

WILSON SURE TO LIVE AS SPLENDID FIGURE OF HISTORY

BEEF FACTOR OF HUMANITY MAY YET BE HIS TITLE

Famous English Political Writer Analyzes Giant Minds That Made Treaty of Versailles.

Copyright, 1920, by P. F. Collier & Son Company in the United States, Great Britain and Canada.
(Reprinted in The Journal by permission.)

By A. G. Gardiner

IT MAY be doubted whether history furnishes a parallel to the dominion that President Wilson exercised over the mind of the world in the summer and autumn of 1918. The war had entered on its final phase. The issue had become focused in two symbolic figures: In the person of the kaiser, the doctrine of divine kingship, claiming the authority of the Almighty to undisputed sway over the earth, was making its last desperate bid for universal power. In the person of the president, the doctrine of Americanism, summed up by Lincoln in the phrase "government of the people, by the people, for the people"—had reached its supreme embodiment. The conflict between these rival ideas of government had been the great argument that had raged in the heart of the human story through all the ages. It had reached its climax in this devastating war.

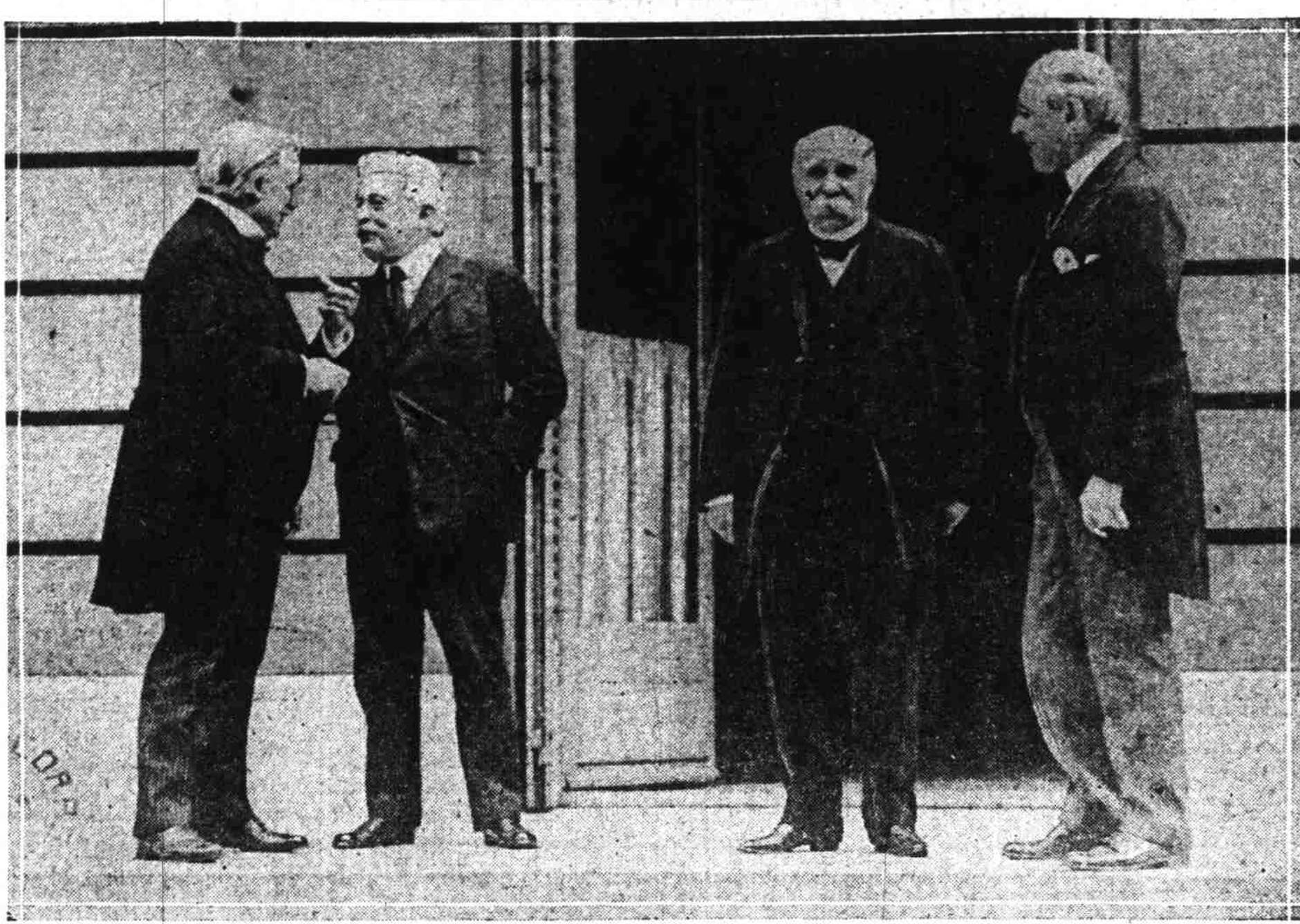
Now the day of judgment had come. The verdict was being delivered on the blood-soaked fields of France. As that verdict shaped itself out of the agonies of the battle field the two symbolic figures became more and more dramatized in the mind of Europe. It saw them towering to the heavens, summing up across the Atlantic the claim of the divine right of kingship and the claim of the divine right of people to possess the earth. It heard deep calling to deep, the thunders of Washington answering the thunders of Berlin. The end drew near. The voice of Berlin was to utter, the voice of Washington to wax in power. One could almost see the figure of divine kingship shriveling to naught, and as it shrank the figure of plain humanity standing erect and triumphant over the earth.

ZENITH OF HUMAN GREATNESS
In that moment President Wilson touched the zenith of human greatness. No figure, not even that of Napoleon on the morrow of Jena, ever reached such a height of power in the annals of men. This eminence was not due to the man alone, or even mainly. He was the expression, the summation, of mighty forces outside himself. He was the vehicle of an idea which had come through seas of blood to victory. In him the passing of the great peril that had overshadowed the world was symbolized, and in him the hope that transfigured the future of men burned most clearly. He represented the great, unexhausted potentiality of the earth. Europe had been swept by the conflagration. Its material and human wealth had been devoured in the furnace of war. It lay a desolated and impoverished wreck. But here, embodied in this figure, was the unspent wealth of a continent. There had been no parallel to the supremacy with which events had endowed the United States. By every test it had become the unchallenged autocrat of the nations. Its natural resources were unequalled; during the war the gold of Europe had flowed into its bursting coffers; its industrial power had grown to unprecedented dimensions; its military power had reached its maximum just as the power of the great military systems of Europe had sunk exhausted on a hundred battle fields.

Now was the supremacy merely material; it had a moral significance no less commanding. Alone among the nations engaged in the war, the United States was completely detached from the ancient quarrels of European dynasties and races of which the war was the culmination. The United States had no interest in that quarrel, and nothing to gain from it in territory, riches, or power. It was not a party to the quarrel, but it was only a means to an end—to set up a new order in the world, to which the cooperation of competitive forces, working through the institution of war, and to establish in its place a community of nations, working through civil and rational processes, such as the Fathers of the Republic had established on the American continent. This fact endowed the United States with a peculiar authority altogether removed from mere force. It was the unrivaled power, it was the power of war, but was not for the war. It stood aloof from the war's historic hostilities and passions. It aroused no distrust of its motives, and no fear of its aims. It was not unnatural to see in such an association of material power and moral purpose a providential intervention in the distracted affairs of the earth.

LIBERAL EUROPE DISMAYED
But if these things were implicit in the towering eminence of the president, the man himself was a fitting embodiment of them. Liberal Europe, in the agony and uncertainty of 1914-18, had looked across the Atlantic to the White House with a mixture of admiration and even indignation. It knew little of the mind of the American people and less of its constitutional history and its philosophy of isolation. It was conscious of its own perils and of what it believed to be its own claims to the active sympathy and support of the republic in the struggle for liberty. It could not understand the severe aloofness of the president, nor saw him rebuke the Germans and expose their plots. It is true, but it heard him also protest against the interferences of the British navy with the American merchant marine. It knew that the economic support it was receiving from America was invaluable to its cause, but it needed more than a benevolent commerce. It needed the moral and moral backing of an ally for whose traditions and ideas it believed it was waging a desperate and doubtful war.

But after the entry of America and the logic of its entire policy became apparent, the prestige of the president assumed unprecedented authority. He re-erected the lost ideals of the war, gave



Left to right—Premier Lloyd George of England, who A. G. Gardiner, famous editor of the London Daily News, calls a "nippy opportunist"; Premier Orlando of Italy; "The scornful realist," Premier Clemenceau, and President Wilson, whom the great English political analyst believes may go down in history as humanity's greatest benefactor.

the spiritual significance it had lacked. Inspired it with a redeeming purpose that ennobled its sacrifices and illumined the future with golden promise. In the midst of the savagery of war his speeches fell on the ear of Europe like a message of hope in a world of utterable despair. And not on the ears of Europe alone. The gospel he preached—the gospel of the reconciled, disestablishing the old order of competitive force and setting up the new order of community of purpose—seized the popular imagination in every land. In China less than in England, in Peru as well as in France. When he set sail for Europe to take part in the peace conference, it can be said with truth that he seemed to have the shaping of the world's future in his hands more completely than had been the case with any man in history.

From that giddy eminence he has fallen. How far he has fallen we are not content to say. We are too near events for judgment. Posterity will see them in perspective and will give its own verdict. But to the contemporary mind his sublimity has been no less astounding than his rise on the world's horizon. In order to explain the phenomenon it is necessary to understand the personality of the man and the sea of circumstances into which that personality was cast.

SILLY, MALICIOUS STORIES
Few men whom it has been my privilege to meet have left a clearer or more unequivocal impression on my mind than President Wilson. Yet few men have been the subject of more grotesque misreading. And this, not so much among foreigners perhaps as among his own countrymen. During a recent visit to America I heard, even in nominally reputable circles, suggestions in regard to his personal character so odious that they would have been shocking if they had not been merely silly. Party feeling is capable of making quite decent people believe any far-fetched tale they want to believe—even if it involves taking leave of their senses. It used to make quite respectable Tories in England believe that Mr. Gladstone was a kleptomaniac who went about pocketing silver spoons which his wife, good, honest woman, picked from his pockets and returned to the owners. This is a mild form of slander compared with some of those which are current about President Wilson in circles which cannot even plead ignorance but can only plead malice.

They become nonsensical enough in the presence of the man himself. He carries with him the atmosphere of the Scotch mouse, qualified by a gaiety of mind that makes the essential gravity of the man curiously iridescent and playful. In him the spirit of fun seems to dance around the shorter catchisms. His current about the broken conversation which you think as he bends gravely to say grace, but his terrors vanish as he raises his head, turns a benignant eye on the speaker and says, "I am a bully as a bull moose," he is teased, and the world felt "bully" with him. He did not appeal to the mind; he appealed to the emotions, especially the cheerful emotions. It was not his portentous speeches that the public heeded, but his downright asides, his enjoyment of life, his enormous appetite for action, his colossal good humor, his thrashing blows. He did not make the broken conversation feel happy. He won them by sheer revelry of his spirit.

There is none of this gargantuan birth in President Wilson. His fun is the relaxation of the student made the student burst out into great laughs. It expresses itself in a smile of elegant serenity and candor. It does not permeate the general air; it permeates the presidential party. It is the product of a whimsical fancy rather than of a hearty digestion. It saturates his talk, but it never gets out of hand. Few men talk more or talk better. Few exude a flow of anecdote and illustration. But the stories, however amusing, are never idle. They are always pertinent, always illuminating. And they are never malicious. He loves to talk of men of the past, and will cap anecdotes of Lincoln with you to his delight, but he talks freely, too, of his contemporaries and opponents, and always dispassionately and without animus. He can hate a man's

THE accompanying article written by A. G. Gardiner, for 40 years a noted writer on European politics and present editor of the London Daily News, is considered typical of the view of President Wilson held by the liberal element in Europe. It is, therefore, of more than ordinary interest to all Americans.

opinions without hating the man himself. But behind this play of fancy there dwells the spirit of the Scotch Covenant. He is the moralist in politics. The government of men is not a game: it is a religion. It is the application of a code of unvarying principles to the needs of organized society. He has none of the gay, adventurous empiricism of Mr. Roosevelt, none of the nimble opportunism of Mr. Lloyd George. He does not understand these things. They revolt his sense of the eternal sanctities. The Ark of the Covenant is sacred and the table of the law must not be broken. And in his conscience he finds the table of the law written. If he is in doubt about his course, he has one simple expedient. He summons to his aid the counsel of the father whose memory he reverences, and sees the problem through that filter of the eternal sanctities. He does not ask what is practicable or popular; he asks what is right. He does not seek to placate the public; he seeks to placate his own conscience.

Hence the sense of aloofness from the popular mind, his air of the recluse, his reputation of the inaccessible autocrat. Hence the rigidity of his intellectual processes and the stiffness of his political relationships. He has none of the easy indifference to moral purposes and character that the agile professional politician displays. He will not buy off opposition with a bribe, nor silence a critic whom he despises with a sop. He is widely different from Lincoln, who used inferior men with a noble magnanimity even while he knew they were disloyal to him.

SOURCE OF MANY TROUBLES
From this rigorous and unyielding habit of mind have come many of his troubles. A little slackening of the moral rein, an occasional blind eye for human infirmities, a sweetening of the public air with the spirit of fun that irradiates his private life would have made his path enormously and profoundly changed the course of history. One can make too much of an idol even of one's conscience. Virtue itself should not be allowed to play the tyrant over our activities. It was a wise man, and an American, who, being asked whether money, or oratory, or organization, or a popular cause was the most powerful weapon in political warfare, replied that it was none of these things. "The most important thing in public affairs," he said, "is the management of men."

President Wilson has not managed men. With Lord Morley, he might say: "I am not a gregarious person." Indeed, there is much in common between these two remarkable men, the same detachment from the crowd, the same love of a few kindred souls, the same rather austere bearing in public, the same delightful companionship in private, the same gracious flow of talk, the same delight in the human story, and the same unalterable devotion to ideals. Both men are alike also in a certain intellectual pride. They are so conscious of the purity of their motives that opposition to them seems like an affront, not so much to themselves as to the Decalogue. If in affairs President Wilson is the superior man, it is because he has less of the student's dislike of action than Lord Morley. He thinks hard, he thinks straight, he thinks alone, and he is not afraid to think.

BLOCKING THAT SINGLE TRACK
No man ever took more pains to arrive at a just conclusion, but, having reached a conclusion, no man is more difficult to turn back on his tracks. His single-track mind will entertain no alternative route. To turn back is to admit that he has gone the wrong way, and that cannot be possible where all the steps have been so logical and irrefutable. There is not enough allowance for the play of accident, human frailty, and intractable circumstance. The essential Calvinism of his mind excludes the arts of political legerdemain. Hence the strange concluding phase of the conference. To turn back is to admit that he has gone the wrong way, and that cannot be possible where all the steps have been so logical and irrefutable. There is not enough allowance for the play of accident, human frailty, and intractable circumstance. The essential Calvinism of his mind excludes the arts of political legerdemain. Hence the strange concluding phase of the conference. To turn back is to admit that he has gone the wrong way, and that cannot be possible where all the steps have been so logical and irrefutable. There is not enough allowance for the play of accident, human frailty, and intractable circumstance. The essential Calvinism of his mind excludes the arts of political legerdemain. Hence the strange concluding phase of the conference. To turn back is to admit that he has gone the wrong way, and that cannot be possible where all the steps have been so logical and irrefutable. There is not enough allowance for the play of accident, human frailty, and intractable circumstance. The essential Calvinism of his mind excludes the arts of political legerdemain. Hence the strange concluding phase of the conference. To turn back is to admit that he has gone the wrong way, and that cannot be possible where all the steps have been so logical and irrefutable. There is not enough allowance for the play of accident, human frailty, and intractable circumstance. The essential Calvinism of his mind excludes the arts of political legerdemain. Hence the strange concluding phase of the conference. To turn back is to admit that he has gone the wrong way, and that cannot be possible where all the steps have been so logical and irrefutable. There is not enough allowance for the play of accident, human frailty, and intractable circumstance. The essential Calvinism of his mind excludes the arts of political legerdemain. Hence the strange concluding phase of the conference. To turn back is to admit that he has gone the wrong way, and that cannot be possible where all the steps have been so logical and irrefutable. There is not enough allowance for the play of accident, human frailty, and intractable circumstance. The essential Calvinism of his mind excludes the arts of political legerdemain. Hence the strange concluding phase of the conference. To turn back is to admit that he has gone the wrong way, and that cannot be possible where all the steps have been so logical and irrefutable. There is not enough allowance for the play of accident, human frailty, and intractable circumstance. The essential Calvinism of his mind excludes the arts of political legerdemain. Hence the strange concluding phase of the conference. To turn back is to admit that he has gone the wrong way, and that cannot be possible where all the steps have been so logical and irrefutable. There is not enough allowance for the play of accident, human frailty, and intractable circumstance. The essential Calvinism of his mind excludes the arts of political legerdemain. Hence the strange concluding phase of the conference. To turn back is to admit that he has gone the wrong way, and that cannot be possible where all the steps have been so logical and irrefutable. There is not enough allowance for the play of accident, human frailty, and intractable circumstance. The essential Calvinism of his mind excludes the arts of political legerdemain. Hence the strange concluding phase of the conference. To turn back is to admit that he has gone the wrong way, and that cannot be possible where all the steps have been so logical and irrefutable. There is not enough allowance for the play of accident, human frailty, and intractable circumstance. The essential Calvinism of his mind excludes the arts of political legerdemain. Hence the strange concluding phase of the conference. To turn back is to admit that he has gone the wrong way, and that cannot be possible where all the steps have been so logical and irrefutable. There is not enough allowance for the play of accident, human frailty, and intractable circumstance. The essential Calvinism of his mind excludes the arts of political legerdemain. Hence the strange concluding phase of the conference. To turn back is to admit that he has gone the wrong way, and that cannot be possible where all the steps have been so logical and irrefutable. There is not enough allowance for the play of accident, human frailty, and intractable circumstance. The essential Calvinism of his mind excludes the arts of political legerdemain. Hence the strange concluding phase of the conference. To turn back is to admit that he has gone the wrong way, and that cannot be possible where all the steps have been so logical and irrefutable. There is not enough allowance for the play of accident, human frailty, and intractable circumstance. The essential Calvinism of his mind excludes the arts of political legerdemain. Hence the strange concluding phase of the conference. To turn back is to admit that he has gone the wrong way, and that cannot be possible where all the steps have been so logical and irrefutable. There is not enough allowance for the play of accident, human frailty, and intractable circumstance. The essential Calvinism of his mind excludes the arts of political legerdemain. Hence the strange concluding phase of the conference. To turn back is to admit that he has gone the wrong way, and that cannot be possible where all the steps have been so logical and irrefutable. There is not enough allowance for the play of accident, human frailty, and intractable circumstance. The essential Calvinism of his mind excludes the arts of political legerdemain. Hence the strange concluding phase of the conference. To turn back is to admit that he has gone the wrong way, and that cannot be possible where all the steps have been so logical and irrefutable. There is not enough allowance for the play of accident, human frailty, and intractable circumstance. The essential Calvinism of his mind excludes the arts of political legerdemain. Hence the strange concluding phase of the conference. To turn back is to admit that he has gone the wrong way, and that cannot be possible where all the steps have been so logical and irrefutable. There is not enough allowance for the play of accident, human frailty, and intractable circumstance. The essential Calvinism of his mind excludes the arts of political legerdemain. Hence the strange concluding phase of the conference. To turn back is to admit that he has gone the wrong way, and that cannot be possible where all the steps have been so logical and irrefutable. There is not enough allowance for the play of accident, human frailty, and intractable circumstance. The essential Calvinism of his mind excludes the arts of political legerdemain. Hence the strange concluding phase of the conference. To turn back is to admit that he has gone the wrong way, and that cannot be possible where all the steps have been so logical and irrefutable. There is not enough allowance for the play of accident, human frailty, and intractable circumstance. The essential Calvinism of his mind excludes the arts of political legerdemain. Hence the strange concluding phase of the conference. To turn back is to admit that he has gone the wrong way, and that cannot be possible where all the steps have been so logical and irrefutable. There is not enough allowance for the play of accident, human frailty, and intractable circumstance. The essential Calvinism of his mind excludes the arts of political legerdemain. Hence the strange concluding phase of the conference. To turn back is to admit that he has gone the wrong way, and that cannot be possible where all the steps have been so logical and irrefutable. There is not enough allowance for the play of accident, human frailty, and intractable circumstance. The essential Calvinism of his mind excludes the arts of political legerdemain. Hence the strange concluding phase of the conference. To turn back is to admit that he has gone the wrong way, and that cannot be possible where all the steps have been so logical and irrefutable. There is not enough allowance for the play of accident, human frailty, and intractable circumstance. The essential Calvinism of his mind excludes the arts of political legerdemain. Hence the strange concluding phase of the conference. To turn back is to admit that he has gone the wrong way, and that cannot be possible where all the steps have been so logical and irrefutable. There is not enough allowance for the play of accident, human frailty, and intractable circumstance. The essential Calvinism of his mind excludes the arts of political legerdemain. Hence the strange concluding phase of the conference. To turn back is to admit that he has gone the wrong way, and that cannot be possible where all the steps have been so logical and irrefutable. There is not enough allowance for the play of accident, human frailty, and intractable circumstance. The essential Calvinism of his mind excludes the arts of political legerdemain. Hence the strange concluding phase of the conference. To turn back is to admit that he has gone the wrong way, and that cannot be possible where all the steps have been so logical and irrefutable. There is not enough allowance for the play of accident, human frailty, and intractable circumstance. The essential Calvinism of his mind excludes the arts of political legerdemain. Hence the strange concluding phase of the conference. To turn back is to admit that he has gone the wrong way, and that cannot be possible where all the steps have been so logical and irrefutable. There is not enough allowance for the play of accident, human frailty, and intractable circumstance. The essential Calvinism of his mind excludes the arts of political legerdemain. Hence the strange concluding phase of the conference. To turn back is to admit that he has gone the wrong way, and that cannot be possible where all the steps have been so logical and irrefutable. There is not enough allowance for the play of accident, human frailty, and intractable circumstance. The essential Calvinism of his mind excludes the arts of political legerdemain. Hence the strange concluding phase of the conference. To turn back is to admit that he has gone the wrong way, and that cannot be possible where all the steps have been so logical and irrefutable. There is not enough allowance for the play of accident, human frailty, and intractable circumstance. The essential Calvinism of his mind excludes the arts of political legerdemain. Hence the strange concluding phase of the conference. To turn back is to admit that he has gone the wrong way, and that cannot be possible where all the steps have been so logical and irrefutable. There is not enough allowance for the play of accident, human frailty, and intractable circumstance. The essential Calvinism of his mind excludes the arts of political legerdemain. Hence the strange concluding phase of the conference. To turn back is to admit that he has gone the wrong way, and that cannot be possible where all the steps have been so logical and irrefutable. There is not enough allowance for the play of accident, human frailty, and intractable circumstance. The essential Calvinism of his mind excludes the arts of political legerdemain. Hence the strange concluding phase of the conference. To turn back is to admit that he has gone the wrong way, and that cannot be possible where all the steps have been so logical and irrefutable. There is not enough allowance for the play of accident, human frailty, and intractable circumstance. The essential Calvinism of his mind excludes the arts of political legerdemain. Hence the strange concluding phase of the conference. To turn back is to admit that he has gone the wrong way, and that cannot be possible where all the steps have been so logical and irrefutable. There is not enough allowance for the play of accident, human frailty, and intractable circumstance. The essential Calvinism of his mind excludes the arts of political legerdemain. Hence the strange concluding phase of the conference. To turn back is to admit that he has gone the wrong way, and that cannot be possible where all the steps have been so logical and irrefutable. There is not enough allowance for the play of accident, human frailty, and intractable circumstance. The essential Calvinism of his mind excludes the arts of political legerdemain. Hence the strange concluding phase of the conference. To turn back is to admit that he has gone the wrong way, and that cannot be possible where all the steps have been so logical and irrefutable. There is not enough allowance for the play of accident, human frailty, and intractable circumstance. The essential Calvinism of his mind excludes the arts of political legerdemain. Hence the strange concluding phase of the conference. To turn back is to admit that he has gone the wrong way, and that cannot be possible where all the steps have been so logical and irrefutable. There is not enough allowance for the play of accident, human frailty, and intractable circumstance. The essential Calvinism of his mind excludes the arts of political legerdemain. Hence the strange concluding phase of the conference. To turn back is to admit that he has gone the wrong way, and that cannot be possible where all the steps have been so logical and irrefutable. There is not enough allowance for the play of accident, human frailty, and intractable circumstance. The essential Calvinism of his mind excludes the arts of political legerdemain. Hence the strange concluding phase of the conference. To turn back is to admit that he has gone the wrong way, and that cannot be possible where all the steps have been so logical and irrefutable. There is not enough allowance for the play of accident, human frailty, and intractable circumstance. The essential Calvinism of his mind excludes the arts of political legerdemain. Hence the strange concluding phase of the conference. To turn back is to admit that he has gone the wrong way, and that cannot be possible where all the steps have been so logical and irrefutable. There is not enough allowance for the play of accident, human frailty, and intractable circumstance. The essential Calvinism of his mind excludes the arts of political legerdemain. Hence the strange concluding phase of the conference. To turn back is to admit that he has gone the wrong way, and that cannot be possible where all the steps have been so logical and irrefutable. There is not enough allowance for the play of accident, human frailty, and intractable circumstance. The essential Calvinism of his mind excludes the arts of political legerdemain. Hence the strange concluding phase of the conference. To turn back is to admit that he has gone the wrong way, and that cannot be possible where all the steps have been so logical and irrefutable. There is not enough allowance for the play of accident, human frailty, and intractable circumstance. The essential Calvinism of his mind excludes the arts of political legerdemain. Hence the strange concluding phase of the conference. To turn back is to admit that he has gone the wrong way, and that cannot be possible where all the steps have been so logical and irrefutable. There is not enough allowance for the play of accident, human frailty, and intractable circumstance. The essential Calvinism of his mind excludes the arts of political legerdemain. Hence the strange concluding phase of the conference. To turn back is to admit that he has gone the wrong way, and that cannot be possible where all the steps have been so logical and irrefutable. There is not enough allowance for the play of accident, human frailty, and intractable circumstance. The essential Calvinism of his mind excludes the arts of political legerdemain. Hence the strange concluding phase of the conference. To turn back is to admit that he has gone the wrong way, and that cannot be possible where all the steps have been so logical and irrefutable. There is not enough allowance for the play of accident, human frailty, and intractable circumstance. The essential Calvinism of his mind excludes the arts of political legerdemain. Hence the strange concluding phase of the conference. To turn back is to admit that he has gone the wrong way, and that cannot be possible where all the steps have been so logical and irrefutable. There is not enough allowance for the play of accident, human frailty, and intractable circumstance. The essential Calvinism of his mind excludes the arts of political legerdemain. Hence the strange concluding phase of the conference. To turn back is to admit that he has gone the wrong way, and that cannot be possible where all the steps have been so logical and irrefutable. There is not enough allowance for the play of accident, human frailty, and intractable circumstance. The essential Calvinism of his mind excludes the arts of political legerdemain. Hence the strange concluding phase of the conference. To turn back is to admit that he has gone the wrong way, and that cannot be possible where all the steps have been so logical and irrefutable. There is not enough allowance for the play of accident, human frailty, and intractable circumstance. The essential Calvinism of his mind excludes the arts of political legerdemain. Hence the strange concluding phase of the conference. To turn back is to admit that he has gone the wrong way, and that cannot be possible where all the steps have been so logical and irrefutable. There is not enough allowance for the play of accident, human frailty, and intractable circumstance. The essential Calvinism of his mind excludes the arts of political legerdemain. Hence the strange concluding phase of the conference. To turn back is to admit that he has gone the wrong way, and that cannot be possible where all the steps have been so logical and irrefutable. There is not enough allowance for the play of accident, human frailty, and intractable circumstance. The essential Calvinism of his mind excludes the arts of political legerdemain. Hence the strange concluding phase of the conference. To turn back is to admit that he has gone the wrong way, and that cannot be possible where all the steps have been so logical and irrefutable. There is not enough allowance for the play of accident, human frailty, and intractable circumstance. The essential Calvinism of his mind excludes the arts of political legerdemain. Hence the strange concluding phase of the conference. To turn back is to admit that he has gone the wrong way, and that cannot be possible where all the steps have been so logical and irrefutable. There is not enough allowance for the play of accident, human frailty, and intractable circumstance. The essential Calvinism of his mind excludes the arts of political legerdemain. Hence the strange concluding phase of the conference. To turn back is to admit that he has gone the wrong way, and that cannot be possible where all the steps have been so logical and irrefutable. There is not enough allowance for the play of accident, human frailty, and intractable circumstance. The essential Calvinism of his mind excludes the arts of political legerdemain. Hence the strange concluding phase of the conference. To turn back is to admit that he has gone the wrong way, and that cannot be possible where all the steps have been so logical and irrefutable. There is not enough allowance for the play of accident, human frailty, and intractable circumstance. The essential Calvinism of his mind excludes the arts of political legerdemain. Hence the strange concluding phase of the conference. To turn back is to admit that he has gone the wrong way, and that cannot be possible where all the steps have been so logical and irrefutable. There is not enough allowance for the play of accident, human frailty, and intractable circumstance. The essential Calvinism of his mind excludes the arts of political legerdemain. Hence the strange concluding phase of the conference. To turn back is to admit that he has gone the wrong way, and that cannot be possible where all the steps have been so logical and irrefutable. There is not enough allowance for the play of accident, human frailty, and intractable circumstance. The essential Calvinism of his mind excludes the arts of political legerdemain. Hence the strange concluding phase of the conference. To turn back is to admit that he has gone the wrong way, and that cannot be possible where all the steps have been so logical and irrefutable. There is not enough allowance for the play of accident, human frailty, and intractable circumstance. The essential Calvinism of his mind excludes the arts of political legerdemain. Hence the strange concluding phase of the conference. To turn back is to admit that he has gone the wrong way, and that cannot be possible where all the steps have been so logical and irrefutable. There is not enough allowance for the play of accident, human frailty, and intractable circumstance. The essential Calvinism of his mind excludes the arts of political legerdemain. Hence the strange concluding phase of the conference. To turn back is to admit that he has gone the wrong way, and that cannot be possible where all the steps have been so logical and irrefutable. There is not enough allowance for the play of accident, human frailty, and intractable circumstance. The essential Calvinism of his mind excludes the arts of political legerdemain. Hence the strange concluding phase of the conference. To turn back is to admit that he has gone the wrong way, and that cannot be possible where all the steps have been so logical and irrefutable. There is not enough allowance for the play of accident, human frailty, and intractable circumstance. The essential Calvinism of his mind excludes the arts of political legerdemain. Hence the strange concluding phase of the conference. To turn back is to admit that he has gone the wrong way, and that cannot be possible where all the steps have been so logical and irrefutable. There is not enough allowance for the play of accident, human frailty, and intractable circumstance. The essential Calvinism of his mind excludes the arts of political legerdemain. Hence the strange concluding phase of the conference. To turn back is to admit that he has gone the wrong way, and that cannot be possible where all the steps have been so logical and irrefutable. There is not enough allowance for the play of accident, human frailty, and intractable circumstance. The essential Calvinism of his mind excludes the arts of political legerdemain. Hence the strange concluding phase of the conference. To turn back is to admit that he has gone the wrong way, and that cannot be possible where all the steps have been so logical and irrefutable. There is not enough allowance for the play of accident, human frailty, and intractable circumstance. The essential Calvinism of his mind excludes the arts of political legerdemain. Hence the strange concluding phase of the conference. To turn back is to admit that he has gone the wrong way, and that cannot be possible where all the steps have been so logical and irrefutable. There is not enough allowance for the play of accident, human frailty, and intractable circumstance. The essential Calvinism of his mind excludes the arts of political legerdemain. Hence the strange concluding phase of the conference. To turn back is to admit that he has gone the wrong way, and that cannot be possible where all the steps have been so logical and irrefutable. There is not enough allowance for the play of accident, human frailty, and intractable circumstance. The essential Calvinism of his mind excludes the arts of political legerdemain. Hence the strange concluding phase of the conference. To turn back is to admit that he has gone the wrong way, and that cannot be possible where all the steps have been so logical and irrefutable. There is not enough allowance for the play of accident, human frailty, and intractable circumstance. The essential Calvinism of his mind excludes the arts of political legerdemain. Hence the strange concluding phase of the conference. To turn back is to admit that he has gone the wrong way, and that cannot be possible where all the steps have been so logical and irrefutable. There is not enough allowance for the play of accident, human frailty, and intractable circumstance. The essential Calvinism of his mind excludes the arts of political legerdemain. Hence the strange concluding phase of the conference. To turn back is to admit that he has gone the wrong way, and that cannot be possible where all the steps have been so logical and irrefutable. There is not enough allowance for the play of accident, human frailty, and intractable circumstance. The essential Calvinism of his mind excludes the arts of political legerdemain. Hence the strange concluding phase of the conference. To turn back is to admit that he has gone the wrong way, and that cannot be possible where all the steps have been so logical and irrefutable. There is not enough allowance for the play of accident, human frailty, and intractable circumstance. The essential Calvinism of his mind excludes the arts of political legerdemain. Hence the strange concluding phase of the conference. To turn back is to admit that he has gone the wrong way, and that cannot be possible where all the steps have been so logical and irrefutable. There is not enough allowance for the play of accident, human frailty, and intractable circumstance. The essential Calvinism of his mind excludes the arts of political legerdemain. Hence the strange concluding phase of the conference. To turn back is to admit that he has gone the wrong way, and that cannot be possible where all the steps have been so logical and irrefutable. There is not enough allowance for the play of accident, human frailty, and intractable circumstance. The essential Calvinism of his mind excludes the arts of political legerdemain. Hence the strange concluding phase of the conference. To turn back is to admit that he has gone the wrong way, and that cannot be possible where all the steps have been so logical and irrefutable. There is not enough allowance for the play of accident, human frailty, and intractable circumstance. The essential Calvinism of his mind excludes the arts of political legerdemain. Hence the strange concluding phase of the conference. To turn back is to admit that he has gone the wrong way, and that cannot be possible where all the steps have been so logical and irrefutable. There is not enough allowance for the play of accident, human frailty, and intractable circumstance. The essential Calvinism of his mind excludes the arts of political legerdemain. Hence the strange concluding phase of the conference. To turn back is to admit that he has gone the wrong way, and that cannot be possible where all the steps have been so logical and irrefutable. There is not enough allowance for the play of accident, human frailty, and intractable circumstance. The essential Calvinism of his mind excludes the arts of political legerdemain. Hence the strange concluding phase of the conference. To turn back is to admit that he has gone the wrong way, and that cannot be possible where all the steps have been so logical and irrefutable. There is not enough allowance for the play of accident, human frailty, and intractable circumstance. The essential Calvinism of his mind excludes the arts of political legerdemain. Hence the strange concluding phase of the conference. To turn back is to admit that he has gone the wrong way, and that cannot be possible where all the steps have been so logical and irrefutable. There is not enough allowance for the play of accident, human frailty, and intractable circumstance. The essential Calvinism of his mind excludes the arts of political legerdemain. Hence the strange concluding phase of the conference. To turn back is to admit that he has gone the wrong way, and that cannot be possible where all the steps have been so logical and irrefutable. There is not enough allowance for the play of accident, human frailty, and intractable circumstance. The essential Calvinism of his mind excludes the arts of political legerdemain. Hence the strange concluding phase of the conference. To turn back is to admit that he has gone the wrong way, and that cannot be possible where all the steps have been so logical and irrefutable. There is not enough allowance for the play of accident, human frailty, and intractable circumstance. The essential Calvinism of his mind excludes the arts of political legerdemain. Hence the strange concluding phase of the conference. To turn back is to admit that he has gone the wrong way, and that cannot be possible where all the steps have been so logical and irrefutable. There is not enough allowance for the play of accident, human frailty, and intractable circumstance. The essential Calvinism of his mind excludes the arts of political legerdemain. Hence the strange concluding phase of the conference. To turn back is to admit that he has gone the wrong way, and that cannot be possible where all the steps have been so logical and irrefutable. There is not enough allowance for the play of accident, human frailty, and intractable circumstance. The essential Calvinism of his mind excludes the arts of political legerdemain. Hence the strange concluding phase of the conference. To turn back is to admit that he has gone the wrong way, and that cannot be possible where all the steps have been so logical and irrefutable. There is not enough allowance for the play of accident, human frailty, and intractable circumstance. The essential Calvinism of his mind excludes the arts of political legerdemain. Hence the strange concluding phase of the conference. To turn back is to admit that he has gone the wrong way, and that cannot be possible where all the steps have been so logical and irrefutable. There is not enough allowance for the play of accident, human frailty, and intractable circumstance. The essential Calvinism of his mind excludes the arts of political legerdemain. Hence the strange concluding phase of the conference. To turn back is to admit that he has gone the wrong way, and that cannot be possible where all the steps have been so logical and irrefutable. There is not enough allowance for the play of accident, human frailty, and intractable circumstance. The essential Calvinism of his mind excludes the arts of political legerdemain. Hence the strange concluding phase of the conference. To turn back is to admit that he has gone the wrong way, and that cannot be possible where all the steps have been so logical and irrefutable. There is not enough allowance for the play of accident, human frailty, and intractable circumstance. The essential Calvinism of his mind excludes the arts of political legerdemain. Hence the strange concluding phase of the conference. To turn back is to admit that he has gone the wrong way, and that cannot be possible where all the steps have been so logical and irrefutable. There is not enough allowance for the play of accident, human frailty, and intractable circumstance. The essential Calvinism of his mind excludes the arts of political legerdemain. Hence the strange concluding phase of the conference. To turn back is to admit that he has gone the wrong way, and that cannot be possible where all the steps have been so logical and irrefutable. There is not enough allowance for the play of accident, human frailty, and intractable circumstance. The essential Calvinism of his mind excludes the arts of political legerdemain. Hence the strange concluding phase of the conference. To turn back is to admit that he has gone the wrong way, and that cannot be possible where all the steps have been so logical and irrefutable. There is not enough allowance for the play of accident, human frailty, and intractable circumstance. The essential Calvinism of his mind excludes the arts of political legerdemain. Hence the strange concluding phase of the conference. To turn back is to admit that he has gone the wrong way, and that cannot be possible where all the steps have been so logical and irrefutable. There is not enough allowance for the play of accident, human frailty, and intractable circumstance. The essential Calvinism of his mind excludes the arts of political legerdemain. Hence the strange concluding phase of the conference. To turn back is to admit that he has gone the wrong way, and that cannot be possible where all the steps have been so logical and irrefutable. There is not enough allowance for the play of accident, human frailty, and intractable circumstance. The essential Calvinism of his mind excludes the arts of political legerdemain. Hence the strange concluding phase of the conference. To turn back is to admit that he has gone the wrong way, and that cannot be possible where all the steps have been so logical and irrefutable. There is not enough allowance for the play of accident, human frailty, and intractable circumstance. The essential Calvinism of his mind excludes the arts of political legerdemain. Hence the strange concluding phase of the conference. To turn back is to admit that he has gone the wrong way, and that cannot be possible where all the steps have been so logical and irrefutable. There is not enough allowance for the play of accident, human frailty, and intractable circumstance. The essential Calvinism of his mind excludes the arts of political legerdemain. Hence the strange concluding phase of the conference. To turn back is to admit that he has gone the wrong way, and that cannot be possible where all the steps have been so logical and irrefutable. There is not enough allowance for the play of accident, human frailty, and intractable circumstance. The essential Calvinism of his mind excludes the arts of political legerdemain. Hence the strange concluding phase of the conference. To turn back is to admit that he has gone the wrong way, and that cannot be possible where all the steps have been so logical and irrefutable. There is not enough allowance for the play of accident, human frailty, and intractable circumstance. The essential Calvinism of his mind excludes the arts of political legerdemain. Hence the strange concluding phase of the conference. To turn back is to admit that he has gone the wrong way, and that cannot be possible where all the steps have been so logical and irrefutable. There is not enough allowance for the play of accident, human frailty, and intractable circumstance. The essential Calvinism of his mind excludes the arts of political legerdemain. Hence the strange concluding phase of the conference. To turn back is to admit that he has gone the wrong way, and that cannot be possible where all the steps have been so logical and irrefutable. There is not enough allowance for the play of accident, human frailty, and intractable circumstance. The essential Calvinism of his mind excludes the arts of political legerdemain. Hence the strange concluding phase of the conference. To turn back is to admit that he has gone the wrong way, and that cannot be possible where all the steps have been so logical and irrefutable. There is not enough allowance for the play of accident, human frailty, and intractable circumstance. The essential Calvinism of his mind excludes the arts of political legerdemain. Hence the strange concluding phase of the conference. To turn back is to admit that he has gone the wrong way, and that cannot be possible where all the steps have been so logical and irrefutable. There is not enough allowance for the play of accident, human frailty, and intractable circumstance. The essential Calvinism of his mind excludes the arts of political legerdemain. Hence the strange concluding phase of the conference. To turn back is to admit that he has gone the wrong way, and that cannot be possible where all the steps have been so logical and irrefutable. There is not enough allowance for the play of accident, human frailty, and intractable circumstance. The essential Calvinism of his mind excludes the arts of political legerdemain. Hence the strange concluding phase of the conference. To turn back is to admit that he has gone the wrong way, and that cannot be possible where all the steps have been so logical and irrefutable. There is not enough allowance for the play of accident, human frailty, and intractable circumstance. The essential Calvinism of his mind excludes the arts of political legerdemain. Hence the strange concluding phase of the conference. To turn back is to admit that he has gone the wrong way, and that cannot be possible where all the steps have been so logical and irrefutable. There is not enough allowance for the play of accident, human frailty, and intractable circumstance. The essential Calvinism of his mind excludes the arts of political legerdemain. Hence the strange concluding phase of the conference. To turn back is to admit that he has gone the wrong way, and that cannot be possible where all the steps have been so logical and irrefutable. There is not enough allowance for the play of accident, human frailty, and intractable circumstance. The essential Calvinism of his mind excludes the arts of political legerdemain. Hence the strange concluding phase of the conference. To turn back is to admit that he has gone the wrong way, and that cannot be possible where all the steps have been so logical and irrefutable. There is not enough allowance for the play of accident, human frailty, and intractable circumstance. The essential Calvinism of his mind excludes the arts of political legerdemain. Hence the strange concluding phase of the conference. To turn back is to admit that he has gone the wrong way, and that cannot be possible where all the steps have been so logical and irrefutable. There is not enough allowance for the play of accident, human frailty, and intractable circumstance. The essential Calvinism of his mind excludes the arts of political legerdemain. Hence the strange concluding phase of the conference. To turn back is to admit that he has gone the wrong way, and that cannot be possible where all the steps have been so logical and irrefutable. There is not enough allowance for the play of accident, human frailty, and intractable circumstance. The essential Calvinism of his mind excludes the arts of political legerdemain. Hence the strange concluding phase of the conference. To turn back is to admit that he has gone the wrong way, and that cannot be possible where all the steps have been so logical and irrefutable. There is not enough allowance for the play of accident, human frailty, and intractable circumstance. The essential Calvinism of his mind excludes the arts of political legerdemain. Hence the strange concluding phase of the conference. To turn back is to admit that he has gone the wrong way, and that cannot be possible where all the steps have been so logical and irrefutable. There is not enough allowance for the play of accident, human frailty, and intractable circumstance. The essential Calvinism of his mind excludes the arts of political legerdemain. Hence the strange concluding phase of the conference. To turn back is to admit that he has gone the wrong way, and that cannot be possible where all the steps have been so logical and irrefutable. There is not enough allowance for the play of accident, human frailty, and intractable circumstance. The essential Calvinism of his mind excludes the arts of political legerdem