

WHITEFRIARS JOURNAL.

Edited by
**FRIAR G. B.
BURGIN.**

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PRIVATE
CIRCULATION.

CLUB DIARY.

THE Autumn Session opened auspiciously on Friday, October 1st, when some 250 members and guests assembled at De Keyser's Royal Hotel to do honour to Lieutenant Sir E. H. Shackleton, C.V.O. Friar Sir W. P. Treloar, Bt., was the Prior, and the subject of conversation was "The Antarctic." In proposing the health of the Club guest, the Prior made a racy speech, and Lieutenant Shackleton was toasted with musical honours.

Lieutenant Shackleton said that since his return to civilisation he had met many reporters from different parts of the Empire, and whenever he had asked them not to mention facts which made good copy for his forthcoming book, they had never given him away. (Applause.) He might himself claim to be a journalist, since he was with Messrs. Pearson for four months and had a room to himself, with a roll-top desk in it. (Laughter.) The only thing he produced there was a poem, having been told by his editor to write a poem to fit the photograph of a sulky-looking little girl. (Laughter.) Not knowing whose little girl she might be, he did his very best, and the verses were approved of by the editor. (Laughter.)

It was fitting that the dinner that evening should take place at De Keyser's Hotel, because his old ship, the *Nimrod*, was lying in the Thames close by. In two days more than 6,000 people had visited that vessel, and the proceeds were to be devoted to charity. (Applause.) The least they could do, he and his crew felt, was to help those who were hungry. Down in the Antarctic they knew what it was to feel really hungry—an experience which could not be fully appreciated by the members of the Whitefriars Club. Captain Cook, when he ventured South, thought that no one would be able to get further. But the united expeditions of different countries had proved that it was possible to penetrate a considerable distance beyond

Cook's impossible barrier. Lieutenant Shackleton then proceeded to give a *résumé* of endeavours in recent times to reach the South Pole. In his expedition they had three doctors, but nevertheless all hands returned safely. (Laughter.) The theodolite was the best instrument for discovering the locality. At the South Pole, there was an advantage over the North of having firm land. As Captain Jackson in the Arctic regions had used ponies, he, Lieutenant Shackleton, had adopted the idea with great advantage. Dogs did not do much in the Antarctic, except increase their numbers; they had brought home in their expedition almost as many puppies as they had taken out dogs. And then, as regards food, one could not eat dog, but a pony two years old was better than no pony at all. (Laughter.)

Reference had been made to his book, but he had not attempted in it to call the sky "the jewelled canopy of heaven." (Laughter.) When he cabled home, a weekly paper issued a chart which, with the exception of one small curve, was quite accurate as regards the route he had taken. That showed how excellent were the deductions made by a newspaper staff of the present day. (Applause.) It was quite likely that the Union Jack would fly from the South Pole under Captain Scott, along the route which had to a great extent already been pioneered. People, however, thought no less of his expedition because he had not reached the South Pole. Success was not to be achieved all at once. It should be remembered that they had no servants with them. Each one had to do menial work, and before their professors began their scientific labours they had to scrub out the pots and pans, and so forth. Apart from his book, there were more than forty scientific memoirs being published regarding the expedition. (Applause.) Once the South Pole was warm, for coal and fossil pinewood had been discovered. It was only by visiting the Antarctic that one could make such discoveries, and surely such facts were of interest to mankind. (Prolonged applause.)

Friar Sir Francis Carruthers Gould said he knew nothing of geodetic science. His first impression of the shape of the world was biblical, for did it not say in the Great Book that there were "four corners to the earth"? When, as a child, he had been told that the earth resembled an orange, he was mystified. Explorers who found out facts were iconoclasts, because they destroyed our mysteries. The North Pole of late had become merely a peg for a newspaper controversy. Lieutenant

Shackleton was a worthy member of the gallant band of explorers, and he moved a vote of thanks to their guest of the evening for his admirable address.

This was seconded by Friar Spurgeon, and Captain Jackson then spoke. He was followed by Dr. Scott Keltie (of the Royal Geographical Society) and Mr. L. D. Bernacchi. Lieutenant Shackleton briefly responded.

ON October 8th, a very pleasant House Dinner was held under the Chairmanship of Friar William Senior. Some fourteen members of the Club assembled, and there was a feast of reason and flow of soul.

ON Friday, October 15th, the Club guest was Mr. J. L. Garvin. Friar A. G. Gardiner was the Prior, and the topic of conversation was "Journalism of To-day."

The Prior, in introducing the Club guest, said that the last time he had met Mr. Garvin they were engaged in the defence of the *Dreadnought* under a fierce attack of a torpedo squadron. They survived that attack, and he came back chanting: "We want eight." (Laughter.) The eight were secure. (Laughter.) "You may dodge," said the Prior, "his 12-inch gun in Fleet Street, but you will meet a shot from Carmelite Street." (Laughter.) Journalism was very largely an art for providing your following with suitable names and suitable party cries. Another characteristic was its surprising intimacy. There was a time when a journalist was remote, melancholy, and unfriendly. He could remember the time when, at a certain important daily, a functionary whispered: "Please, sir, I have just seen Mr. Ross talking to Mr. Wilson in the passage."

Another point was the aggression of advertisers in the news columns of the papers. He (the Prior) did not believe in that aggression. He believed more in the resourcefulness of journalism itself. He remembered on one occasion that their guest had taken part in a journalistic conference. Proceeding by rail, he was the only member of that party who, when there was a wait at a railway station, went to look at the engine. The name of that engine was "Erebus." It gave him an idea, and he made an excellent half-column article out of that word. (Laughter.)

Mr. J. L. Garvin said that the Prior as a politician was an optimist, but as a journalist he was a pessimist. But as politics

were barred in the Club he would not enlarge on that point. (Laughter.) He wondered why a mediæval club should have invited him, but as Lieutenant Shackleton had been the last Club guest, he presumed that he had been invited to take the place of Dr. Cook, who was unable to attend. (Laughter.) He came there to testify that if modern journalism was called the devil, it was less yellow than it was painted. (Laughter.) The devil's advocate said that journalism was still going to the dogs. One might as well ask for a definition of the contents of the "Encyclopædia Britannica" in ten lines as to attempt to define in a speech of twenty minutes the journalism of to-day. If one dealt with the charge of sensationalism which had been made against modern journalism, one often wondered if it was not a matter of headlines. If one turned to the old journals without the same number of headlines, there were many sensational items which would not be tolerated to-day. Yet the old journals gave some of the most important news, hiding it away without special titles.

Passing from questions of form to questions of substance, journalism, being a reflection of life, had to mirror life as it was. One could not compare the journalism of Dr. Johnson's day with that of the present time, when we had twopenny tubes, motor-buses, and telephones, because journalism had to reflect things as they actually were. It was Matthew Arnold who wrote of modern life with its "sick hurry," and Shakespeare, before him, wrote of "life's fitful fever." He had seen two journalists' plays, but they had lacked the journalist. The only approach to a journalist was an Oxford man who nursed his hat and pointed his toes. (Laughter.) There was not one journal of influence and repute in London which did not number a few spirits whose contributions were like split infinitives on a larger scale. (Laughter.) Systematic inaccuracy was one of the faults of modern journalism. (Laughter.) There was too much frivolity. Yet he was proud to have been a journalist for fifty-one years. (Applause.)

Friar McCallum Scott said that the modern Press represented the development of a new order of sense and humanity, of the self-consciousness of the vast mass of the people. Through that new instinct one might see in the future undreamt-of developments. Formerly the Press appealed only to a limited cultured class. It was now a great sounding-board. It was good and bad, representing joy and noble ideals as well as bad passions. Condemnation of the Press was condemnation of humanity. The tendency of the Press to fall under the advertiser was inevitable,

because all sorts of parasitical influences were grasping after the Press. But the best influence of the Press would survive.

Mr. P. W. Wilson said there were two kinds of journalists—the man who wrote of what happened and the man who wrote of what he imagined. Ten years ago the *Daily News* went to press at one o'clock. The parliamentary leader-writer wrote his article at ten. Now most articles had to be written before the peroration of the speech had been uttered. What had happened had been an inevitable scrappiness; now the range of journalism was widened, so that there was inevitable compression. The old rounded period had gone, and a crisp, clear, short sentence took its place. Nowadays the public liked to read about a speech and the man who delivered it, rather than read the speech itself. Men were guided to-day less by theories than the practical outcome of the speech itself.

Friar Senior spoke as one of the old school of journalists. He was followed by Friar Richard Whiteing, Friar F. A. Mackenzie, and Friar Fairbanks. The Prior then thanked the Club guest, and Mr. Garvin replied.

ON Friday, October 22nd, Professor Flinders Petrie was entertained by the Club, Friar Edward Clodd occupying the chair, the subject of talk being "The Value of History."

In proposing the health of the Club guest, the Prior said that Professor Flinders Petrie was descended from the Australian explorer Flinders. He, the Professor, had for thirty years been excavating in Egypt. Professor Petrie had gone to the valley of dry bones and made them live. He represented the newer school of archæology, and sought to solve the riddle of the Egypt of the past by translating the graven epitaphs.

Professor Flinders Petrie remarked that a well-known politician had said that there was no value in history. He denied that assertion. Mankind did not disregard the order of things in the rotation of the seasons. And history was of no use to the opportunists. It had enabled one to realise what the dangers might be in the future by a knowledge of those which had been encountered in the past. If one knew that going down a lane meant being knocked on the head, one would choose another route. It was not the questions of the inevitable but of the probable for which we had to study history. Human nature remained as it always was. It had not changed in ten thousand years. It was knowledge and not motives that had changed. Knowledge might

change, but human nature remained permanent. In past ages there had been selfishness and generosity. And the essential motives must be always foresight and self-control. Whatever conditions were established, economic conditions would always remain. In the Middle Ages the law endeavoured to control the business of the people. Immediately there came into being two classes—those who tried to enforce, and those who tried to evade the law. Evasion was only profitable to those who were technically engaged in the process. Frequent changes of conditions were dangerous. A nation in a sense seemed to get into the habit of taking drugs. The great lesson of the Middle Ages was that things would always get into a state of equilibrium, but if one were always changing the conditions there was a perpetual want of some fresh, startling excitement. If we studied the past we should have less desire to thrust our own conditions on people who did not need nor desire them. There was often confusion between the public and the private character of the man. Richard I. was one of our worst rulers, and yet, like Charles I., he was blameless in his private life. George III., King Oscar, Franz-Joseph—all good men in private life—were incapable of ruling. History showed that the state of democracy did not endure for long. There was the fifty years' democracy of Athens. Democracy in Rome was succeeded within a generation by a series of dictators. People thought that a dictatorship was impossible in England, but according to history it is not impossible. The tendency was to substitute the dictation of commissioners for the process of law. There was a remarkable parallel between the present time and that of 1640, and a great lesson was to be learnt from that period.

In his work in Egypt he had endeavoured to trace out the history of civilisation. He had discovered seven complete rotations in the world's civilisation. These he proceeded to describe.

His point was that there was no standing still, either in history or in life. Changes had to take place. But one might be an old man at thirty or at eighty, and it was the pride of the skilful physician to delay age as long as possible. The immediate present was urgent, but the problem was to prepare wisely for the future.

Mr. Robert Sewell, F.R.G.S., author of "A Forgotten Empire" and "The Dynasties of Southern India," spoke of the value of history in connection with races. He did not believe so much in cycles. In India a change was taking place in races that we had educated. The Indians had studied magnificently those things

which had been taught them. But one great mistake had been made, and it was that they had not been instructed in the history of their own country. That was, to a large extent, the reason of their present state of unrest.

Friar Sir Francis Carruthers Gould next spoke, and he was followed by Mr. E. S. P. Haynes (author of "The History of Religious Persecution"), who said that the value of history to the ordinary man was that it gave him a sense of proportion, and the study of history ought to be encouraged in Spain, as well as in India. The Rev. Friar Grundy next spoke, and he was followed by Mr. Holland (Director of Education for Northamptonshire).

Friar Harold Spender expressed his admiration of the pains-taking researches of Dr. Flinders Petrie. In looking over his excavations one was impressed by the feeling that it had all happened before; people sat on drawing-room chairs, ladies painted their faces, children played with dolls, people went to church, and so on. All we knew of the past was but a drop in the ocean. History repeated itself, but never in the same way, and to his mind a knowledge of history was of little good. It depended on the temper in which one read it, whether with fear or with splendid hope. Dr. Flinders Petrie was scarcely justified in the conclusions he drew from mediæval history. It was true the law-makers and lawyers were generally at issue, and as soon as society was constructed afresh the lawyers would endeavour to undo it. (Laughter.)

Friar Moulton Piper referred to the value of history as "copy," on account of the ideas and entertainment that it gave. The Prior thanked Professor Petrie for his able remarks, and the Club guest then replied.

ON October 29th a House Dinner was held, in consequence of the unavoidable absence of Friar Thomas Hardy.

FRIAR SHANSFIELD was the Prior at the House Dinner on November 5th, when he was supported by some fourteen of the members.

ON Friday, November 12th, the Club guest was the Hon. J. L. Griffith, Consul-General, U.S.A.

Friar A. E. W. Mason was the Prior, and the subject of conversation was "The Humours of Public Life."

In proposing the health of the Hon. J. L. Griffith, the Prior

said it rejuvenated him to hear there were humours of public life. (Laughter.) His own experience had been that it was very deficient in humour.

The Hon. J. L. Griffith said that when he came amongst English literary men, he felt that he was surrounded by friends. It had been suggested that if all newspapers were suppressed for two years all friction between England and America would cease. But the strongest tie between the two nations was found in the Poets' Corner at Westminster Abbey. (Applause.)

The day of the monologist of table talk had long since passed. He himself never understood why the solemn man who was unwise could gain a reputation for wisdom. When the gods desired to favour a man they made him stupid. (Laughter.) Stupid people objected to humour. But were we to have no relief from misery? Were the cap and bells to be cast aside? Why did the multitude think humour incompatible with a common-sense view of life? His opinion was that American humour arose when the voyagers by the *Mayflower* arrived in an unknown land and laughed at the difficulties they encountered. (Applause.) Some people derided American humour, but there was a special kind of humour in his country, and Abraham Lincoln was America's greatest story-teller. But he always told his stories for the purpose of illustrating a point.

The chairman and the interrupter of a public meeting were humorists of public life. Then there was a great deal of humour to be found in a travelling compartment on an English railway, when men never spoke.

Then there was the difference between the politician at home and his insignificance when he took his seat in Parliament. Likewise there was humour to be found in the Church, when the young curate discussed preordination, infant damnation, etc. But no humour was so bad as judicial humour, to which the prisoner had to listen. In the medical profession even there was humour. He (Mr. Griffith), therefore, did not believe in the learning which canonised the solemn fool. (Applause.)

Friar Sir Francis Carruthers Gould took up the discussion by asserting that the Irish had no humour, but plenty of wit. Scots and Americans had humour, and where men worked hardest there was most humour. There was a grim earnestness underlying American humour. What humour was was difficult to define. But the earliest germ of human caricature was due to a sense of the incongruous.

Friar Mostyn Piggott said he never could grasp the difference between wit and humour, and the reason why Americans were humorous was that they insisted on being humorous, and specialised in that art.

The other speakers were Mr. Charles Geike, of the *Westminster Gazette*, Sir Robert Hudson, Friar Garvice, the Rev. Charles Grundy, Mr. Charles Rowley, J.P., of Manchester, Friar Clement Shorter, Friar Fairbanks, and Friar Senior.

The Prior thanked the Club guest for speaking so delightfully, and Mr. J. L. Griffith replied.

ON Friday, November 19th, a House Dinner took place, the Prior being Friar H. A. Hinkson.

ON Friday, November 26th, the Club guest was Lord Courtney of Penwith, the Prior being Friar Sir Francis Carruthers Gould, and the topic of conversation "Cosmopolitanism."

The Prior, in introducing the Club guest, said that Lord Courtney was a statesman who had won the respect of all parties. The Whitefriars Club had no politics, but cosmopolitanism was not inimical to patriotism.

Lord Courtney of Penwith said that he had been living in a world of perturbation, for which reason he had not had an opportunity of preparing the subject on which he had agreed to speak. It was out of fashion nowadays to discuss cosmopolitanism. Fashions changed, although they did not wholly disappear. More than forty years ago, when he had come to town, it was regarded as desirable to become a member of the Cosmopolitan Club. It was the first club to which the King—then Prince of Wales—had belonged. But that club had only one honorary member; he was John Bright, who at that period was regarded as a very dreadful person. (Laughter.) But the Cosmopolitan Club presently came to an end, and the nearest approach to it which we now had was, Lord Courtney thought, the Pilgrims' Club. (Laughter.)

Something might be said in extenuation of what certain people declared was the vice of cosmopolitanism. If it was a vice, it gave an extension of one's view of the world in general. A knowledge of other countries and nations than our own was advantageous. It was better to be intelligent than unintelligent. In order to be intelligent one had to possess in some degree the cosmopolitan spirit, and see things from standpoints other than one's own.

Ever since the days of Ulysses understanding and travel had gone together. If one wished to understand one's self one had to understand other people. It was impossible to understand one's own excellences and deficiencies without perceiving the excellences and deficiencies in others.

Lord Courtney then dwelt upon the advantage which in old times had been due to the prevalence of one language and one Church in Europe, when the cleric passed from one country to another, speaking Latin and doing good to the general community. After the breaking up of the Church, cosmopolitanism was revived by the advent of Shakespeare, who was completely international in his ideas. Everything came into his imagination. His greatness was shown in nothing more than his wonderful world-wide spirit.

The speaker, having sketched the history of cosmopolitanism in the Stuart period and in the days of Voltaire in France, referred to the much-abused eighteenth century, when a person of quality made his grand tour accompanied by his tutor. The Duke of Buccleuch, when he went abroad seeing cities and men and observing manners, had been accompanied by Dr. Adam Smith, and on returning home was possessed of a wide outlook on the world at large. The French Revolution found its preservation in the destruction of all evidence of past culture, and advocated the worship of pure force. That was not helpful to cosmopolitanism.

In the early part of the last century there was a revival of cosmopolitanism, with Byron in Greece, and interest taken in Italy and many other countries. But on England had been thrown the great duty of bringing together the East and the West. What a great achievement it had been to get the people of England and India to mingle! And, coming to our own times, Lafcadio Hearn had brought about a better understanding between Japan and Europe. Under the contact of such influences it was objected by some that the good old British customs were in danger of passing away. But the strong man would become stronger than ever, in spite of cosmopolitanism. Walter Scott was such a patriot that, in spite of his cosmopolitanism, he had retained for Scotland the £1 note. (Laughter.) We could be Cornish, or Welsh, or Scottish, but we could also be world-wide citizens. (Prolonged applause.)

Friar Richard Whiteing remarked that Palmerston had said that parliamentary oratory was animated conversation on public affairs. The speech of the Club guest had been an animated con-

versation on the affairs of the spirit. Shakespeare had said that "one touch of nature made the whole world kin," and whenever one got that idea one had something which stirred the pulses in spite of one's self, and made one realise that the brotherhood of mankind was one day bound to come.

Friar Clodd maintained that science had taken the place of the Church in teaching sympathy and the unity of all things.

Friar Miles and the Rev. Friar Silas Hocking having spoken, Mr. Hector Munro said that fighting was natural and not artificial. He gave many instances, and he had never found a combatant spirit absent from foreign nations.

The Prior, having summed up the conversation of the evening, thanked Lord Courtney of Penwith for coming to speak to the Club, and the Club guest then briefly replied.

ON Friday, December 10th, the Club guest was Mr. H. R. Tedder, F.S.A.

Friar G. B. Burgin was the Prior, and the subject of conversation was "Reading and Books."

In proposing the health of Mr. H. R. Tedder, the Prior expressed his pleasure at welcoming so eminent an authority on the subject. Mr. H. R. Tedder then delivered an eminently interesting and practical address, based upon his experience as a librarian, and, in addition to several Friars, Dr. Bernard Hollander, the Rev. Boyd Carpenter, and Professor Emil Reich joined in the debate.

THE Annual General Meeting of the Club was held after dinner on December 3rd, with Friar Walter Smith in the chair.

After some discussion, with a view to promoting the general interests of the Club, it was decided that a circular letter should be sent to all its members inviting them to forward to the Hon. Secretary names for Club guests for next session, and suggestions of subjects for discussion. It was also decided that, wherever possible, the subject for debate should be put in the form of a question.

A further suggestion was made that those Friars who, owing to political and other reasons, were unable to attend the Club meetings with their customary regularity, should have their attention called to the difficulty which the Committee occasionally experience in securing adequate audiences for the distinguished

guests of the Club. Every member was cordially invited to co-operate with the Committee in this respect.

The following report and balance sheet were presented :—

ANNUAL REPORT AND BALANCE SHEET, 1909.

IN submitting a statement of the year's working of the Club, the Committee are gratified in being able to report that our progress continues on a satisfactory basis. Financially and socially the condition of the Club remains prosperous.

The Committee deeply regret that during the year the Friars have sustained an irreparable loss by the death of two of the most eminent of their brethren. The honoured name of George Meredith gave literary distinction to our roll of membership, and George Manville Fenn was one of the oldest and most highly esteemed of White Friars. The deplored death of Friar W. E. Church, early in the year, reduced also the number of our honorary members.

Vacancies which have occurred in the limited number of town members through resignation, death, or transfer to country membership, have been filled by the election of Mr. J. Keble Bell, Mr. A. G. Gardiner, Dr. J. Morgan de Groot, Mr. Roger Ingpen, Mr. Peter Keary, Mr. G. E. Morrison, and Mr. Hodder Williams.

During the twelve months, the Committee have arranged in all twenty-five dinners. Eight of these have been informal House Dinners, to which Club guests have not been invited. Our special guests at the weekly dinners have been : Mr. Rufus Isaacs, K.C., M.P., Mr. G. W. Prothero, LL.D., Mr. Frank Dicksee, R.A., Professor Walter Raleigh, The Right Hon. R. B. Haldane, M.P., Mr. Bonar Law, M.P., Mr. W. W. Jacobs, Lieutenant Sir E. H. Shackleton, Mr. J. L. Garvin, Professor Flinders Petrie, The Hon. J. L. Griffith, Lord Courtney of Penwith, and Mr. H. R. Tedder, F.S.A.

The after-dinner conversations on set subjects have continued to be an attractive feature of the Club's programme, and among the topics set down for discussion have been : "The Ethics of Cross-examination," "The Connection Between History and Literature," "The Artist and the Public," "The Criticism of Living Writers," "Patriotism and Citizenship," "The House of Commons, Real and Ideal," "Humour In and Out of Fiction," "The Antarctic," "Journalism of To-day," "The Value of His-

STATEMENT OF ACCOUNTS, 1908-1909.

RECEIPTS.

	£ s. d.	£ s. d.
To Balance at Bank, 23rd November, 1908	99 7 5	By Rent of Club Room
" Interest on Investment (£300 London County	...	" Christmas Dinner
Council Stock, cost £290 16s.)	8 10 4	" Ladies' Dinner
" Members' Subscriptions...	249 18 0	" Summer Pilgrimage
" Entrance Fees	12 12 0	" Artistes
" Christmas Dinner	50 2 0	" Club Guests
" Ladies' Dinner	45 18 0	" Club Journals
" Summer Pilgrimage	63 13 3	" General Printing
		" Special Printing—Dinners
		" Waiters' Gratuities
		" Reporters
		" Postage and Sundries
		" Subscription (paid twice) Refunded
		" Russell & Son
		" Testimonial to W. N. Shansfield
		" Wreaths
		" Cheque Book
		" Balance at Bank, November 23rd, 1909
	£530 1 0	£530 1 0

Audited and found correct (Nov. 29th, 1909).

ALGERNON ROSE.

A. D. POWER.

EDWARD CLODD,
Hon. Treasurer.

tory," "The Humours of Public Life," "Cosmopolitanism," and "Reading and Books."

In revival of old practice, the annual dinner was held at Anderton's Hotel, on March 5th. Friar Arthur Spurgeon was Prior, and Sir Edward Clarke, K.C., eloquently responded to the toast of "Literature" (proposed by Friar F. A. Russell), and recalled his early association with journalism.

The Ladies' Banquet, held at the Trocadero on April 30th, was presided over by Friar the Right Hon. Walter Runciman, M.P., who gave the toast of "Literature." Mr. Hilaire Belloc, M.P., responded. Mr. I. Zangwill gave "The Ladies," and Miss Helen Mar replied. As usual, the guests included some of the most distinguished women writers.

Friars are again reminded that luncheon is served daily in the Club-room. The frank interchange of opinions is much appreciated.

The subscriptions of all town and country members have been paid for the year. Including a balance brought forward of £99 7s. 5d., the receipts for the year amounted to £530 1s. od., the expenditure to £447 1s. od., leaving a balance of £83 0s. od.

The *Whitefriars Journal* appears at irregular intervals as a record of the events and proceedings of the Club. Owing to his recent illness, Friar Robert Leighton, who has acted as honorary editor of the *Journal* since Feb. 1, 1903, has expressed his wish to be relieved of this responsibility, and the Committee have reluctantly accepted his resignation.

In submitting this brief survey of the year's work, the Committee desire to reiterate their satisfaction at the spirit of comradeship which continues to distinguish the Whitefriars Club.

THE CHRISTMAS DINNER.

THE Christmas Dinner of the White Friars was held, as usual, at the Trocadero Restaurant. The date was Friday, the 17th of December. Friar W. Gurney Benham was the Prior on the occasion. The tables were very charmingly decorated, and the Hon. Sec. of the Club (Friar Joseph Shaylor), with his customary generosity, presented each Friar and guest with a dainty booklet devoted to the pleasures of friendship. There was the usual musical programme—a programme which was delightfully rendered by Miss Margaret Cooper and other artists—and the whole

evening was pervaded by that spirit of camaraderie which is so characteristic of the White Friars and their guests. There were present the following Friars and guests :—

THE PRIOR—Mrs. Benham, Mr. and Mrs. G. K. Chesterton, Mr. and Mrs. Walter Emanuel, Mr. and Mrs. Louis N. Parker, Mr. Sydney Turner. FRIAR H. J. BROWN—Mrs. H. J. Brown, Mr. and Mrs. Ivy L. Lee. FRIAR A. HERVÉ BROWNING—Miss Mary Browning, Miss Hilda Fear. FRIAR G. P. BURGIN. FRIAR E. CLODD—Mr. and Mrs. Graham, Mrs. G. H. Watkins. FRIAR F. J. CROSS. FRIAR J. DRYSDALE—Mr. F. Perrot. FRIAR R. M. FAIRBANKS—Mrs. Fairbanks, Mrs. John Foster Fraser. FRIAR TOM GALLON—Miss Nellie Tom-Gallon, Mr. and Mrs. E. C. Engelbach. FRIAR REGINALD GEARD—Mr. and Mrs. W. Harold Squire. FRIAR SIR F. C. GOULD—Miss Carruthers Gould. FRIAR J. MORGAN DE GROOT—Mrs. Morgan de Groot. REV. FRIAR GRUNDY—Mr. and Mrs. Norman Grundy, Mr. Kenneth Grundy, Miss Ella Grundy, Mr. Stanley S. Booty. FRIAR J. A. HAMMERTON—Mrs. Hammerton, Mr. and Mrs. P. A. Schroepfer. FRIAR CLIVE HOLLAND. FRIAR R. INGPEN—Mrs. R. Ingpen, Miss Whitlaw. FRIAR WALTER JERROLD—Mrs. Jerrold. FRIAR COULSON KERNAHAN—Mrs. Kernahan, Miss Sheila Kaye-Smith. FRIAR KEARY—Mr. P. Keary, Miss Keary. FRIAR W. G. LACY—Mrs. Lacy, Miss Lacy, Miss Lacy, Mr. Curtis. FRIAR ROBERT LEIGHTON—Mrs. Leighton. FRIAR ANGELO LEWIS. FRIAR F. A. MACKENZIE—Mrs. Mackenzie, Miss Thompson. FRIAR ALFRED H. MILES—Mr. and Mrs. Stanley Paul. FRIAR MORRISON—Mrs. Morrison. FRIAR G. H. PERKINS—Mr. and Mrs. Sydney F. Boam, Mr. C. E. Fagan, Mr. Alfred B. Garside. FRIAR G. M. PIPER—Mrs. Piper. FRIAR ALGERNON ROSE—Mrs. Algernon Rose, Mr. and Mrs. R. H. A. Swan, Mr. D. Wheldon, Miss Agnes Wheldon. FRIAR SENIOR—Mrs. Senior. FRIAR SHANSFIELD. FRIAR CLEMENT SHORTER—Mrs. Clement Shorter. FRIAR W. B. SLATER—Mrs. Slater, Miss Slater, Mr. and Mrs. F. J. Wise. FRIAR WALTER SMITH—Mrs. Smith, Mr. and Mrs. Askew, Mr. and Mrs. Stead. FRIAR KEIGHLEY SNOWDEN—Mrs. Snowden, Mr. and Mrs. W. Goldfinch Bate. FRIAR ALFRED SPENCER—Mrs. Alfred Spencer, Miss V. Sefton Spencer, Mr. and Mrs. Tom Godfrey, Mr. Harold Harper, Mr. and Mrs. G. W. Thompson, Mr. and Mrs. Leonard Tubbs. FRIAR A. SPURGEON—Mrs. Spurgeon, Dr. Eric Baylay, Miss Bestwick, Captain and Mrs. Ellis, Miss Fox, Mr. J. Eveleigh Nash, Mr. and Mrs. W. G. Rayner. FRIAR WHITEING. THE HON.

SECRETARY—Mrs. J. Shaylor, Mr. and Mrs. H. Shaylor, Mr. and Mrs. F. W. Elliott.

Friars Keighley Snowden, Walter Smith, E. Clodd, W. G. Lacy, Alfred Spencer, and Grundy were Sub-Priors.

After the customary loyal toasts, Mr. G. K. Chesterton proposed

“THE SPIRIT OF CHRISTMAS.”

MR. CHESTERTON said: “Those of you who have had the opportunity in the intervals of eager feasting, which is the real duty of this season, to look at the list which I think has been submitted to you all, will see that I have to deliver now a sort of digressing monologue on the subject of ‘The Spirit of Christmas.’ My task is all the more difficult because there is a kind of begging the question in the very statement—‘The Spirit of Christmas.’ ‘The Spirit of Christmas’ is not merely spirit. The fact is, each of us has a body as well as a soul; and the body in many cases almost overpowers the soul. (Laughter.) Well, in the right and proper cases, it is its function—(laughter)—that is, to begin with the very spirit of Christmas. The Christmas pudding, to take the first example that occurs to me, does not entirely consist of spirit, though I think spirit should be the principal and predominant element in it. (Laughter.) The Prior showed me a telegram earlier in the evening, coming from I don’t know where: ‘Sorry cannot possibly reach you in time.—Father Christmas.’ (Laughter.) That is the spirit—that is the voice from that abstraction, the soul; that is ‘The Spirit of Christmas.’ I am the body. Now, such remarks as I have to offer on the subject of Christmas will be confined to one point on which I think everybody in the modern world wants enlightening. Christmas, like all good things, has been attacked by the modern intellect, and the line of attack generally has been that Christmas is a time when you are told to be jolly. Now there are some people who cannot be jolly when they are told. I am sorry for them, but they exist. I knew one of them; he was a publisher. (Laughter.) But the argument against Christmas, or such celebrations as Christmas, runs in this way: you make people jump about and play leap-frog, instead of leaving it to them to play leap-frog at any moment of their lives when the spirit moves them. I suppose among the many gentlemen present who have reached something, at any rate, approximating to middle age—as for the ladies, they are always young—(laughter)—there are some who, within a very short period of time, will be behaving

in a rather ridiculous way at the command of children. I probably see before me many venerable and distinguished men who in a short time will be standing, or attempting to stand, on their heads, or, at the very least, crawling about, emitting such noises as they earnestly imagine to be peculiar to bears. One argument against Christmas is that if a venerable, staid man—a distinguished member, for instance—wishes some day to pretend to be a bear, why not leave the beautiful moment to itself? Why not wait until the venerable member goes on all fours and crawls about, and pretends to be a bear? My answer is that, after a careful examination of the ways of venerable members, they never do it unless they are made to. Nor does it follow that the venerable member does not enjoy being a bear; I do not mean in a financial sense. (Laughter.) He never would do it unless Christmas was here to make him. That is the object of these institutions; they overcome the primary reluctance of every human being to enjoy himself. (Laughter.) We are all ashamed to enjoy ourselves, although the interval of hesitation is longer in some persons than in others. In mine it is almost instantaneous—(laughter)—but it exists. ‘The Spirit of Christmas’ is the common spirit of enjoyment in everybody who forces the individual to make a fool of himself; that is the nearest definition I can think of. If, instead of forcing people to be jolly, the random spirit of happiness were left to play over life, many a banker who is now compelled to pretend to be a bear would be less happy. I dimly remember a poem of Shelley’s which says :

‘Rarely, rarely comest thou,
Spirit of delight.

If Shelley had kept Christmas and a few sensible things like it, he would have been made to enjoy himself. He would have had a much happier life, he would have been a better man, but he probably would not have written any of his poetry. ‘The Spirit of Christmas’ then, so far as it can be defined, lies in its essence in the statement that everybody is happier and better if he enjoys both himself and his fellow men; in its operation it is a social machine for forcing reluctant bankers to be jolly. But whether this is so or not, I am sure that the whole of this society—the Whitefriars Club—with the comradeship which I have always seen in it, with its sense of good feeding, its sense of ceremonial as the most living thing in the world, filled with perpetually renewing humanity, has always been filled with ‘The Spirit of Christmas.’” (Cheers.)

"THE LADIES."

MR. LOUIS N. PARKER, in proposing the toast of "The Ladies," said that he might perhaps claim some qualification for the task, in the fact that during the last six years he had to keep the temper of something like 10,000 ladies—(laughter)—and that in 9,999 cases he had succeeded; the other case was such a beautiful temper that he kept it for himself. (Laughter.) Lovely woman, he continued, was asking for a vote, and his experience was that, when she wanted it, she would get it. He suggested as an alternative, however, that in addition to the House of Lords and the House of Commons, there should be a House of Ladies. (Laughter.) A Bill would then pass the House of Commons in the ordinary way. It would be sanctioned by the House of Lords, and would then have some common sense put into it by the House of Ladies. (Cheers and laughter.) In the House of Ladies, all women with political ambitions should find room, and there could be no more suitable person for a Lady Chancellor than Mrs. Gurney Benham. With Mrs. Gurney Benham on the knitting-woolsack, England would be safe. (Cheers and laughter.) He left it to the company to carry out this idea, and asked them to begin the work by drinking to the ladies with the enthusiasm inspired by the admiration which they all felt for the lovely sex.

MRS. GURNEY BENHAM, in responding, said she believed that not 10,000 ladies, but nearer 12,000 had obeyed Mr. Louis N. Parker, as they had never obeyed any other man. (Laughter.) His entire secret lay in the manner in which he qualified his remarks. Many ladies would remember that in one pageant he said: "Ladies, I love you all, and you did it very nicely; but if next time you can contrive to walk off more naturally instead of waddling away like a lot of stuffed pigs it would be better." (Laughter.) Ladies did not mind the dreadful things that were said about them, and they simply loved the charming things said of them; and Mr. Parker knew how to do it. For at least two thousand years, and probably more, many of the poets and chief prose writers of the world had been continuously writing the most shocking things about women. (Laughter.) I know all about it, as I once had to make an index to a book of quotations. (Laughter.) I was very much disturbed at the large number of simply scandalous statements made about women in the book: as, for instance, that woman has always something evil in the

background; that women can never keep counsel; that they were angels abroad, and exactly the reverse at home—(laughter); that all the mischief in the world happens through women; that they are miserably superstitious; that they seduce all mankind; and, generally, that they are a mean and untrustworthy lot. In spite of all this, woman remained an institution in the world, and managed to get a word in now and then. (Laughter and cheers.) The fact was, that none of these sayings would bear investigation. It would be easy to disprove them all. There were two sides to every story, and two sides even to the story of Eve—the first story of woman, and the one which had from the beginning been held up as a reproach. All that could be said against Eve was that she stole an apple when she was very young. (Laughter.) Let it always be remembered that Adam was the first receiver of stolen property, and that a receiver is worse—very much worse—than a thief. (Laughter.) So it was with the stories against women. They only needed analysing to see their absurdity. White Friars, however, had no sympathy with these libels. On the contrary, they never lost an opportunity of saying kind things of women, and offering them hospitality. She was quite sure that no member of the Whitefriars Club ever wrote against women, unless anonymously. (Laughter.) It had, therefore, been very easy for her to reply for the Ladies in a company like this. If she had had to reply for the Lords, she would probably have found more difficulty and more difference of opinion. (Laughter and cheers.) There was, however, one point on which every politician in this country was agreed at this moment, and that was the importance of women. They were all with one accord laying their hands on the place where their hearts ought to be, and proclaiming themselves to be dreadfully in favour of women's rights. It was not always so. In spite of all that had been said about women, the last word had not yet been said. She ventured to claim that the last word would not be said about women until woman herself had said it. (Laughter and cheers.)

FRIAR EDWARD CLODD, in cordial terms, proposed "The Prior."

THE PRIOR, in responding, said that Mr. Chesterton, as he understood him, had told them that Christmas came only once a year because, owing to the imperfections of our nature, both spiritual and bodily, we are incapable of keeping it every day of our lives. After all, it must be remembered that Christmas began with a child, and that the spirit of a child pervaded the spirit of

Christmas. Charles Dickens rejuvenated Christmas, when he made the old-fashioned Christmas a new-fashioned Christmas; his "Christmas Carol" centred round the history of a little child. Therefore, let us all try to keep as young as we can as long as we can; and he knew no better way of keeping young than by keeping in close touch with the Whitefriars Club.

CLUB NOTES.

THE Spring Season of the Club began on January 28th, when the guest of the evening was Sir Robertson Nicoll, the topic for discussion being "Literary Journalism." Friar Shorter was Prior, and in view of the honour recently conferred on the Club guest, there was a gathering of more than seventy at table.

Four admissions have been made to the Brotherhood:—

Mr. Roger Ingpen (Editor of Leigh Hunt's Autobiography, and Editor of Illustrated Edition of Boswell's Johnson).

Mr. E. Page Gaston (Editor of the British Social Encyclopædia).

Mr. John Henderson (Hon. Secretary of the Omar Khayyám Club).

Mr. W. R. Walkes (a well-known Bibliophile).

All have been frequent visitors at the Club and will be welcome in our midst, alike for their literary and social qualifications.

From time to time, the Editor will be glad to receive notes from members with reference to forthcoming books and of any news which is likely to prove of interest to the Club.

Friars are reminded that there will be a "Johnson" night on February 18th, when Mr. George Whale will be the Club guest, and tell why he loves Dr. Johnson. On the following Friday, Capt. Scott will be the Club guest, and say why he wants to reach the South Pole. Friar Clodd will be Prior for the Annual Dinner at Anderton's Hotel on March 4th. For this an interesting musical programme has already been arranged. The Hon. Secretary can send additional cards of the later engagements, which close with the Ladies' Banquet at the Trocadero on May 16th.

G. B. B.