

thee." Landau, turning to him, answered with a good-natured smile, "Friend, thou art mistaken: thy table is too low for me."

We have been accustomed to think of the elder Mendelssohn as a subtle metaphysician, perpetually immersed in abstruse philosophic studies, and exclusively engaged in arousing his fellow-religionists from their mental apathy, and in exterminating the brutal prejudices that had so long prevailed against them. But he also took a keen pleasure in social intercourse, and delighted in amiable sallies of wit. The story of his courtship is not without its romantic touches. He loved a fair blue-eyed maiden, but he was ill-favored and crook-backed—an infirmity that had been increased by bending over the ledger by day and poring over the writings of philosophers by night. The first impulse of the maiden was to reject his suit. Shy and reserved though he was, he one day took courage and engaged in conversation with her. "Do you believe what our sages of old have taught, that marriages are made in heaven?" "Assuredly," replied the pious maiden. "I have heard," Moses Mendelssohn continued, "that in my case something weird and strange came to pass. You know what our ancient masters further teach on this head. At our birth the proclamation goes forth, this man-child shall be united in marriage with such and such a maiden. It was told unto me that, when I was born, the name of my future wife was duly proclaimed. And the fiat went forth that she would be afflicted with an unsightly hump. Then my soul wailed forth, 'A damsel that is deformed is apt to grow sour and ill tempered. A damsel must be fair, so that she may be amiable. Beneficent Creator, lay the hump upon me, and suffer this babe to grow up in beauty, charming all her beholders.'" When the maiden had heard these words, her eyes beamed with love and admiration. And not many days elapsed ere she became the affianced bride of the happy philosopher.

It is said that Mendelssohn was very fond of sweet things. When eating sugar he lamented that he could not eat it sugared. A companion good-naturedly taunted him with this weakness, saying, "Only fools like sweets." "Ah, friend,"

rejoined he, "wise men have said this, so that they might keep all the sweets to themselves." He could at times be very severe. One day a young military gentleman rudely accosted him, and asked sneeringly, "What is your stock-in-trade?" "That which you seem to be sadly lacking in, sir—brains!"

Some illustrations should now be given of the leading Hebrew poets and satirists—of Jehudah Hallevi, the sweetest post-biblical singer of Israel; of Alcharisi, the author of the *Tachkemoni*, touching whom Professor Chenery, the late editor of *The Times*, wrote with such keen insight in his introduction to his edition of the *Machberoth Ithiel*; of Immanuel of Rome, the friend of Dante, whom Dean Milman has too severely stigmatized as the Jewish Aretino, for, compared with that Italian profligate, his muse may be described as well-nigh saintly. But I am confronted with the difficulty that it is impossible to reproduce their subtle and ingenious combinations in a modern language. We must content ourselves with two examples.

*A Riddle by Jehudah Hallevi.*

It has an eye, and still is blind;  
A boon to man and womankind:  
It gives us raiment far and wide,  
And yet it naked does abide.

*The Needle.*

(Continued.)

## THE WATERWAYS OF MANITOBA AND THE NORTH-WEST.

WITH the prospect of a bountiful harvest before us the subject of how to utilize our waterways is again presented to our mind, and believing that we have within ourselves the solution of the difficulty we propose devoting considerable space in the MANITOBAN to this subject, and invite all those interested to contribute papers bearing on the question. For the past ten years a great deal has been said and written on the facilities we possess for water navigation, if it were only utilized, and as the day is not far distant when we shall not