

## CAMBRIDGE MEMORIAL CHURCH

### OPENING AND DEDICATION.

THE hopes of many years were crowned on Saturday and Sunday last by the opening of the new Memorial Church at Cambridge, more amply crowned and brought to a more beautiful completion than had been deemed at all possible by those who for a generation or more had been patiently striving to maintain a centre of Unitarian worship and establish a church of their free faith in the University city. Now, most happily, through the generosity of the late Mr. George William Brown, and the fine insight and devoted skill of the architect, Mr. Ronald P. Jones, a building has been erected worthy of the cause it represents and of the noble tradition of architecture in the University.

The situation in Emmanuel Road is admirable, facing the pleasant park-like open space of "Christ's Piece," close to Emmanuel and Christ's Colleges, in the centre of the city, and the impression made by the building as a whole of simplicity and quiet dignity deepens, as one enters directly from the road, to a sense of beautiful harmony and devout religious feeling. It may be said without exaggeration that a high ideal of what such a house of prayer should be has been here worthily embodied both in the form and quality of the work; and the architect received warm congratulations and many expressions of delighted admiration and thankfulness from those who were gathered for the opening celebrations.

### HISTORY OF THE MOVEMENT.

Reference was made at the public meeting to an earlier attempt to establish a Unitarian congregation in Cambridge, dating from 1875, when a first service was taken by the Rev. Alexander Gordon, and for some time the Rev. Andrew Chalmers was resident minister-in-charge of the movement. But the conditions were very adverse and after a few years the undertaking was abandoned.

The renewed missionary venture begun in 1904 has proved more successful, and has been steadily maintained, until now it is rich in promise for the future under the ministry of the Rev. J. C. Flower. It was at the instance of Mr. F. J. M. Stratton, at that time a student, and now senior tutor of Caius College, and chairman of the congregation, that the British and Foreign Unitarian Association arranged, in 1904, for a course of public lectures to be given by Dr. Estlin Carpenter in a room of the Guild Hall. These were followed by the establishment of regular Sunday morning services which have been continued during the University terms ever since. The first meeting place was a small room in Emmanuel Street, and later in the Liberal Club in Downing Street. There for about three years the Rev. E. W. Lummis was in charge, and in the last year of the War until 1920, Dr. W. H. Drummond. It was then that Dr. Flower, minister of Bank Street Chapel, Bolton, was invited by the Association to settle at Cambridge and the present

site in Emmanuel Road was purchased. The whole of the site could not be cleared at once, but the lecture hall, with common-room and vestry attached, were built and opened in January, 1923. From that time services have been held not only in term but throughout the year, both morning and evening. Thus the congregation acquired a home of its own, and the offer was received from a generous donor, anonymous at that time, to build a church as soon as the obstructing buildings on the site could be cleared away. This is now accomplished, but the donor, unhappily, did not live to see the completion of the work on which his heart was set.

Two memorial tablets in the interior of the church record the facts. The one, placed there at the instance of the donor, declares the church to be a memorial of his daughter Millicent, in touching words; in the other, the congregation bears its testimony to the memory of George William Brown, (the inscriptions in full are given on p. 44.)

### THE DEDICATION SERVICE.

The opening service of dedication for public worship was held on Saturday afternoon, January 21, when the church was completely filled by a congregation of residents in town and University and friends from many parts of the country. Together with the church, the organ was dedicated, a gift of Mr. and Mrs. Sydney Martineau. Mr. H. W. Spicer, the organist of Manchester College Chapel, Oxford, taking charge for the occasion, while the choir was strengthened by a quartet of singers from Bank Street Chapel, Bolton. The hymn-book used was the new 'Hymns of Worship,' a gift of a hundred copies having been received from the Rev. Rosalind Lee, and further copies lent by the Association for the crowded occasion. 'We come unto our fathers' God,' T. H. Gill's hymn of rejoicing aspiration, was the first to be sung, and the second, Martineau's 'Where is your God? they say.' The first part of the devotional service was conducted by the Rev. V. D. Davis, minister of the Bournemouth congregation, of which Mr. Brown was a member, and the address was given by the Rev. Dr. Copeland Bowie, formerly secretary of the British and Foreign Unitarian Association, and the trusted friend through whom Mr. Brown's repeated anonymous benefactions were made.

The prayer of consecration included a moving reference to "the friend whose generous heart was bent upon the building of this house, and the consecration here of a living Church."

Dr. COPELAND BOWIE then delivered the following address:—

### DEDICATION ADDRESS.

On rare occasions it is delightful to think that the spirits of departed friends are hovering near to share in our joy and to cheer us on our way. Many who are present to-day had hoped to see Dr. Estlin Carpenter in the pulpit and Mr. George William Brown in the pew. The lectures and services of Dr. Carpenter were largely instrumental in founding a Unitarian movement in Cambridge, while Mr. Brown's affection for a daughter's memory and his munificence, so modestly bestowed, made it possible

to build this church and also to provide for the support of the ministry. Both have passed beyond the range of our earthly vision; yet in imagination we may feel the touch of their vanished hands and hear the voices that are stilled.

Beloved of all who had the privilege of their friendship, these two men were noble and worthy representatives of the principles and ideals of religion to which this building is dedicated. If the teaching and worship possess the qualities of mind and character of Dr. Carpenter and Mr. Brown, this church will indeed fulfil a high and sacred purpose in the city of Cambridge. What were these qualities? They included: a fearless love of truth and freedom; a fine openness of mind and sincerity of speech; purity and gentleness of heart; an active and kindly benevolence; a reverent Christian faith in the wisdom and goodness of God.

There are not a few people to whom the dedication of a new church will appear a futile proceeding. Are not churches rapidly becoming outworn institutions? Are there not in town and country numberless empty and half empty buildings belonging to all denominations, including our own? Nor can it be said that those who absent themselves are wicked or evil-disposed or, strictly speaking, irreligious. The majority of absentees are apparently simply indifferent. Some are intellectually alienated, others are engrossed by material pursuits, many are bent on pleasure, large numbers live in such mean and sordid surroundings that a place of worship stands too remote from their lives. The contention that only a minority of the adult population of England cross the threshold of church or chapel is probably correct.

Place churches at their lowest, it remains true that they inspire and sustain in large measure the highest, purest, and best things in human life. Picture England with every church in the land turned into a club, a concert hall, a cinema, or converted into a factory or warehouse. Hymns and anthems are no longer sung; aspiration and prayer are no longer spoken; God is no longer worshipped. Clergy and ministers become film-producers, caterers at Sunday refreshment stalls, variety entertainers, bookmakers at greyhound races!

Were this to happen, would it spell progress? Would it bring into the lives and homes of the men, women, and children of England greater joy and beauty, more love and peace? On the contrary, would not the disappearance of Christian worship, and all that it implies, involve the degradation and fall of man?

Great and good men, who for various reasons have forsaken churches, frequently invent a substitute. Cecil Rhodes, one of the big financiers of the world, whose name became attached to a vast territory in South Africa, and whose statue now shadows the mountain and harbour of Cape Town, on a Sunday morning was wont to climb the mountain that he might drink in religious thoughts which inspired him, he said, to work for the betterment of humanity. The theism of Thomas Hardy, whose ashes



were deposited in Westminster Abbey on Monday last, probably never escaped from a dark cloud of doubt; but he is said to have loved to repeat the twenty-third Psalm—'The Lord is my shepherd'; while his favourite hymns were 'O God, our help in ages past,' and 'Lead, kindly light.'

Religion in one form or another is not in the least likely to disappear from off the face of the earth. However halting and stumbling his footsteps, however blurred and imperfect his vision, however feeble and contradictory his reasoning, there is something in man's nature at its best which reaches out towards the Divine.

There is often a danger, however, that folly and superstition may usurp the place of a reasonable and noble religious faith. A mere sense of the Divine, if it becomes mixed up with puerile fancies and irrational behaviour, may lead to what is false and mischievous in life. There is a plentiful crop of folly and superstition in modern cults as well as in ancient creeds. These evils will not disappear while scholars and thinkers shelter themselves in cosy corners or repose in theological easy chairs.

There were ages in the history and development of religion when philosophers and teachers claimed the whole universe for God and the whole life of man for the exercise of religious faith. When religion, no longer embedded in fossil creeds or in pre-scientific beliefs, emerges in a form fitted to satisfy the needs and aspirations of thoughtful men and women, we may hope that it will enter upon a new era of life.

There are indications that this era has begun. Notwithstanding widespread indifference, materialism, and mere pleasure-seeking, a deeper and more intelligent interest in religious questions prevails than for many years past. Even the Prayer Book discussions in Church Assemblies, Houses of Parliament, and newspapers have had a quickening influence. The fine temper displayed by the aged Archbishop of Canterbury is something novel in the annals of religious controversy. He, at least, has sought to steer the ecclesiastical ship of State through stormy waters with dignity, skill, and Christian forbearance.

I confess, however, that the prolonged labours of so many excellent and learned men over the re-interpretation of ancient creeds and forms of prayer do not greatly impress me. When trying to follow the discussions, one is often tempted to ask if words have any fixed meaning at all. It hardly seems to matter sometimes whether a statement is true or false, provided only a spiritual lesson can be extracted or a picturesque ceremony justified. The courage to renounce things out of which the spirit of truth has fled is sadly needed in the religious world. There is far too strong a tendency among ecclesiastics to consecrate and perpetuate what is traditional and transient, and to suppress, or at least to neglect, what is of undying value.

An increasing number of religious people realize that the frank and full acceptance of the theory of evolution with respect to the origin and development of the human race must inevitably lead to deeper implications and wider

inferences than the courageous and intrepid mind of the Bishop of Birmingham has depicted. The biblical story of the creation of man, the garden of Eden, the fall and expulsion of Adam and Eve, have long since passed from the realm of fact into that of fiction; but there is considerable hesitation in consigning to a like fate the stupendous scheme of redemption supposed to have been consummated in the crucifixion in Palestine of a God-Man nearly two thousand years ago.

Anyone who comprehends, however dimly, the splendour and vastness of the universe revealed by the modern astronomer, who tries to read the scroll of the earth's history unrolled by the geologist, who makes bold to fathom the origin and growth of the varied forms of plant and animal life outlined by the biologist, who becomes fascinated by the clash and whirl of electrons and the mystery of wave lengths, must find it exceedingly difficult to reconcile this knowledge with the cosmogony of the Bible or the dogmas of the Creeds. A long procession of speculations and theories of theologians and ecclesiastics have been swept aside by modern science as by a relentless flood, and are now almost too insignificant to call for serious attention.

There is temptation for thoughtful people to remain silent and to stand aloof in times of religious doubt and difficulty. But surely here, if anywhere, courage and imagination are greatly needed. In business affairs the best brains of the country are thinking things out, devising and discussing schemes for developing industry and commerce so that the needs of a changed and ever-changing world may be adequately supplied and justice done to the workers. To allow things to drift without wise guidance and sustained effort leads sooner or later to confusion and disaster. If the older theologies have been undermined by science and criticism and no longer ring true, all the more occasion that able, studious men should do their utmost to lay anew the foundations of religious faith, and that there should be churches unhampered by fixed creeds or formularies, in which there may be the free expression of opinion.

It may be fairly claimed that the discoveries of physical science and the results of biblical criticism, which have had such a disintegrating and devastating effect upon orthodoxy, have been welcomed more readily and assimilated more speedily by Unitarians than by any other religious community in England. Unitarian theology has not stood still; it has never become fossilized in a creed; it has changed profoundly during the present generation. But it has been much less dynamic—less power-giving, less soul-stirring—than it might have been, especially when it is recalled that Channing's 'Perfect Life,' Martineau's 'Endeavours,' and Theodore Parker's 'Prayers' have been among its classics. Our churches have proved more successful in promoting and sustaining the good life than in creating the devout spirit. While emphasis is required and rightly placed on the sanity of religious faith, there is no reason why its rapture should be repressed.

Dr. Barnes in his New Year's Day sermon at Birmingham said that men can do great things under the stimulus of a religion which they forge for themselves. This Memorial Church, if I mistake not, will seek to do its best to assist and encourage men and women to forge a religion for themselves. Unitarians cannot hope, perhaps, to influence those who prefer emotion to ethics, ritual to religion, creed to character; but they may perform a modest yet exceedingly important and useful work in earnestly striving to present to the modern world a reasonable vivifying faith in God and in the value and dignity of the life possible to man.

In dedicating this Church we would unite in banishing from our souls all narrow thoughts, all mean desires, all selfish aims. May this building become to succeeding generations of young men and women a religious home. Here may anxious troubled spirits find relief and rest; here may sorrowing hearts be comforted; here may the despondent be led to face life anew with fresh courage; here may those who have erred and strayed from right paths be restored and healed; here may the power to withstand temptation be strengthened; here may worshippers receive enlightenment for the mind, guidance for the conscience, and the incentive to lend a hand in securing the betterment of the lot of the slum-dweller, the out-of-work poor, and the idle and luxurious rich; here may the love of country be nourished on a patriotism which renounces foolish pride and empty vain-glory and rejoices in the welfare and happiness of the people of all lands; here may the brave, joyous, trustful religion recorded of Jesus Christ inspire young and old, rich and poor, to tread the way of life that leads onward and upward to God.

It is a 'Modernist' Church that we would dedicate to-day. Whatever of wisdom, truth, and beauty the past has bequeathed to man, here may it be sincerely treasured and loved. Here, too, may the larger knowledge and the enriched experience of the living present receive ready and eager welcome. Above all, may the vision of a nobler world be kept always bright and clear and the door never be closed against any fuller, more perfect revelation of the Divine purpose and will which the future may have in store for the children of men.

May the strength and beauty which the architect and the craftsmen have imprinted on this building have their spiritual counterpart in the strength and beauty of the religious faith which as the years come and go will find expression within these walls.

#### THE PUBLIC MEETING.

At the close of the service a social gathering was held in the Lecture Hall and Common Room at the back of the church, and after tea, a public meeting at which the chair was taken by Dr. Gow, of Manchester College, Oxford, President of the National Conference. A number of letters of congratulation were read by Mr. Stratton, the first being from the Rev. C. J. Street, President of the British and Foreign Unitarian Association, who wrote from Capri, expressing his great regret that postponement of the date of the opening had



made it impossible for him to be present. In the course of his letter Mr. Street wrote:—

"It has been the dream of my life that we should be properly represented at Cambridge, and many years ago I tried to get something done in that direction. But now, through the wonderful generosity of one of our most notable and beloved laymen, the dream has been realized.... Deep in our hearts is the regret that he cannot be with you in bodily presence, as he surely will be in spirit, to rejoice with you in your great joy."

Professor F. C. Burkitt, who had been one of the speakers at the opening of the Lecture Hall five years ago, wrote:—

"I wish you God-speed, and that your new chapel may have a long career of usefulness. There are so many *real* differences between Christians that I feel very little interest in what is called corporate Reunion. But on the other hand friendly intercourse between Churches is of the utmost importance for removing mere prejudice and misunderstanding. If 'the communion of the Saints' means anything, it means *coherence* between men of goodwill, not packing them into the same room or even adherence to the same formulas."

There was a letter also of remembrance from the Rev. E. W. Lummis, and from the First Parish in Cambridge, Mass., a letter from Mr. E. F. McLennen, Chairman of the committee of the church to which the late Dr. Crothers ministered for thirty-three years. Mr. McLennen wrote to Dr. Flower:—

"The oldest, the First Parish in Cambridge, in New England, greets you and your church on the dedication of the newest church building in Cambridge, in Old England. The experience of our Parish, now almost three hundred years old, brought it to the support of the Unitarian Fellowship in 1829. It is so seldom that we of this part of the world can speak to you in your part in anything approaching words of age to youth, that we are peculiarly happy to wish you, in this dedication and for its future, God-speed. This greeting would be sent much more fittingly by Dr. Crothers were he still with us, but since this cannot be, we ask you to read into it the spirit of brotherhood which in thirty-three years among us he has sought to create and to develop."

Dr. Gow, in his opening address, said that it was in the spirit of sympathetic joy that he brought to their fellow-Unitarians in Cambridge the greetings of their free Churches, rejoicing in the beauty of their new church and the wider opportunities of larger service it afforded. They rejoiced in the munificent gift of one who loved the principles of their Unitarian faith and illustrated them in his conduct, character, and thought. His benediction rested on that place and his memory would be always honoured there. It was in no spirit of antagonism or sectarian zeal that the church was founded. They who believed in reason and conscience as guides to truth and life honoured them in others. They recognized that the orthodox creeds were expressions of profound religious experience, which they desired to share, though they could not accept the special forms of expression as of binding authority. There were diversities of gifts, but the same spirit. To illustrate their attitude towards religion he quoted the 17th century Cambridge Platonist, Benjamin Whichcote, who said "a man has as much right to use his own understanding, in judging of

truth, as he has a right to use his own eyes to see his way. To go against Reason is to go against God. Reason is the divine Governor of man's life; it is the very voice of God." Their free Churches known as Unitarian stood for an experiment in religion, to maintain a truly Christian Church, free from the binding restraint of creed or dogma, based on the reality of life. It was an instance of democracy in religion, not merely in ecclesiastical government. Their chapels, founded on a free trust, had passed through many changes, but throughout their history the central beliefs had remained in God as supreme Love and in the ideals taught by Jesus and the spirit of his life. On those lines, he trusted their church would go ever onward to fuller knowledge and deeper faith in the eternal life.

Mrs. SYDNEY MARTINEAU, representing the British and Foreign Unitarian Association, said the Association should have been represented by Mr. Street, the President, but as he was unable to be there it gave her the greatest pleasure to take that part in the rejoicings of the day. She recalled some points of encouragement in the history of the movement, and dwelt especially on Mr. Brown's helpfulness. She spoke of him as a practical idealist, a kind man of business, whose advice had been of immense assistance in the financial affairs of the Association. But still more to them was his idealism, fired by great enthusiasms. There was tenderness and beauty in the thought which led him to enshrine the memory of a beloved daughter in that gift. It would give to the building a peculiar sanctity, in their memory of him.

Mr. GEORGE LEONARD BROWN, a son of the donor, being called upon, said that he knew that if his father had been there it would have been very difficult to persuade him to say anything at all. He and his sisters had come there, principally to join in the service of dedication, to see the church, which had been kept almost a secret by his father, and to wish Mr. Flower many years of happy ministry.

Colonel STRATTON expressed the gratitude of the congregation. Speaking of Dr. Carpenter's help in giving the first series of lectures, he said that they had decided to associate his name also with their church, and the building in which they were met was to be known in future as the Carpenter Hall.

The MAYOR OF CAMBRIDGE, Mr. Councillor AMIES, expressed his pleasure at being present and associated with them in their red-letter day. They were adding another unit to those bodies which ministered to the humanitarian, moral and spiritual welfare of the town. In welcoming them he congratulated the architect and the builder and Cambridge itself on a really beautiful addition to its buildings.

Professor COURTNEY KENNY in an eloquent and sympathetic address, recalled still earlier memories of Unitarianism in Cambridge, connected with the great names of Sir Isaac Newton and Porson, in whose time that type of religious thought had a great hold on the University; so that there were even several villages in the neighbourhood with Unitarian, or as they were then

called, Socinian vicars. The Methodist Revival and the influence of Simeon brought that phase to an end; but there was now a great intellectual task before the men of England, on the lines of what Martineau had described as the mission of his working life, to induce men to abandon second-hand tradition for first-hand religion, to realize an immediate communion between the human soul and its Inspirer. He spoke with hopeful satisfaction of the constructive character of Dr. Flower's teaching, and was glad to know that he and his congregation were anxious to take part in that great work.

The Rev. E. W. JOHNSON, resident tutor in Cheshunt College, as representing other Free Churches, offered cordial greetings and congratulations. He paid a tribute to the memory of Martineau for the great work he did in a time of mental and religious stress, by his vindication of the spiritual nature of the universe, and spoke of his own personal indebtedness to the teaching of John Hamilton Thom and James Drummond.

Judge HERBERT SMITH, President of the Eastern Union, and Dr. L. B. DE BEAUMONT, of Cambridge, having added their congratulations, Mr. RONALD P. JONES, the architect, was called upon, and was received with prolonged and very hearty applause. He had felt it a great privilege, he said, to undertake that work and he was very happy in the approval with which it had been received. It had enabled him to realize an ideal which he had had for many years in mind—as he had described it, in every detail, in a publication of his in 1914. He paid cordial tribute to the builder, Mr. Sindall, of Cambridge, for the manner in which the work had been carried out.

Dr. FLOWER, in a concluding speech, referred with special gratitude to the gift of the organ, which they had also dedicated that day, and to his pleasure in the presence of the Manchester College organist, and the Bolton quartet. This bringing together of kindred interests in friendly co-operation was an instance of what he hoped would be a frequent use to which their beautiful new building might be put, and that other societies and gatherings of their friends from different parts of the country might meet them in conference, and share the privileges which they there enjoyed.

#### THE SUNDAY SERVICES.

The service on Sunday morning was conducted by Dr. J. C. Flower, the sermon being preached by Dr. G. Dawes Hicks, of Cambridge.

In the afternoon, Mr. Spicer gave an organ recital, with the help of the Bolton quartet, who contributed an anthem 'Rejoice in the Lord alway' (Purcell), and a Bach Chorale, 'Jesu, joy of man's desiring,' altogether a fine programme.

The evening service was conducted by the Rev. E. Rosalind Lee, who as a student at Cambridge had been closely identified with the movement, the preacher being Dr. W. H. Drummond.

The whole proceedings, most admirably organized by Dr. Flower and his congregation, were from first to last a source of great satisfaction and happiness to all concerned.



Photographs and Press Cuttings  
from:-

(i) The University Journal.

(ii) The Cambridge Press and  
News.

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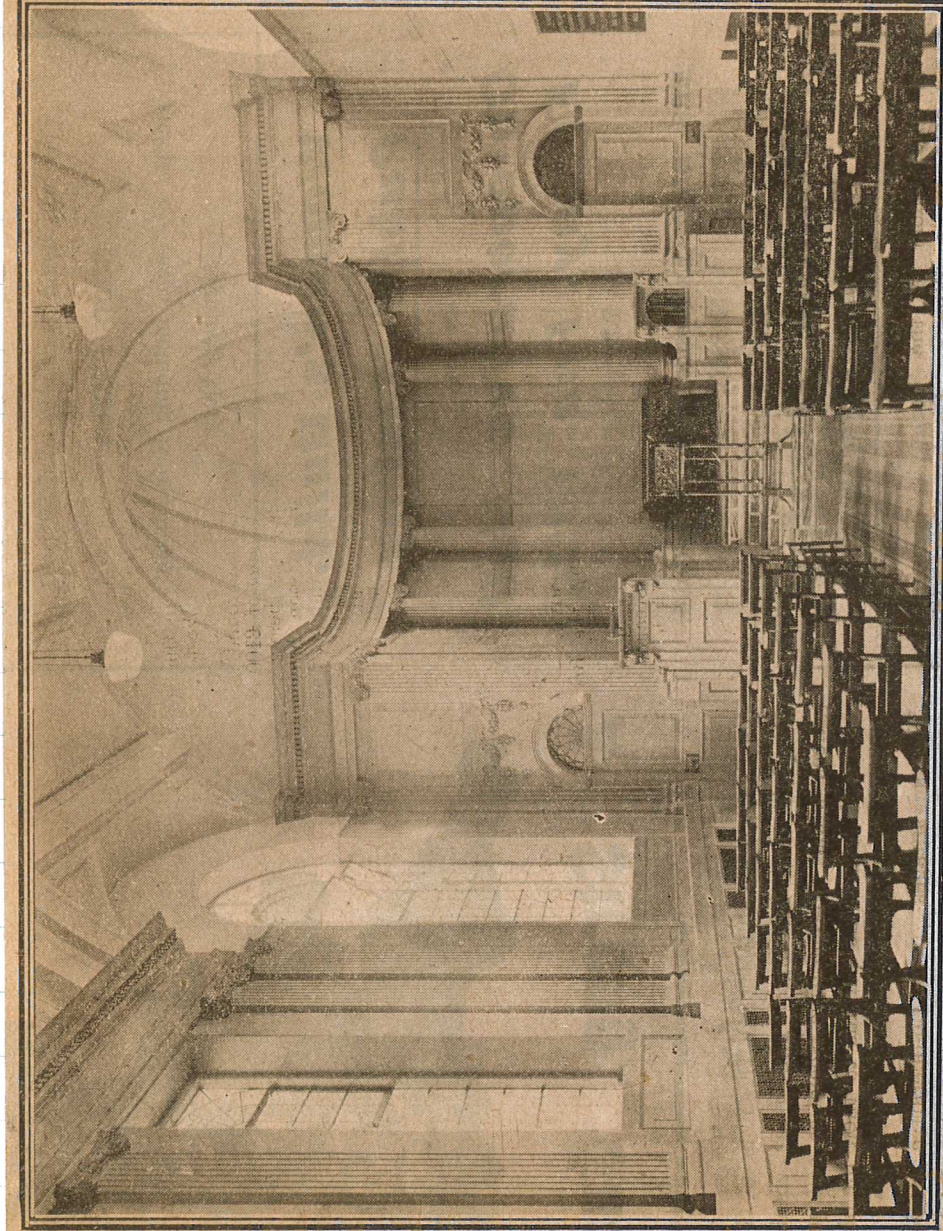


Photo.]

The new Unitarian Church at Cambridge, a lovely interior in the classical style, in direct descent from Wren's chapel of Pembroke College and influenced by historic meeting houses of Unitarian congregations in East Anglia. The architect, Mr. Ronald Jones, F.R.I.B.A., was enabled to carry out his highest conception of Unitarian church architecture by the late Mr. George Brown, of Bolton. He gave it to Cambridge as a memorial to his daughter, Miss Jean Millicent Brown, and he died before the building was completed.



## A DREAM REALIZED.

### Opening of Cambridge Unitarian Church.

#### "SECRET" BENEFACTOR'S GIFT.

It was with feelings of justifiable pride and deep gratitude that the Unitarians of Cambridge assembled in their new Memorial Church, Emmanuel-road, on Saturday afternoon, when the dedicatory service took place. The church is situated at the front of the hall, where for the past five years the meetings and services have been held. It stands to the perpetual memory of a devoted adherent to the denomination, Mr. G. W. Brown, whose beneficent spirit found expression in the gift of this beautiful building as a memorial to a beloved, departed daughter. Fate decided, however, that Mr. Brown should not see the consummation of his munificent gift, and so with his death about a year ago, the edifice, which was to have been a memorial to his daughter, became a memorial to the man himself. Of a self-effacing temperament, Mr. Brown refused to allow his name to be divulged, and except to a few of his closest friends, hid behind the cloak of anonymity until the secret escaped shortly before his death. The Unitarians of the town, who have had many difficulties with regard to their accommodation in the past, can now claim to have a building eminently worthy of their faith.

#### A BEAUTIFUL BUILDING.

The church has been designed by Mr. Ronald P. Jones, who was responsible for the Church Hall and accessory buildings in 1922, and the builder is Mr. W. Sindall, of Cambridge, who carried out the whole of the oak work in addition to the structure. The building, which is of marked beauty, follows, in general scale and treatment, the normal "college chapel" design, and is also in the tradition of the group of Unitarian chapels in East Anglia, which includes three of the finest historic meeting houses at Norwich, Ipswich and Bury St. Edmund's. The same plum-coloured brick is used as in the adjoining church hall, and the stone facings are of soft cream-coloured limestone, much used in Cambridge. At the chancel end the exterior is treated in brick and rough-cast to match the Church Hall. The scheme of the interior is based on the theory of design for the modern Unitarian church laid down in the architect's "Essays on Nonconformist Church Architecture," published in 1914. At the entrance end, on Emmanuel-road, there is a vestibule with stairs leading up to the organ gallery above, with some extra seating for occasions when the congregation is specially increased. At the other end of the church, the communion table is placed in a semi-circular "chancel" with a raised pavement, and on each side of this is a small ante-room, giving direct access from the Church Hall and minister's vestry. The pulpit and reading desk stand at the corners of the semi-circle, and the lowest step to the chancel projects out to form a platform for the brass lectern, at which the lessons are read by members of the congregation.



Two of the fittings of the church have already been in use in the Church Hall — the communion table, given by Miss Ellen Shakespeare in 1922, and the lectern, given by Mr. and Mrs. John Harwood, and designed specially for its present position. The other decorative metalwork in the church, the fanlights over the side doorways, and a pair of cast brass vases for the communion table, given by the architect, harmonise with the treatment of the lectern. On the side panelling, opposite the large window, is a dedicatory inscription in Latin, recording the gift of the church as a memorial to the donor's daughter. The congregation has also placed on the panelling below the gallery an engraved brass tablet, with the following inscription: "In grateful remembrance of George William Brown, B.A., 1844-1927. By his generosity this church was erected and endowed." The hall, where the services were previously held, will now be used for lectures and similar functions, and is to be let for such purposes.

#### THE DEDICATORY SERVICE.

At the dedicatory service in the afternoon the church was filled to overflowing, the gathering including Unitarians from various parts of the country and friends from other denominations. The service was conducted by the Rev. V. D. Davis (minister of Bournemouth Church), an old friend of the benefactor, who was invited to take the service on that account, and an address was given by the Rev. W. Copeland Bowie, D.D. (late secretary of the British and Foreign Unitarian Association), who set on foot the fund for the Church Hall, endowed by Mr. Brown, where the services have, up to the present, been held. The overture to Handel's Occasional Oratorio was played on the beautiful new organ by Mr. H. W. Spicer, the organist of Manchester College, Oxford, with an anthem sung by a quartet from Bank-street Chapel, Bolton, where the Rev. J. C. Flower, the minister, formerly held ministry. The service was followed by tea in the common room, and in the evening there was a crowded public meeting in the hall, at which many speeches of congratulation and good wishes came from a distinguished platform. Among them was a "civic welcome" from the Mayor (Councillor E. W. Amies), who was accompanied by the Mayoress. After the meeting an informal social gathering took place in the Common Room and Church Hall.

#### THE PUBLIC AND RELIGION.

In his dedicatory address, Dr. Bowie said that all wished that two persons were present on that auspicious occasion—one in the pulpit and the other in the pew. He referred to Dr. Carpenter, whose lectures had led to the establishment of services in a small room in Emmanuel-street, and Mr. Brown. Both, however, had passed into the Great Beyond. All who had the privilege to know them realised that these two men were noble and worthy representatives of the principles and ideals of the religion to which the new building was dedicated, and if its teaching and worship produced men of the qualities of Dr. Carpenter and Mr. Brown the church would fulfil a high and sacred mission in the town of Cambridge. There were not a few to-day who regarded the dedication of a new church as a futile proceeding. Were not the churches of this land rapidly becoming outworn institutions? Were not their congregations decreasing? It was true that only a small minority crossed the threshold of church or chapel, but put places of worship at their lowest, they sustained the highest and the purest thing in human life. Even great and good men, who were not church-goers, frequently invented a substitute. There was something in human nature at its best which reached out towards the Divine, and, notwithstanding the decline in church-going, and the widespread indifference to worship and the craving for pleasure, it was significant that there was a greater public interest in religious questions than for many years past.

The speaker went on to refer to the recent controversies in the Established Church regarding ritual, and remarked that it hardly mattered sometimes whether the words were true or false, as long as the spirit could be satisfied or a picturesque ceremony justified. In dedicating the building the speaker said: "It is my fervent hope that the strength and beauty which the architect and craftsman have impressed upon the building may have their counterpart in the strength and beauty of religious faith finding expression within these walls."

#### THE EVENING MEETING.

A large and representative gathering assembled in the Church Hall in the evening, when the Rev. H. Gow (Warden of Manchester College, Oxford, and President of the National Conference of Unitarian and Free Christian Churches) presided over a public meeting, at which congratulatory speeches came from many quarters.

The Chairman was the first to offer his congratulations and good wishes. Fellow Unitarians, he said, rejoiced with their Cambridge colleagues in the wider opportunities and larger sphere of activity which the new building offered, and they rejoiced in the gift of a new church by one who illustrated the Unitarian principles and faith in his conduct and character, and whose name would always be honoured there. It was in no spirit of antagonism or sectarian zeal that the church had been founded. A feeling of underlying unity in all Christianity was felt, and it was desired to emphasise that unity. They who believed in veracity, honoured veracity in other churches. It was un-veracity which they could not honour. It was to those who found old forms and old creeds wanting in reality that a special appeal was being made. Their Free Churches stood for a dangerous experiment—the experiment of making a complete Christian church, in complete freedom of creeds or dogmas forcing them together. It was democracy in religion, not merely in ecclesiastical



government, of which there was a great deal in Free Churches. It was not a new experiment; it was 250 years old. Finally, the speaker expressed the wish that the new church would be a true symbol of the simple free faith, and prayed that the joy attending its acquisition might be fulfilled in service, growing strength, and beneficent influence.

The early efforts to establish a Unitarian church in Cambridge, which goes back as far as 1875, was referred to by Mrs. Sidney Martineau (representing the British and Foreign Unitarian Association). It was the success of the administration of Dr. Drummond, she said, which had made it obvious that there must be a permanent home in Cambridge. Whether so much could have been done without the help of Mr. Brown it was impossible to say. But he did not leave the Unitarians to make an effort without him. He gave them a splendid lead. The speaker recalled how, five years ago almost to the day, the Unitarians of Cambridge had assembled in that very hall to rejoice in a new home, and in the midst of that rejoicing came the news that some anonymous person was going to build a church for the movement. It was only shortly before his death that Mr. Brown was revealed as the anonymous donor. The church would always stand as a memory of him. It was the loss of a beloved daughter which suggested the idea to him. He wished to enshrine a memory of her in his gift. In the tenderness and beauty of that conception, the speaker felt that the building was invested with a peculiar sanctity. The building which Mr. Brown had given as a memorial to his daughter had proved a memorial to him.

"I know that, had my father been here, it would have been very difficult to persuade him to say anything at all," Mr. George Leonard Brown, the son of the donor, remarked, when called upon to say a few words. "I have come here to join in the service of dedication, to have a look at the church which was almost kept a secret by my father, but, principally, I have come to wish Mr. Flower a very happy ministry."

#### "A DREAM COME TRUE"

Colonel Stratton, as chairman of the congregation, and one who, with Dr. Carpenter, was responsible for establishing Unitarian services in Cambridge, read a number of letters from well-wishers unable to attend. Among these were messages greeting and congratulation from Mr. C. J. Street (chairman of the British and Foreign Unitarian Association), Rev. E. W. Lummis, Mr. E. F. McClennan (chairman of the Standing Committee of the first parish in Cambridge, Massachusetts), and Professor F. C. Burkitt, who was one of the speakers when the Church Hall was opened five years ago. Mr. McClennan wrote: "The oldest, the first parish in Cambridge of the New England greets you and your church at the dedication of the newest church building in old England. . . . It is so seldom that we on this part of the world can speak to you, in your part, of anything approaching age to youth that we are peculiarly happy to wish you, in this dedication, a very joyous future and Godspeed."

Professor Burkitt, in his letter, referred to the dedication of the new building as "a dream which had come true." Colonel Stratton referred to the difficult times through which the movement in Cambridge had passed, and in describing the accommodation difficulties, experienced in the past, amused the gathering by referring to the period in the "eighties" when services were held in the smoky atmosphere of a billiard room in Green-street. He was glad to say that Dr. Gordon Foster, who took part in those early services, was still alive. The speaker went on to refer to the acquisition of the hall in which that meeting was taking place, recalling that it was secured through the fund initiated through the influence of Dr. Copeland Bowie and endowed by Mr. Brown. It would be a welcome announcement, the speaker felt, when he said that a third name, that of Dr. J. Estlin Carpenter, was to be linked with the Cambridge Unitarians' efforts, and the hall was to be named "Carpenter Hall."

#### THE MAYOR'S CONGRATULATIONS.

"A civic welcome" was extended by the Mayor, who confessed that when he had seen the building going up from the outside he had no idea it was going to be such "a perfect little model." "I heartily congratulate all concerned," the Mayor added, "and I also congratulate Cambridge on a really beautiful addition to its other buildings."

Famous men who have belonged to the Unitarian denomination in the past were mentioned by Professor Kenny in his speech of congratulation. Prof. Kenny recalled with pride that he was one of the few survivors who heard Dr. Alexander Gordon on his visit of initiation to the Green-street building. There seemed to be a difference between the Unitarianism of those days and to-day. In the old times it was viewed from a negative aspect, he said; to-day Dr. Flower and his congregation were positive and constructive.

Rev. E. W. Johnson, of Cheshunt College, added words of congratulation and greeting from the Orthodox Free Churches, and his Honour Judge Smith (President of the Eastern Union of Unitarian and Free Churches) congratulated the architect on the result of his efforts. "It would be difficult to find a more beautiful building even in Italy," he remarked, in praising the work of Mr. Jones. Speaking of the conflict between Christianity and Science, the speaker said the question would have to be solved, or it would be the end of Christianity. There would have to be a compromise. The problem, in his opinion, would only be solved by throwing a good many things into the melting pot and getting a new form of Christianity, and, in his view, Christianity would be all the better for it. Christianity would remain the same in essence. In conclusion, Judge Smith paid a tribute to Dr. Flower, who "had taken the standpoint of Christianity which all Christian ministers would have to take to carry the laity with them."



#### CONFESSIONS OF AN ARCHITECT.

Further tributes to the architect were paid by Dr. L. B. de Beaumont, and Mr. Jones, in expressing thanks for the compliments paid to him—compliments which were endorsed by a burst of applause from the meeting as he rose—confessed he was an Oxford man. That being so, his responsibility of building a church in Cambridge was great. (Laughter.) It was the ambition of every architect to put up a building, either in Oxford or Cambridge, he said. They were the most eligible sites in the profession, so to speak. (Renewed laughter.) This church, which he regarded as a college chapel, he had had in his mind 15 years before he had been given the opportunity to build it. It was described in every detail in a publication of his in 1914. After describing the features of the building, Mr. Jones paid a tribute to Mr. Sindall, the builder, saying it was a privilege in Cambridge to secure a contract from him.

The concluding speech was made by Mr. Fowler, the minister, who spoke appreciatively of the new organ, saying he had missed the beautiful music he used to find delight in at Bolton. He expressed the hope that the splendid new equipment of buildings would give pleasure, not only to his own congregation, but to those who had at heart the same religion as the Unitarians. He hoped that the occasion was the first of many visits of friends of other denominations, and that the extended building would be of value to them for conferences and similar functions.

#### THE CHURCH ORGAN.

The organ, which has been built for the church by Messrs. Miller and Son, of Cambridge, is the gift of Mr. and Mrs. Sydney Martineau, in memory of Mr. G. W. Brown.

It has (says Mr. Harold W. Spicer) two manuals, with 13 speaking stops, and for so small an instrument, contains an extraordinary variety of tone qualities, the soft stops being very pleasant, and the full organ, though voiced to suit the building, yet sufficiently powerful and full in tone to support the singing of the congregation. The builders are to be congratulated on the excellent workmanship of the organ, and the congregation, in having selected such competent and artistic builders.

The specification of the organ is as follows: Great Organ—Open diapason 8ft., dulciana 8ft., charabellia 8ft., principal 4ft., flute 4ft.

Swell Organ—Open diapason 8ft., tublick 8ft., salicional 8ft., celeste ten. C. 8ft., principal 4ft., oboe 8ft.

Pedal Organ—Bourdon, bass flute.

The compass is 58 notes.

#### AN ARCHITECTURAL GEM.

#### UNITARIANS DEDICATE LOVELY NEW CHURCH.

#### WORTHY OF CAMBRIDGE COMPARISONS.

A father's memorial, the Unitarian Church at Cambridge was dedicated on Saturday afternoon. It was erected by Mr. George William Brown in memory of his daughter, Miss Jean Millicent Brown. He did not live to see the building completed. There is a tablet to the daughter and another to the father, the second placed on the wall by the members of the congregation.

The chapel is the conception of Mr. Ronald P. Jones, M.A. (Oxon.), F.R.I.B.A., and the scheme of the interior is based on the design for a modern Unitarian church in the architect's essays on Nonconformist church architecture, published in 1914. In treatment the church follows the "college chapel" design, and it is in descent from the first work of Wren, Pembroke College Chapel. It is in the tradition of the 18th century meeting houses, of which East Anglia possesses outstanding examples in the Unitarian chapels at Norwich, Ipswich, and Bury St. Edmund's. The windows of Mr. Ronald Jones' building have been modelled on those of the magnificent piece of brickwork at Bury St. Edmund's.

The interior is panelled in oak, with an architectural treatment of Ionic plasters on the main walls and detached columns in the apse, raised on a continuous dado. Owing to the raised level the dado provides space for two ministers' seats between the pairs of columns, and the view is not obstructed. The carved ceiling is of fibrous plaster divided into panels. There are no visible windows facing the congregation, but, as in the church hall, the semi-dome of the chancel has small concealed windows above the cornice, reflecting light from the rounded surface, and when artificial light is used the same effect is produced by electric lamps in the window openings.



The steps and the floor of the apse are of Greek marble. The Communion table stands upon a pavement in the centre of the apse. This was given by Miss Ellen Shakespeare in 1922. The lectern, designed for its position, is a beautiful piece of metalwork, given by Mr. and Mrs. John Harwood. The other decorative metalwork, the fanlights over the side doorways, the cast brass vases on the Communion table, given by the architect, harmonise with the treatment of the lectern. The two-manual organ, built by Messrs. Miller, of Cambridge, was the gift of Mr. and Mrs. Sydney Martineau, in memory of Mr. G. W. Brown. It has two manuals, with 13 speaking stops, and for so small an instrument contains an extraordinary variety of tone qualities, the soft stops being very pleasant, and the full organ, though voiced to suit the building, yet sufficiently powerful and full in tone to support the singing of the congregation.

The builder was Mr. W. Sindall, of Cambridge. He carried out the whole of the oak work in addition to the structure, and the architect paid public tribute to the work. The carving of the oak and the decorative plaster work was by Messrs. G. and A. Brown, of Hammersmith, the decorative interior metalwork by the Birmingham Guild of Handicraft, and the wrought iron gates in the archway on Victoria Street by Messrs. Elsteys, of London.

#### The Dedication.

The service of dedication was conducted by the Rev. V. D. Davis, of Bournemouth, and an address was given by the Rev. W. Copeland Bowie, the Secretary of the British and Foreign Unitarian Association. At the organ was Mr. Harold W. Spicer, organist of Manchester College, Oxford, and there was vocal music by a quartet from the Bank Street Chapel, Bolton, where Dr. Flower ministered.

At the meeting, held in the beautiful hall, opened five years before to the day, the Chairman was the Rev. H. Gow, D.D., Warden of Manchester College, Oxford, and President of the National Conference of Unitarian and Free Christian Churches. He said that it was in no spirit of antagonism or sectarian zeal that the church was founded. It was to those who found the old creeds wanting in truth and reality that they specially appealed.

It was as the representative of the British and Foreign Unitarian Association that Mrs. Sydney Martineau spoke. In the midst of the rejoicing five years ago that they had a settled home at Cambridge came the intimation that Mr. Brown desired to build a church there. Now that might go forward to the realisation of their dreams, and they would if they were fired with the practical idealism which was essentially part of Mr. Brown.

Messages were read by Colonel F. J. M. Stratton. He said the congregation in the period 1876 to 1880 met in a billiard room in Green Street. The Unitarian Church was formed in 1680, and met in a chapel in Green Street until 1818, when the lease of the building fell in.

#### A Civic Welcome.

The Mayor of Cambridge, who was present with the Mayoress, said they had the greatest pleasure in associating themselves with the rejoicing. He knew they would be adding to the contribution of those bodies in Cambridge who were ministering to the humanitarian, the moral, and the spiritual welfare of the town, and if for no other reason he would like, in the name of the town, to offer a welcome, and he trusted that God's blessing would rest

upon their work. As he watched the building rising from the outside he had no idea that upon entering he would find such a perfect little gem. He congratulated everybody concerned, and he congratulated Cambridge on a beautiful addition to its buildings.

Dr. Courtney Kenny said from the length and breadth of the land Unitarians would rejoice that within those walls was to be expressed their own lofty and beautiful religion. There was a difference in the Unitarianism represented there and that of the older leaders, the difference between the positive and negative aspects.

The Rev. E. W. Johnson, B.D. (Cheshunt College), spoke as an orthodox Free Churchman, and an address was also given by His Honour Judge Herbert Smith, the President of the Eastern Union.

#### Architect's Unique Opportunity.

Mr. Ronald Jones, the architect, made a delightfully happy speech. The congregation was the only one of the first importance in the country without a church, the period of Unitarian building being over. They did not realise how unique that opportunity had been in his career as an architect. The church existed in his imagination fifteen years ago. When a man asked an architect for his ideal, and had said he would carry it out, that was a red letter day in an architect's life. An architect had a great longing to put up a building in Oxford or Cambridge, for they were the most eligible sites in the profession. Anybody who built a small church in Cambridge was challenged by a score of chapels.



He would pass on their appreciation and thanks, adding to them his own, to those responsible for the production of the building, and mainly to Mr. William Sindall, the builder. He was a local celebrity. It was generally considered in asking a builder to carry out your work you were conferring on him a favour, but University and College authorities considered it a favour if they could get on Mr. Sindall's list. The Unitarian Church was favoured with a place between Trinity Hall and the Fitzwilliam Museum. No one who had seen, as he had done, the oak work carried out in the most romantic carpenters' shop in the old mill, or the carving done in an old Georgian house, could help realising that there was still room for the personal interest between the craftsman and his task and the employer.

Dr. Flower, the minister, saw the day as the beginning of the concentration of liberal Christian forces, and with eagerness he looked forward to that noble addition to the architecture of the church being used for the advancement of liberal religion in England.