

them; for a church that educates young men and starts them to preach and teach its system, is in an important sense responsible—and after wife and children are added to life's expenses, the church owes them a living.

But I could not retain such a position. In spite of all the sacrifices that were involved in leaving the church, in spite of all the neglect and obloquy which follow in the train of such an action, I have been content and to a degree successful in obtaining a living in the line of my ideals.

While I continually cherish a love and a charity toward all who differ from me in opinion, I have each day the glory of possessing a completely free, unbiassed, untrammelled mind.

THE BERLIN CENTENNIAL TO FICHTE.

The University of Berlin has this year celebrated the centennial anniversary of its existence. It was founded during the most trying days of Prussia when Germany lay prostrate at the feet of the French conqueror and when patriotic men despaired of the future of their country. We must remember that in spite of their deep humiliation these days were glorious times in the history of Germany, for then German genius celebrated its greatest triumphs in philosophy, literature and music. This was the period in which Kant and Fichte, Goethe and Schiller, Mozart and Beethoven, created their immortal works. In the year 1810 the great naturalist Humboldt suggested to the King of Prussia the foundation of a university, and Fichte, the most brilliant disciple of Kant, was selected as its rector.

Fichte's philosophy is considered a most thorough-going idealism, to some extent resembling Berkeley and having analogies in the Vedantism of ancient India. The only realities we know of are the feelings, ideas and volitions of the ego, and the absolute ego is God. It would be difficult to explain, defend or criticise Fichte's philosophy without entering into details, and so we rest satisfied with the bare statement, for we deem it out of place to discuss the subject in this connection.

Whatever we may think of his philosophy, Fichte stands out as a gigantic figure in the history of the German people, for he distinguished himself by moral courage evinced in the presence of the foreign usurper. He appealed to the patriotism of the citizens of Berlin through his *Reden an die deutsche Nation*, though he knew that he risked his life. It is well known that Napoleon had Herr Palm, a harmless bookseller, shot on a much slighter provocation.

Johann Gottlieb Fichte was born at Rammenau in 1762; he entered upon the theological course at the University of Jena in 1780. Financial troubles required him to become tutor in 1784, and in 1788 he accepted a similar position in Zurich where he met his future wife, a niece of Klopstock. In 1790 he gave private instruction in Leipsic, and here he became acquainted with Kant's philosophy. In 1791 he sought and found a position as tutor in Königsberg in order to be near Kant and to know him personally. He introduced himself to Kant by sending him a pamphlet on "The Critique of all Revelation," which appeared anonymously the next year and was thought to be written by Kant. As a result of this pamphlet he was offered the chair of philosophy at Jena in 1793 and was married the same year. His "Theory of Science" appeared in 1794; "Natural Law" (*Naturrecht*) in 1796; and "The Theory of Morals" in 1798. Accused of atheism, he resigned his chair in 1799, and finally took refuge in Berlin. His "Vocation of Man" appeared in

1800, the "Nature of the Scholar" in 1805, and the "Doctrine of Religion" in 1806. Then came his stirring addresses to the German nation to which is



FICHTE AS A PATRIOT.

largely attributed the German uprising against Napoleon, and his appointment as rector of the Berlin University. He died of typhoid fever in 1814.

THE STORY OF TABI-UTUL-BEL AND NEBUCHADNEZZAR.

BY CLARA BEWICK COLBY.

To the Editor of The Open Court:

In your August issue you published a poem translated by Professor Jastrow under the title, "A Babylonian Parallel to the Story of Job." Is not that