

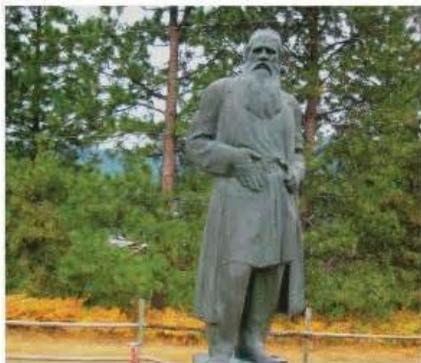
NATIONAL UNITARIAN FELLOWSHIP

NEWSLETTER



Issue 416

November 2014



**Tolstoy and the Doukhobors
Unicom Conference
Towards a Unitarian Theology
Christmas 2014
Book Reviews**

*In the flow of religious thought and practice,
Unitarians represent openness and inquiry in the spiritual quest*

Reg. Charity No. 1040294

Secretary's Notes

Ken Smith

A recent letter from a member introduced me to a new word—*satsang* ;It is a Sanskrit word meaning the *coming together*, the SAN-GA, of those who are seeking SAT (i.e. Being, Truth, God) in order to support each other's spiritual quest. That seems to me to describe exactly the purpose of the National Unitarian Fellowship—a means of providing companionship for all who desire to grow spiritually in an atmosphere of openness and free inquiry.

Exploring the meaning of *satsang* further , I was reminded that a Unitarian minister of an earlier generation, Rev. Will Hayes, changed the name of his chapel at Chatham, Kent to The Church of the Great Companions ; he was an early exponent of interfaith services and published a book of these entitled *Every Nation Kneeling* . He believed passionately that the great world faiths were windows through which the same core spiritual truths could be apprehended.

Unitarians do not recite a creed ; this often prompts enquirers to ask what unites us as a religious body. The last two issues of the Newsletter have contained much comment on this question ; in a real sense this has always been a matter of continuing dialogue among us.

Contributions from Lucy Harris and Jim Stearns in this issue both endeavour to describe a 'road map' for developing a personal faith: such a map is only useful if it *omits* a fair amount of detail for individual explorers to find for themselves—the more crowded the page, the less easy it becomes to follow .

Exploring is best done with a group of companions—and it's safer if the group includes some who know the terrain well already . However we need to be aware that the landscapes can change over time and once well trodden routes may disappear .

May the NUF be a source of companionship for all who chart their way through the mysteries and challenges of life.

From the minister

Rev. Tony McNeile



I was interviewed on national radio after the Salford taxi driver, Alan Henning was murdered by the jihadis from the Islamic State. The Bolton interfaith council had organised a prayer vigil for him and I am the secretary of that organisation. My first reactions were sorrow for his family who thought the strength of Muslim feeling here would persuade the terrorists to let him go, but it was not to be.

And I felt angry too. That In this day and age where we can send a rocket to Mars and land a vehicle there to map and sample the surface but people on earth can still act so brutally. I felt a wild impulse to send all the bombers we possess to blast every one of those pick up trucks and fighters. But I know too that all this wild bloodshed will end as all conflicts end - at a conference. A total victory is unlikely.

I have an app on my I-pad called TED where I can watch talks by famous and not so famous people. There Muslim and Jewish people are calling for an end to violence and warfare. They say fighting is not the only option - but dialogue is. It seems impossible.

In my radio interview I quoted the text we have in our interfaith office, Gandhi, 'An eye for an eye will make the whole world blind'. When we see the world becoming blind whether it is our personal one or the global one, I hope we can be the ones looking for a better resolution to the problems we face in the world. That first instinct to fight has to be overcome and our minds go to a higher plane but it is hard to do, unless we have faith in there being a better world.

Worship

I dreamed of being a millionaire and wondered how I would spend my time with all that money. Like the aristocrats I would follow a yearly calendar: a month here, a month there, a week at Cowes, winter in the warmth and so on. I like to think I could cope with it easily but

meanwhile I will do what I always do and enjoy quite a settled life. It is settled because I have something of a routine anyway - writing articles, preparing worship material, running a meditation group, playing golf, tasks in the home.

What I know I should add as a permanent rather than a casual feature is taking time to do nothing. Using the space doing nothing provides to settle my thoughts, take my mind off my own needs and wants, consider what is going on in the lives that are close to me and those beyond. Use the doing nothing space to breathe in the feeling of the world and the season and move closer to that unseen energy that seems to lie within it.

When I remember to do that I really do feel rich.

Prayer

Let us pause when we are sad, let us pause when we are angry, let us pause when we feel unnoticed or not good enough. Pause and think of that energy that is flowing peacefully above the energy of our own thoughts.

Let us lift ourselves up, embrace that peaceful energy and let it fill our bodies and our minds. Then we have the peace we seek. Then we have a sense of what is divine, of what love really means. May that energy always be within our reach, may it touch us and feed us with goodness and then let us be makers and keepers of peace.

Unitarian Peace Fellowship

In the year when we are marking the centenary of the start of World War One in 1914, it is appropriate to draw the attention of NUF members to the existence of the Unitarian Peace Fellowship—which was formed just two years after that date .

Further information may be found at :-
<http://www.ukunitarians.org.uk/peace/index.htm>

President's Pondering

Joan Wilkinson

Today, John and I had a wonderful day looking around Quarry Bank Mill as seen on the recent drama series, 'The Mill' on television. This mill was built by Samuel Greg in 1784 on the River Bollin, well away from smoky Manchester.



What struck me was the hugeness of the factory and the unrealistic cleanliness of the weaving rooms. However, the benefits of country air are lost in the TV programme which shoots everything in gloom.

The Rational Dissenting Gregs were ahead of their times. Cottages for the workers were built in the village of Styal, a short walk across the field. Each cottage had a toilet, unheard of in nearby Manchester. This is one of the first attempts to ensure welfare for all the workers. The healthy positioning of the factory in the countryside, the provision of houses, schools and shop, where locally grown produce could be bought.

Being particularly interested in the contribution, which Unitarian women made in society, Samuel's wife Hannah is especially important, although she preferred the term 'Rational Dissenter'. Of course she was bound by the milieu in which she lived. In spite of having had 13 children she ensured they were educated well and knew the importance of playing their part in building a just society. She and her older children ensured that the apprentices had an education, walking over to the Apprentice House each week. Samuel had had the foresight to buy a local farm and both this and the garden at the Apprentice House ensured that the apprentices ate healthy food in season.

What was a great pleasure today was to walk around the beautifully landscaped gardens, which Hannah was responsible for and which are still beautifully kept. The house and garden are situated next to each other. Then on to the delightful Norcliffe Chapel, in Styal, where Rev Alex Bradley is the present Minister.

Compared to working conditions of today the Quarry Bank society

may have lacked much that could be desired by today standards, but compared to the conditions and situation of living and working in Manchester at this time, the Rational Dissenting Gregs were forward looking and left an important legacy for later generations. Yes, young children worked too early and too long, but at that time the alternatives were worse. The television drama paints a poor picture of the Gregs and the exploitation of their workforce but I hope that this short piece offers an alternative representation.

I would certainly recommend readers to visit this National Trust property.

More can be read about Hannah Greg on: www.yorkshiregirl.org.uk

Errata

Profound apologies to Naomi Linnell for the omission of the two final stanzas of her poem ‘ The Horse with Curved Ears ‘ in September’s issue .They are printed below.

But meditate today on the unrelenting
fate of the luckless Marwaris who,
through the blistering heat of summer,
still loyal, still patient in their misery, must
haul cruel tons of wet bricks to the kiln.
Quivering limbs stumble the long miles,
eyes close against the dust and pain
and the once proud heads hang low.

Such cruelty springs from poverty,
its victims the poor sad beasts upon
whom their wretched masters depend.

Lay aside now your precious search
for eternal truths and your comfortable
enlightenments, empty out your mind
that you may hear the still small voice:
‘These are my children - care for them.’

Five books have been added to the Collection and all of them address the question of belief in God and all are very different. The first, ***Quantum Physics & Theology – An Unexpected Kinship 2007*** by John Polkinghorne is for the scientists amongst you, although I found it very interesting and I am no scientist. It is also for those who are interested in where some Trinitarians are in forging a new understanding of God, Jesus and the Holy Spirit. Whilst the author's reasoning may seem learned and good, I find that he makes little consideration of the cultural background of that time and what was going on in that part of the world. He attempts to explain the miracles and resurrection, his religious experience now and his scientific understanding. But he fails to recognise that many of the miracles repeat those of Gautama Buddha, five centuries before. Interesting within the context of the experience and understanding of the author but I personally found that context too narrow.

Is There A God? – Revised Edition 2010 by Richard Swinburne, is again arguing for a realist God, from a philosophical perspective. Although he does cover up-to-date science, the focus is on God alone until the last few pages, when the question of Christ and miracles is justified. The first chapter I found tedious but once I began to settle into this mode of writing, which takes a good deal of concentration on the part of the reader, I found the material interesting. It is good sometimes for us to address what others are writing on this subject.

Swinburne argues from God as the first cause. He writes: "I postulate God to explain why science explains. The very success of science in showing us how deeply ordered the natural world is provides strong grounds for believing that there is an even deeper cause of that order". So his answer to "Is there a God" is most certainly yes.

The third book I picked up from the GA Annual Meetings this year, on the second hand book stall. ***One Faith – Non-Realism and the World***

of Faiths 1995 by David A Hart, radically addresses the five major world religions resulting in benefits for all, whether or not we believe in a God outside. It allows us all to engage more fruitfully with the sacred literature of other faiths. For those of you who appreciate the writing and thought of Don Cupitt and who appreciate the non-realist understanding of God, this book is for you.

The fourth book is one that has been treasured by many Unitarians over the years and remains a treasure for many still. Alfred Hall's, ***The Beliefs of a Unitarian***, published by the Lindsey Press in 1932 was itself built on a previous booklet, *Fifty Points in Favour of Unitarianism*, and the edition in the Book Collection being the second edition of 1947. The first chapter 'Unitarianism – An Affirmative Faith' sets the tone. Yes, he does address belief in God and many other tricky questions we still address, but throughout he affirms both the individual's right to decide how he affirms his own belief in God. There are indications of many breakthroughs that have been made by the non-realist camp begun by the *Honest to God* book of Robinson but never expressed fully. I can see why this book is treasured by many still as it looks at 'God in Man'; 'The Unity of God'; 'The Word of God'; 'Incarnation'; 'Prayer' and much else. For a book of this age to remain relevant and life changing is recommendation enough.

I recently picked up a second-hand book with the title: ***The Jesus Mysteries – Was the Original Jesus a Pagan God?*** Written by Timothy Freke and Peter Gandy, this was a Sunday Times Bestseller, when published in 1999.

I have long been interested in learning more about the religion and culture leading up to the time of the first Christian Scriptures and how the Jesus story fitted into those of Egypt, the Classical World, Persia and the Buddhism of India. This book fitted a few new pieces to that jigsaw. There are many books, both popular and academic, which increasingly demonstrate the links between the mythologies of the Classical world and the stories of Jesus; too many to argue that Christian Scriptures are true because they are based on history, and others

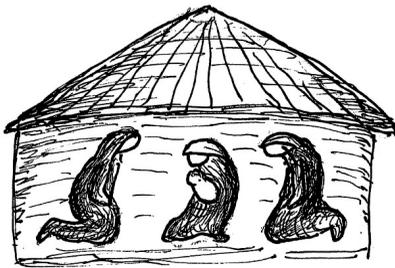
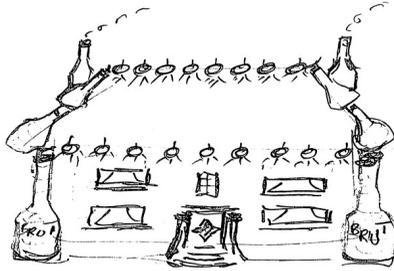
false because they are mythological.

The writing of history and biography as we know them today didn't exist at the time of the early Christianities. I use the plural form deliberately as we now know that there were many groups claiming to be Christians but with very different beliefs, the Gnostics being the most well known as they were very different from what today would be considered Christian. Writers and scholars have had the benefit of scriptures discovered over the past century, ways of establishing whether something has been added later and whether certain scriptures, and which parts of them, can be attributed to the claimed author.

This particular book being reviewed accepts modern scholarship and draws extensively on it. The crucial claim is that Jesus was not an historical figure but was given life in the writings we have, which were written down over the two centuries and more following the dates claimed, by literal Christians, to have covered his historical life. The God of the Jews was considered to be too small, nationalistic and oppressive by the Gnostic Christians, who did not write or interpret their Scriptures literally.

The Gnostics would have been aware of the Osiris/Dionysus/Mithras Mysteries and on further research the stories of Jesus, acts and dates, are shown to fit into this matrix. Other scriptures beyond those included in the New Testament show that even Paul is a Gnostic. N.T. Letters, supposedly written by Paul, have been shown to have been tampered with later, in order to support a more literal perspective of Jesus. It is always worth bearing in mind that Paul's conversion fits more comfortably with the rebirth of the Mysteries rather than basing it on an historical figure.

We must remember though that this book was written for a popular market. There are 100 pages of notes following the main text, but these are almost all from both popular and academic writing. Most notes are lengthy and well worth referring to whilst reading. This does slow things up a bit, besides which the print of the main text is small and the notes even smaller. On balance though I believe the book is well worth adding to the NUF Book Collection.



Christmas Song 2014 may be sung to the melody printed above

Illustration by Liz Foxbrook

Christmas Song 2014

Ring out the bright bells to welcome the Baby,
parcels of gold at the foot of the trees,
sing with the bright bells, for this is the season
for tasteful bibelots to flatter and to please.

Your table set up for feasting not fasting,
glasses of crystal and porcelain rare,
put magnums of bubbly by the new sofas,
thank the God Plenty there's caviar to spare.

What of the young girl and what of her Baby,
at the Inn no room, no cradle for ease,
stars in the dark sky and angels watch over,
oxen and asses sink down upon their knees.

In our selfish world too little to offer
homeless and hungry, the victims of war,
while we sit dazzled and full with rich living
the Baby weeps for the plight of all the poor.

We who once perceived this chasm between us,
ignore the tortured, the lost and the lame
these who are loved by the God of compassion
these are the sad souls to whom the Christ child came.

All of us should now be neighbours and brothers,
feeding the hungry with food from our hoard
give shelter and trust to folk who have nothing,
love to the loveless, and glory to the Lord.

Naomi Linnell

Unitarian Communicators – Unicoms – www.unicoms.org.uk

On a beautiful autumn weekend on 10th October, a group of Unitarian communicators came together at The Nightingale Centre in Great Hucklow, Derbyshire. They were keen to learn new skills that would enable them to use the social media on the Internet and feel confident in presenting Thought for the Day and material for our own NUF website and also UK Unitarian TV.

I was sorry to miss the workshops that our Membership Secretary, Howard Wilkins, was leading. It was clearly appreciated as people came away being delighted to embed photograph albums onto their chapel websites and create new websites using Wordpress. During the weekend Howard also worked on creating a Wordpress website to cover what Unicoms had covered during the weekend. This can be accessed at: <http://unicoms2014.wordpress.com/>.

Aleks Zglińska, a proficient user on Facebook and Twitter, reminded everyone that it was important for users to keep up-to-date with all the new techniques as the social media offers much more than it did even twelve months ago. Again I was sorry to miss this session as I am sadly lacking in up-to-date knowledge of just what we have available to us through the social media. I am a user of Facebook but improvements move much faster than I do sadly and this workshop would have helped me enormously.



Bob Wightman was our third workshop leader. He outlined how to approach local and national radio, so that Unitarians could increase their presence on 'Thought for the Day'. Throughout the day, individuals wrote their pieces, doing their best to adhere to the length ac-

ceptable, either one or two minutes. These pieces were transferred to the autocue from which the 'thoughts' were filmed and played back for assessment. At the end of the session Bob agreed to help me with interviewing techniques. This served a twofold purpose of allowing training to be given on how to edit for the first time and acting as a film that others can watch to hear from Bob some of important pointers he had used in the workshop. You can find the clip on: <http://youtu.be/Ag0Ba--FGn0> .

There was a delightful bonus for us, when The Unitarian Peace Fellowship asked if we would like to join them to hear their visiting singer and voice practitioner, Sue McFarlane. Both presentation and content were very powerful and I wasn't the only one to be near tears as she sang about women and war.

Julian Smith should be congratulated on organising his first successful communication weekend under the new name of Unitarian Communicators (Unicoms).

That there were many new faces this year was heartening, but that we could have had more people, to appreciate the quality of what was offered, was a little disheartening. As soon as the date for next year's conference is available, I will advise readers and ask that those who are trying to improve their communication skills, both in congregations and societies, would approach them and ask if they would sponsor you for this valuable conference or encourage someone else to go on their behalf.

Report by Joan Wilkinson

It would be very encouraging to Joan, John and Howard to have feedback from members about their use of the NUF Facebook page, the Monthly Meditations on the NUF site, the UKUTV recorded services as well as the clips mentioned in this article . A lot of hard work by a very small team of volunteers is involved in making these presentations to bring the Unitarian message to the digital generations.

Towards a Unitarian Theology

Jim Stearn

UK Unitarianism probably has less theology than the Salvation Army. There have been a number of recent papers suggesting axioms or founding principles for a comprehensive theology: I think we possess the following list of these:

The universe is both physical matter knowable by experience and mind knowable by reason (Plato, Spinoza).

Recognition of science as how humanity discovers all about the physical world and acceptance of all proven scientific truths, and withholding of uncritical recognition of all inexplicable superstition, miracles and supernatural occurrences contrary to the observed regular order of the Universe.

The Great Surmise that at the heart of all creation lies an ultimate good intent, a purposeful goodness, characterised by total joy, which is our source, our centre, and our destiny (Carl Scovell)

Recognition of the evidential value of reported mystical phenomenology as the source of knowledge of God throughout human history.

Divinity is attainable by living humans.

The *via negative* of non-ascription of adjectives or quantities to the Godhead is desirable rather than inadequate superlatives

Original blessing of the newly-born with innate knowledge of God's will, in adult life the basis of God-given conscience when combined with reason and knowledge of the idea of end purpose.

Humans have free will freely given by God untainted by determinism, who therefore has free will to give, and the natural corollary is an open future and process theology, with God existing in real time with us.

"Belief" is essentially involuntary commitment (i.e. not a conscious decision nor mere willingness to give public assent)

compatible with fair reason and judgement and with all other beliefs also held.

We have inherited stewardship of the Earth and its resources and a duty to right action towards all life through a loving relationship with its seasons and its beauty. .

Religion is the love of God, our structured social human response to mystical revelation.

The Great Transformation ca 800 BCE – 0 CE (Karen Armstrong) was a tidal pull of the Spirit away from ritualised, sacrificial, sacerdotal religions re-enacting celestial dramas and perpetuating slavery and submission to tyranny, towards a personal righteous, peaceful, mystical, loving, neighbourly and compassionate existence.

The Spirit of God is in everyone. We should adhere to the Golden Rule and Charter for Compassion (Karen Armstrong) that we should love our neighbour as ourselves and not treat anyone as we would hate to be treated ourselves, never discriminating against another because of hat they are or were born. .

Adherence to the religion and teachings of the human prophet Jesus of Nazareth and other spiritual leaders of the Great Transformation period.

Rejection of literal interpretation of all scriptural texts as not being dictated but inspired by God. Just as a sunset may inspire a painter or poet, but the painting or a poem is not the sunset and not God.

Recognition of the power of prayer and efficacy of worship to contact and focus on the Godhead and to change the world through natural channels and morphic resonance, and consequently the need to pray and worship often.

Jim Stearn is an NUF member and lay preacher

A Metaphor for Metaphors

Lucy Harris

All theologies – all our names and models for God – are merely metaphor.

There's always some expanse of life, large or small, that the metaphor will fit, closely and smoothly. But there comes a point where every metaphor runs up against an immovable obstacle or irreconcilable discrepancy, held up against what we experience. And as we Unitarians are the Doubting Thomas-es of religion, along with Quakers and some Buddhists and maybe others, we hold up what we hear against our experience.

Unfold your metaphor; roll out your metaphor as and where you can: you will find you get wrinkles. Smooth away the wrinkles; smooth, smooth away: you can smooth all the wrinkles away to the edge but there will always be one, two or more that you can't get rid of in the end. They bunch up against the edge. Different metaphors, different wrinkles; but every metaphor fails.

It is in the failure of the metaphor that the work comes. When one burrows deep into the failure of the metaphor one reaches new insights. Changing the metaphor too soon doesn't do it for you. As I have heard it said, *"You don't find water by digging fifty holes one foot deep; you find it by digging one hole fifty feet deep."*

What it takes some time to realize is that God is the mystery of every metaphor's failure. God is not the wrinkle but this insistence: the insistence that wrinkles shall occur in every model we can come up with.

But there is a way of living with this Mystery. As Martin Buber says, "he" or "she" or "it" is still a metaphor, while "you" is not."

The above and following pieces submitted by Lucy Harris, an NUF member

Well.

There you are.

I surprise myself.

For the first time since my teenage (I am in my fifties) I am today at ease saying I am a follower of Jesus, a Christian.

I am a Jesus follower, because from where I stand, and with what I can see, there has only been one supreme teacher who has taught as a package what I feel to be true, what I feel in the depths of me to be the ground of my being:

- that I am loved

- that I am to pass that love on in all humility

- and that it is well for us and the earth for us to think of ourselves as having sparks of the divine, of ourselves as being among the children of God

But I am also a Taoist, looking at every moment as if it contains everything that is necessary

I am also a Hindu, getting lost in the love of God

I am also a Muslim, knowing the rightness of surrender and modesty

And I am also a Buddhist, knowing the time will come for me to awake

So for all these reasons, I am a Unitarian.

Editor's footnote

I am extremely grateful to all the authors of the articles in recent issues of the Newsletter which have addressed the important topic of the core principles of Unitarianism.

Contributions for the next Newsletter (January 2015) should be sent to the Editor by December 16th

The Committee of NUF sends all members their warm Christmas Greetings and Good Wishes for a Peaceful New Year.

Tolstoy and the Doukhobors

Ken Smith

On a visit to Canada a few years ago I visited the Doukhobor Center near Castlegar, British Columbia and discovered the interesting history of this religious group whose origins lie in Tsarist Russia but which has lived in Western Canada for nearly a century . Their migration to Canada links them to the spiritual conversion of the great Russian writer of *War and Peace*, Leo Tolstoy.

During his privileged aristocratic upbringing ,Tolstoy achieved little of distinction apart from amassing gambling debts : he eventually joined the army in 1851 ; it was his experiences here and during a tour of Europe that were to be formative of his later views of politics and religion. He witnessed a public execution in Paris, the ensuing trauma of which experience served to provoke in him a passionate hatred of state power and impelled him towards both anarchism and pacifism. On his return to Russia he established schools for the children of the serfs on his estate and began to embrace a simple Christian philosophy based on the teachings of Jesus and the Sermon on the Mount. His essential religious views are to be found in *The Kingdom of God Within You*, a book that shaped much of Gandhi's philosophy of non-violence.

The *Doukhobors*(the Russian means *Spirit Wrestlers*) had arisen in the 18th century in Russia ;their rejection of the Russian Orthodox Church, their pacifism and refusal of military service brought them constant persecution from the Tsarist authorities to the point in 1897 that the Russian government decided that their protests should be answered by banishment from the country. Tolstoy covered much of the cost of the Doukhobors' exile from the royalties of his novel *Resurrection*. Canada, whose government was prepared to recognise their freedom from military service, allowed them to settle initially in Saskatchewan and later in British Columbia.

Tensions between the Doukhobors and the Canadian government soon arose over land tenure—the settlers wished to hold their land in common rather than in the names of individuals—and over their refusal to enrol their children in schools. A radical section of the Doukhobors—the Sons of Freedom—became extremely antagonistic to

government and resorted to bombings and acts of sabotage against civic buildings and installations which continued into the 1950s : however the main body of the Doukhobors rejected these extremists and settled into farming as their main activity.

One of the main monuments of the group is the bridge at Brilliant BC (built in the early years of their settlement in Canada— entirely with hand tools) which was accorded Canadian Heritage status in 2013. The Doukhobors numbers gave gradually dwindled with the passing of the years ; only about 3000 are registered as holding to Doukhobor beliefs in recent Canadian censuses. although it is reckoned that there are about 30,000 in the country who have that ancestry.



In many ways the Doukhobors may be said to be the embodiment of Tolstoy's religious principles. which might best be described as 'Christian anarchism' with an emphasis on simple communitarian living, distrust of state power and separation from its institutions, pacifism and non-violence (the Sons of Freedom activities are seen by most as a betrayal of their beliefs), a very loose form of church organisation and a simple adherence to the teachings of Jesus. Their history in Canada shows some of the challenges that those who espouse these views will always face ; such groups rarely seem to expand their numbers significantly and their influence extends little beyond their own communities.

Further information about the Doukhobors can be found at :-
<http://www.usccdoukhobors.org/about.htm>

Several versions of Tolstoy's *The Kingdom of God Within You* may be found on the Internet Archive .

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