

special application to the Principal Librarian, supported by the recommendation of two persons of known respectability. When admission is granted to the applicant he receives a ticket, which is good for six months, at the end of which time it can be renewed for another six months, and so on for years if the holder wishes. And all the reader is charged for these magnificent privileges is simply nothing, John Bull provides the whole entertainment out of his own pocket.

It is frequently the case that every seat in the room is occupied, and various nationalities are represented among the readers. Englishmen and Americans, Frenchmen and Germans, Greeks and Turks, Chinese and Japanese, pursuing different lines of investigation, resort to this room for information, and seldom do they fail to obtain it. The necessity of my visiting the place grew out of my Semitic studies in Leipzig. Having occasion in those studies to consider the state of Hebrew learning in England, my attention was naturally turned to its most distinguished exponent, the great

JOHN LIGHTFOOT.

As his knowledge of Biblical and Talmudical Hebrew was greater, perhaps, than any other man's in Europe in his day, the question arose, whence did he obtain this knowledge? In other words, who were his teachers? Many persons were supposing, I found, that he enjoyed the advantages of Jewish oral instruction. Such was the opinion of Prof. Delitzsch of Leipzig. No man, he remarked to me, could attain to such proficiency in Rabbinical learning without having himself been taught by a Jew. As Prof. Delitzsch is himself a Jew, he may have, on this account, the more readily inclined to this view. After corresponding with different persons in England, from none of whom I could obtain a satisfactory answer to my inquiries, I resolved to go thither myself and search for information within the walls of the great library I have described. Nor was my searching in vain. I found that the man to whom Lightfoot was especially indebted for the distinction he reached in

Oriental and Talmudical learning, was Sir Rowland Cotton. The biographers of Sir Roland relate, that at the age of seven he could fluently read Biblical Hebrew, and both understand and readily converse in that language.

I found, moreover, that Sir Rowland Cotton's instructor in Hebrew was Mr. Hugh Broughton, whose skill therein was a matter of general notoriety. He spent much of his time on the continent, where he frequently conversed and disputed with learned Jews, oftentimes showing himself to be more than their equal. And going still further back, I discovered that Mr. Broughton's teacher in Hebrew was one Cœvellarius, a Frenchman, Professor of Hebrew in Cambridge University. Among the Lansdowne manuscripts I found a copy of a letter written by this Frenchman to Sir W. Cecil, asking him to recommend him to this Professorship. Lightfoot was directly taught by Sir Rowland Cotton, and indirectly by Broughton and Cœvellarius, and all three were among the most celebrated Hebraists in the kingdom. What they were capable of imparting he received, and then advanced beyond them to still grander attainments.

If Lightfoot availed himself of the aid of Jewish oral instruction, it must have been either in or out of England. It could not have been the latter, for he never once left the shores of his native isle. Unlike Pococke, Broughton and others of his fellow-countrymen and contemporaries, who often visited the continent and held much intercourse with learned Jews, he sought the means of advancement in his studies wholly in his native land. And the weight of probability lies entirely against the supposition of his having received any assistance from Jewish teachers in England.

No acknowledgment of this kind is made by himself in any of his writings, or by those who have written concerning him. In his time, in fact, there were few if any Jews in England; they had not yet returned since their banishment by Edward I.

To Lightfoot's close and diligent applica-