

outside help may be required in the wielding of brooms and the making of beds. The team does a good deal for itself, as indeed it should learn to do, for it is merely relaxing for youngsters to have no home duties whatever. They will be more careful of their clothes if they learn to keep them tidy, and of their rooms if they learn to take a pride in them. They will like their guests better if they wait on them; and their meals if they sometimes cook them, their place of prayer if they allow no paid hand to do what their shy reverence would like to see done.

INCIDENTALLY, they have no Sunday services in "Toc H," which thus avoids competition with Church and Chapel, but the group instinct is in favour of going to family prayers each night, taken by one of themselves, and for those who wish there is a week-day celebration in every house, which becomes a corporate act at the heart of family life, not the detached and isolated individualism of a set pilgrimage to some adjoining steeple. But it is week-day religion only that "Toc H" attempts to minister, for it is the contact between religion and life that "Toc H" is out to amend. As for exhortation, it is rarely ventured upon, since the fourth of the "Toc H" laws (known as the Four Points of the Compass) demands that members should "spread the Gospel without preaching it." Here we are back again at the Christian aspect of all this, but it penetrates the whole instinct of "Toc H" so naturally that we must be forgiven; and, after all, the trouble (as most men see it) is not that there is "too much religion" in a thing, though they may phrase their objection thus. What they mean is that too little happens as the result and fruit of the religious dynamic. The bystander, whose opinion the disciple is continually bidden to respect, is concerned gruffly and crudely to see and measure the worth of our principles by their products.

What then does one of these houses produce? At its least, it solves the problem of existence in big cities for successive groups of men. It holds their interest; it inspires their allegiance; it renders them useful, and involves them in a tradition which sets service above pleasure. Each resident is bound to give (apart from times of especial stress at his own work) one evening a week to the guest-night of his house, and one future evening to some form of service which "Toc H" is pledged to supply with personnel. Beyond this again, if the right groups are chosen (and the field of choice is practically as big as the lodgings-population of the city concerned), a nucleus is formed with real powers of attraction in a great variety of directions. Each member is not merely representative of an absentee body; he is a live contact whereby others in that body are enlisted into service and fellowship; the two watchwords of "Toc H." Note the order: real fellowship is the fruit of a united effort at service. The cry of the International Labour Movement is, "Workers unite!" There is at least this to be said for it. *Only workers can unite.* No fellowship can long

survive as a fellowship; fellowship is the fruit of a constant and common endeavour to some great end, unattainable by any one group without the equal effort of all. Men that are men can only learn each others' worth by linking hands uphill.

WHEN, therefore, "Toc H" would teach men to love more widely than within the rut of their caste or class, it does not tell them to do so. This would be fatuous. It sets a goal to be achieved which will bring the combination naturally about. This goal is, in many varied forms, the welfare of the young. The significance of the name of Gilbert Talbot is to "Toc H" the fact—so often now obscured—that the real loss of the war was not merely financial. It is that the world is desperately short of leadership, of prophecy, of vision. There are not left enough good men to go round. Therefore, those that are average must at least bestir themselves, and see that the poorest materials of good manhood are made the most of. To do this, we must act not with sentiment only, but with understanding also. The days of patronage are fortunately over, even in England, on which it seemed that the sun of privilege was never to set. "Toc H," therefore, establishes no settlements. It creates a series of amusing and instructive human "zoos," and he who enters as a visitor becomes at once an enriching item in a jocund menagerie of men. The contagion of service affects him. He finds himself for the first time carried off to dish out buns and benevolence at a Boys' Club, in a place where taxis are unknown commodities. He sits far into the night, picking up crumbs of new learning concerning other people's business, or threads of thought from the aftermath of some unlooked for argument. He shares a bedroom for the first time in his life with a chauffeur or an actor, and falls asleep (a difficult thing to do) over his first perusal of *Scouting for Boys*. Here is a new world, a strange adventure, an attempt at what the greatest of American philosophers predicted was most needed: "A Christianity which provides the moral equivalent of war."

America (or rather some few citizens thereof) is being asked to help this thing substantially. At the same time, certain leading schools and universities in the States are being asked to take an even more direct and personal interest in it; in other words, to form groups of "Toc H" which, developing on their own lines, can work towards the same ends. Of course, conditions are dissimilar; but at least certain items in the programme of "Toc H" are needed here as there. It would be good news indeed that we could find it in us to help so spiritual a thing, in the midst of the many necessities thrust upon us daily. It would be the greatest help of all that we should, among our own younger men, find those to whom the story of "Toc H" is as a fragment of the living Gospel.

For the wonderful developments in North America, see the "Summer Situation," which may be obtained from the Registrar, "Toc H," 123, St. George's Square, London, S.W.1.