



Alec Gilmore

The Churches' contribution over 300 Years to Literacy, Literature and Libraries

How SPCK and USCL came to work together in the FEED THE MINDS Campaign (1960-64) and afterwards decided to continue joint working to turn the Campaign into a Movement, still flourishing more than 50 years later.

FEED THE MINDS

**From
Literacy
to
Literature**



**From
Libraries
to
Digital**

Alec Gilmore

The Story of FEED THE MINDS

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FOREWORD



I arrived as Director of Feed the Minds almost 10 years ago and one of the first calls was from Alec Gilmore.

It could have been intimidating to speak to someone who was so experienced, had led Feed the Minds more than 20 years before I did and had a formidable reputation among the Trustees and wider network around Feed the Minds.

But it was nothing of the sort — just realistic and useful encouragement, support and an intellectually stimulating conversation. This has continued over the years, with the occasional e-mail, phone call, meeting in our office or over tea when he was in London. Always with the same characteristics — encouragement, support and intellectual stimulation generating new ideas and positive energy.

The idea of telling the story of Feed the Minds often came up in our conversations. Now we have it — published online as a sign of how Feed the Minds has changed over time — typically Alec — always innovative and at the forefront of literacy and publishing.

*Josephine Carlsson
Director, Feed the Minds*

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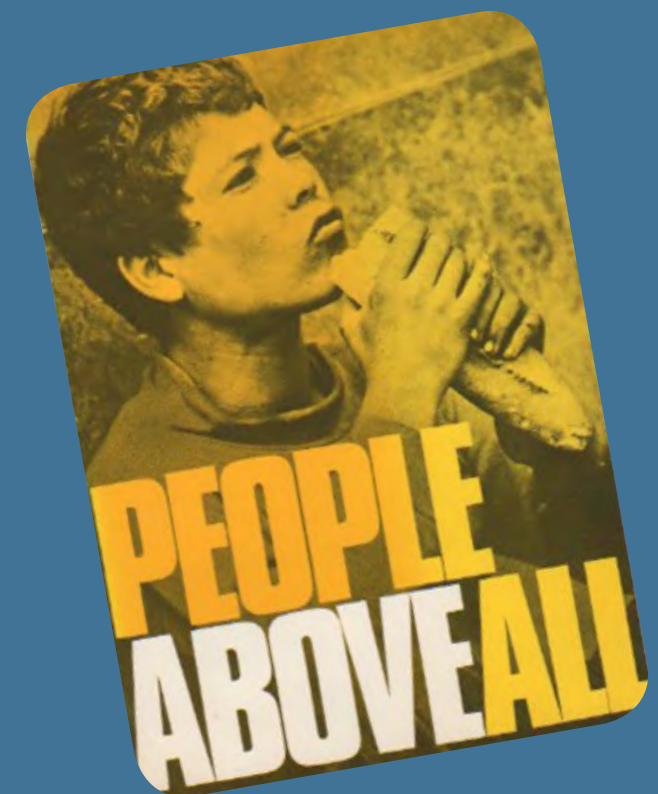
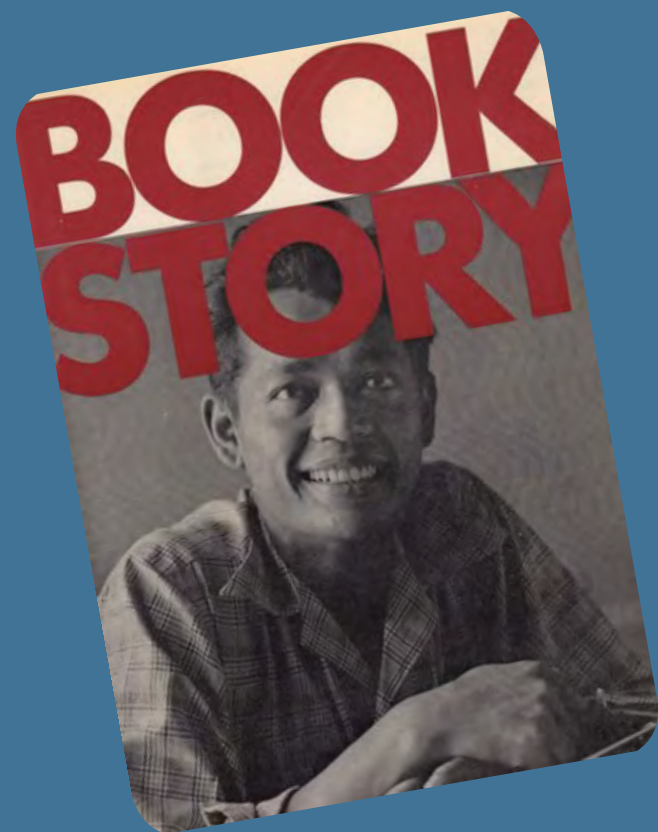
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FOUNDATION BLOCKS

Literacy, Literature and Libraries

A Story to Celebrate

The First Jubilee of Feed the Minds, 1964-2014

RESOURCES

SPCK

Two Major Histories covering the 18th and 19th centuries

WOB Allen and Edmund McClure
The History of the Society for Promoting Christian Knowledge, 1698-1898,
London, 1898, 551 pages

WK Lowther Clarke, *History of the SPCK*, London, 1959, 244 pages

RTS/USCL

Three Major Histories at intervals of 50 years

The First Jubilee of the Religious Tract Society, 1849, 730 pages ('exhaustive')

The Second Jubilee of the Religious Tract Society, 1899, 200 pages
(‘select but comprehensive’)

Gordon Hewitt, *Let the People Read*, 1948, 100 pages ('a telegram')

See also

William Jones, *The Jubilee Memorial Of The Religious Tract Society:
Containing A Record Of its Origin, Proceedings, And Results, 1799 To 1849*, Nabu Press, 2011

J H Mair, *Books in Their Hands. A Short History of the USCL*, USCL Scotland (late 60s)

John Murdoch — *Pioneer in Christian Literature*, USCL Scotland, 1976

The Major Task of the United Society for Christian Literature is not to send books written in the West to the Third World. It is to encourage the development of indigenous writing and publishing . . . books in the local idiom . . . with a local flavour . . . relating to (local) problems and earthing the Christian message in the soil of Africa, Asia and Latin America.

John Murdoch

FTM

Three Booklets setting out the antecedents to Feed the Minds

Literature and the Gospel. The Work and Aims of the Christan Literature Fund. An Interim Report, 1965-68

Eve Walber, *Book Story*, SPCK/USCL, London, 1972

Eve Walber, *People Above All*, CLD, London, 1972

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INTRODUCTION

FEED THE MINDS is one of few Christian organisations committed to Literacy, Literature and Libraries for over fifty years.

Originally the child of the major British Missionary Societies in the early days of post-war ecumenism when the churches were committed to working more closely together, its roots go far back into history and it went through several mutations before establishing itself as an independent Christian charity having lost nothing of its original ideals.

Its story has never been fully told and having given ten years to managing it at a formative point in its history (1982-92) it may be time to set down the record, with its antecedents over 300 years ago, beginning with SPCK (Society for the Promotion of Christian Knowledge) in 1692, followed by RTS (The Religious Tract Society, subsequently the United Society for Christian Literature) in 1794. Together they bear witness to a Church committed to the poor, to education, to the world way beyond Britannia’s shores, and to the wholeness of a gospel which saw faith more in terms of life than of religion and included social and cultural affairs, traditions and customs as belonging to the faith every bit as much as the finer points of doctrine and liturgy.

To appreciate the need today and the contribution now being made by FEED THE MINDS it is important to begin at the beginning.

Finally, my thanks to SPCK for access to their archives, to Josephine Carlsson for her encouragement to ‘tell the story’, and to David Gilmore for his professional expertise in final preparations for the web.

Alec Gilmore

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SPCK Commitment

If the early efforts of SPCK’s Founding Fathers were open to criticism for being motivated more by social engineering than Christian apologetics a cursory glance at the results provides ample evidence that their Christian concerns were by no means confined to the religious, spiritual or devotional life. Their underlying philosophy was broad, reflecting a Christianity related to the whole of life and despite occasional nods to the doctrinal right or left this principle has never been lost and their successors today in Feed the Minds are to be found in those whose faith is marked by liberation and tolerance, ecumenism and holism.

SPCK Founding Fathers

- R J Nelson, Chair
- Colonel Maynard Colchester, Charity Schools
- Lord Guilford, son of a former Lord Chancellor
- Sir Humphrey Mackworth, a lawyer and an MP
- Mr Justice Hooke

SPCK in the 18th Century

England at the End of the 17th Century

IN the time of Chaucer and Wycliffe, according to Trevelyan, education was still a luxury for the clergy and such poor boys as were clever and had aspirations to the church. By modern standards it was not much of a luxury, rarely amounting to more than basic reading, writing and Latin, but was supplied by clergy in a few hundred grammar schools across the country, mostly attached to monasteries and cathedrals. The masses had to wait until the 18th century with the arrival of the Charity Schools.



The impetus for change came from Religious Societies springing up towards the end of the 17th century with SPCK in the forefront. They were the product of a society shocked by a lack of decency, manners and good behaviour, threatened by a breakdown of law and order, fearful for its own security and committed to ‘preventing and punishing immorality and profanness’. With the passing of time the agenda became more positive as Christians of the calibre of Thomas Bray came to see the weakness of coercion and felt education to be a better way, resulting in a greater emphasis on those Societies of young men anxious to lead a more godly life. From these people came the spirit that led to the creation of SPCK and paved the way for the work of John Wesley and the arrival of Methodism, providing a fertile soil for the Charity Schools.

Motivation in any society is rarely pure and though some saw their commitment to Charity Schools as a commitment to education and the needs of the poor there were others whose understanding of education had not progressed far beyond ‘my station and its duties’ and whose driving force was still the fear of a godless society and the lack of security that went with it. There were also those who saw education as the basis for safeguarding the future of the traditional church, some as an antidote to the Dissenters and some as a way of competing with the Dissenters whose exclusion from the universities, etc had led them to create schools, academies and institutes extending to all levels of education.

In the case of SPCK the Founding Fathers seem to have been motivated by an increasing sensitivity to **the needs of the poor**, part of a much wider philanthropic movement which also saw the creation of hospitals and in due course Sunday Schools, and by a particular awareness of the damage resulting from a total lack of education even among the honest unskilled workers at the beginning of the 18th century, and it was this second motive which lay behind the Charity Schools.

Even so, motives were as mixed then as they are today and it would be wrong to imagine that they understood by education what we understand by it. Education for the most part was not so much about freedom or exploration of ideas as about decency, morality and maintaining the tone of society. That included ‘knowing your place’ and ‘the requirements of your betters’, as demonstrated by Trevelyan’s account of **Jonathan Brown**, a leading personality among the bargemen, who confessed to a dissenting preacher that he and his companions would be happy to burn down either Meeting Houses or Popish Chapels according to the requirements of their betters even though they ‘had never so much as heard who or what Christ was’.

Literature therefore meant **leaflets and tracts** against such offensive practices as swearing, drunkenness, Sunday trading and public indecency. Tracts with titles such as ‘Kind Cautions against Swearing’, for example, were being distributed to the 18th century equivalent of taxi drivers, and ‘Kind Cautions to Watermen’ (for the bargees of the West Country) to the equivalent of bus conductors and tube workers. To this market SPCK contributed its share with tracts for public house keepers, Malborough’s soldiers and some written by none other than Nelson himself for his seamen though Thomas Bray was one of the more enlightened who saw the limitations of coercion.

SAMUEL WESLEY was one of the early supporters as was his brother, John, once SPCK became involved in missionary work, stimulated by the stories his mother had told him of the work of the missionaries through the East India Company. SPCK therefore sent John to Georgia c.1734 but unfortunately the trip was not successful and he returned in 1738.

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A Man with One Fiddle, Three Strings and Two Stages

THOMAS BRAY, often described as ‘the Founder of SPCK and SPG’ (Society for the Propagation of the Gospel) was in fact one of five committed to literacy, literature and libraries at the end of the 17th century. His primary interests were the moral condition of society at home and the need for overseas missionary work but his main motivation was his commitment to **education**, held together by an over-riding commitment to the poor.

Hence the title, ‘a man with one fiddle, with three strings, which he played on two stages’. After 300 years the music still goes on though the melodies have been modified with the passage of time.

Thomas Bray

THOMAS BRAY was born on May 2, 1658 at Chirbury in the Welsh borders, an only child who grew up helping his father on the family farm and whose unusual gifts at school were noticed by the vicar. From Oswestry Grammar School he went to All Souls College, Oxford, where he was regarded as a ‘poor boy’ and supported himself by menial services to the Fellows. He graduated MA,DD, was ordained in 1681 and became Rector of Sheldon where he remained until shortly before his death despite a short spell in London around 1695. He married in 1686 and by 1688 found himself a widower with two children.



Responding to a call from the Bishop of London to go as his representative to Maryland, Bray left Sheldon for London after a five-year delay during which time he became increasingly aware of the educational limitations of clergy overseas due to a shortage of books, and resolved to do something about it, leading to a programme of libraries for the clergy and the formation of SPCK.

Off to Maryland . . . and Back

Despite the delay his personal commitment never wavered and as he sailed down the Channel after selling his personal effects to finance his move he deposited books at Gravesend, Deal and Plymouth. Within two years he had spent £2,500 on libraries and books in America and the colonies, established 30 functioning libraries with another 70 in the pipeline, each reckoned at £30 and all the clergy had to raise was £6.

Unfortunately not everything worked as smoothly as he would have wished. He soon came to see that he could help the cause better by working from Britain and came back, first to London and then to Sheldon, returning to London in 1706 to take charge of St Botolph’s Aldgate, where he concentrated on writing and preaching and established the Charity School connected with St Botolph’s which still bears his name.

His daily routine, caring for the poor, teaching children, visiting parishioners, preaching and endowing lectures led to a busy life for an ageing man, but in addition he trained young ministers and missionaries, supervised their reading, provided them with a **Probationer’s Library**, maintained contact with missionaries in Maryland, sent them books and asked for reports on how their libraries were being maintained.

Continuing his acadmic interests, in 1729, shortly before he died, he established **The Associates of Dr Bray** to administer a legacy for the conversion and education of negroes in the Plantations, and it is the successors to this body which still provides theological libraries for the clergy and others through SPCK as his **three-stringed fiddle** (books, education and libraries) gave place to SPCK, SPG and the Bray Associates. He ded on February 15, 1730 and was burried at St Botolph’s Church.

The Mini Library



Bray’s Probationer’s Library became one crucial building block running through the story of Feed the Minds, beginning with Bray’s recognition that clergy needed books and where books were in short supply every pastor needed access to a mini-library at home. From such humble beginnings, when local libraries were almost non-existent and the supply of good wholesome literature for all in limited supply, every new reader needed their own set of tools. In developing countries it was the forerunner to the **Wall Library**. At home it was the foundation for the early publications of SPCK and the Religious Tract Society (Lutterworth Press), became the backbone for the Book Grants both at home and overseas, the foundation for the Book Service and the *Theological Book Review*, the *raison d’être* for countless grants to church libraries and Reading Rooms in many a remote community, and the farewell gifts for Eastern Europe pastors on completing their course at the Summer Institute for Theological Education.

A background of books of many kinds

The *sine qua non* of education and self-fulfilment

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Charity School Rules were strict and clear

The Master was to be a member of the Church of England, over 25, a good teacher, of mild disposition and a regular communicant. The Curriculum was to include spelling, punctuation, legible handwriting and a grounding in arithmetic. Girls were not overlooked, even if they were only to be taught how to knit stockings and gloves, mark, sew, make and mend their clothes as well as learning to read. Regular church attendance, twice every Sunday, was *de rigeur*, as were morning and evening prayers in school, with the encouragement of family prayers and grace before meals in the home, thereby setting the tone for the basics of good religious education which continued almost unchanged until the end of the 20th century.

Bray and His Friends

Colonel Colchester and Robert Nelson

MAYNARD COLCHESTER, Squire of Westbury-on-Severn, was born in 1665, four years after the restoration of the monarchy. From his family home, which was a Royalist outpost during the Civil War, he soon established himself in the Middle Temple and as a County Member of Parliament, 1701-08. By the time he succeeded on the death of his father in 1694 he had already established a reputation as a social reformer, with a special interest in education and especially the Charity Schools, having established a School of his own for 67 local boys and girls.

Recognising the need for action Colchester was joined by three others (Lord Guilford, son of a former Lord Chancellor, Sir Humphrey Hackworth, a lawyer and an MP, and Mr Justice Hooke), with the strong support of Robert Nelson, who became Chairman in its first year. Together they became the Founding Fathers of SPCK and the precursor to a 300 year history of Christian commitment to Literacy, Literature and Libraries on a worldwide scale.

ROBERT NELSON (1646-1715), at that time one of the leading spirits of the Church of England, also played a prominent role in the Charity School Movement, wrote several Christian books, supported many good causes, and left a manuscript (published posthumously) containing a closely reasoned case for a whole series of ecclesiastical and social reforms all of which have long since been taken for granted.

He also joined the Society for the Propagation of the Gospel (SPG) in its first year, was a benefactor of Sion College and regarded by the Associates of Dr Bray as a pioneer of their parish libraries.

Charity Schools

At a time when people were worried about social evils and immorality and the decline of religion, and when it was fashionable to create various 'societies' to improve things, Colchester and Bray's first move was to establish a Society for the Reformation of Manners, the object of which was to enforce laws against vice and profanity, but then sensing the power of religion and realising that internal change was more effective than external law, they turned to a more positive line in the formation of SPCK, with the Charity Schools as an offshoot.

legibility) were the basics. Their commitment was surpassed only by the speed at which they worked. **Rules** were strict and clear. Alongside they encouraged manual work, were diligent in procuring employment and apprenticeships, and engaged seafaringmen to advise on the most suitable ships and sympathetic commanders. They also encouraged evening classes and established centres to teach navigation and mathematics.

By the end of the century, with a steady move towards a **state education** system, SPCK was one of the leading lights in the formation of the National Society in 1811 to encourage national religious education. From that point much of SPCK's concern for schools passed to them, but co-operation continued as SPCK transferred their emphasis to tools for the clergy and tools for education in general at less than cost, in some cases providing free grants of books where a school was too poor to buy them.

By now, however, SPCK was no longer the only 'kid on the block' and the 19th century dawned with the arrival of **two new agencies**, both forerunners to Feed the Minds, specialising in literature and education and embracing both Anglicans and Nonconformists: first, the **Religious Tract Society** (RTS) in 1799 with a similarly broadbrush approach to Christian literature in general, and the **British and Foreign Bible Society** in 1804 focusing on the Bible.

Commitment and Action

For more than twenty years, Colchester and Nelson, together with close allies Lord Guilford, Sir Humphrey Mackworth and John Hooke, and with Thomas Bray always a driving force in the background, the extent of their commitment is legendary, meeting every Thursday afternoon at 4 o'clock, easing back to once a month only when the immediate pressures were off, and even then with an Intermediate Committee midway. That their main business was education (rather than religion, social or political affairs) is apparent from some of the Minutes. One, for example, (bearing in mind the religious and social atmosphere of the time) was to set up Catechetical Schools in every parish in and around London. Another was to press for a Clause to be inserted in a Bill going through Parliament to provide for 'employing the poor and having children taught to read and be instructed in the Church catechism'.

Catechetical Schools was Step One was to make the churches aware of the situation and to inspire them to action in every parish. Step Two was the establishment of **Charity Schools**, moving out into the community offering a service to those (mainly poor families) for whom basic education was a non-starter. Arithmetic, reading, writing (including spelling, punctuation and

Within eight years
they had established

54 Charity Schools

within a ten mile radius
of London catering for

1,400 boys and 750 girls

plus 34 similar schools
in other parts of the country.

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Lord Nelson’s cri de coeur

From the early 1700s SPCK supplied both Merchant and Royal Navy with *The Seaman’s Monitor* and other tracts providing prayers for use in various situations at sea and exhorting sailors to avoid swearing, drunkenness and other vices.

Recognition of SPCK’s work and testimony to its value came from no less a person than Lord Nelson, who in January 1801 wrote to SPCK with a specific request for a further supply of tracts to distribute to the sailors under his command.

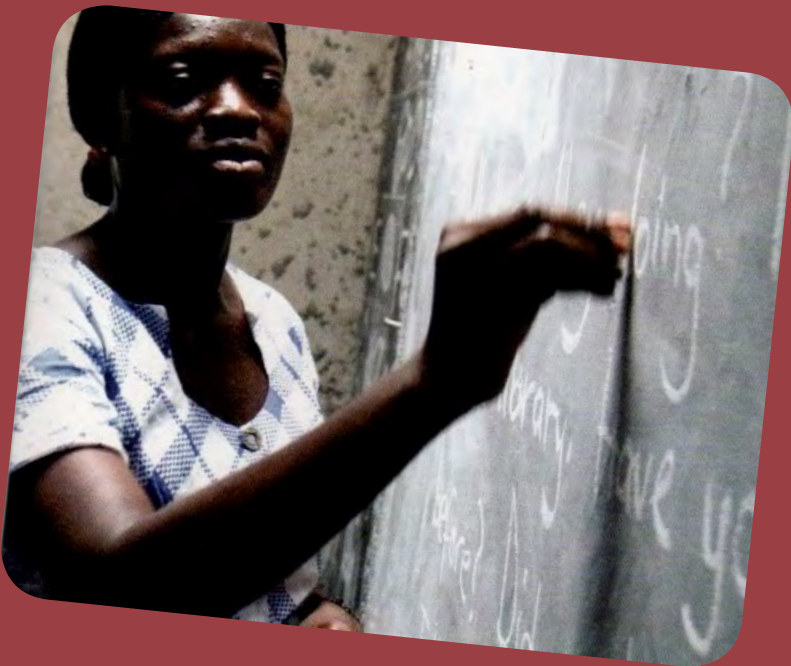
Reverend Sir

I am again a Solicitor for the goodness of the Society and I trust that the conduct of the Agamemnon & Vanguard has been such as to induce a Belief that good to our King and Country may have arisen from the Seamen and Marines having been taught to Respect the Established Religion, and Kings have been shewn that our Seamen are religious.

Tools for Education

READING, Writing and Numeracy were undoubtedly the basics of education but they were only the basics and if that was Bray’s first objective the provision of literature, the setting up of libraries and free distribution to those most in need were quick to follow.

Catechetical Lending Libraries were set up. Good books were given to poor families. Packs of books were offered to clergy. The thought of selling books rather than giving them away clicked in after about five years, including a systematic publication of Prayer Books and Bibles (until 1743 always printed with the Apocrypha).



With the widening of the horizons went the **broadening of the content**, from Lord Nelson requesting a supply of tracts to discourage his sailors from bad language and popular replacements to the ‘penny dreadfuls’, to strengthen morality, honesty, integrity and the quality of life to basic Christian teaching, and on to an understanding of other faiths and cultures, foundations which continued to sustain the cause over 300 years and still counting.

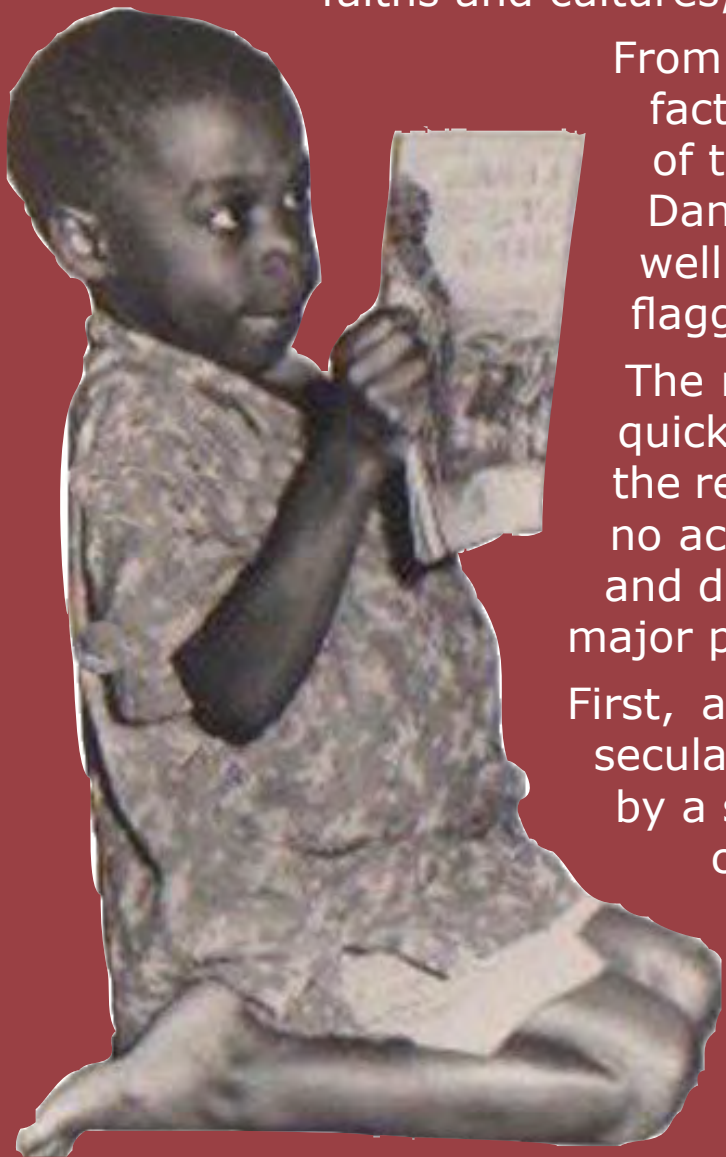
From the outset their horizons knew no bounds. The state of London society may have been a powerful factor but the Founders well knew that **conditions overseas** were no better. Hence from the beginning of the 18th century books (including the Bible) were translated into French, Arabic, Armenian, Tamil, Danish and Swedish, Irish and Gaelic, not forgetting forty titles in Welsh. This pattern continued for well over a hundred years during which time their enthusiasm never wavered and their zeal never flagged.

The middle of the 19th century saw other developments. A growing awareness that reading skills are quickly lost if not used led to a focus on the needs of children, especially in the developing world, and the realisation that investing **resources in reading** and literacy was of limited value if new readers had no access to new products. This in turn led to increasing emphasis on the needs of writers, publishers and distributors in the developing world as much if not more than at home. Hence the beginning of two major publishing houses, **SPCK** and **RTS** (Lutterworth Press).

First, a weekly *Saturday Magazine* (1832-44), a response to the secular *Penny Magazine*, (‘unsuitable for Sunday reading’), followed by a steady output of tracts and a wide range of children’s books, commentaries, textbooks and instructional broadsheets at ‘Twopence coloured, Three Farthings plain’. Not all were religious though the overall moral tone of a publication was always carefully monitored.

Next came *The People’s Magazine* (c1864-73) with an initial circulation of 30,000, followed by *The Dawn of Day*, a ‘ha’penny a copy’ magazine launched in 1878 with a circulation of a few thousands and twenty years had half-a-million readers, and finally *The Child’s Pictorial* in 1895 and merged the following year with *Golden Sunbeams*.

With increasing universal education towards the end of the 19th century the inadequacy of the voluntary system for coping with Literacy, Literature and Libraries was generally appreciated and understood, and the **Forster Education Act of 1870** was an attempt to fill the gap. By this point SPCK had already moved beyond basic education to teacher training, collaborating with the National Society to set up a Teacher Training College at Carmarthen in 1849 followed by Whitelands, 1850-51, and from 1870 refocussed on scholarship grants for students teacher training.



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Grants to Schools and Teacher Training

- 1849 £1,000 to set up a Teacher Training College at Carmarthen.
- 1850-51 £600 to Whitelands Training College and £2,000 to a National Society Training College in Westminster.
- 1852 £200 to a Training College in Edinburgh.
- 1861 A further £400 to Whitelands.
- 1870 £10,000 to build and enlarge over 300 church schools, with a further £5,000 in 1874.
- 1871 £3,000 to provide diocesan inspection for religious knowledge (excluded by the 1870 Act).
- 1872 Money prizes to pupil teachers who gained first class in the Archbishop's Examination and entered Church Training Colleges.
- From 1870, when the shortage of teachers for church schools was a matter of urgency and grants to Teacher Training Colleges took the form of scholarships, £5,000 to 19 colleges increased the student numbers by 166 men and 173 women.
- 1892 £10,000 to poor Church Schools when government pressures threatened to crush many poor schools out of existence.

Tools for the Clergy



BRAY'S commitment to literacy, literature and libraries began with an interest in the colonies in 1694 when the Bishop of London (whose See included territories outside the British Isles) received a request from the Governor of Maryland (a champion of the church) for a Commissary (or bishop's representative). The Bishop asked Bray to go whereupon he moved to London and became increasingly involved in Maryland and missionary work.

Twenty years previously, at the request of the Bishop of London, King Charles had granted a bounty of £20 to any minister who would go to the colonies, plus £1,200 to supply books for the churches there, and several had taken up the offer. Once Bray discovered that the requests were mainly from the poor uneducated clergy he recognised the need for a constant supply of books and the building of libraries. Hence his '**Proposals for Encouraging Learning and Religion in the Foreign Plantations**'. Support came from the Bishop of London, who appealed to his fellow-bishops. Archbishop Tenison, pioneer founder of a public library in St Martin-in-the-Fields, needed no persuasion and an appeal, backed by a donation of £44 from Princess (later Queen) Anne, kick-started a period of intense activity from December 1695.

Every missionary to Maryland was to have a box of books, containing 52 volumes. Libraries were established and within two years Bray hatched a grandiose plan for libraries in America at four levels: one for every Province, one for each secondary city (which included Boston, New York and Philadelphia), one for each deanery and one for each priest.

Significantly, his choice of books reflected the breadth of his gospel. Despite his 'pet hates' of some contemporary philosophies, not to mention the threat to the church from the arrival of the scientific age, the demand for freedom of enquiry, rationalism and atheism, **Bray's gospel** allowed plenty of room for flexibility. Missionaries must be equipped for 'a very inquisitive age' and alongside a solid, diverse collection of divinity, biblical commentaries, the Fathers, church history and some tracts, libraries must also have books on pretty well everything from theology to history, geography, travel, anatomy, Latin classics and Compleat Gardener, thereby establishing a firm foundation that was to be replicated a century later by the Religious Tract Society and still in some ways the driving force behind Feed the Minds.

To counter the criticism that he was helping the church overseas rather than at home Bray countered with a twin plan to support poor clergy by creating Lending Libraries in 400 deaneries

in Britain. Pressure of work prevented him from implementing all his ideas but a group of his friends continued the work which enabled him to turn his attention to building more permanent structures to secure the future.

In association with SPCK Bray was also able to ensure future publishing, continuity and permanence, and from such humble but powerful beginnings much of SPCK's subsequent development embraced not only Tools for the Clergy but also substantial Book Grants to Schools and the newly established Teacher Training Colleges.



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Wider Horizons and a Shipwreck

AFTER Tools for the Clergy, Charity Schools and general education the third major concern of the Founding Fathers of SPCK, who lacked nothing in the breadth of their vision nor the enthusiasm to get things moving, was the needs of the clergy in The Plantations (or Colonies).

In an age marked by exploration overseas, missionary and colonial expansion, Literacy, Literature and Libraries at home was only for starters. Caring (as well as greedy) eyes were looking eastwards, and in 1711 SPCK heard the call. India was top of their agenda with a plan to send a printer and printing press to Tranquebar in a joint venture with Danish and German Protestant Missions. Unfortunately, the sea was not always calm and their first adventure far from plain sailing.

Ship-wrecked on the High Seas

From the beginning of the century, Frederick IV of Denmark had become increasingly excited about foreign missions, thanks largely to his chaplain, but could find no missionaries to fulfil his dreams. Turning to Saxony he came up with a couple of missionary volunteers who left for India in 1705. The venture was unfortuitous. After narrowly avoiding ship-wreck off South America and being detained a fortnight at the Cape of Good Hope, they arrived after eight stormy months at sea only to be ridiculed on arrival, having no language (Tamil) and found themselves shocked by the immoral lives of the local Christians.

Nothing daunted they applied themselves to the task in hand and by 1711 had translated all the New Testament into Tamil. SPG, limited by its Charter to work in the English Plantations and Colonies, was unable to help but SPCK, with no Charter, had greater freedom and decided to send a printing press 'with Roman letters and all necessary apparatus', together with **Joseph Fincke**, a qualified printer.

This venture too, however, had its hazards. First, the ship was captured by the French off the coast of Brazil and Fincke taken prisoner-of-war. Following a ransom (SPCK paying £150 and a generous passenger the remaining £3,350), Fincke then caught a fever and died after falling overboard one night off the Cape of Good Hope. However, once the press arrived in 1712, together with 100 reams of paper, books and other supplies, the missionaries managed to find a soldier capable of handling it and in no time at all hymn books, catechisms and other titles in Portuguese were pouring out.

Thus the beginnings of western missionary work in India and the first step in SPCK's overseas commitment to literature production and distribution in Asia, without which the evangelisation of India by the west might have had to wait for William Carey in 1792.

Despite adversities, the commitment to education was not forgotten and further plans led to a seminary to train missionaries for Bengal and other places, supported by a few relatively small book grants.



Printing Presses in the 18th century were large, heavy metal objects. Typesetting with lead type was both laborious and time consuming but they changed little until well into the 20th century when they died the death with the arrival of the computer.

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USCL Commitment

Central to the drive for Literacy, Literature and Libraries for both SPCK and RTS was empowering local people with resources to develop their own programmes rather than shipping out finished products. Sending specialist and technical books for libraries and books for limited circulation was inevitable but the underlying philosophy was the encouragement of local writers, printers, publishers and booksellers, and ‘Christian’ went beyond biblical, doctrinal and ecclesiastical affairs to include local history and culture to enable local people to appreciate their inheritance and pass it on to others.

RTS in the 19th Century

England at the End of the 18th Century

IN the aftermath of the French Revolution, followed by a series of bad harvests, food crises and the sixpenny edition of Tom Paine’s *The Rights of Man* England was not quite the country in which the SPCK Founding Fathers had found their motivation a century before, but some things had not changed.

Thanks to a century of SPCK, the Charity Schools and the Sunday School Movement, Britain was beginning to have a new class of literates in every town and village. Unfortunately numbers failed to keep pace with an expanding population and reading material was sparse and poor. New readers were a prey to door-to-door salesmen selling books and tracts of dubious quality and the new evangelicals, in the mode of Wesley and Whitfield, were offended and challenged. A new initiative was called for. This time it had to be interdenominational and in 1799 a lead from the London Missionary Society (LMS) gave birth to the Religious Tract Society (RTS).

Religious Tract Society

Similarities between SPCK and RTS were surprisingly close. Both were committed to literature and education, at home and overseas. Both began with a small group of enthusiasts. Both were voluntary Societies born out of a common Christian concern, and neither was structurally part of the churches. The main difference was that whereas SPCK was entirely Anglican the RTS Committee had an equal number of representatives from Anglican and Free Churches (Baptist, Congregational, Methodist and Presbyterian) on its Committee, with an Anglican Secretary and a Free Church Secretary, and an equal number of ministers and laity. A minor difference perhaps was that when it came to specific Christian teaching SPCK tracts tended to focus on church and liturgy while RTS tracts tended to be more biblical and mostly had to include ‘some account of the way of salvation’, though both attacked the same social evils albeit from a slightly different doctrinal basis.

RTS owed its origins to the **Rev George Burder**, a Coventry Congregational minister who came to a meeting of the newly formed London Missionary Society in May 1799 ‘with tracts in his pockets’ and in the course of the gathering invited all those who shared his concern to meet him afterwards in an adjoining schoolroom. Next morning at 7, forty of them met in St Paul’s Coffee House, the first of a series of regular Breakfast Meetings to be held almost in unbroken succession until 1939. On May 10, at one of those meetings, the RTS was born.

Four Facets to the RTS Programme

- **A general Tract Depository run by a part-time agent who in seven years produced and distributed 3.5 million tracts and found space to store 800,000 and 650 reams of paper.**
- **A commitment to publishing tracts with the Committee as a corporate editor and the weekly Breakfast Meeting busying itself editing tracts and booklets. Every tract had to have a cartoon drawing on the cover and early titles included ‘The Fortune-Teller’s Conjuring Cap’, ‘The Wonderful Cure of General Naaman’, ‘The Stingy Farmer’s Daughter’ and ‘Tom Taper’s Tale over His Jug of Ale’.**
- **By 1815 no fewer than 124 Auxiliaries, all distributing RTS titles, had been set up to encourage the creation of similar Societies all over the country.**
- **The development of a huge foreign correspondence as they addressed the needs of people in Europe, British colonies and Dependencies, and in Protestant missions everywhere. Tracts were translated into many languages — German, Spanish, Arabic, Modern Greek, Russian, Portuguese, Gaelic and Welsh — and contact established with the army, navy, prisoners (including prisoners of war) and workhouses.**

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From Simple Tracts to full-blown Publishing

By 1820 RTS dipped its toe into publishing. *Pilgrim’s Progress* came first at 8 pence a copy, followed by two magazines in 1824, a quarterly (which soon morphed into a monthly and then a weekly in 1828) and of course books for children. As with SPCK’s ‘Bray Gospel’ the RTS Gospel was equally all-embracing, reflecting the Society’s understanding of the wholeness of Christianity covering subjects such as history and culture, with *Our Domestic Fowls and Song Birds* and *The Life of Julius Caesar* sitting side by side with *The Life of Luther* and *Wild Flowers of the Year*.

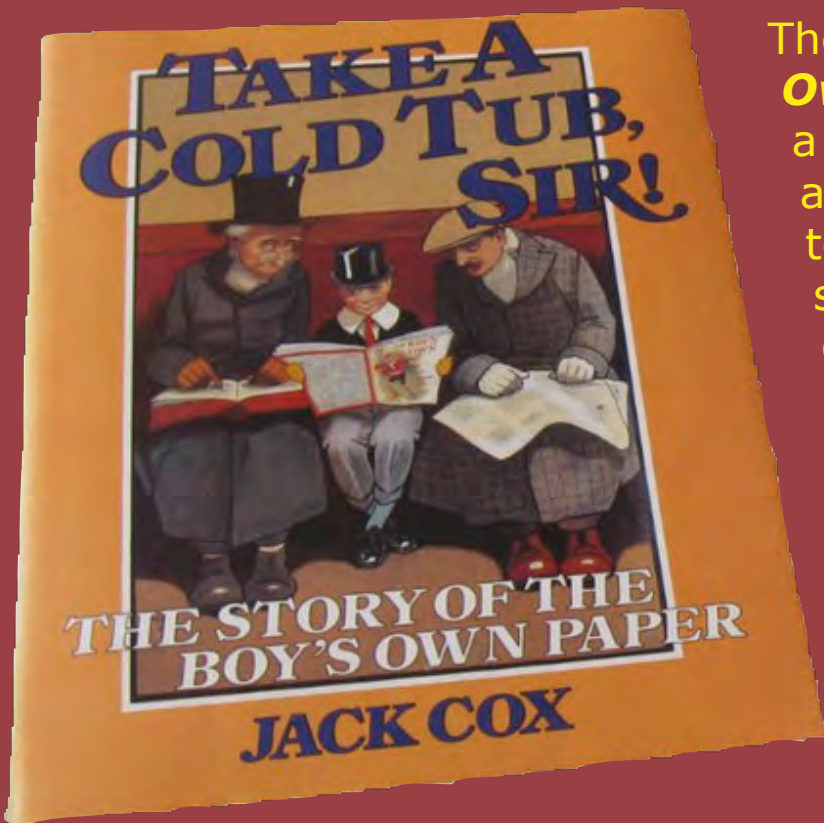
Also like SPCK, RTS which began as a ‘home mission’ was not long in extending ‘home’ to the far corners of the earth. By the end of its 12th year its overseas work was an integral part of its programme, and by 1849 over £30,000 had been voted for Tract and Book Societies in India specifically to facilitate local production overseas.

By this time the magazine business in Britain was booming, powered by a new popular emphasis on ‘Religion for the Home’, thanks to commercial prosperity, more leisure and larger families contributing to a new appreciation of home and family life. SPCK was responding and RTS had no intention of being left behind.

First, *The Leisure Hour* in 1852, (weekly for one penny) which lasted until 1906, quickly followed by *The Visitor*. *The Sunday at Home* began a year later, one of its most popular serials being *Jessica’s First Prayer*, published in book form in 1868. A third, *The Young Cottager*, arrived in 1830 followed by books on natural history. *The Monthly Volume*, a small varied library of 100 titles, priced at 6 pence or 10 pence according to the binding, ran from 1845-54 and of which, when introducing the series in *The Spectator*, Dr Arnold said,

‘I never wanted articles on religious subjects half so much as articles on common subjects with a decidedly Christian tone’.

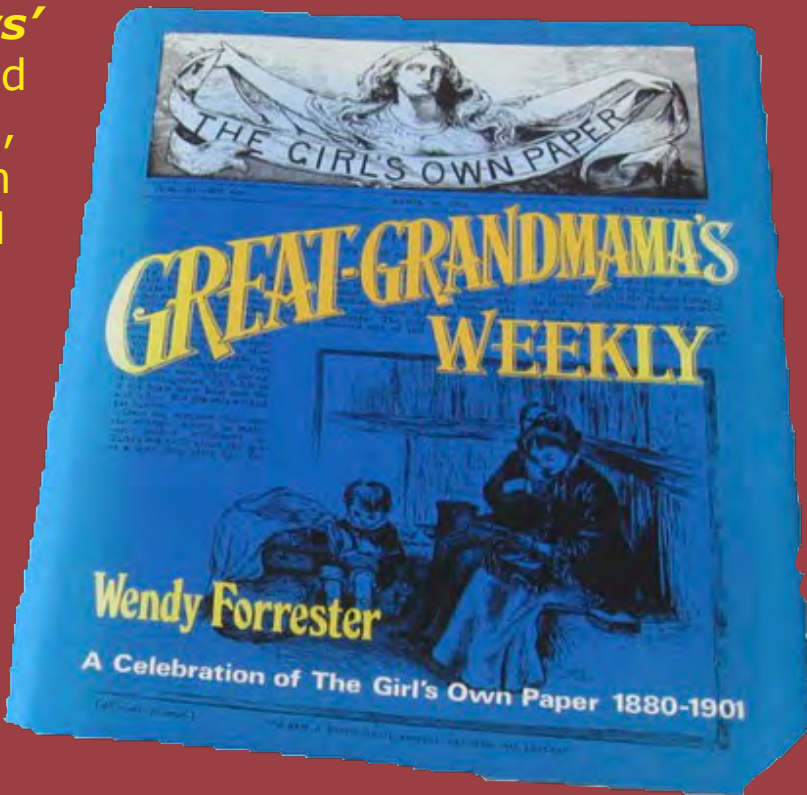
Falling sales, increasing secular education (due in part to the 1870 Education Act) and the decline in evangelicalism towards the end of the 19th century led to the offer of prizes in voluntary examinations in Bible Knowledge in the London Schools.



Then in January 1879 RTS launched its flagship with the monthly **Boys’ Own Paper** (price one penny) to counter the ‘penny dreadful’, followed a year later by a sister ship, **Girls’ Own Paper** (also one penny), alongside *Little Dots* (for younger children). With limited overt Christian teaching in its content doubts were expressed as to whether it would succeed, to which George Andrew Hutchison, the distinguished BOP editor for 33 years whose writers included Jules Verne, Conan Doyle and W G Grace, replied,

‘It will if it is written for boys not for grandmothers’.

Two memorial volumes, *Take a Cold Tub, Sir!* and *Great-Grandmama’s Weekly* arrived in 1980 and 1982 respectively.



Thanks to **John Murdoch**, RTS developed links with India, similar to those of SPCK with ISPCK (Indian Society for the Promotion of Christian Knowledge), leading to the creation of the Christian Literature Society (CLS, Madras), and in Britain developed its own publishing house, adopting the name of Lutterworth Press in 1932 to honour John Wycliffe whose ‘poor preachers’ were reputed to have gone from the parish in Leicestershire village of Lutterworth where the vernacular Bible was prepared. The Lutterworth Library of 35 volumes, mostly translations from continental theologians, became well-known all over the world and children’s titles included such popular authors as Enid Blyton, Malcolm Saville and Kathleen Fiddler.

After merging with its daughter societies in India, Africa and China RTS became the **United Society for Christian Literature** and dropped the RTS imprint altogether in 1941 in favour of Lutterworth Press.

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Some Late 19th Century Publications

The Book of Common Prayer in Marathi (1862), and Assamese (1871).

Several works written by Indians in Urdu and Hindustani (1872).

Morning and Evening Prayers in Sindhi.

Manual of Prayer in Hindi.

Catechism in Hindi and Hindi/English (!881).

Paley’s Evidences in Telugu (1882).

Church Hymn Book in Urdu (1884).

Maclean’s *Old Testament History* in Telugu and *Prayer Book* in Urdu (1886).

Commentary on the New Testament in Telugu (1887).

Lectures on Confirmation in Bengali (1888).

Commentary on 1 Corinthians in Marathi (1889).

Preparation for Holy Communion in Urdu (1890).

[*The Telugu books were all printed in Madras.*]

Two Maverick Pioneers collaborate with SPCK and RTS in India

In the 18th and 19th century much missionary work overseas depended on the enthusiasm and the determination of one highly gifted, fully committed, single minded individual, such as Livingstone, Carey, Wilberforce and Wesley. In the literature world two maverick pioneers stand out: Benjamin Schultze in North India leading to ISPCK (India SPCK), still serving North India in Delhi, and John Murdoch laying the foundations for CLS (Christian Literature Society), still serving South India in Madras (now Chennai).

Benjamin Schultze

BENJAMIN SCHULTZE was SPCK’s first financed missionary who, early in the 18th century and with support and protection from the East India Company and a salary of £60 pa, was persuded to move from Tranquebar to minister in the British territories, where he regularly received gifts of books, paper, knives and binding tools, not to mention medicines, children’s toys, haberdashery and mathematical instruments.

In return **Schultze developed SPCK policies**, starting schools, engaging in adult education and Bible translation. By 1740 the mission had spread far inland. Ten missionaries were working with 30 native catechists (one ordained and one preparing for ordination), the whole Bible was available in Tamil, translations into other languages were in preparation and the Dutch Mission had reached its highest point. By the end of the century the spirit and organisation which had got things going in Britain a century before was bearing fruit in India. With encouragement and capital from London, District Committees of clergy and laity, centred on churches, were responding to the needs of the local people particularly in workhouses, prisons, hospitals and among the poor.

Long-term programmes and objectives overseas reflected what they had started at home: **training** local leaders (ordained and lay) and the provision of the necessary equipment, mainly in the form of religious and educational literature, schools, colleges and vocational institutions. Their commitment to **local languages** was astonishing. Between 1836-97, for example, in addition to Indian languages and the more familiar ones, publications appeared in Amharic, Cree, Ojbwa, Aina, Kua and Gogo. Having acquired the use of the press in Vespery, SPCK kept it well supplied with **paper and printing** materials and though it had a somewhat chequered existence it continued through most of the 19th century, providing much needed substantial help for education and mission work.

In 1930 it was sold to **CLS Madras** which continued the work and maintained cordial relations with the Society. Tracts and 48-page booklets were always popular. Tract Societies, such as the Madras Religious Tract and Book Society, were set up to publish in the local languages and in 1870 when John Murdoch, founder of the Vernacular Education Society and the **Religious Tract Society in Madras**, compiled a catalogue of all languages known to be spoken by Christians in India up to 1868, beginning with the earliest ones from Tranquebar, the volume listed thousands of titles and ran to over 300 pages.

Alongside the Tract and Book Society there was also the South India School Book Society to provide books for schools and in 1858 they pooled their resources to form the **Christian Literature Society in Madras** with which the Religious Tract Society in the UK (subsequently the United Society for Christian Literature) had such a close connection.

SPCK similarly had a mission in Bengal, supporting the first Englishman to volunteer to go to India as a missionary, four years before William Carey arrived in Serampore. By 1868 the **SPCK Calcutta Diocesan Committee** was running schools, had published 13 tracts and books on its own account and was co-operating with Serampore, which had published 79 under Carey’s leadership, and the Calcutta Tract Society which had brought out 170 tracts in various languages besides Bengali. In Bombay the Diocesan Committee came into being in 1825 and immediately set about publishing books for schools and titles in Marathi and Gujarati.

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Missionary Awakening

A century after the formation of SPCK and shortly after the arrival of William Carey in Serampore several Missionary Societies came on stage, some of which subsequently become part of our story.

- 1792 Baptist Missionary Society.
- 1795 London Missionary Society.
- 1799 Church Missionary Society.
- 1799 Religious Tract Society.
- 1804 British & Foreign Bible Society.
- 1813 Methodist Missionary Society.

John Murdoch

JOHN MURDOCH (1819-1904), a Scottish Presbyterian and an early pioneer in Christian literature, utterly dedicated his life and talent to the spread of literacy and education. When ill health forced him to abandon his university training in Greek and Mathematics he took himself off at the age of 25 to Ceylon (now Sri Lanka) to become the Head of a Government Training School in Kandy. When economic problems forced him into redundancy he set about forming the **Sinhalese Tract Society** to print and distribute tracts and Christian books in Sinhalese in a country where at that time very little interest had been shown in healthy literature, and when subsequently he discovered a similar dirth in South India he created a General Book Society for the whole of India, working alongside ISPCK. Colleagues in the Madras School Book Society were less than warm in their welcome, but in due course he set up a Christian Book Society for South India and Ceylon with a plan for Christian literature in both countries.

Following the Indian Mutiny in 1857 four major missionary societies (the Church Missionary Society, the London Missionary Society, the Baptists and the Methodists) came together to provide education, especially Christian education, with three objectives:

- **to improve the standard of teaching in primary schools**
- **to train Christian teachers**
- **to provide Christian books in English and the vernacular**

This led to the **Christian Vernacular Education Society (CVES)** which in 1891 became **CLS Madras**, with John Murdoch as Travelling Secretary.

Within ten years they had produced 250 books in 14 languages and sold 3 million copies. Three Training institutions had been created and over 1,000 young teachers trained, working alongside similar Tract Societies in Calcutta and Bombay. Murdoch himself wrote hundreds of books and pamphlets, again reflecting the same understanding, depth and breadth of Christianity as Schultze, including, for example, *How to Have Healthy Babies* (for Indian women) and *How to Get out of Debt* (for Indian Businessmen).

In the 1920s CLS for India added Africa to its title and in 1935, along with RTS in China, joined up with RTS (UK), followed in 1942 by the Scottish Committee for Christian Literature Work in China to produce the **United Society for Christian Literature**.

Meanwhile similar changes were taking place in SPCK in India. At the 1920 Lambeth Conference (in India) bishops from India came up with a plan for an India-based Society for Literature which in 1935 led to the establishment of **‘SPCK in India’** to act as the Church Publishing Society for India, the forerunner of a fully autonomous **Indian Society for Promoting Christian Knowledge (ISPCK)** in 1958, a registered Indian charity with an office in Delhi, a new constitution and a self-governing body (‘church related’ but not ‘church controlled’), no longer controlled by London but whose objectives were substantially the same.

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SPCK’s Holistic Approach

Some 19th Century Topics

Dictionaries, astronomy, health, literature, history (including natural history), alongside manuals of science and non-Christian religious systems.

Some 20th Century Titles

A New Eusebius.
David Adam, *The Edge of Glory, A Celtic Psalter*, and 18 others,
Kenneth Leech, *What Everyone Should Know About Drugs, The Social God*, and 5 others.
Thomas Merton, *Thomas Merton on Zen*, and 19 others.
Geoffrey Parrinder, *Introduction to Asian Religions, Worship in the World’s Religions, Jesus in the Qu’ran*, and 10 others.
John Polkinghorne, *Science and Creation, Scientists as Theologians*, and 13 others.
N T Wright, *The Myth of the Millennium, Resurrection of the Son of God*, and 14 others
Edward Yarnold, *The Study of Literature, The Study of Spirituality*, and 6 others.

From Funding to Publishing

ONCE underway both SPCK and RTS soon discovered that their commitment to Literacy, Literature and Libraries called for more than money. Money was no use if the materials were not available. Hence the move into the production business of writing, editing and publishing.

At the same time they also felt the pressures to widen their horizons so that what started as a British operation was very soon under pressure to recognise needs in other places and other languages. Hence the encouragement and support for development of similar operations in other countries, particularly the Carribean, Africa and Asia. And so it continued through most of the 18-20th centuries for the two Societies.

SPCK

By the summer of 1876 SPCK needed a new home and in November 1879 moved into Northumberland Avenue. The move of itself made little or no difference to SPCK’s programme but **two events** turned it into a defining moment for the Society’s view of itself and future role.

The first, a positive decision that there were to be **no theological tests** other than those within the broad lines of the Church of England meant that all schools of thought could readily unite in promoting the Society’s aims and objectives. That defined its presence and place in society and paved the way to some broad interpretations as to what it could publish and what it could promote.

The second was the opening address of the new headquarters by the Bishop of Durham, in which he set out **a wide and liberal view of the kind of knowledge** which SPCK should regard as ‘Christian’. Besides new ideas and modes of thought, new branches of learning and new developments of life, he called for new treatment of old truths, saying

‘Jesus Christ may be “the same yesterday, today and for ever” but the way in which he is presented changes with the ages and that meant continually addressing the issues of the times — every new achievement of science, every fresh fact of history, every new social problem’.

These two events set the tone of the Society for most of the 20th century, with far-reaching consequences when it came to working with other organisations and, not least, in the **foundations and operation of Feed the Minds**.

Clarification of the Society’s policy to deal with the problems of that new world, however, had to wait until after the **Great War** (1914-18) when the the need for change was paramount. Some changes were simply organisational. General Meetings of members to administer the Society, suspended during the war, were no longer fit for purpose. Some activities collected over the years were not directly related to its basic policy so were abandoned. Extensive rationalisation and some initiatives which had failed to mature gave way to a sharp focusing on training clergy and teachers for work overseas with aids to education including printed literature and pictures, film and film strip. Coinciding with an age of bookshop expansion, especially overseas, increasing demand for **new grant-making programmes** gave the Society a solid basis for renewal, thereby providing a firm foundation for Feed the Minds in the early 60s.

By then the Society had agreed that whilst literature for the **Anglican Communion** was to continue as the basis for their overseas policy they would also continue to meet and subsidise liturgical and other literature needs overseas which the churches could not yet produce for themselves and provide money and manpower to develop overseas operations in co-operation with other literature agencies in Britain and overseas. They would also continue with advice, training and techniques for Anglican provinces where needed, stimulate local churches, whether Anglican or not, and offer expert help in planning and use of literature in Christian educational and evangelistic work.

Overseas bookshops were to be seen as part of the total Christian distribution network in their area rather than part of the UK SPCK bookshop organisation. The Society also recognised the importance of making it known publicly that SPCK was not a sectarian Society and that all its literature work was carried out on an ecumenical basis with support for experts to visit areas or Provinces overseas, and to offer training and advice in literature techniques. In brief, they had not lost or even significantly changed their strong sense of mission other than to focus or strengthen it.

This left considerable scope for the the Society to continue its broad brush approach to publishing and grant-making and so maintain the fundamental principle of balancing the academic with the popular, the ecclesiastical with the social and personal, and the Christian with the other faiths. The main thrust was always ‘knowledge’ rather than proselytisation and that chimed in with, and undergirded, many of the British Missionary Societies (including USCL) in the Feed the Minds Campaign in the early 60s.

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USCL’s Holistic Approach

Some Mission Topics

Foreign Language Dictionaries, Tropical Hygiene for African Schools, Topical Bible Concordance

Some 20th Century Titles

- Ron Cameron, *The Other Gospels*
Carlos Cristo, *Letters from a Prisoner of Conscience*
E Hennecke, *New Testament Apocrypha*
G E Ladd, *A Theology of the New Testament*
Frank C Laubach, *Thirty Years with the Silent Billion*
Stephen Neill, *Concise Dictionary of the Christian World Mission*
C S Song, *Third-Eye Theology in Formation in Asian Settings*
J J Von Allmen, *Vocabulary of the Bible*
Cruden’s and Young’s *Concordances*

Some 20th Century Authors

William Barclay, Karl Barth, Emil Brunner, Oscar Cullmann, H B Dehqani-Tafti, Toyohiko Kagawa and D T Niles

Broad RTS Tradition

David Attenborough, Patrick Moore, Maurice Beresford, and (for children) Enid Blyton, Mary Elwyn Patchett and Laura Ingalls Wilder

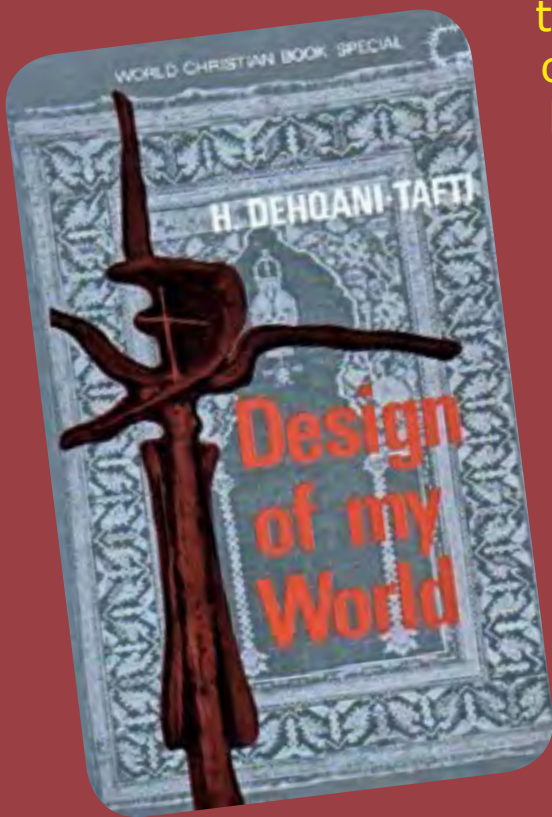
RTS/Lutterworth Press

From its union with the other Literature Societies in 1935 (when RTS became the United Society for Christian Literature) and its change of name to Lutterworth Press much of its overseas literature work took second place to the Press as a substantial and widely recognised UK publisher while maintaining its ethos from the past and its current links with the other UK and overseas literature societies through membership of the Conference of British Missionary Societies (CBMS, *aka* Conference for World Mission).

The Second World War (1939-46) provided something of a watershed for the Press, however. On the night of May 10-11, 1941 they were bombed out of their headquarters in Bouverie Street in the last severe fire-raid on London and though the work continued the next seven years were more years of survival than growth or advance, and when they reclaimed Bouverie Street in 1948 they realised that the world had changed. Tracts, already dated as a means of communication in 1941, were discontinued. Books became the norm.

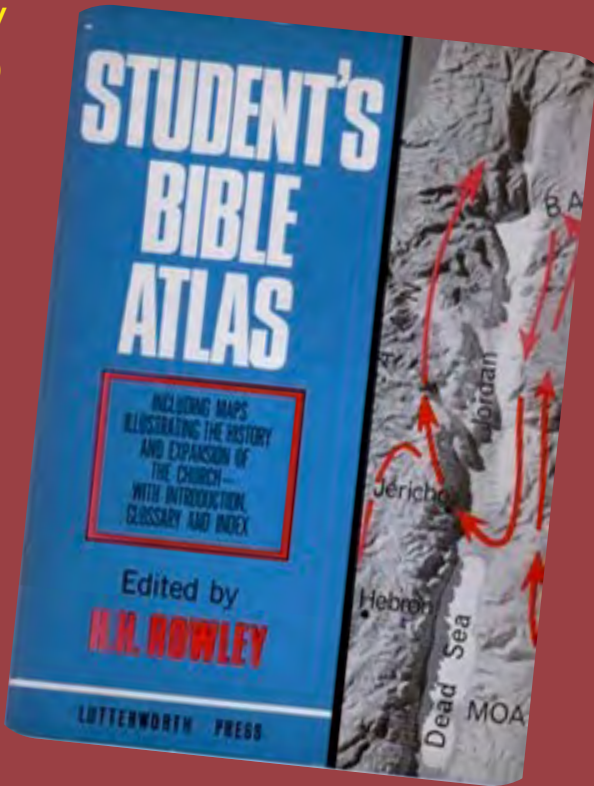
To advance the promotion of quality literature with impecunious students in mind, successive generations of ordinands in the UK and in several hundred overseas colleges were invited to choose titles up to a fixed sum from the Lutterworth list as a free gift on ordination, often including a Concordance (Young or Cruden) or one or two of the 35 titles in the Lutterworth Library with their distinctive yellow jackets.

Cooperation with other Societies and the overseas world continued and developed. In the 1950s, in collaboration with UK missionary societies, Lutterworth created World Christian Books — over thirty titles by international writers, alongside a similar series of Bible Guides, continuing the focus on the needs of the developing world. One author, Hassan Dehqani-Dehqani-Tafti, subsequently Anglican Bishop of Iran, spent most of his early years in a Muslim atmosphere. His mother was a Christian and as he grew up he came to the conclusion that his mother’s faith was the way for him. **Design of My World** is the story of a young Christian from a background of non-Christian thought, ideas and way of life risen to high office in the church.



Subsidised by USCL and the Theological Education Fund the **Student Bible Atlas** was a further example of Lutterworth’s commitment to the developing world and the lengths to which it would go to demonstrate its cooperation with UK partners and the worldwide literature and literacy scene, demonstrating sensitivity to the needs, facilities and limitations overseas, a readiness to adjust their publishing and printing programmes to be most helpful to the changed circumstances, and the need to maximise local opportunities for the benefit of the local printers and publishers.

The *Atlas* ran to 16 pages of full colour maps, 24 pages of text including much detailed information, an Index and Glossary of Place Names plus text on the History and Geography of the Ancient Near East and Palestine. Heavily promoted overseas to enable churches and publishers to issue their own copy, in their own language. Many overseas agencies took it up, with permission to copy. Some purchased sheet stock, some made their own translation, and since printing full colour was not an option for many Lutterworth held a large stock of the maps, some with place names in their English format, some with blanks to enable the locals to supply their more familiar names, and so produce the finished copies themselves. Always, the colour sheets were always supplied as a grant.



Meanwhile Lutterworth ensured that the more secular output of the Press for the UK market continued to bear some relation to the original RTS emphasis on education, and especially education very broadly interpreted. In 1967, when CBMS wanted to offload Edinburgh House Press, with which USCL had cooperated earlier, Lutterworth adopted it. That in turn coincided with, and provided the impetus for, the creation of Lutterworth Educational as a new imprint for books for religious education in schools at a time when UK education was broadening its religious studies beyond Bible teaching, and in view of the steady growth of other faiths and cultures in local communities the major focus was on information and understanding. Hence two important series, mostly in collaboration with Local Education Authorities, one on **World Religions** for Secondary Schools and the other on **Understanding Your Neighbour** for Primary Schools.

Some 20th Century Topics

Nature, Travel, Flora & Fauna,
Christian Unity, Politics,
Social History and Customs

Some 20th Century Series

Lutterworth Library (50 titles)
World Christian Books (60 titles)
Bible Guides (22 titles)

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The AYF Trust Deed

focuses on ‘the (worldwide) distribution and dissemination of literature having educational value or spiritual moral or ethical significance or literary merit (and) . . . not confined to literature furthering Christian ethics and principles’. Subsequent clauses define ‘literature’ as ‘books, magazines, pamphlets and other papers’ and make specific reference to ‘training nationals and encouraging local writers and translators, particularly though not exclusively in their own languages’ by grants and other means.

Bible Society

Founded as the British and Foreign Bible Society in 1804 its remit was to produce and promote the Bible worldwide ‘without note or comment’ (so as to embrace all church traditions), in local languages at a price the local people could afford, and still holds to the view that ‘the Bible should be made available for every man, woman and child in the world’. Like SPCK and USCL it is ‘church related but not church governed’ and highly independent. One of their charitable acts was to ensure that every theological student preparing for ordination and studying Hebrew or Greek should have a Hebrew Bible and a Greek New Testament free of charge.

England in the mid-20th Century

AFTER two World Wars the second half of the 20th century was bound to be turbulent, and was, as overseas territories claimed their independence one after another and the well-established church missionary societies and agencies, products of the Great Missionary Movement going back over 150 years, found themselves in uncharted waters — first China, followed by India, then Africa and subsequently Europe — with Edinburgh 1910 leading to the the formation of the International Missionary Council (IMC), the arrival of the World Council of Churches, 1946, and the subsequent potential of Vatican 2 all sitting somewhat uncertainly if not uncomfortably on the horizon. ‘Development’ was the buzz word and the formation of church development agencies — mainly Christian Aid, TEARFUND and CAFOD — were lining up the troops and training the officers.

In the turbulence, three ‘church related but not church governed’ bodies (SPCK, USCL and the Bible Society) were in danger of being sidelined despite their long history and experience. The one person who spotted the danger, particularly to literature and education, was the Archbishop of York, Donald Coggan, who responded by launching the **Archbishop of York’s Fund (AYF)** to fill the gap, motivated partly by his commitment to literacy, literature and education and partly by his desire to secure a satisfactory British response to events in other quarters, undergirded by a holistic approach spelt out in the AYF Trust Deed entirely in line with SPCK and USCL history.

The result by the end of the 1950s was **four major charities**, with a combined history of more than 500 years committed to Literacy, Literature and Education all looking for money. Coordination was not on their agenda. Cooperation was highly unlikely. Their problems and solutions were not at all the same but for all four 1960 was to prove something of a watershed.

Four Major Charities Looking for Money

In the case of **SPCK**, the Lambeth Conference of 1958 had drawn particular attention to the importance of literature in the life of the church and within a year SPCK was busy with a Survey making a realistic assessment of current needs around the world. Its Report, ‘Literature for the Anglican Communion’, published on Founders Day 1960, was well received by the press, both church and secular, and described in the SPCK’s Annual Report as

‘the most important event of the past year.’

They were looking for £1m over five years but more important than the money was the Report’s objective, content and underlying philosophy, which turned out to be a forerunner for principles and practices to be further developed in and after the Feed the Minds Campaign and to become the backbone of UK literature work with the wider church for the rest of the century. These were

- **a call to be prophetic in terms of the human situation, social, political and economic factors.**
- **a sense of urgency to raise the profile of literacy, literature and libraries to a level comparable to that of food, health, poverty and natural disasters.**
- **a strategy to provide the tools for the new, younger and growing churches around the world.**
- **a commitment to literature on every conceivable topic for the wellbeing of humanity.**

Without money, however, the Report was worthless. The money was not there nor likely to be there in the foreseeable future without a massive Campaign.

USCL, a hundred years younger than SPCK, ecumenical from the outset and closely related to the Free Churches, was a parallel organisation with similar problems and **The Bible Society**, founded shortly after USCL by some of the same people, was currently looking for an extra £550,000 for increased circulation of the scriptures.

Somewhere in the wings, and closely related to USCL, was the **Conference of British Missionary Societies (CBMS)**, an alliance of the major UK missionary societies (including many evangelical Anglican ones), for whom literature was only one string to their bow and (with the possible exception of the Methodists) usually regarded literature as something of a ‘Cinderella’ who always came last when the goodies were being handed out. Standing further back were the British churches which had never quite cottoned on to Thomas Bray’s enthusiasm for basic education in the homeland and assumed that all their overseas problems could safely be left to their adjunct missionary societies.

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Acronyms

AYF	Archbishop of York’s Fund
BFBS	British & Foreign Bible Society (aka Bible Society)
CBMS	Conference of British Missionary Societies
CFWM	Conference for World Mission
CLF	Christian Literature Fund
FTM	Feed the Minds
IMC	International Missionary Council
JACLO	Joint Action for Christian Literature Overseas
SLAC	Supporting Literature Agencies’ Consultation
SPCK	Society for Promoting Christian Knowledge
USCL	United Society for Christian Literature
WACC	World Association for Christian Communication
WCC	World Council of Churches

Overshadowing them all came the **Cry of Hunger** from the developing world. By the end of the 1950s, with Africa, Asia, the Pacific and Latin America all engaged in greatly enlarged literature programmes as a result of the rapid spread of literacy, and education making constant appeals for help to the (western) mission and supporting agencies on an unprecedented scale, all the institutions were fully stretched and feeling the strain.

In 1960, responding to a suggestion from the German Missionary Council that ‘literature work in missions and younger churches’ was in need of co-ordination, the International Missionary Council (IMC) proposed a consultation

‘to consider the strategy of Christian literature and the co-ordination and development of the work of the national Christian agencies’.

The response was regional rather than global. In **Africa** in 1961, for example, the All-Africa Conference on Christian Literature and Audio-Visual Communication, meeting at Kitwe, Zambia, was attended by 90 delegates from 20 African countries and 23 denominations, together with consultants from Asia, Europe and North America. In a thorough discussion of the problems, solutions were proposed and criticised, concrete plans developed, priorities decided, and the practical issues of time, place, personnel and finance worked out with church leaders by representatives of supporting agencies and the operating bodies. Similar consultations were held in other regions.

In **Europe** in 1962, the WCC Department of World Mission and Evangelism held a slightly different consultation at Bethel-bei-Bielefeld (Germany), composed mainly of Europeans and North Americans but including representation from Africa, India, East Asia, the Near East and the Pacific, to discover how western resources in money, people and technique could best be used to help literature development in regions still needing support. This led to the formation of the **WCC Christian Literature Fund (CLF)** with plans for exchange of information, concerted planning and combining resources in every sphere of the work. It provided the catalyst for change.

The post-war world had seen the development of the **ecumenical and international community structures** in the form of the World Council of Churches (WCC) and the International Missionary Council (IMC), with the British churches relating to the one and the CBMS to the other. The Christian Literature Fund, with a target of £2m, was the child of both and looking to Britain for £200,000. With long histories and distinctive traditions every one of those British Societies treasured their independence but some, especially those whose major if not only commitment was to literature, were beginning to feel the pinch in a way that suggested further cooperation might be a more productive way of realsing their objectives if only as a counter to the cry for hunger, embodied in the phrase ‘Minds are Hungry too’. This climate provided a catalyst for radical change in the way Britain handled Christian literature overseas.

First out of the blocks was the **Archbishop of York’s Fund (AYF)**, led and driven by the sheer dynamism and commitment of Donald Coggan, Archbishop of York, an evangelical, fully committed to the importance of the Bible, closely related to both the Bible Society and SPCK, not a million miles in theological thinking from USCL, and held in high esteem by the British Churches. Who better to coordinate the British response and galvanise them all into action with a National Campaign with an initial appeal for £500,000 for Christian Literature.

The WCC request came first to the Conference of British Missionary Societies, who hoped (and possibly expected) the bulk of the money to come from the Archbishop of York’s Fund, but when the current needs of SPCK, USCL and the Bible Society were taken into account, and bearing in mind that all the money was going to finish up in the one pot in Geneva, it soon became obvious that duplication must be avoided, and the solution was to bring together the Archbishop of York’s Fund, the two Bible Societies (British and Scottish), the two specialist Christian Literature Societies (SPCK and USCL) and to increase the appeal to £1m in a National Campaign under the banner

‘Feed the Minds of Millions.’

The Cry of Hunger

The Catalyst for Change

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The Campaign Hymn

Tune: Llangloffan

Speak forth your word, O Father,
our hungry minds to feed:
the people starve and perish,
and cannot name their need;
for Lord, you have so made us
that not alone by bread,
but by your word of comfort
our hunger must be fed.

To each one in their language,
to each one in their home,
by many paths and channels
the faith of Christ may come:
the printed word on paper,
the wave that spans the air,
the screen, the stage, the picture
may all its truth declare.

How shall they hear your message
if there are none to preach?
How shall they learn your lesson
if there are none to teach?
Take us, then, Lord and use us
to tell what we have heard,
and all the minds of millions
shall feed upon your word.

*Charles Jeffries
(1896-1972)*

The Campaign

THE FTM CAMPAIGN was launched at an event in St James’s Palace in October 1964, presided over by the Archbishop, attended by the Prime Minister, and commended ‘in a memorable speech’ by the Queen Mother.

It was followed on Bible Sunday with a special service in Westminster Abbey at which the choir sang the **Campaign Hymn** written for the occasion by Charles Jeffries. There were 24-hour readings of scripture nationwide and the national press which had virtually ignored the launch at St James’s Palace began to show a little interest.

Actors, artists and party political leaders (Winston Churchill, Harold Macmillan, Harold Wilson and Jo Grimond) all gave their name to it. 400 Councils of Churches were asked to make contact with their local civic authorities to set up FTM Committees in every city, town, and large village. Mayors from civic authorities all over the country pledged their support. The country was to be bombarded with posters, radio and TV appeals, and a Feed the Minds Week every autumn.

Because the Bible Society already had its own Campaign Committee and close links with the AYF, much of the preparatory work was done by a Bridge Committee (forerunner of the Feed the Minds Committee and sometimes referred to as such) consisting of the Bible Society, the AYF and Public Relations Consultants Howard Phillips Ltd, with representatives of the other two Committees, SPCK and USCL. Their responsibility was for those parts of the Campaign to be handled as a combined operation which meant regular committee meetings and parallel groups of the Visual Aids people, Public Relations Officers, Education Secretaries and Home Secretaries of the three bodies (AYF having no comparable infrastructure), something which had never happened before and a direct result of the Campaign.

It was confidently anticipated that the bulk of the money would come from commercial and civic sources and be the beginning of a long and continuing programme parallel to Christian Aid and Oxfam to deal with the population and literary explosions overseas which were expected to continue for many years to come. Churches were to be the main thrust but the Call was to go far beyond the churches because the end product would have effect ‘far beyond the bounds of the church in other lands.’

The Book Fairs

Book Fairs played a significant role in Campaign Fundraising. Sending old books overseas was neither desirable nor practical but selling them was and Book Fairs provided a good opportunity to clear out the bookshelves, to make good titles available to others locally at a fair price (often 5 or 10 pence), to raise thousands of pounds for the Cause, and with a handy spin-off for promotion and publicity all at the same time. Some, notably York and Norwich, were large operations lasting several days and became an annual event over many years. Others were one-off occasions ranging from a small affair in a private house to a village church hall, a couple of days in a city centre or an empty shop rented for a week. York, one of the first and biggest, and carefully nurtured by Dorothy and David Blunt, ran annually until 2015, the early ones going over three or four days, and by 1985 the annual takings were in the region of £4,000. Norwich, similarly, which came on board in 1970, was organised annually by Waltraud Jarrold who still runs it.



JOYCE GRENFELL, a friend of FTM and the organisers of the York Book Fair, often turned up and on one occasion she records how, travelling in South Africa, her chauffeur was a young black African of 25 called Nicodemus. In conversation he talked about the books he had read, thanks to a Methodist Reading Club. Then he said,

**‘I am going to many places in books.
All the time I am travelling in my head’.**

On returning to England she wrote ‘Travelling in my Head’, accompanied by drum beats with the middle verse as a chorus, donating the copyright to FTM.

Travelling in my Head

I cannot leave my country,
I cannot get a pass to go away,
Money is something you must have also
And money is something I do not have today.
But I am making a discovery:
Right where I am are books and books,
And books are full of people and places
And wide new ideas and poems
On love, and on other subjects,
And I am going away, away,
I am going away — in books.

All the time I am travelling in my head,
All over the world I am going,
I am travelling in my head
And I am knowing different people,
Different history, Different thinking —
Different mystery,
And people, people talking —
All the time I am travelling in my head
Making discovery.

Johannesburg is my city
I drive a big car for a businessman,
Waiting is something I must do often
And when I am waiting I am reading what I
can.
Since I am making my discovery
More I am reading books and books,
And books are full of terrible stories
And wonderful visions growing
Of man and what he can be,
And I am going away, away,
I am going away — in books.
All the time . . .

Nicodemus

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Did it Work?

Yes

Without it Feed the Minds would not exist today and enjoy an independence which enables it to put into practice the basic principles on which the literature societies worked and which the Campaign set out to strengthen.

‘The value of the Campaign was more than the money it raised . . . it has made that phrase (Feed the Minds) a part of our common Christian vocabulary both in this country and right round the world’. (Cecil Northcott, writing in the *British Weekly*, 1967.)

No

The money raised failed to come up to modest expectations and the resistance to changing the approach of the Societies to the Cause and the changes needed to maintain momentum was too strong.

‘in terms of this world’s values, the Campaign has failed . . . wasteful of money (and) inefficient use of all too few skilled workers . . . three separate appeals by different societies’ . . . (rather than) . . . one united appeal . . . (and) the primary cause . . . the complete unwillingness of the principal societies involved to accept the need to unite’. (Two FTM Yorkshire Lay Campaigners (one Anglican, one Methodist), in a letter to the *Church Times*, July 21, 1967).

Sadly the reality failed to come up to the expectations and the Campaign never really got off the ground. Most denominational bodies gave it their support, at least to the extent of passing resolutions and commending it to their constituencies, but much of it did not get any further. Churches were lukewarm and missionary societies showed little enthusiasm actually to get involved in the Campaign, either because they were pre-occupied with their own programmes or because they saw it as something of a threat to their own income. The response from the pace-setters was disappointing, as was an appeal to 1200 major companies most of which found the focus too narrow, and Charitable Trusts showed a remarkable lack of interest. A TV appeal struggled to raise £8,000. After one year there were only 35 local committees and no more than 200 a year later. After three years the total had barely reached half its target.

Aspirations Unfulfilled

Three Issues Undermined Success

Costs

Originally estimated at 3%, costs went through the roof in the first two years and though they came down to 20% in the third year the overall average was still nearer 50%.

Confusion

The original plan to divide contributions received through the Bible Society and the AYF on a 60/40 basis soon proved detrimental. The general public could see no reason why they had to be divided at all when they were all committed to the same purpose and found the proportions even more puzzling, so it was quickly agreed to change to 50/50, adjusting the cost-bearing ratio similarly, and to discontinue separate appeals for the AYF in favour of Feed the Minds.

To make matters worse, SPCK, USCL and the Bible Society could never quite muster the courage not to appeal under their own names and though they sent out the message that whatever they received in their names would be channelled through Feed the Minds the general public found it all very confusing.

Two correspondents to the *Church Times* attributed the failure to ‘the complete unwillingness of the principal societies involved to accept the need to unite now’, charging them with wastefulness and inefficiency, trying to put new wine into old bottles, issuing three separate appeals when one was needed and trying to maintain ‘separate, independent and self-perpetuating’ units. This was not a case of the trumpet giving an uncertain sound. It was more like three trumpets giving conflicting sounds and trying to convince people it was one tune while at the same time giving out a fourth.

Objectives

There were tensions from the beginning between those who wanted all the emphasis on the distribution of Bibles and those committed to a worldwide programme of indigenous Christian literature development. The Bible Society was single-minded. The AYF, with its own Trust Deed and Organising Secretary was committed to the WCC/CLF with a broader agenda and a more modest target. SPCK and USCL, already in preliminary discussions with each other and with the AYF, were by tradition with the AYF/ WCC/CLF approach, knew they could not afford to be left out and (true to themselves) pressed for the inclusion of other religious publishers and certain secular publishers on the grounds that anything short of a combined enterprise on a large scale would be ineffectual.

In February 1963 SPCK, in accordance with ‘Literature for the Anglican Communion’, 1960 (with support from USCL), affirmed that

‘any appeal directed to the general public must be for good literature of all kinds for the developing nations, not merely for specifically Christian literature’.

By the beginning of the third year the organisers knew that the Campaign was not sustainable. It had to be either a long campaign to justify the investment already made or a short one with hoped-for very long-term results. The first was no longer an option. The second was a possibility. The result was that at the end of the third year the Campaign came to an end and Feed the Minds metamorphosed into Joint Action for Christian Literature Overseas (JACLO), retaining Feed the Minds as its fund-raising slogan.

Costs

In October 1965 *New Christian* published a critical article pointing out that at the end of the first year the Campaign had failed to cover its costs (then running at £94,250) and followed it up with a second article in January 1966 in case the point had been missed. Some positive support came from the *British Weekly* which argued that the value of the Campaign was more than the money it raised and that it had made that phrase (Feed the Minds) a part of our common Christian vocabulary both in this country and all around the world but it was not enough to nullify the overall effect.

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What Next?

From a 'Campaign' to a 'Movement'

PLANS to turn the Campaign into a continuing long-term effort had surfaced midway through the Campaign. Differences persisted between the Bible Society and the rest. By the end of 1966, however, the Archbishop of York's Fund, a new organisation with no track record, had defined its objective as enabling the churches overseas

'to mount adequate literature operations in their own countries, the nature of which they alone could determine'

thereby coming extremely close to SPCK and USCL, who were well aware of the problems of overlap and duplication and already reflecting on the possibilities of bringing their two mission operations closer to each other, as a result of which by March 1967 there was fairly general agreement that the 'Campaign' should become a 'Movement' with **three objectives**:

- **To bring together SPCK, USCL, CLC and AYF for joint consultation and planning of literature support.**
- **To develop an integrated British response to the literature needs of churches overseas.**
- **To form a single UK unit to represent British participation in international bodies, notably Supporting Literary Agencies Committee (SLAC) and the Christian Literature Fund (CLF).**

The Politics

The Bible Society was the least enthusiastic and after much discussion withdrew from further involvement to concentrate on the scriptures, contrary to the wishes of Donald Coggan who was determined to keep the slogan (Feed the Minds) for the Movement and who overcame the Bible Society's reluctance to concede it.

SPCK and USCL, in conjunction with CBMS and the AYF, decided to march on together, agreeing to handle all promotion jointly, retaining Feed the Minds as the public image and funding slogan, and concentrating on the wider literature field under the aegis of JACLO (Joint Action for Christian Literature Overseas). In November the Campaign Committee was adjourned *sine die* and John Pearse, who had been seconded by the Bible Society to the Campaign, became Director.

Despite its failings and trials it was a significant forward step in Christian unity and co-operation. In its Annual Report for that year SPCK described it as

'the dominating event in the Society's Church Relations work this year'

stressing that without any reduction of sovereignty or independence for the Societies, it would enable Britain to offer the services of a joint literature organisation to the churches overseas and to speak with one common voice at the international level of Christian literature development, though not without recognising the urgency to educate their own supporters to the need.

Ray Nicholls, an Anglican priest and former CMS missionary in Kenya, became the principal architect of the new structure, meeting with the various parties throughout 1967 and preparing several papers to clarify the thinking. Building on the mutual trust and confidence engendered by the Campaign, Nicholls argued that an adequate British response to the needs of the WCC/CLF called for a single integrated operation with organic union, and though sensitive to historic loyalties and other difficulties he saw no way in which you could have four different bodies (AYF, SPCK, USCL, CBMS) with four separate committees making grants to the same organisation on the recommendation of a fifth committee made up of the same half-dozen people (JACLO). Closer cooperation with a view to some form of integration was essential. That was his philosophy, that was his goal as he embarked on the task of persuading others.

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First came the **practical considerations**. One was the uncertainty as to the future of the AYF and FTM when the Campaign was wound up. Another was the **problems for the Home Committees of SPCK and USCL** which found their attention divided between serving their own Society and sharing in a joint operation. Nicholls’s scheme sought to respect both, distinguishing those activities which belonged distinctively to one Society as a result of character, churchmanship and historical connections, from those other activities in which both Societies had an interest, to which both were contributing, and which was larger and growing. Societies could retain the right to handle anything in the first category. Matters in the second would be determined by one Committee on which they would be fully represented and conducted under appropriately headed notepaper.

The Plan had **many merits**.

- **a tangible organisation to continue the AYF within FTM and develop the response to the Campaign.**
- **simplify and unify the UK response to the WCC/CLF appeal.**
- **clarify fund raising and ease potential sources of confusion, tension and competition.**
- **offer a single point of contact for overseas agencies with a simplification and reduction of correspondence.**
- **eliminate duplication in committee work.**

The proposals went ahead much as Nicholls suggested. In John Pearse FTM had one person to handle the transition, cover matters relating directly to FTM and service the joint Committee. Costs were underwritten by SPCK and USCL. FTM branding was standardised. All publicity and promotion, including providing speakers, literature, film strips and other educational material were to be done jointly, and in due course the two Societies agreed to soft-pedal their own promotion. Grant requests were evaluated and determined in one Committee and all grant applications received by USCL, SPCK, the CBMS Christian Literature Fund and the Archbishop of York’s Fund would be channelled through JACLO (on which they would all be represented), using FTM rather than JACLO for promotional purposes.

Of the **missionary societies** (other than USCL and SPCK) the only one consistently to apply this principle was the Methodist Missionary Society (subsequently the Methodist Church Overseas Division, then the World Church Office of Methodism) which had a literature budget of £20,000 administered by David Temple, their Overseas Literature Secretary and their representative on JACLO. He firmly believed that support for literature should be handled ecumenically through JACLO, virtually disbanded his Committee and handed the money over, after which it came to be regarded as an annual contribution.

Despite their general support, and often a readiness to respond to FTM requests for specific projects, particularly related to something with which they already had a link, most missionary societies saw their primary responsibility as nurturing a one-to-one relationship with their constituencies. Support from the churches denominationally was virtually nil except for considerable help from the Baptists with the arrival of EUROLIT.

Nevertheless, with the backing of their respective committees, SPCK and USCL successfully worked out a detailed programme of co-operation in the Home Appeal with the missionary societies and the AYF to enable FTM to move into a new era as from January 1, 1968, whereby the four institutions (SPCK, USCL, AYF and CLC) would co-ordinate consultation and planning to develop an integrated British response to the literature needs of churches overseas, to represent British participation in the Supporting Literature Agencies’ Consultation (SLAC) and to present a united British appeal, under the banner, ‘Feed the Minds — Joint Action for Christian Literature Overseas’.

The Plan

Lukewarm Missionary Societies

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On the positive side the topic was now much more firmly, and clearly, on the agenda of the churches and missionary societies than when the Campaign began. SPCK and USCL, in their new role, were officially recognised in the eyes of both and able to present a new set of challenges and opportunities. JACLO could build on and develop the work SPCK and USCL had been doing separately for 250 and 150 years respectively. The foundations for future development were well and truly laid and there were other positives, not only the common application form and branding but also the understanding that each participant had authority to act on behalf of all once agreement had been reached.

There were however **serious weaknesses** and one or two loopholes.

- **All grants involving contributions from SPCK and USCL had to be approved individually by the contributing Society. The days of making a block grant to FTM for use by the FTM Committee (even though it included SPCK and USCL representatives) was some years away and remained a vision to be realised.**
- **In the case of the missionary societies, the idea that they could bring literature requests which they received from their partners into the common arena was never anything more than 'a hope'.**
- **The freedom for SPCK and USCL to continue their own programme, with their own branding, including appeals for their own funds (provided they did so without any reference to FTM), was a price to be paid to get everyone on board and to move forward. Unfortunately it continued to sow confusion among both British contributors and overseas applicants (not to mention new members of staff overseas), some of whom were likely to be receiving grants from SPCK or USCL (or even both) as well as Feed the Minds, and who were still never quite sure who they were dealing with.**

None of this is to suggest that any of the Societies deliberately set out to sabotage the agreements. On the contrary, SPCK and USCL supported the venture wholeheartedly from 1968 and immediately and enthusiastically set about laying a firm foundation for future growth and development.

When John Pearse retired in 1973 USCL released their Overseas Secretary, Jim Sutton, to succeed him, added his USCL remit to the General Secretary of USCL and appointed the General Secretary as the official member of the JACLO Grants Committee. Similarly in 1973, Ray Nicholls left SPCK and was succeeded by George Lunn, and the triumvirate effectively formed the FTM staff until Jim Sutton retired in 1980 at which point George Lunn and Alec Gilmore (then General Secretary of USCL) took joint responsibility for the future of what became FTM Mark 3.

All parties recognised that overlapping and anomalies would not disappear overnight but were perhaps too committed to the venture to appreciate the need to maintain the momentum. As a first step to integration, it may have left much to be desired but was undoubtedly a step forward even if it was little more than the reduction of four trumpets and five tunes, first to three and then to two trumpets but still three tunes until USCL decided to discontinue all promotion and fund raising on its own behalf, effectively turning USCL into a straight grant making body, mainly through Feed the Minds, from its resources and investments.

Weaknesses and Loopholes

A Firm Foundation

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Growing Together

ONCE up and running the Partners in Feed the Minds set about consolidating the programmes of SPCK, USCL and the work undertaken jointly during the years of the Campaign and the next twelve years (1964-76) were years of Growing Together.

George Lunn was the rock, having gone through the Campaign, always loyal to SPCK and fully committed to further integration through FTM and continue in the interests of partners overseas. **Jim Sutton** maintained excellent contacts with the missionary societies and never missed an opportunity to wave the FTM banner, whilst **Alec Gilmore** who arrived in 1976 as the new General Secretary of USCL learned from the two of them the skills which he was going to need in the years of separation to come. The triumvirate grew together in a remarkable way making every attempt to integrate former overseas partners of SPCK and USCL into the new structure and enabling all to feel part of the FTM scene.

For **SPCK and USCL** the new regime called for **little change and no major problems**. They were now able to continue what they had been doing for a long time and on a firmer foundation. Both readily undertook to channel all overseas requests through FTM and continue substantial grants on a one-to-one basis as they participated fully in the FTM decision-making process, whilst at the same time retaining a freedom to handle exceptional cases from their other individual Society resources, often with the goodwill of FTM.

The early years provided the opportunity to fortify the foundations by sowing **seeds of professionalism**. For a small Movement with a limited budget grants were relatively small (up to £5,000 in any one year though often part of an agreed two or three year programme) and mostly to relatively small operations with little or no appeal to the larger mission agencies for whom literature was often low on their agenda. This required and enabled close monitoring with a detailed knowledge of the operations, often on a personal basis with regular two-way visits. It also enabled the wide geographical territory to be balanced by the appeal to a wide constituency for funding, reflected further in the breadth of FTM's grant-making overall programme, which included publishing, bookselling and library development with offshoots into literacy and theological education at all levels. Both had the privilege of visiting and relating to their Society's former partners as before but were able openly to share their findings and experiences in the wider FTM partnership.

From now to the end of the century, despite changes in structure, the overall purpose and objectives of Feed the Minds stayed the same, its **geographical range** (Africa, Asia, the Pacific and Latin Amerca) unchanged, with Europe featuring little until the arrival of Eurolit. Its ecumenical (and not just its interdenominational) nature were assured. Literature needs crossed all church frontiers. in most Third World countries Christian commercial publishing and bookselling related either to all the churches, to several churches or to an independent Board on which more than one church was represented.

Once established as a professional ecumenical agency FTM proceeded to develop **three basic principles** and **four main areas of work**.

- **A professional basis with sound professional training of personnel as a commitment to Third World Christian publishing and distribution.**
- **A holistic gospel which understands Christian literature to embrace books for new readers, with titles on health, hygiene, nutrition, local history, legend and tradition every bit as much as about prayer books and religious education. (Bray and his colleagues would have said Amen.)**
- **Education and training as a means of fortifying all that has gone before, from tracts to books and translations, by addressing the needs of the 21st century with a focus on local issues, local production, local writers and artists.**

Seeds of Professionalism

Three Basic Principles

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With the three basic principles went **four main areas of work.**

- **Publishing and Distribution.** Grants for commercial (or pseudo-commercial) Christian companies with an emphasis on growth, training and professionalism, mostly in the form of publishing and bookshop capital, paper and raw materials, small machinery and equipment, book vans and tours, and support for magazines and newspapers, religious education (in church or school) and various workshops relating to publishing. All on the principle of the Revolving Fund.
- **Libraries and Colleges.** Non-profitable and non-commercial, to establish and develop libraries in rural areas, urban reading rooms and theological colleges, with professional support for librarians. Mostly cash or books.
- **Aid and Development.** Non-commercial and non-profitable, to projects with no road to self-sufficiency in themselves but which enable a community to grow in self-sufficiency. Usually in the form of books for new readers, on a wide variety of subjects, sometimes with matching support from the Overseas Development Association and often relating to women and children in particular and to the very poor.
- **General and Special.** One-off requests or requests which do not fit the other three categories. Often short-term 'seed corn' grants to supplement the other three types.

In addition to raising funds 'on the open market' Feed the Minds always saw itself as '**a clearing house**' for similar overseas requests which came the way of other charitable agencies with similar concerns but which they were either not equipped or not qualified to respond to in the normal course of business, on much the same lines as the Methodist Overseas Committee had done from the beginnning. Some might become member bodies or simply **financial partners**, fully supporting and free to draw on FTM services (for which they would make a contribution) as and when they used the service, or be prepared to take responsibiity for financing a particular aspect of the programme as had USCL with libraries.

Something similar existed for many years with the Ranfurley Library as a contribution to the Book Service. Ranfurley which collected used books for overseas used the services of FTM to sort all the Christian titles they received in return for which FTM had first choice on any which they felt had a satisfactory life overseas and were able to decide to which institutions they went.

Sadly, some potential partners were reluctant to get involved in this way and as funding for all organisations became tighter with the passage of time, far from contributing to a common pot it was not unknown for some to think that when they were short they could turn to Feed the Minds for further funding.

Non-financial partnerships however were effectively established with allied agencies with much mutual and profitable exchange of information. These included the World Council of Churches (mainly through the Programme for Theological Education and CICARWS), the World Association for Christian Communication (with links to all its member bodies), David C Cook and the International (Methodist) Global Ministries (USA), the Lutheran World Federation, the European Baptist Federation and the Australian Baptist Missionary Society.

Four Areas of Work

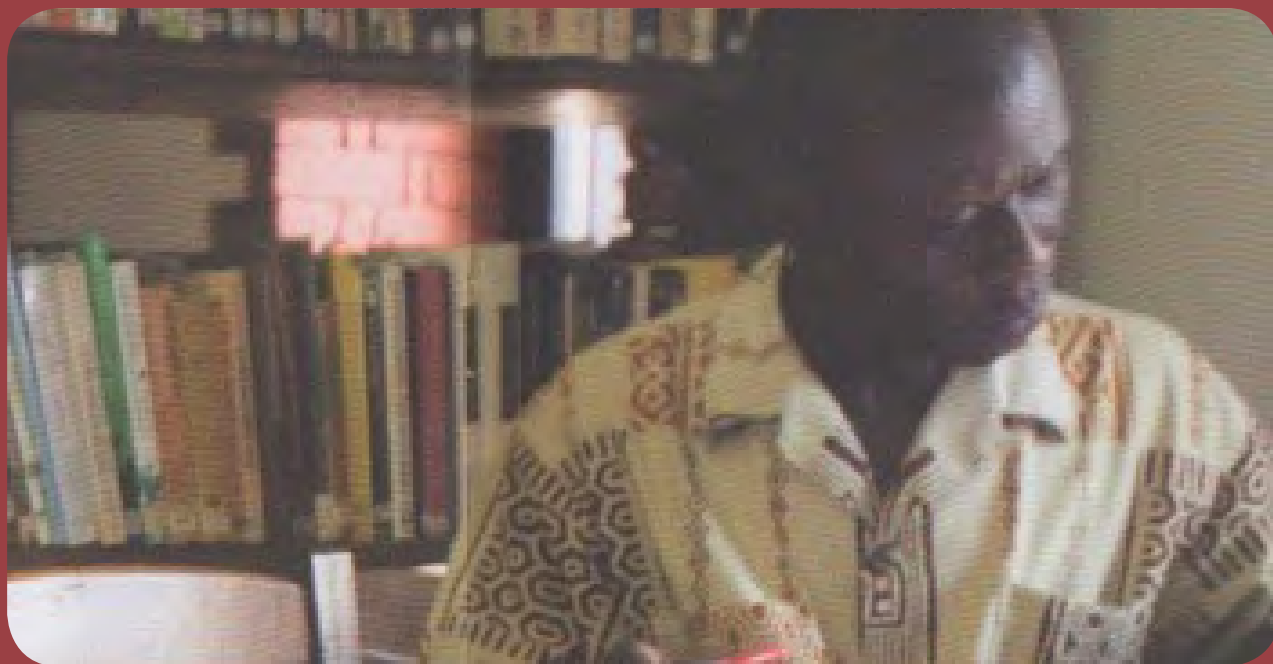
New Partnerships

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Book Grants



Following in the footsteps of Thomas Bray and maintaining a loyalty to their origins and principles, **Book Grants** to theological colleges, with routine grants to College Libraries and to candidates for ordination, were a regular and important feature of the Mission Department for both SPCK and USCL, using mission funds to cover the costs and ensure that libraries were satisfactorily stocked, that clergy had at least a batch of books at the beginning of their ministry, and as a spin-off in many cases enabled the production of some theological textbooks not otherwise viable because it made a modest run viable. The benefits for overseas ministers was also considerable, especially in Eastern Europe where they had been cut off from all western publications for so long, demonstrating how



the difference in their shelves

Before and After

**can make all the difference
in their attitude to their calling.**



SPCK for many years offered a choice of titles from their publications, mostly through their **Books for Life Programme**. At one stage as many as 1,000 priests and pastors benefited, sometimes with as many as 20 titles worth about £60, received *gratis* in support of their ministry, and in countries where a paperback could cost as much as a weekly wage, they may well be the only books they had. By 1990 Bray and other book grants from SPCK alone totalled roughly 25% of the total Grants disbursed.

USCL similarly offered a choice of titles from their Lutterworth List through their **Book Awards Programme** and overseas theological libraries could apply to the USCL Mission Department for a Library Grant as and when required. Following the sale of Lutterworth Press in 1984 USCL replaced the offer with a voucher to purchase selected titles from other publishers' lists in their local bookshop. Overseas candidates enjoyed a similar service by an arrangement with a local Third World publisher, USCL paying the publisher's bill in the form of a grant, thereby also raising the publisher's trade and profile.

One result of Growing Together was the integration of all these Book Grants into Feed the Minds, so continuing and reinforcing the traditions of the years towards local growth and development by raising profile and encouraging trade. Over very many years all these Book Awards proved popular and stayed much the same, broadening slightly to include non-residential courses and courses not necessarily running for a full year, as they continued in partnership with the good old faithfuls (Editions Certeza, New Day, Philippines, CTP Tanzania, Uzima, ISPCK, CLS, the Lanka Bible College, Sri Lanka and St Andrews College, Moscow) rising to a rate of £16,000 pa, plus OBA, with yet further investment in libraries through two new FTM initiatives, the Book Service and the *Theological Book Review*.

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The Book Service

THE BOOK SERVICE (like the Scholarships programme) predates the Campaign, was the brainchild of Jim Sutton, Douglas Chesterton and George Lunn, and started by collecting second-hand Christian titles and offering them to churches and (more particularly) theological colleges in the Third World.

The input came mainly from **two sources**. One was the **Ranfurley Library** which operated a similar scheme for educational purposes and found it convenient to offload everything to do with religion to Feed the Minds. The other was the libraries of deceased ministers and missionaries.

Books were stored in various central London locations and Jim Hardiman administered it with the help of a typewriter. Destinations depended very largely on his knowledge of ‘what would be suitable and where’ though lists were circulated from time to time to enable overseas partners to make their choices. At worst donors saw it as a useful home for ‘old stuff’ but the system quickly refined itself and with the advent of the computer in the 80s developed into a professional service with three clear principles.

- **The purpose was library development. Books were not normally sent to individuals though ‘libraries’ was often loosely interpreted to include church and training centres.**
- **The emphasis was on theological books of significance. Pop religion and ephemeral paperbacks were excluded. Age was no barrier because many superfluous to requirements in the UK were still needed to fill gaps in libraries overseas, to replace books out-of-print, copies worn out or lost, and sometimes simply as duplicates.**
- **The choice was that of the overseas partners. To facilitate this a list of a available titles was circulated two or three times a year to several hundred contacts on the principle of ‘first-come first served’ with some of the mailings staggered so as to avoid the obvious advantage otherwise given to those with the best postal service.**

Titles, mostly vetted before acceptance, were housed in the office and the Service was run on a shoestring by volunteers, the main costs being those of producing and circulating the catalogue and dispatching the books. Publishers anxious to offload their left-overs in quantity, as a form of overseas aid, were discouraged. No books were purchased for the service and donors were expected to cover the cost of getting them to the headquarters.

In the 90s, **Olga Davies**, an academic and a librarian, introduced a fresh approach and a new professionalism. Working on the Service one day a week she focused on foreign language books, including French for Francophone territories and the biblical languages (Hebrew, Greek and Latin) together with the appropriate grammars. Despite an increasing emphasis on indigenous material and local production, significant old books were still welcomed but whereas the previous policy had been only to select from libraries and collections that were offered, Olga cultivated likely sources such as bookshops closing down or priests coming to retirement, both of which proved to be good PR. She also tried to discover what books overseas libraries particularly needed and set out to find them, so that with a regular circulation of the catalogue twice a year they were always able to keep a rolling stock and give a quick and meaningful service. At the same time the number and quality of the books sent out improved, institutions which never responded were weeded out and new ones added.

Change of headquarters from shared premises with SPCK to independent FTM offices led to a temporary suspension but normal service was resumed in 2004 with the Book Service relocated to Bradford where it continued to be staffed by volunteers.

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Theological Book Review

THE *THEOLOGICAL BOOK REVIEW* was the brainchild of Patrick Lamb, a young Roman Catholic on the staff of USPG and a professional librarian. That was in 1988. It ran to 36 pages and reflected the early attempts at Desktop Publishing.

It arose from Patrick’s conviction that libraries form an indispensable part of the infrastructure which supports theological education, whether for the clergy or the laity, and the problem in the developing world was very largely that librarians and faculty in the colleges found it very difficult to know what was coming on the market. The more academic books could be anything up to two years old before reviews appeared in Third World academic journals by which time the publisher no longer had any on his shelves. Gone were the days when he was prepared to hold stock for anything up to 20 years. So the need was for a tool which enabled librarians and others to know what was published and for what market rather than attempt a full critique.

Reviewers were instructed to identify the appropriate market, to be descriptive rather than critical, to avoid simply copying the publishers’ blurb, and to focus on the needs of librarians rather than theologians, leaving the librarians to pass on the relevant information to the appropriate people.

Titles from 40 publishers, mainly UK and USA, appeared in the first issue. All titles were to be listed within three months of publication, a standard of urgency and perfection which has certainly slipped over the years but by no means as far as one might have feared.

Colleges, for the most part lacking either funds or foreign currency, were unable to pay for it and since a substantial subsidy was needed to get it off the ground this is where Feed the Minds came in. At the same time, realising that there was a useful UK market it was decided to put on a fair cover price and hope over the years to recoup some of the losses, an ideal which at least enabled the journal to get off the ground but had little chance of achieving financial success. Patrick was honorary editor and manager.

When in 1991 a sudden and unexpected change of job necessitated Patrick’s resignation the editorship passed to Charles Elliott and Cambridge until February 1995 after which Leslie Houlden took it on and had some good ideas for development, never implemented because the funds were not available. Subsequently the responsibility and much of the work passed to Olga Davies in the FTM office prior to its transfer, first to Ian Markham and then to Kenneth Newport at Liverpool Hope University which already had contact with many institutions in the developing world and an enthusiasm to make it less western by relating it more closely to that world through their overseas contacts. By the beginning of the 21st century the number of publishers and the pages had virtually doubled.

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Some Major Publishing Partnerships

Africa

Asempa (Ghana), Uzima (Kenya), Daystar (Nigeria), Diocesan Press (Tanzania), New Day (Sudan), CLAIM (Malawi), Target Timothy (South Africa).

Asia

Bengal CLC, CLS Madras and Sri Lanka, ISPCK, Burma Methodists, Suriyaban (Thailand), New Day and AILM (Philippines).

Europe

Hungary, Baptist and Reformed Churches Poland, Lutheran, Baptist and Methodist Romania, Baptist and Orthodox.

Latin America & Pacific

Argentina, La Aurora and Certeza Abua, Fiji, LPP, and Papua New Guinea, WORD.

Partners in Publishing

Once up and running FTM set about consolidating the programmes of SPCK, USCL and the work undertaken jointly during the years of the Campaign. The FTM geographical range (Africa, Asia, the Pacific and Latin Amerca) remained unchanged, with Europe featuring little until the arrival of Eurolit.

Applicants now had the benefit of consensus as to terms and conditions, which (in summary) meant that at this time

- **FTM Grants were open to all churches and organisations which could claim a connection with Christianity, the content (for example, to what extent it could be described as 'Christian') to be determined by the applicant on the principles previously practiced and defined by the traditions of SPCK, USCL and the FTM Campaign**
- **Grants to secular bodies such as local education authorities required some Christian content or clearly defined Christian purpose such as RE textbooks for schools.**

Publishing

Publishing requests continued to cover a very broad spectrum, beginning with the basic church requirements (from children's Bible stories and Christian magazines to prayer books and theological tomes). continuing with aids to development (from books for new readers to titles on agriculture, industrial growth and economics), and finding fulfilment in all forms of the printed word, tapes and cassettes, including novels, local history, stories and customs, myths and legends, plus eveyrthing associated with distribution, from the colporteur to the book van, the bookshop and the warehouse.

By 1960 indigenous publishing, marketting and distribution were all well-established in both **India** and **Sri Lanka** with ISPCK in the north of India (closely related to SPCK) and CLS Madras in the south and in Sri Lanka (closely related to USCL). Largely independent, requests for help were few and related mainly to specific pieces of work but relationships were now strengthened in the wider partnership and served as useful points of contact and advice for other requests from that region.

In **Africa**, except for Zambia with USCL's involvement in Christian Literature in Lusaka and the Africa Literature Centre (ALC) on the Zambian Copperbelt in Mindolo, Kitwe, publishing relationships focused mainly on **East Africa** with the production and distribution of Christian literature through the Central Tanganyika Press (CTP) and the (Anglican) Diocesan Literature and Christian Education Centre in Msalato, Dodoma, Tanzania, to which FTM conributed a building for the Library in 1967. At that time CTP was one of three (Anglican) publishing operations in Central Africa, the other two being CTP, Centenary Press (Uganda) and Uzima Press (Kenya).

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The Limuru Consultation

In 1973, a Literature Consultation under the guidance of two publishing professionals, Albert ('Bertie') Manuel on behalf of FTM and Henry Okullu, a trained and well-known journalist in Kenya, met in Limuru to examine the printing and publishing operations of three Anglican churches (Tanzania, Uganda and Kenya), at which it was agreed to incorporate Uzima Press as an independent publishing house and to develop indigenous Kenyan professional staff to run it. The decision was backed by a five year strategic literature plan, sponsored partly by FTM who had supported the church publishing in Kenya for many years, and as a starter SPCK handed over the publishing rights to eleven of their Kenya publications which became the bread-and-better lines for Uzima over many years.

The Consultation, however, had further and wider significance for both donors and receivers in that it identified **three principles** for giving and receiving grants from Literature agencies:

- **Money given for buildings considered necessary for the proper development of the church's writing, publishing and distribution of literature to be used only for these purposes.**
- **If at any time such premises were temporarily not fully occupied for these purposes any acquired rent or other income to be credited to Christian literature development.**
- **Should the property for any reason be used for purposes other than those for which the funds were originally given, the donor to be consulted and given the opportunity of accepting re-imbursement at current market value or proposing alternative means whereby the funds may be re-deployed.**

To some extent by clarifying the protocols for grant-making the Limuru Consultation inaugurated, or at least paved the way for raising **standards of professionalism** which became an important feature of FTM grants, whether for printing and publishing, bookselling and distribution or librarianship.

The next move towards a greater professionalism was the creation of the **FTM Scholarships Programme** for students, either from overseas or about to work overseas, to enable them to learn their craft. Initially this meant a couple of terms studying appropriate modules in Third World Publishing at the Oxford Polytechnic (now Oxford Brookes University) with three key elements: book design, editing and the history of publishing. The Programme continued until the early 1980s when circumstances changed and it was more appropriate as well as economic to train students in or near to their own culture, at which point well-established bodies like ISPCK and CLS Madras (both offsprings of SPCK and RTS/USCL), put on suitable courses which FTM simply financed.

Shortly after the Limuru Consultation, **Horace Etemesi**, then a theological lecturer at St. Paul's College in Limuru, was recruited by Uzima Press in Kenya as an editor trainee and became one of the first four beneficiaries of the Scholarships programme, alongside Alex Chibehe, then asistant manager of CTP, Tanzania, followed by a steady stream, many of whom on their return made important contributions back home. Three months after his return Etemesi became Manager of Uzima, a post which he held for the next fourteen years before joining the staff of the World Association for Christian Communication in London.

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Bedan Mbugwa

As a child Bedan spent many a night in the bushes near to his family home in Kenya with his parents and two brothers, under gunfire between the British Colonialists and the rebel freedom fighters. When he was six he hid there for the last time. That night every hut in the village was burnt down. Only weeks later did he learn that both his parents had been killed. But Bedan was inspired by the faith his mother taught him and his knowledge of scripture handed out by the local Baptist church.

When Bedan grew up, he noticed that village people were walking three miles every day to the river for water; when they were so poor that they could not afford one Kenya shilling a day for someone to fetch it. Bedan and a few friends found a couple of wheels and a large drum. With a little ingenuity and a lot of hard work they made a water carrier and one man was soon earning 4000 shillings a year fetching water. A good salary even in the city.

The nature and content of publishing varied considerably from books for children to more specialiaist material for clergy, laity and adult education in general, including magazines and newspapers for all ages, and the story is best told through the experience of a few key partners.

In STEP with Bedan

STEP started its life in Kenya in the early 1980s, the beneficiary of FTM grants for many years and an important landmark in the development of African literature. It was the brainchild of Bedan Mbugwa, driven by the potential resourcefulness of his own generation and his commitment to education and communication at a tough time in their nation’s history.

Bedan’s resourcefulness led him to motivate and organize a few of his contemporaries to address straightforward problems in an imaginative way for the benefit of the local community. His commitment to education led him to take himself off to the USA to study journalism and when he returned the creation of *STEP* was the result.

Directed specifically to children and young people, *STEP* was just about the nearest you could get to *Boys’ Own Paper* or *Girls’ Own Paper* though Bedan knew nothing of either. He was simply responding to the same need as that which created those two outstanding USCL productions. George Andrew Hutchison, editor of *Boys’ Own Paper* for 33 years, said BOP would succeed ‘if it is written for boys not for grandmothers’. Bedan said

‘Christian literature must look as attractive as secular literature, must be capable of selling in the commercial market and must hold its own on the newstands in the street.’

STEP succeeded on all three counts and in the tradition of a broad understanding of the Christian faith it reflected a holistic approach to life as it addressed the day-to-day problems of young Christians with a quality of writing ‘where young people were and not where “dog collars” thought they ought to be’. For example, how long were they to go on obeying the fifth commandment and what are they to understand by ‘honour’? Or what was an appropriate Christian response to gossip, birth control or the treatment of servants, with one edition in Ghana carrying articles on HIV/AIDS prevention education, sanitation and the education of girls with strong emphases on Christian principles?

With that objective and approach FTM had no hesitation in backing it with warm support from both USCL and SPCK as it spread from Kenya, proving equally popular in Ghana, Nigeria, Uganda, Zambia, Zimbabwe and Burkino Faso (in French).



TARGET on the Newstands in the Street

Target (in English) and **Lengo** (in Swahili), for example, two highly popular African newspapers with a broad spectrum, a political bent and a Christian angle, received much FTM support in their early days.

Normally issued once or twice a month they were sufficiently adaptable to turn up on a daily basis for the whole three weeks during the Assembly of the World Council of Churches in Nairobi, 1975, and much sought after by delegates to find out what was going on and how it was being seen and reported by the local African churches.

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Certeza Argentina

Certeza Argentina, a non-profitmaking organisation based in Buenos Aires and in the 1980s one of FTM's closest and most consistent partners in Latin America, started its life as Ediciones Certeza after the fashion of SCM and IVP with a mission to provide informative books on Christianity for students. Beatriz Bono, Certeza Editor, was one of the pioneers in her student days and stayed solidly with the Company for more than 20 years.

In a part of the world where most publications were imports or translations from English, where few books were written by Latin Americans, with a dearth of biblical teaching in the churches and such as there was dominated by Roman Catholicism and North American Fundamentalism, mostly focused on didactic and rote-learning techniques, Beatriz and her colleagues committed themselves to publish books for and by Latin Americans and (despite Argentina's many economic crises and a chronic lack of publishing capital) to focus on 'the inductive method' encouraging readers to ask questions and apply the Bible to daily living.

Classic contemporary Christian titles were translated, Latin American authors were encouraged and supported and in the late 1980s contributed 40 out of 80 titles on their list. The first Certeza bookshop opened in 1980 and became a strategic distribution point for other bookshops in the suburbs. On a day-to-day basis bookselling and publishing were self-supporting but depended on grants for capital purposes, special projects, new technology and consultancy visits by specialist personnel who gave practical training and encouraged regular evaluation and without which it is doubtful whether they could ever have achieved the indigenous list which they did. As Argentina's only ecumenical publisher Certeza found itself in a unique position to support both church and society by promoting deeper dialogue among Christians and a biblical analysis of the social, political and spiritual reality.



Lotu Pasifica Productions, Fiji

Lotu Pasifica Productions (LPP) was founded in 1973 with a grant from WACC to meet the publishing requirements of the Christian churches in the Pacific Islands. About 1980, new management was installed and the emphasis moved from English books for the region to Fijian books for Fiji so as to provide a better economic base from which to serve the other islands. LPP produced books for schools on behalf of the Ministry of Education, pioneered Ladybird books in the Pacific by taking subsidised coloured sheets from the UK and inserting their own texts, became distributors for a series of children's books from Japan and developed a Creative Writing competition promoted on Radio Fiji three times a day for two months with a prize of F\$600.

By 1990 their list, which had grown to 40 titles (25 in Fijian, 10 in English and 5 others) with sales rising rapidly, showed a small operating profit for the first time and they were able to acquire new headquarters. Grant aid from six donors, including FTM, all for specific projects and mostly for small pieces of machinery, had put LPP in the vanguard of Third World publishers with a commitment to computerisation and modern technology as a means of production.

As they looked back at the decade with some satisfaction, they could never forget how the change had required a re-thinking of their whole programme, a reorganisation of personnel, authors, proof readers, etc, and a full survey of local need, with many trials and failures on the way. Because 'Lotu' in Fijian means 'church' and came to cause confusion in some people's minds with the arrival in the region of a number of 'strange sects'. using 'church' to describe themselves, the name was changed to Sunrise Publishers.

Bengal Christian Literature Centre

Bengal CLC has a long history of partnership with FTM's forbears going back well before the arrival of FTM and is an unusual if not a unique position, situated in the commercial heart of Calcutta with a strong commitment to Christian mission and education. As the only publisher of Christian books in Bengali, CLC saw itself as essentially in the commercial publishing world rather than in an office or department of the more narrow religious world of church headquarters, seeking Christian interpretations and solutions to the problems of Bengal rather than confining themselves to prayer books and Bible commentaries. Local churches greatly valued its contribution, in one case saying that 'if Bengal CLC did not exist it would be necessary to invent it'. Suffering the loss of traditional missionary support in the post colonial era it depended very much on specialist literature agencies such as FTM for its survival.

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No Voice in Public Life

‘The real tragedy is that (people unable to read and write) have no voice in public affairs. They never vote, they are never represented in any conference, they are the silent victims, the forgotten men, driven like animals, mutely submitting in every age before and since the pyramids were built. It is a human weakness not to become aware of suffering unless we hear a cry. The illiterate majority of the human race does not know how to make the cry reach us, and we never dream how these millions suffer.’

Frank C Laubach, *Thirty Years with the Silent Billions*, Lutterworth Press, 1961.

Partners in Literacy

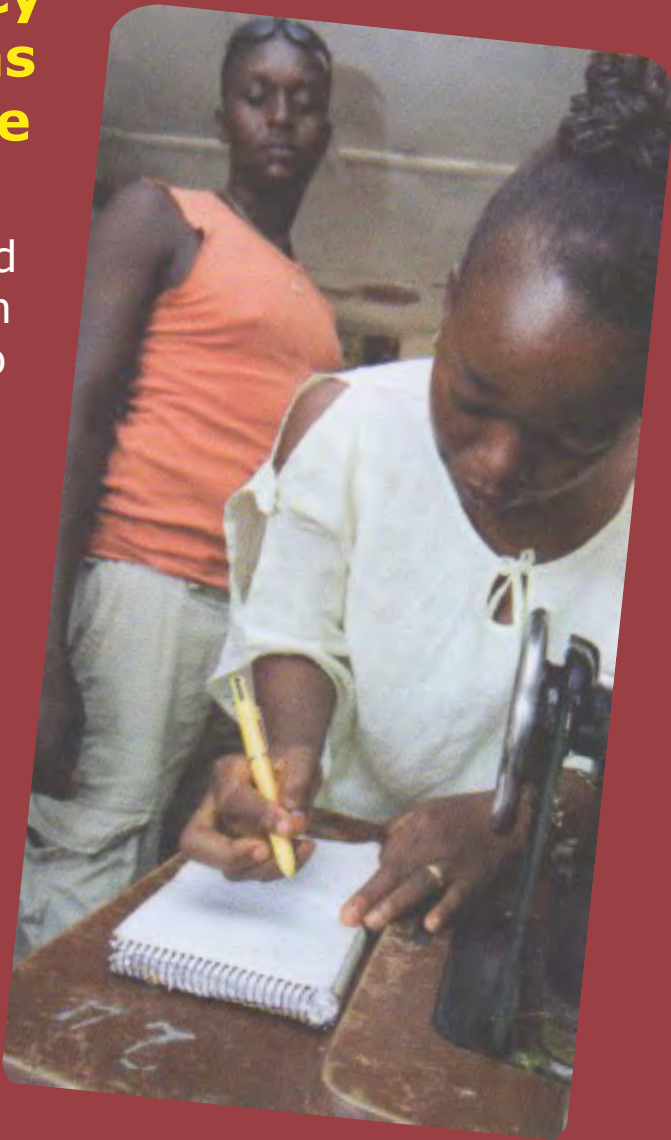
INFORMAL ADULT LITERACY EDUCATION (as opposed to formal literacy support, rightly the responsibility of governments and larger agencies) was always an important feature of the FTM programme and would often include support for books for new literates to practice their new-found skills.

Many such books handled Christian themes but were equally sensitive to what people really wanted (and needed) to read about and, very much once again in the tradition of Bray and Murdoch, with subjects such as health and hygiene, nutrition and a wide variety of basic skills for life. More recently the trend is to encourage and support the projects which produce texts as part of literacy education process.



Wall Libraries, Book Vans and Travelling Libraries

Frank Laubach, an early 20th century missionary to the Philippines, who worked out the first edition of the now world-famous picture-word reading charts based on associating the shape of a letter with a picture, enabling what was sometimes known as ‘lightning literacy’, seen here discussing this chart of the Tamil language with a literacy teacher in the course of a Literacy Campaign. Laubach also pioneered the volunteer method of promoting literacy known as ‘each one teach one’ so that literacy instruction could continue to spread widely once the Campaign teachers had moved on elsewhere.



The Wall Library was Step One on the Literacy Ladder in many Literary Classes and FTM commended them and supported them avidly. Their simplicity, practicality and low cost, together with a strong personal element, were their hall marks of success, making them popular with donors and fundraisers alike, able to appreciate what they were providing. Space for books in the homes of many students was limited but the walls were often bare, so why not a wall library — simply a piece of cloth about six feet by four feet with twenty pockets. Students were encouraged to make their own as they learned to read. On completion of their Reading Course they would be rewarded with 20 books, one for each pocket and (on the Laubach principle of ‘each one teach one’) were then expected to instruct another student in how to collect their Wall Library.

The Book Van was a natural progression from the colporteur on foot or on his bicycle and Book Vans flourished in Africa and Asia, often proving expensive to donating charities because of the load they carried and the rough roads on which they often had to operate, but their arrival in a village would be warmly welcomed by aspiring new readers anxious to lay their hands on something to practice their new skills.



The Library Van was the next step for new readers, similar to the Book Van but significantly different and free. Regular visits enabled people to be introduced to a wide collection of material, to sample books before reading them, whilst the Van’s return visits not only developed the reading habit but also ensured that it was kept alive once the Campaign moved on. It was also the means by which publishers and booksellers got their stock to outlying areas, local people covering running costs once the outlay had been taken care of.

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International Literacy Year

will not mean very much until politicians put the subject high on the political agenda. One of the problems is that the politicians are not very interested in it, and the position will not change until they are competing with one another to see who has the most literate constituency."

Thérèse Rickman Bull, wife of the Canadian High Commissioner and Acting Director of ALOZ, 1989

More serious than the dearth of literature for new readers, however, was education and an understanding of the social factors which too often limited pupils' achievements. Three examples, from three different continents (Africa, Asia and Latin America), addressed literacy in much the same way but with slightly different consequences. Two of FTM's major partners did not fail to miss the opportunity provided by **National Literacy Day** to bring it home to students, their families and friends, including one FTM member of staff who was visiting and able to join in. In Zimbabwe the challenge was mysogynism.

ALOZ (Adult Literacy Organisation in Zimbabwe)

ALOZ, in the late 1980s, with roots going back more than sixty years, had over 100 literacy teachers each with a mini-library and a regular supply of newspapers and magazines for teaching purposes. They also had nearly as many teaching centres, each of which needed a local reading room if not a library. Many were housed in a local church or school and there was a natural spin-off for the organisation that provided the accommodation, but all the community must have access. For adult literacy teachers, however, the ability to read is not so much a step on a ladder as an open door to a new world enabling students to develop basic skills such as record keeping and leadership, self-reliance, coping with savings clubs and income generating projects. In short, it gave them Laubach's 'voice in public affairs' — a benefit not always welcomed by those who want to remain in their comfort zone.

In Zimbabwe that was the men. Bangladesh was different, Costa Rica more so, but in every case it meant that there was more to grants for literacy than simply learning to read and write and that is why funding from FTM was so important.

National Literacy Day in Harare: A Brief Drama

In a highly amusing and entertaining sketch a tense husband explains to his wife that he has just received a letter from the local furniture company to say that because they have fallen behind on their payments they will be coming round in a few days to re-possess the furniture. In the course of the day his wife shares her misery with a friend who had been attending literacy classes. After expressing the usual consolatory remarks she asks to see the letter. Her countenance changes. 'This is not a letter from the furniture company', she explains to her illiterate friend. 'Then (as gently as she can) 'I am afraid it is a letter from your husband's girl friend in a neighbouring village telling him that she is pregnant and will he please come and help her to look after the baby when it is born'. The curtain comes down to uproarious applause. Now they know why some men (too many men) are not too keen on their wives learning to read, and definitely not write.

Acquiring the skill to read and write is fundamental to a fulfilling and useful life but it is ONLY THE BEGINNING

'My Life is Really Changed' Aicha's Story from Burkino Faso

'My name is Aicha Sawadago. I was forced into marriage and had one child. I am a member of a female association (SAAGRE) and took part in the literacy programme. My husband did not want me to take part, but I called upon some of my friends who convinced him.' He still made fun of me saying that I would never succeed. So when I invited him to come along to the awards ceremony he was very surprised to learn that I was in the top ten women in the programme and had been selected to take part in further training. 'Now my husband respects me. I can talk to him as an equal. He trusts me and entrusts responsibilities in our home to me. **My life is really changed — I feel freer and more open.**'

LISA (Local Initiatives Support Action)

LISA was doing much the same job in Bangladesh on which the Overseas Development Administration commented that women's lives in Bangladesh were changing as a result of such activity. More women, for example, were reading the small print, checking the details before signing anything, ensuring their names were on voters' lists, showing more interest in health, hygiene and children's education, and developing a new sense of pride and confidence. They were also demanding higher wages as reading groups began savings groups and women began to have money of their own.

Here the reaction of the men was very different. Unlike the men in Zimbabwe who felt threatened by 'reading wives,' men in Bangladesh decided to take them on with the demand for literacy for men which grew apace. If that meant classes in the evening, 'no problem' said the men. If evenings in a Bangladesh village were dark, which they were, 'no problem' said the 'men. 'We bring our kerosene lamps and do the best we can.'

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Some Disadvantages of Low Literacy

- Unable to turn to books for inspiration and knowledge.
- In danger of being duped by rogues.
- Cannot apply to authority to redress grievances.
- Cannot read regulations, labour contracts, names of roads and stations, safety signs.
- Cannot write home when travelling, except through a third party.
- Suffer limited economic opportunities because many occupations are closed to illiterates.

Margaret Wrong, *West African Journey*, London 1946

Literacy Opens Doors

with
Skills for Life
to a
Healing Ministry



Facial expressions tell their own story — busyness, a sense of urgency and the commitment and satisfaction to go with it



Literacy Training opened a door to a job, an income, responsibilities and self-fulfilment

For some Literacy is the first step
to making decisions in the home

Did you Know?

One in 5 adults (worldwide) have no literacy skills and 2 out of 3 are women.

The biggest influence on a person's long-term health and well-being is the mother's educational level.

72,000 children (mainly in sub-Saharan Africa) are out of school.

3 out of 4 children in Uganda drop out of primary school.

For others it is
the first rung on the ladder to

A Voice in Public Life

with some social and

political involvement

in bringing about

Change for Others

These 'Did You Know?' facts are extracts from FTM 'Lunches for Life' quizzes in 2010

Did you Know?

58% of HIV positive people in sub-Saharan Africa have no access to treatment.

15 million children (worldwide) have been orphaned by HIV and Aids.

In 2008 there were 36 active armed conflicts in the world and less than one third of children who live around conflicts are able to attend school.

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In Feed the Minds

WE BELIEVE

that education is more than the ability to read, write or make simple calculations. To transform people’s lives this knowledge needs to be applied practically and combined with work skills.

Some Partnerships in Development

Africa, ALOZ (Zimbabwe)

Asia, LISA (Bangladesh), FEBA (Bangalore)

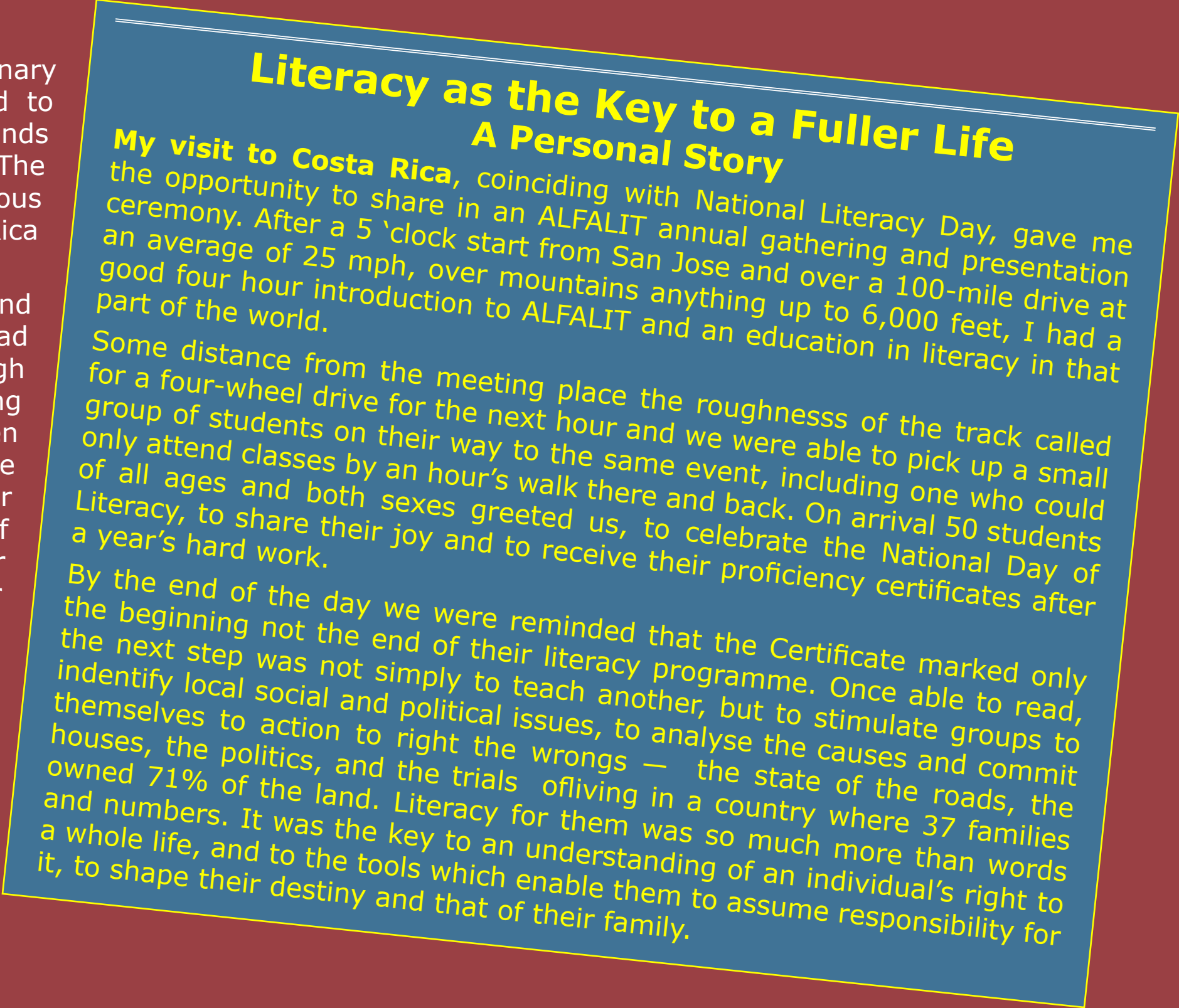
South America, ALFALIT (Costa Rica), CEPES (Peru), SEPADE and CENECA (Chile), CEDECO (Ecuador)

ALFALIT, Latin America

ALFALIT started life in Florida in the early 1960s as a missionary literacy operation, though how much it was committed to literacy *per se* or to literacy as a means of making converts depends on who you talk to. By the mid 1980s, however, it was clear. The break with Florida had come and ALFALIT was an indigenous Latin American organisation, with headquarters in Costa Rica and programmes in seventeen countries.

With a wide churchmanship relating to over 1,000 churches and 150 denminations, many of them Pentecostal, its agenda too had changed, finding a new role as **an agency of change** through literacy and literature alongside other programmes including adult basic education, disaster relief, advancement of women and literature production, all aimed at helping marginal people to improve their economy, provide simple health education for health workers, and training church workers to be agents of change in their own communities. It was an ideal partner for FTM provided the grant could be directed at some particular part of the literacy programme and not simply a general grant which could too easily get lost in the overall running of the organisation.

The partnership with ALFALIT in Latin America focused on the headquarters in Costa Rica and this account by an anonymous FTM visitor recounts events on a National Literacy Day summarising the nature of the work, the enthusiasm of the participants, and the way they saw literacy as key to a different way of life.



Now for One with a Difference

The Maya in Guatemala

With more (mostly fundamentalist) Protestants than any other Latin American country, the Conference of Evangelical Churches (mostly genuinely Indian and representing Methodists, Mennonites and Presbyterians) ran a programme of theological education aimed at promoting a genuinely Guatemalan theology reflecting on the meaning of Christianity and the purpose of life in their situation.

Living in such straitened circumstances learning the art of reading for its own sake was a non-starter, but the urge to read in order to cope with 'the purpose of life' was something different, so ALFALIT decided to focus on that. But where were they to find the texts for new readers on that topic? FTM weighed in with them to provide something on Justice, Peace and the Wholeness of Creation.

In some cases literacy alerts readers to their environment.

In others the environment provides the spur to literacy

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Some Partnerships with Libraries and Colleges

Africa

Bible Commentaries (CATI and WAATI), Bible Guides (Benin, Botswana, Zaire, Zambia and South Africa), Village Libraries (Kenya, Mozambique, Sudan, The Gambia, Diocese of Victoria Nyanza (Tanzania) and TEEZ (Zambia)

Asia

Bible Commentaries (Burma), UBS and TAFTEE (India), ATESEA (Indonesia)

South America

Methodist Church (Chile), Comunidad Teologica (Santiago), Latin American Biblical Seminary CELEP (Costa Rica)

Partners in Libraries

Theological Education by Extension (TEE)

THEOLOGICAL EDUCATION BY EXTENSION (TEE) programmes got going in the early 70s and FTM was quick off the mark. The idea was genuinely ‘Third World’, some of the earliest programmes coming from Latin America, whence it quickly spread round the world.

The driving force was the inability of Third World colleges to develop on traditional western residential lines, initially because the western model was too costly for poor countries, but that was not the only reason. In many cases there were too few institutions, often too far away from the candidates’ homes, with students unable to give up work for even one year’s training, and many unable to leave their families. The solution was akin to what used to be called a Correspondence Course, now better known as Distance Learning. Colleges needed libraries at headquarters, students needed mini-libraries at home and the demand for mini-libraries exploded. Newly-written study guides and booklets, often specifically relating to the local situation, were required, and FTM established many close partnerships as a result.

SEAN (Study by Extension to All Nations) in Chile was one of the first and FTM came in with considerable support but the idea, in varied formats according to time and circumstance, quickly spread to over 100 countries and 80 languages. **TEEC** (Theological Education by Extension College, Capetown) at one point, for example, had over 700 students preparing and translating their own material to make it available to other countries. **TEEM** (Malawi), **TEEZ** (Zambia), **TAFTEE** (India), **SITE** and **IBLA** (Europe) and several others turned up from time to time on FTM Grants lists.

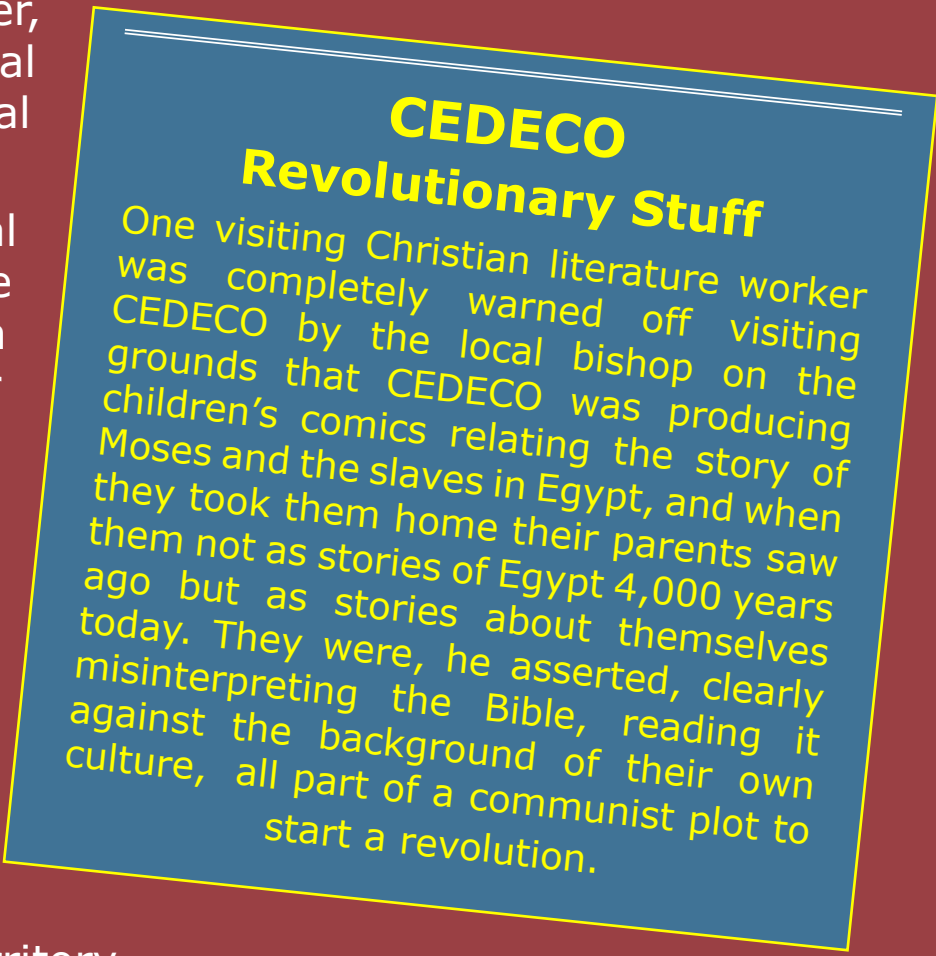
CELEP (Centro Evangelico Latino-Americano de Estudios Pastorales), another early FTM partner, began in Costa Rica and soon had offshoots in Brazil, Peru, Ecuador and Mexico, breaking new theological ground, particularly in non-formal education, with a team of five producing non-theological pastoral booklets for local clergy working at the grass-roots.

In some cases new methods led inevitably, almost unexpectedly, to new content and theological emphases. For CELEP, for example, ‘**conscientisation**’ became the new buzzword, calling for literature on social projects, radio programmes for women, and the needs of indigenous peoples, so that even those committed to working with people at the lowest level were suddenly surprised to discover another level well below the one with which they were familiar.

What for CELEP caused ripples of uncertainty and insecurity, however, arrived more in the form of a Force 9 gale for another FTM partner, **CEDECO**, the South American equivalent of the Sunday School Union. Collaboration with established theological colleges was close and supportive. In Uganda, for example, TEE programmes were supported by libraries in seven regional theological colleges and 14 smaller sub-centres.

Latin American Biblical Seminary **PRODIADIS**, Costa Rica, had an FTM grant to ensure that the vital books and booklets were there for the students. Some, particularly in very remote and isolated territory, showed considerable ingenuity, with TEE in Fiji an outstanding example.

In a part of the world where distances are vast and small communities isolated the problems of travel and transport were even more pronounced and the **Pacific Theological College (PTC)** in Fiji put a lot of effort into its Extension Programme. In an area of acute poverty, with tension between indigenous people and immigrant communities, and much political instability, the churches faced a big task preparing people for ministry, not helped by the huge distances which separate them and make communications difficult. PTC, founded in 1966, addressed these issues in an Extension Programme in an attempt to understand indigenous theology in the region with courses for 17 nations in both French and English. Many students were extremely isolated and even with the advent of email only 25 of the 300 students at that time had email facilities and the postal service was very slow and costly. Course materials even when sent by air could take six to eight weeks to arrive. Assignments took twice as long for the double journey and seven course modules can cost anything up to £10,000 and PTC was the only institution in the South Pacific doing this work.



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Some EUROLIT Grants

SITE (and SITE-related)	£20,000
Theological Textbooks and College Libraries	£34,000
Hymnbooks in Hungary	£8,500
Barclay, Daily Study Bible Translations in Poland, Hungary and Russia	£8,500
Children’s Bible Encyclopedia in Hungary and Poland	£15,000
Magazines and Journals in Moscow and the Czech Republic	£7,000
Small Printing Equipment in Bulgaria, Poland, Romania and Yugoslavia	£10,000

From 1980-97 EUROLIT grants totalled about £200,000, half going directly to Baptists and the remainder to others, mainly of the Reformed tradition. Initially the expectation was around £10,000 per annum.

Partners in Europe

A Literature Programme for the Benefit of Churches in Eastern Europe

IN the late 1970s, British Baptists, with their interest in education and their contacts in Eastern Europe, were anxious to raise funds to help the churches behind the Iron Curtain, working openly within a legal framework, and avoiding anything that might make life more difficult for the beneficiaries.

It was precisely the kind of venture and cooperation FTM had been looking for following the Campaign and Feed the Minds saw it as an opportunity to extend its field of support and widen its horizons, so with full support from SPCK and USCL, they created

EUROLIT

FTM would promote the Fund in all the churches (Robert Runcie, then Archbishop of Canterbury, was one of the first subscribers), evaluate and administer the grants. The Baptists would promote FTM (EUROLIT) in Baptist churches and commend the Fund to potential Baptist donors and potential European beneficiaries.

The Fund had Three Main Objectives

- to help churches in Eastern Europe to develop their own Christian literature programmes.
- to stimulate Christians in the West to learn more about church life in Eastern Europe with a view to intelligent prayer and generous giving.
- to work openly, respect the laws of other countries and work within them.

The Programme had Three Main Facets

1 Books for Christian Education and Library Development



Stage One was the provision of theological text books, books for lay-training, liturgical material and (to a lesser extent) books for children, and since one of the principles (in harmony with FTM principles) was that the choice of books was theirs and not ours, and one of the problems in Eastern Europe was knowing what to ask for, the service developed in three different ways.

First, to choose new books they needed **catalogues**. Second, to choose used books they needed to know what was available at which point the **FTM Book Service** came into play. Third, they needed regular information and so were given a free subscription to the **Theological Book Review**. Grants were only made to institutions (mainly theological colleges and church headquarters) and in the case of new books institutions were given a maximum figure to work to.

Of the many library grants one of the most significant was the provision of mini-libraries in connection with the **Summer Institute of Theological Education (SITE)**, a programme run by the European Baptists and supported by EUROLIT for all of 20 years. It brought together 20-30 ministers from Eastern Europe, with little or no theological training or resources, for a month’s Summer School in Switzerland at the end of which (in line with FTM’s Book Grants for ordinands) they returned with a mini-library worth about £50 to continue their studies. They were told to declare them at the frontier and since they were regarded as personal gifts most of them got through without any problems.

The bread-and-butter of Library Development took the form of smaller grants to a variety of churches and theological institutions of several denominations and in many countries from 1980-95 totalling £35,000.

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Some EUROLIT Partners

- [European Baptist Federation SITE Programme](#)
- [Baptist Churches in Bulgaria, Poland, Hungary, Romania](#)
- [Orthodox Churches in Romania and the USSR](#)
- [Reformed Church in Hungary](#)
- [Lutheran Church and Methodist Churches in Poland](#)
- [Protestant Theological Faculty, Czech Republic and Moscow](#)

2 Cash for Translations and Local Production

Stage Two was the provision of cash for creative writing, translation, training and publishing facilities. At no point did EUROLIT go ‘underground’ and where churches wanted to produce and distribute their own literature grants were only available where they could demonstrate government approval for funding.

The Baptists of Hungary, for example, produced three **hymnbooks** of their own (one general, one for young people and one for Hungarian mission purposes), supervised by Paul Beharka, a distinguished musician who included tunes of his own as well as those of others based on music by Hungarian composers such as Kodally and Bartok, much of it copied by hand and prepared for the printer by his daughter.

Popular requests were for cash to translate and produce **Bible commentaries** for preachers and lay workers. Yugoslavia, after much research and heart-searching, opted for the Tyndale Bible Commentaries in Serbo-Croatian but much the most popular choice was the Barclay Bible Commentaries for Poland, Hungary, and the USSR where EUROLIT was able to share in a much larger operation in conjunction with the Baptist World Alliance and the Mennonites.

Hungary’s first choice for children’s books was Charles Dickens, *Life of Jesus* (no longer in print in the UK but thought by them to be very important for children) followed by requests for various lexicons and textbooks, including Cecil Northcott’s *Bible Encyclopaedia*, where the request was shared with Poland as a result of which EUROLIT was able to supply coloured sheets without text enabling the local churches to supply the translation and handle the publishing.

Perhaps the biggest and most far-reaching of all was **RE books for Schools** in Hungary. Shortly before the end of the Cold War the Hungarian government gave permission for RE in schools and authorised the Publishing Division of the Hungarian Reformed Church to provide the books. The opportunity was vast but the church leadership had no experience in this field, no knowledge of what to provide nor any money to do it. EUROLIT supplied the knowhow and encouragement and when their educationalists worked hard to produce texts EUROLIT supplied the funding without which the project could never have been completed.

From 1986-95
the Reformed Church of
Hungary received
£24,000
for General Publishing and
£40,000
for RE Books for Schools

3 Help with Training and Publishing

Stage Three covered grants for local training, investment in EUROLIT courses and small machinery to aid the churches’ publication programmes.

With the exception of specialist titles only available in the West and material unlikely or inappropriate for translation, FTM policy had always recognised that the provision of books from the West on a long-term basis was not satisfactory and limited translation and production locally was always a second-best without adequate **training** in local writing, translation, production and distribution.

Apart from books locally published in translations (such as the Barclay commentaries), history and political circumstances circumscribed the possibilities of developing publishing as the West knows it, but requests for support for **magazines and periodicals** were not unknown. Beneficiaries to the tune of around £12,000 on this front included Methodists and Lutherans in Poland, the Reformed Churches of the Czech Republic, the Orthodox Church in Romania and Baptists in Bulgaria, Estonia and the USSR. Others were looking for help in providing **small equipment for printing and production**, such as typewriters, photocopiers, computers and the like, and when the new Seminary and Conference Centre was opened at Radosc (Poland) around 1987-88 the printing equipment came from EUROLIT funds.

As for training, in 1985-86 EUROLIT organised and funded two **ecumenical Seminars** in Oxford for Eastern European scholars, academics and publishers, each lasting one week. Participants were given time to browse the Oxford bookshops and funds were available for them to return home with a mini-library of their choice.

These were followed in 1987 by a one-day **Translators’ Workshop** in Glasgow and in 1988 by a larger Translators’ Workshop in Switzerland attended by the Head of the Orthodox Publishing House in Romania and all present went away with a specially prepared handbook of resources for translators.

With the end of the Cold War requests for training in publishing, including a grasp of Western publishing, copyright and the like, came to the fore in an attempt to get to grips with the new world.

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Divorce and Remarriage FTM Mark 3

MAJOR CHANGE came with the retirement of Jim Sutton in 1980 by which time Alec Gilmore had replaced Douglas Chesterton as General Secretary of USCL. In 13 years FTM had well established itself in the churches and missionary societies throughout the UK but the interest was always peripheral, the commitment modest and the base small.

Grant income was in the region of £400,000 pa, half of which came through SPCK, mostly from Anglican parishes and largely contributed to the well-established traditional appeal for SPCK's Mission Funds (the fruit of ancient loyalties) rather than to FTM. The other half came roughly in equal proportions from USCL and the FTM appeal. Possibly because of its more ecumenical nature, USCL's appeal to the churches (never having been a denominational Society) lacked the natural loyalty the Anglicans afforded to SPCK and the number of its personal members had declined. With the end of the Campaign many FTM Campaign committees had lapsed and as the workers got older it became increasingly difficult to replace them.

One consequence of the **loophole** which allowed the Societies to go on raising funds simultaneously for themselves, and for those pieces of work they were particularly interested in, was to produce **an imbalance in the decision-making programme**. If the FTM staff (Lunn, Sutton and Gilmore) reached agreement the grant was (or was not) recommended to the full FTM Committee. If they disagreed SPCK and USCL could always turn to their separate investment income whereas FTM had no alternative resources. Most such issues were usually resolved by good personal relationships between 'the trio', the good sense of the two Societies or the grace of FTM but it was hardly an ideal way of doing business. The dream of 1967, with FTM as 'an embryonic union of SPCK and USCL', had been partially taken on board but neither enthusiastically received or developed.

In the circumstances, coupled with the confused nature of the appeal, it is not surprising that FTM as an ongoing Movement never proved much more successful than the Campaign and clearly with three senior members of staff and three Committees FTM was still in overload.

The catalyst for change came with Jim Sutton's retirement. Economically, the logical step was for the two Societies to take full responsibility for administration but the missionary societies (CFWM) were unwilling to surrender their participation which in effect would have reduced Feed the Minds to two parties, the more powerful of the two being denominational. **Several proposals** were considered. Those which suited SPCK were rejected by the missionary societies and vice versa to the point when both FTM and USCL were suffering as a result of uncertainty, leading SPCK eventually to withdraw and reinstitute SPCK Worldwide, with USCL and the missionary societies going ahead together in a partnership which lasted for twenty years.

At the same time (and for quite different reasons) USCL discontinued publishing, sold its stock and Lutterworth Press imprint to James Clarke of Cambridge, ceased fund-raising and agreed to live on its investment income, channelling all its resources through the FTM Committee with USCL representation, and thereby allowing FTM to speak with one voice.

Good personal relationships with SPCK were maintained throughout, with much sharing of information as previously though without the formal structures, and in the mid-90s informal structures were developed which in 2002 enabled SPCK to assume responsibility for FTM until new formal structures could be established. One consequence was that 2003 saw **the arrival of FTM Mark 3** with SPCK returning to the fold and placing all their fund-raising under the FTM banner while retaining SPCK Worldwide to maintain Anglican loyalty. Still 'less than satisfactory' perhaps but at least the 'three trumpets' were down to two.

Not surprisingly, as with all reunions and restored relationships, the FTM to which SPCK returned was not quite the FTM which they had left some twenty years earlier.

**Confused Funding
and Staff Overload**

**Three into Two won't
go and SPCK says
Goodbye**

**. . . and then says
Hello again!**

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The Years Apart

THROUGH all the comings and goings in the period from the end of the FTM Campaign to the establishment of FTM’s total independence the overall policy remained the same, the day-to-day work changed little and the years were marked by steady growth and development.

In part this may be attributed to the fact that USCL, SPCK and FTM (in the shape of the missionary societies represented in CFWM) had all grown from the same stock and after nearly 30 years of co-operation were unlikely to go off in different directions. Policy remained steady, staff changes were few and the programmes of USCL, SPCK and FTM continued with much the same partners and relationships as before and after the Campaign. Minor differences there always were but in general the principles on which they operated were always the same, namely

- **a holistic approach to education for life**
- **to encourage churches in the 'Third World' to establish their own literature work**
- **to encourage and enable self-support and independence**

Such **minor differences** as there were tended to be more matters of emphasis than substance. **USCL** tended to lean more to publishing institutions or bookselling than churches. **SPCK**, though fundamentally Anglican, regularly supported all the mainstream agencies, whether Catholic, Protestant, Orthodox, Reformed or ecumenical, and whereas **FTM** perhaps preferred long-term programmes, SPCK would often be prepared to ‘make a contribution’ to something (or someone) ‘deserving of encouragement’ despite doubts about long-term value.

All avoided polarisation, whether political or theological, gave only to recognised bodies and not to individuals, and avoided potential partners if they were narrowly isolationist, aggressive or hostile to other church bodies. All occasionally made gifts in kind (rather than cash), particularly where it was economically sound to do so or where the need arose more from a shortage of foreign exchange than one of poverty.

Some **long-standing overseas partnerships** such as those between USCL and the United Church of Zambia, the parallel one between SPCK and Multi-Media and the FTM one with the Africa Literature Centre (both in Zambia), came to an end. Some, like the literacy programmes in Bangladesh through CCDB continued and flourished. A few new ones arrived, including three with programmes in the Middle East. One or two (not for the first time) received their ‘marching orders’, some being given a three year final (and reducing) grant. Other organisations with good records were cultivated and instead of constantly cutting down requests it became possible sometimes to increase them especially where the work was going well and in need.

One new development was an increase in support for literacy programmes associated with **HIV/AIDS** in Congo, Kenya and Zimbabwe, working through churches and schools with the encouragement of the local Education Department, to reach children before they become sexually active and to help young people to make the right choices. Most of it was positive, Christian and holistic, sometimes including marriage counselling and family life and often in close association with other UK agencies who turned to FTM for help with the literature, so desperately needed but outside their remit.

Administration procedures too were tightened. The role of grants advisers increased, especially in the case of new applicants, requests continued to be thoroughly examined, and grant acknowledgements and reports regularly requested. Perhaps one of the biggest advances came with the arrival of email which increased both the speed and level of communication. Queries and hesitations which once would have had to be ignored because of the time required for communication could now be checked in a matter of days and many partners were particularly good at developing electronic technology.

Literacy and Health Education

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The Return

Even a decade before the Return there were hints that all was not well, unrecognised or recognised but not acknowledged.

For **USCL** its 200th Celebration (1999) marked the end of an era. Its identity inevitably faded once it ceased all publishing and promotional activity and (except for a few grants in the UK) ceased making grants in its own name, its identity continuing in regular meetings under the Terms of its Trust with its own Committes and Trustees. For most of FTM Mark 2 , therefore, its main operation had been managing capital resources which in 2000 were valued at £2m and produced an annual income of £100,000 but increasingly the trend was away from specifics (eg TBR, FTM Regional workers, etc) to an annual block grant, almost exclusively through Feed the Minds.

Frances Shaw, one of the two secretaries of an ever-diminishing USCL Committee, who represented USCL at the 90th and again at the (somewhat lower key) 100th birthday celebrations of their Patron, the Queen Mother, said that when she went to the Queen Mother’s funeral she realised that it marked a turning point. USCL was unlikely ever again to have a royal personage.

In the Years Between **FTM** had certainly established itself to a degree. Scotland in fact was almost totally and single-mindedly FTM. The Book Service, TBR and the various Book Grants were thriving, useful and appreciated. It had the benefits of an ecumenical base and could appeal more easily to secular bodies at the local and regional level through Rotary Clubs and Book Fairs. On the other hand, its subscriber list was declining and when costs became unacceptably high there were inevitably question marks over its survival. A succession of full-time fund-raisers had never quite justified their costs and though a few part-time regional workers probably put in far more hours than they were paid it was always difficult to assess their results except in terms of income and that was never sufficiently satisfactory to justify the outlay.

There were however **serious problems** for FTM, and of a different order, part ecclesiastical and part secular. With changes of personnel in church and missionary society headquarters as well as in FTM itself the old alliances, partnerships and natural relationships were no longer working smoothly and the commitment of the member bodies became increasingly difficult to sustain, and employment regulations made it difficult to operate a small staff without the necessary knowledge and expertise. Moreover, steadily rising overheads and the new requirements of Charity Law were making it extremely difficult for small charities without substantial Trust Funds to survive, as making grants from small amounts raised through traditional fund-raising methods had proved unrealistic as also had attempts to create Regional Officers on a part-time basis with the possible exception of Scotland and the North.

At the same time **SPCK Worldwide** was not without its problems, despite a mailing list of 8,000-9,000 churches and individuals, mainly Anglican, and much parish loyalty. Rising costs there too were taking their toll as publishing struggled for profitabiity and and the number of their bookshops was cut buy a third, so when the search began for alliances with other organisations of similar interests Feed the Minds was an obvious first. The result was the re-creation of an FTM, independent of both USCL and SPCK, with SPCK Worldwide (Mission) following USCL and feeding its programme through FTM, with one team, one FTM Grants Committee. **FTM Mark 3 had arrived.**

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FTM Commitment after first 50 Years

That education means more than the ability to read and write or make simple calculations.

Literacy and numeracy are important skills, but to transform people’s lives this knowledge needs to be applied practically, and combined with work skills.

Hence the current resounding emphasis on LIFE

in so much of the promotion with overall directional programmes such as

Skills for Life

Books for Life

Literacy for Life

Lunches for Life

Together Again

IN DECEMBER 2002 SPCK announced that they were to rejoin USCL and FTM from January 2003 with a new Memorandum of Association in which all three parties agree

‘to work together through the structure of FTM which will be the vehicle for promoting objectives agreed by the Parties. These objectives will include providing grants and support in the development of Christian literature and Christian education, publishing and distribution, libraries and theological education, training and other charitable activities’.

The Director of FTM, as **Chief Executive**, would represent all three parties and serve as General Secretary of USCL and as an Assistant Secretary of SPCK. USCL and SPCK were to remain as independent charities with their own Trustee Bodies and the Trustee Body for FTM would be the FTM Executive Committee.

A Grants Committee representing all three parties was set up to monitor the Grants Programme, oversee the international aspects of the work and recommend grants to their respective parties. Apart from the fact that FTM was more amenable than SPCK to make grants for publishing capital, the programmes of the three parties, which had much in common and had changed little since the earlier days of partnership leading up to and through the Campaign, merged smoothly. SPCK contributed their Books for Life programme and USCL their Overseas Book Awards. SPCK’s Bray Libraries paralleled USCL/FTM’s UK Book Awards, and FTM’s Overseas Book Service and *Theological Book Review* fitted like a glove.

The new arrangements opened the door to a new professionalism, improved quality and value (and therefore increased income), reduced costs and gave a better service to beneficiaries.

New Guidelines for Grants were drawn up but were little different from those which had gone before and the Founding Fathers (Bray and his cohorts) were still much in evidence. The four main areas were still

- **Christian Publishing and Bookselling.**
- **Literacy Awareness Programmes, particularly to empower women and young people**
- **Resources for Church Life and Mission (hymn books, prayer books, and the requirements of TEE.**
- **Library Grants for Theological Colleges and Bible Schools.**

Subsidiary factors were the encouragement of indigenous creativity, local scholarship and writing rather than western texts, caution with journals, periodicals and magazines and nothing to cover free distribution. An overall look at the first **Joint Grants Programme** for 2003-04 tells its own story and shows little change.

Staff Changes however tell a different story. From 1993-2007 FTM had three different Directors, each with different skills and initiatives, prior to the arrival of **Josephine Carlsson** with 25 years of experience working with communities in the global South, and

‘with a strong belief that literacy is the most effective and far-reaching tool to improve people’s lives’.

First Grants Programme 2003-04

Africa still dominates with grants of £75,000 for twelve countries.

Asia has £22,000 for four countries.

Latin America and the Caribbean have £11,000 and Eastern Europe £25,000.

Programme Content also shows little change. Literacy and Publishing head the list with £34,000 each, followed by Education, including Religious Education and Theological Education by Extension programmes (£24,000), basic equipment (£20,000), Hymnbooks (£18,000), Libraries (£16,000) and Bookshops (£6,000).

Two new arrivals on the scene are Health Education in Uganda (£5,000) and, in the tradition of Bray and his cohorts, a grant of £6,675 for Prisoners in Rwanda.

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Josephine Carlsson

'This is what we are about. We plant the seeds that one day will grow. We water seeds already planted, knowing that they hold future promise'

(Archbishop Oscar Romero, who was assassinated in 1980 in his cathedral, while celebrating Mass, because he spoke out on behalf of the poor of El Salvador, victims of the country's civil war)

Today and Tomorrow *A Postscript by Josephine Carlsson, Director, Feed the Minds*

At the Crossroads

When I was appointed as Director in 2007, Feed the Minds had a long and interesting history, but enforced rapid change was in the air and the organisation was at the crossroads. The pressures for change were partly internal and partly the result of the changing context in which we had to work, so it was not altogether a surprise that my first assignment from the Trustees was to work with them to produce a new strategy for the next five years based on the vision and mission statements developed a year earlier.

First, it was not easy to clarify the identity of a relatively old organisation with so many different projects and stakeholders. Second, the economic reality soon turned out to be more than a little challenging, the previous membership model being quickly dismantled as most of our supporting agencies and churches were finding it difficult enough to finance their own work, let alone a joint effort. We knew we had to redefine ourselves. But how?

After discussion and heart searching we now define ourselves as **an international development charity** committed through education to supporting some of the world's most marginalised individuals and communities as they struggle to move out of poverty. In practice, the cornerstones for what we do are the right to relevant education and to literacy in particular. At FTM we are always bearing in mind that literacy is more than simply learning to read and write or carry out calculations; in people's lives today it is linked to key challenges with learners gaining 'skills with a purpose'.

Where to Begin

Getting to grips with the new organisation meant I had to understand the history. What had they actually done? In that quest one of my most important guides was Alec Gilmore, especially some of his unpublished writing which has now finally been sharpened up and edited into this publication. I soon realised that my first task would be to streamline what Feed the Minds did, using our limited resources wisely but without losing the ethos, history and uniqueness which lay behind the original efforts to support literacy, publishing and the power of the written word in the many countries where Feed the Minds was working.

As I read the history, however, I was struck by how up-to-date the philosophy and methods of Feed the Minds always seemed to be. From the very beginning, believing in **local initiatives**, sustainable practices and new technology resonated strongly with what I had learned and seen working successfully through my own previous experience working in Latin America and African countries. It even had links to what I grew up with — the stories of my parents and grandparents from their years in China and the respect for the local culture and understanding that was such an important part of their life as missionaries. So it was not difficult for me to continue that tradition. I felt at home.

Nevertheless, Feed the Minds' **programmes did have to change**. If we were to attract new funders, then programmes and projects had to be more specific, with clearer criteria, rigorous monitoring and evaluation; together with new processes emphasising transparency and compliance with regulations and donors. Structures of governance also had to be modernised to reflect a new organisation unfettered by a plethora of member organisations. New technology offered opportunities to interact with our partner organisations via e-mail, Skype and other modern methods of communication. We developed different ways of working, always bearing in mind the development of staff. Fundraising too had to change drastically, especially as SPCK, a major contributor from the beginning, found it necessary to withdraw funding due to changes in its own organisation.

On reflection, I am mildly surprised that we managed to do all this. None of it was achieved without more than our fair share of difficult decisions. Compared to the breadth of focus in earlier years our focus had to be narrowed, but with a fantastic staff and a wise and strategic Board of Trustees, all became possible.

Skills with a Purpose

Modernised Governance

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Change and Continuity

Long-standing support for theological college libraries will continue through our Overseas Book Service, thus maintaining a long tradition incorporating history and mission of our connected charity, USCL, but with our current commitment to local initiatives our overriding mission today is Adult Education and Community Development, with grants for publishing and printing left to other organisations who see that as their speciality.

With this new vision the change in Feed the Minds over the last five years has been remarkable. Some would say we have become a different organisation. In that time we have gained increased recognition in our sector and achieved our strategic objectives including significant financial growth to enable programme growth. Our charitable spend ratios are excellent and evidence of our efficiency. Such rapid development is the result of adapting to new funding climates, responding to challenging targets and continuing to focus on adult literacy to support empowerment, all now embedded in all our programmes. A truly professional organisation at a time when many charities struggle.

In 2015 Adult Education and **Life-long Learning** were finally included in the internationally agreed Sustainable Development Goals which will strengthen our position in the future. We are also mindful of the danger that new and innovative development efforts will further marginalise people with low literacy skills, at risk of being 'left behind' in a world that is even more connected and reliant on literacy skills when it comes to technology, leaving us with an even stronger incentive to focus on literacy.

Another significant factor in our renewal is increasing recognition in the **international Development Sector** of the efficient model of working in participation through partner organisations, in order to connect with local communities. Our emphasis is on facilitation, capacity-building and mutual learning.

Not surprisingly, rapid growth has called for further adaptation with new governance structures, wider recruitment of trustees and clearer definition of our partnership model. Our new legal status, **governance structures** and presence in Scotland and Ireland represent opportunities for us to continue to grow in terms of income and influence.

Changes have also come in **church relationships**, particularly with regard to **fundraising**. We still have a few groups organising book fairs, historically the backbone of the organisation, but today's supporters also run challenge events for us, come to an annual Carol Concert in Southwark Cathedral, link and engage with us on Facebook and Twitter.

New Start — New Methods

Further Adaptation



FTM Fundraisers 'Ready for Off' in the 2016 Royal Parks Half Marathon



Some FTM Members of Staff Wishing Rachel Good Luck

Where are we Now? and Where are we Going?

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Three succinct answers to fulfil our Vision and Mission

For some time **‘Education Makes a World of Difference’** has been the strapline for FTM education programmes embodied in a portfolio of projects under ‘Education for Change’ and this will continue. Every programme or project we are involved in will have as its ultimate goal ‘to increase, or give access to, knowledge that is life-changing and empowering’, and will be judged on their contribution to this overall goal. We will continue to focus on whole communities, local initiatives, sustainable practices and community development where marginalised individuals get opportunities to be included on more equal terms. In the context of **adult literacy** this provides a focus for an awareness of gender inequality and structures which reinforce gender disparity as well as power structures reliant on gender. In the contexts where we work, this will bring a continued focus on women. Women are still overrepresented among people with low literacy skills, which links to their opportunities for full participation in decision-making.

Education For Change

Collaboration

One strategy to achieve this goal will be **Collaboration** with other organisations, networks and structures. Though relatively small we have already experienced positive collaboration — with partners in the South as members of various networks, and with organisations sharing our ethos in the UK and Ireland through structured collaboration in joint projects or fundraising efforts.

This calls for a higher priority, but requires careful planning, due diligence and resources for building relationships. We are also aiming to strengthen our voice in networks and work for common goals without losing our independence or profile. In the coming years we will need to widen our circle of partnerships but, with **integrity** as one of our core values, **our ethical stance** ensures a firm commitment to honesty, transparency and learning from experience, and means we will not partner with organisations lacking a similar commitment.

One thing we have learnt is that innovation requires a certain amount of **risk taking**. Spotting new opportunities calls for rapid adjustment, and rapid adjustment calls for a shrewd awareness of the risks involved. For an organisation our size we are well positioned to handle it but it often requires staff flexibility, swift decision-making supported by clear operational strategies frequently reviewed and adapted, constant learning and strong financial control systems. Feed the Minds is not lacking in agility, but the speed of change is likely to increase over the next few years in response to the changing environment.

More often than not we find ourselves operating in areas considered to be ‘high-risk’, due to extreme poverty, post-conflict situations or instability, areas with the greatest need for adult literacy and education. This focus, which is a deliberate choice even if it brings risks and challenges for a small organisation, will continue because we believe it is essential that we respond to our original call to action.

High Risk Territory

Vision and Mission

Today I find myself leading a small but highly professional and extremely dedicated team in the UK, working with with about 20 organisations in projects of various sizes, and also supporting over 200 institutions with our specific **Overseas Book Service**. In five years we have more than doubled our income. We are supported by major institutional donors such as the Department for International Development and Comic Relief. We may be a small player operating in a wider context but with the confidence to punch above our weight by providing a catalyst for change through strategic collaboration. Modest in size, ambitious in scope. Looking back, maybe the days of enforced rapid change were a blessing in disguise, because the changes we implemented led Feed the Minds to become much stronger, more professional, and perfectly capable of finding a niche in today’s world while at the same time remaining true to the original ethos of its founders. Ten years down the road, as we support partners with life-changing projects integrating adult literacy, we see ourselves, and others see us, as a modern organisation patiently fulfilling that early commitment to helping people live life in all its fullness, contributing to ‘a world in which all people everywhere have the opportunity to live life in all its fullness’.

**With core values of Partnership, Creativity, Diversity and Integrity our mission is
‘to improve, through education and especially by promoting adult literacy,
the material and spiritual lives of communities worldwide’.**

Josephine Carlsson, Director, Feed the Minds

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***Photo shows Christine Elliott, FTM Chair,
speaking at Feed the Minds' Annual Carol Concert in Southwark Cathedral***

**Message from a Scottish Supporter of
Feed the Minds**

"KEEP UP THE GOOD WORK"