

earlier years. From Fischer's account of the style of Maimon's works we have seen how his intellectual work was affected by his Talmudic studies. The criticism is evidently just. Maimon himself had met with it, and acknowledged its justice. He protested indeed that it did not affect the truth of his speculations, though he evidently felt its disadvantages, and laboured at times to acquire a more methodical style.*

The rabbinical habits of Maimon, however, were most quaintly seen in peculiarities of outward manner. Gesticulations customary in the study of the Talmud he was seen to adopt not infrequently when he forgot himself in the earnestness of conversation, or when in a company he fell into a brown study, or even in the studies of his retirement. Thus in reading Euler's mathematical works or any other book which required great attention, he would fall into the Talmudic sing-song and rhythmical swing of the body.†

It is noteworthy also, that, with all the unrestrained rudeness which often characterised his manners, Maimon was not without a certain dignified courtesy ; and when the occasion demanded it, he could turn a polite phrase as prettily as the most accomplished gentleman.‡ There was, moreover, in Maimon an intrinsic shyness which must have gone a long way to soften the less amiable

* *Ibid.*, pp. 86-7.

† *Ibid.*, p. 89.

‡ See, for example, *Ibid.*, pp. 112, 115, 209, 250-1.