

sentiment in New England on matters of religion, and the great popularity of his works, might desire to inscribe on his tomb—

“E’en in *his* ashes live their wonted fires.”

Some of the Episcopal churches in Boston are conducted on the high, and others on the low church model; and the Tractarian movement has had the effect here, as in England, not of establishing uniformity by a strict adherence to one rubric, but of producing a much greater variety than formerly in the manner of performing public worship. If, besides striking out the Athanasian Creed, the American Episcopal Church had omitted the Nicene Creed, as they first proposed in 1785, and had condensed and abridged the Thirty-nine Articles to twenty, measures from which they were dissuaded by the English hierarchy, from whose hands their first bishops required consecration, a schism might probably have taken place when the Tractarian movement occurred, and they might have separated into two churches far more distinct than that of the Drummondites and their opponents, or the partisans of the Scotch and English rubric north of the Tweed.

In the Stone, or King’s Chapel, the English liturgy is used, with such omissions and alterations as are required to suit the opinions of Unitarians, for that chapel was transferred from the Anglican to the Unitarian Church by the conversion of the minister and majority of the pew-holders. But in almost all the other Unitarian churches, the service resembles in form that of the established church of Scotland. Before my first visit to Boston, I had been led to believe that the majority of the citizens were Unitarians; whereas I found, on inquiry, that although they may exceed in number any other single sect, and comprise not a few of the richest citizens, they do not constitute above one-fifth of the whole population, and scarcely more than a tenth in Massachusetts generally. There is, however, another sect, calling themselves Christians (pronounced Chrystians), prevailing largely in New England, which denies the doctrine of the Trinity, and I am told that many who worship in other “orthodox” congregations are heterodox on this point, although they do not choose to become separatists. One of them observed