

BACK TO SCHOOL—from a holiday in the slums. A report published free by Shelter (National Campaign for the Homeless, 86 Strand, W.C.2).

Only the concern and drive packed into the ten small pages of this appeal pamphlet relieve the quotations from teachers and social workers in Birmingham and London, and photographs which make Newsom and Plowden's 'twilight areas' jump into flashlight focus. It is a vivid effort to bring home the social and particularly the educational deprivation suffered by one and a half million children living in grossly overcrowded slum conditions: too little sleep, too much illness, lack of security and concentration, and for the child who does reach grammar school, no quiet for homework. A South London head describes another

aspect: 'Often they are from families who have gradually sunk further and further after moving house so often in search of decent accommodation and reasonable rents. This results in the children being poor pupils.' Specific educational measures are being urged. It remains for Shelter to attract public goodwill to the rehousing which comes with such a shock of relief to these children's families—every pound raised for the voluntary housing associations is multiplied sixfold by local authority grants and loans.

MOIRA STEEL

EMMAUS HOUSE

a centre of reconciliation and hospitality

was founded at 241 East 116th Street, East Harlem, New York City, in 1966

From their folder:

'Here [in East Harlem, New York City] this new situation of urban man, with its culture of poverty and dehumanization, is shaping new structures, new patterns, new forms of renewed Christian life. There is talk now of "turning the Church inside out", of a burst of new life as the Church discovers forms that are relevant to the vast shapes of need and strength, of hope and despair. Both the world of East Harlem and the Gospel of servanthood are forcing the Churches to face the need for radical renewal. . . .

'Our desire is not so much to establish new and formalized programmes. We are asking where God is at work in East Harlem and in New York City and seek to join him there. It may be around present social structures or secular groups gathered around needs of the community or dialogue in social crises. It is a flexible, pluralistic, ad-hoc, dispensable community. . . .'