

library table and read till dusk. During the twilight, if worth his while, he reflected on what he had read; if not, he sketched his lecture for the next day, or composed some part of the book which he might be writing. His evenings were spent in study till nearly ten o'clock. At a quarter of an hour before retiring he withdrew his thoughts as much as possible from the work of the day, in order the better to superinduce sleep; a rule students would do well to imitate. He never allowed any light, not even of the sun, in his sleeping-room, nor a fire even in the coldest weather, until very late in life, and then only a small one at the urgent solicitation of friends. His study was kept at seventy-five degrees Fahrenheit. In summer he dressed thinly and always wore silk stockings.

Kant is described by Reichardt, as he remembered him, eight years after his death as "drier than dust in both mind and body. His person was small; and possibly a more meagre, aird parched anatomy of a man has not appeared upon the earth. The upper part of his face was grand—forehead lofty and serene, nose elegantly turned, and eyes brilliant and penetrating." With advancing age came the decay of his faculties. This was shown in the loss of his memory, an accurate measure of time, and the weakness with which he would theorize. As an instance of the latter he accounted for everything by electricity, even his own headaches. A human being can witness no sadder sight than this—a great man whose splendid powers had carried him into regions of thought hitherto untrodden by mortals, and had rendered him famous in his time, and given him a deathless name even to the end of time, now becomes weak, restless, garrulous, and childish, and these same powers failing him as inevitably as fades the morning shadows before the rising sun; and such was Kant's condition. But withal his last days were spent in a state of resignation to the will of Providence, and his life evinced the sentiment he one day told his guests, "Gentlemen, I do not fear to die." In December, 1803, he became incapable of signing his name; this was owing partly to his blindness and partly to his loss of memory, which had so far failed him that he could not remember the letters which composed his own name. But the drama of his life was being rapidly consummated for the final act. The 12th of February, 1804, was the last day Kant was destined to see on earth. "It is enough," he said, refusing the spoon-

ful of liquid offered him by a friend. These were his last words, and soon after his great life went quietly out. He was buried in the academic vault among the noted dead of the University of which he was so long a professor.

One or two points yet remain to be mentioned before closing this article. Kant, though a prodigious student in many departments of knowledge, was probably not a great reader. His power of thought enabled him to take the elementary principles of a writer and work them out for himself. In this way he judged of Plato, Locke, Berkeley, and others. Authors of obscure note, such as Plotinus and Cudworth, he never looked into. This fact will probably account for the introduction of some doctrines into his system of philosophy, which his critics say are merely the reproduction of doctrines better urged and applied by earlier philosophers; and, also, why he missed so many tempting opportunities for applying his own principles to the exposure of errors held by others. The books he read were usually borrowed from his publisher, Hartknoch, and chiefly related to voyages and travels; for his own library consisted of only 450 volumes, mainly gifts from different publishers.

It may be noticed, too, that Kant was an enemy to christianity; and this enmity he carried so far, that, though over seventy years of age, he drew upon himself the rebuke of his sovereign, Frederick William II. of Prussia, in the shape of a private letter. One, though not the only cause of this rebuke, was his book on *Religion within the Limits of Pure Reason*. After the introduction the king goes on to say, "So it is, that for some time past it has come to our high knowledge, with great displeasure, that you misapply your philosophy to the purpose of disfiguring and disparaging many capital and fundamental doctrines of Holy Writ and christianity." The king tells Kant he expected better things of him, and in conclusion warns him to expect "unpleasant consequences" if he should persist in his present course. The equivocal reply is not characteristic of Kant, who held truth in the highest reverence, and who believed in its practice as a sacred duty; but the practical result was that he promised to offend in this way no more.

Of his philosophy we are unable to speak; but those approaching the study cannot do better than ponder the words of DeQuincey, "No complex or very important truth was ever yet transferred in