, opened the way for a collusion of the parties of the Left with the government—the Block of the Left is about to be born. The Social-patriots of Germany have at last reached the stage where they have nothing to conceal; the next, and the last step will be a party frankly national-socialistic with the "inventor" of this "variety," Pfarrer Naumann, as the leader.

That the Social Democracy of Germany would consent to play the role of protector of emperors and kings at a moment when the hungry masses rise in revolt and thrones began to tremble, not even the most incorrigible pessimist in our ranks, a few years ago, would have dared to believe.

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THE MISSION THAT FAILED

The "peace" mission to the Russians—Philip Scheidemann, apostle—was undoubtedly one of the most disheartening occurrences in the International Socialist Movement since that day of thrice-accursed memory, August 4, 1914.

What the success of that mission—that conclusion of a separate peace between Russia and Germany—would have meant to the world in general and Russia in particular is quite clear to any one who would see. To the world in general it would have meant the indefinite prolongation of the world-war and the wasting of the chance for peace which the Russian Revolution now

presents. To Russia itself it would have meant the strengthening of the reactionary forces still alive within her and the possible, nay, probable crushing of the bud of the democratic Russian Republic which all of us hope to see established on the ruins of Czarism.

It is because of this that Bethmann-Hollweg and his master are so anxious for a separate peace with the Russian democracy. And it is for the same reason that the radical, anti-war, socialists in Germany are opposed to it, an opposition which was manfully and unequivocally voiced in the Reichstag by George Ledebour, the leader of the newly-formed Socialist minority party. This is also the reason why even the extremists among the anti-war Socialists of Russia, men like Trotzky for instance, are as vehemently opposed to separate peace as they are in favor of a general peace.

But this did not seem to deter Mr. Scheidemann from undertaking the mission.

In a way that was to be expected: the issue on the subject is clear-cut—those who opposed the war and fought for peace all along are opposed to a separate peace, and those who supported the war and preached "durchhalten" are in favor of it. Mr. Scheidemann who has all along held high the "durchhalten" banner is therefore naturally found in the separate-peace camp. A little matter like prolonging the war and crushing the Russian Revolution surely cannot be expected to cause him to desert his Kaiser and his Chancellor. Particularly since his organ, the Berlin *Vorwaerts*, solemnly assures us that the German Socialists are not republicans.

And yet one naturally hopes to the last. And so we had hoped that even Scheidemann would not lend himself to such a job—that he would rather be inconsistent with his recent part than with the practice and profession of a life-time.

But there evidently does not seem to be any depth to which Scheidemann & Co. are not ready to descend in their efforts "to serve their country." A matter, by the way, which should be pondered over very carefully by those in our midst who are in a way to follow in Scheidemann's footsteps. It should be remembered, that Scheidemann did not deliberately set out in August,