

THE  
TOUCH  
MOVEMENT

ITS APEAL TO CANADA





# TOC H

## The Youth Movement of the Age

### 1.—WHAT IS TOC H?

**I**T is an international family of men which is rapidly becoming worldwide. It was born in the Great War, but is not confined to ex-service men. It exists to keep alive, and to hand on to those coming after, the greatest traditions of those years, as expressed in the spirit of brotherhood between men of all classes and sections and of self-sacrificing service. It is a living memorial to those who fell. It is an attempt to consecrate for all time the tragedy of the War, and to ensure that death on that colossal scale shall become creative of something great in the spirit of man, and not be sheer loss. Toc H is indeed more a spirit than an organization.

### 2.—HOW IS THIS SPIRIT EXPRESSED?

As was that Brotherhood of the Trenches.

(a) In a gay-spirited comradeship or brotherhood between all classes and sections of men, irrespective of race, creed, social position, occupation, or politics. Toc H ignores all such "labels" and distinctions.

(b) In personal individual service of a hundred and one kinds.

### 3.—WHAT IS THE UNDERLYING BASIS OF TOC H?

A Christian one of the simplest kind. Toc H has keen members from all the churches as well as many who, for one reason or another are not attached to organized Christianity in any shape or form. Toc H leaves teaching to the churches. It does not preach. The average man can understand the practical side of Christianity. Toc H welds men into a team to practice that.

### 4.—HOW IS TOC H DIFFERENT FROM MANY EXISTING SOCIAL SERVICE ORGANIZATIONS?

(a) It has traditions behind it based on one of the greatest, and yet most tragic, times in human history. It is the direct heir to these traditions as it came out of the very heart of the furnace itself. Tradition is the stuff of which great nations are born.

(b) It has its definite spiritual basis. Experience all over the world of to-day shows that men in thousands are crying out for such a lead.

(c) It includes every class of man, of all ages from 16 years and upwards.

(d) It demands individual personal service of all its members believing that nothing less than this is worth mentioning in the same breath with the sacrifice made by those who gave everything. This is the "acid test" of Toc H membership and the cement of the whole structure.

(e) It can operate, and spread its infectious spirit of service, in the small townships as well as in the great cities, in fact wherever half a dozen or so men will get together and form a Toc H "Group."

### 5.—IS TOC H NOT "JUST ONE MORE SOCIETY" ADDED TO THE MANY ALREADY IN EXISTENCE?

If it were so it would not be countenanced for a moment. Toc H, when functioning truly, is a Power House for all such organizations. Toc H trenches on no existing work. It attempts to supplement and reinforce all good work done for the community. In Great Britain,

for example, during the last five years it has given about 1000 Scoutmasters to the Scout movement. In the words of its keen Patron, the Prince of Wales, "We must all help Toc H, for Toc H itself is a Power House for helping others." Bodies like the Scout Movement, Rotary, Ex-Service Men's Organizations, Y.M.C.A., etc., are found in close co-operation with Toc H all over the world.

(N.B.—Especially in the case of the churches, the Scout or Brigade movements or any bodies dealing largely with boys, it is significant that Toc H attracts the boy at the age that he is getting restive or breaking away, and can hold him and give him what he needs.

### 6.—WHAT WAS THE ORIGIN OF TOC H?

At Talbot House in Poperinghe, 8 miles behind the imperishable "Wipers Salient"—a house known and loved by many thousand Canadians from 1915 to the end of the War; its initials converted, in their own way, by army signallers into "Toc H." Talbot House was for many a man. (as Punch described it), "a little corner of Heaven in the hell of officers' and men's lives." In 1919 many of those who had known the Old House began to get together, as they felt that the spirit of those days was too fine a thing to lose. The present world movement is the growth of 8 years from that tiny beginning. To quote the Patron again "We are standing at the beginning of a great movement which will remain young when the youngest of us here grow old."

### 7.—WHAT IS ITS INSPIRATION?

The spirit of a world Brotherhood based on the sacrifice of those who are known in Toc H as "the Elder Brethren." These are mainly those who fell in the Great War, but include also any man who has given himself to the uttermost for his fellows. Hundreds of these are commemorated in the Toc H "Lamp of Maintenance," one of which belongs as of right to every Branch of Toc H. These Lamps are each lit for the first time by the Patron at the Annual Birthday Festival of Toc H from his own, "The Prince's" Lamp. This Lamp—the parent Lamp of all—given by him "in memory of his friends who fell" in the War—is kept constantly burning in a great church in the city of London near to the Tower of London.

At the beginning of every Toc H meeting the lights are extinguished and the Lamp is lit and the Chairman says.

"With proud thanksgiving let us remember our Elder Brethren,"

"They shall grow not old as we that are left grow old—

"Age shall not weary them nor the years condemn—

"At the going down of the sun and in the morning we will remember them."

The response then rings out, before the "Silence of remembrance" "We will remember them."

### 8.—WHAT IS ITS METHOD OF WORKING TO-DAY?

The first stage in any place is a "Group" of men meeting at regular intervals in the simplest way in some central place and taking care to keep a sense of humour and fairmindedness in all they do. The meetings are in the evening, and the expenses are cut down to meet the most modest purse. The Group is a provisional one till its officers have been approved. It is allowed to nominate its first few full members of Toc H very carefully, who then become the nucleus or core of the group. Every one else is a "probationer" until he has been tried out in his attendance (so as to develop the Toc H family spirit) and in his willingness to take on some "job" of service



and to put it through. The Group itself when so tested, may become a "Branch" with definite powers of self government, and will then receive its Lamp of Maintenance. In many cities a Toc H "Mark" or hostel follows, where a team of Branch members, as well assorted as possible lives. The Houses are generally memorials to one who fell, and every room is furnished as such a memorial, either to some one man or to the men of some regiment.

e.g. in Canada Mark I (c) at Winnipeg.

" Mark II (c) at Toronto.

Such houses are the centre of Toc H life in their own district.

## 9.—WHAT ARE ITS OFFICERS?

The essential officers in a Group or Branch are the Secretary, the Padre or Padres, chosen by the members, and who may be of any denomination, and last but not least the "Jobmaster" the man who should know his district and its needs from end to end, and have the experience and personality to place his members each in their own job or jobs.

The "Jobs" will vary infinitely from Scouting or Boy's Club work to individual work with Blind or crippled men—from supplying and keeping in order radio sets for sick children or invalids in a whole Province to addressing and sticking up envelopes for some hospital or other institution. They are infinite in kind and in scope. For many men the study of social or national problems is the most helpful service they can give to the community, provided that they try to give some practical expression to their study.

## 10.—WHAT IS THE TOC H POSITION IN CANADA?

A small beginning was made several years ago when Padre "Tubby" Clayton, the genius of Talbot House from its earliest days, started some half dozen "Groups" across the continent. These have grown steadily and have deliberately refrained from propaganda. The time has now come to let a wider audience have the chance of hearing about Toc H. A series of meetings will be held in many of the cities and some smaller places with a view to the formation of new "Groups." Attendance at these meetings will pledge no one to anything, but Toc H wants the help of many good men and true.

There must be no "breaking faith" with those who "Sleep in Flanders Fields."

"And us they trusted—we the task inherit,  
The unfinished task for which their lives were spent,  
And, leaving us a portion of their spirit,  
They gave their witness, and they died content.  
Full well they knew they could not build without us  
That better country, faint and far decried,  
God's own true Homeland, but they did not doubt us,  
And in that faith they died."

Further information both as to meetings and other matters can be obtained from:—

Montreal—H W. Wilson, c/o The Shell Company of Canada.  
190 St. James St.

Toronto —F. B. Webb, Mark II (c) 614 Huron St.

Winnipeg—S. B. Laing, Mark I (c), 11 Kennedy St.

Vancouver—J. T. Harvey, 814 Standard Bank Building.