

nity in one age, which hath been branded as ridiculous fanaticism in the next. It is at this day deemed the perfection of orthodoxy in one country, which in an adjacent country is looked upon as damnable heresy. Nay, in the same country, hath not every sect a standard of its own? Accordingly, when any person seriously uses the word, before we can understand his meaning, we must know to what communion he belongs. When that is known, we comprehend him perfectly. By the orthodox he means always those who agree in opinion with him and his party; and by the heterodox, those who differ from him. When one says, then, of any teacher whatever, that all the orthodox acknowledge his orthodoxy, he says neither more nor less than this, 'All who are of the same opinion with him, of which number I am one, believe him to be in the right.' And is this anything more than what may be asserted by some person or other, of every teacher that ever did or ever will exist? \* \* \* \* To say the truth, we have but too many ecclesiastic terms and phrases which savour grossly of the arts of a crafty priesthood, who meant to keep the world in ignorance, to secure an implicit faith in their own dogmas, and to intimidate men from an impartial inquiry into holy writ."

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#### LETTERS OF W. VON HUMBOLDT.

WILHELM VON HUMBOLDT was an able Prussian Statesman, a man of Science, and an eminent Oriental Scholar. His large observation and extensive experience of the world, were matured by careful and earnest thought. He died at an advanced age in 1835. After his death, two volumes of letters to a French friend were published, translated from the German into English. These letters