

branches in the larger English cities and townships, sixty-three similar groups in the leading schools and universities, with a recruitment no less significant among the younger men in offices, mills, and factories. Those who know England best will realise most deeply the significance of this drawing together of youngsters hitherto alienated in sympathy and understanding by every prejudice of caste and inherited conviction. "Toc H" has roots down under, to have done so much already.

But what is it that it does? What is its programme? Its method? Its inspiration? There are four books in sequence which will tell you in full detail, and it is rather difficult to summarise. It will perhaps be simplest to go on board one of its houses, of which there are already three in London alone, and inspect its working. First the house is purchased or given outright. This is essential, if it is to serve its purpose, and be able to pick its crew and clientele from every class, and undersell, where need be, the dingiest and most disastrous lodgings. These houses breathe a Christian atmosphere, but it is not that of conventional Christianity. They stand not merely to serve the conveniences of the individual, but to enlist him in the service of his fellows. Each house is run by a carefully selected group of resident members, twenty in number, in each case, who work as a picked team and hold the house in trusteeship for the work in the area it covers, and for the big diversity of visiting membership as a whole. The houses are on the big side; well but simply equipped, and full at every turn of things that make you think. In each, beyond the twenty beds for the team, there are spare rooms for members coming and going on their lawful occasions.

THE team which runs a house is selected on a scale which, while elastic, conforms in outline to the following plan:

*First Group.*—Seniors. Ages 25–35.

A lawyer, a doctor, a business man, an actor.

*Second Group.*—Intermediates. Ages 20–25.

For fellows on the lower rungs of the business ladder. Bank officers, clerks, assistant secretaries, junior civil servants, etc.

*Third Group.*—Students. Ages 19 and upwards, e.g.—

A theologian, a medical, an art, and an engineering student.

*Fourth Group.*—Industrial. Ages 19 and upwards, e.g.—

A type-setter, a railroad man, a store-hand, a mechanic.

*Fifth Group.*—Called in "Toc H" "the nursery." Ages 16–19.

For youngsters, lately from school, and beginning life as apprentices at various trades and callings.

This is not an adumbration of what might be. It is a statement of what is already in being in several big cities, and in the first houses in London has stood the test of two years' work.

But what is the work and how is it performed? First, for the internal life of the team:

Each house has a Warden, a Deputy Warden, a Secretary. All these positions are honorary. The Warden is appointed by the executive of "Toc H." He appoints his own deputy; the Secretary is elected by the team.

The house, once purchased and furnished, pays its own way; the members of the team contribute their weekly quota on a sliding scale in accordance with their earnings. They receive the same food, but the seniors have their own rooms, and "the nursery" a floor to itself. Every room is identified with the Christian name or surname of a man whose example is thus commemorated, e.g., the "Cecil Spring-Rice Room"; the "W. G. C. Gladstone Room," or more simply, "Basil's Room," "Henry's Room"; or again "The Rifle Brigade Club Room," "The Green Howards' Room," etc. These rooms have each their character and significance illustrated by the pictures, the letters, the books from which those now using them learn that the real need of a war-broken world is not merely money reparations, but more good men.

EVERY house has its chapel, and every group of houses its visiting or resident chaplain. So far in England, all these are Anglican, as is the great majority of the membership. Plainly "Toc H" must steer a straight course, on an even keel, over this troubled sea of denominational differences. *Regio, religio*, is the rule it contemplates; for it would be obviously wrong to have other than a Presbyterian chaplain in Glasgow, where its house will soon be open. But to play for safety by having no chaplain at all would be for the Christian Church once more to delegate in despair to secularisation a Movement essentially spiritual and a task it has too long neglected. Organised religion has only itself to thank, if those in the young prime of life are alienated from its sympathies; it must henceforth set aside men, and its best men too, to specialise on such tasks as these, and to be free from the enslaving necessity of filling superabundant Churches with tepid half-believers. The Christianity of the Gospels was mainly a Young Men's Movement, because its Founder set Himself to win not merely discipleship, but apostleship from among such as these. John, the student, would never have met Matthew, the civil-servant; or Peter, the fisherman, had not He brought them together. Even then they would not have learned to work in harness, had He not taught them that nothing less than their transcendent unity could illustrate and set forward the Brotherhood which He chose as the living shrine of His Spirit and teaching. Is it incredible that the most Christlike men of the war would prefer the growth of such a Brotherhood as that of "Toc H" to the unveiling of many cenotaphs? The only true corollary to the common empty tomb is the full life in common among those upon whom is fallen the mantle of their will for a new spirit between man and man.

Let us turn back to the details which practical minds require. The houses are staffed by one paid man and his wife, with what adventitious