

ters, and with it a change of policy. The Moors had again to face war with their old adversaries, the Goths and other Christian races, and during a long and tedious struggle were slowly driven into narrower and narrower confines. At length, when Granada fell, they were entirely expelled.

While the Gothic potentates were gradually wresting the northern and central provinces of Spain from the Moors, they, in many cases, continued to accord to the Jews who passed under their rule the same privileges and power as they had enjoyed under the Moors; and there were generations of Jews who enjoyed the favor and protection of the Gothic rulers of Castile, Leon, Aragon, Navarre, and other states. But with the growth of Gothic power, and the consolidation of the states into larger kingdoms, this attitude changed, and a period of intolerance and persecution set in. After destroying the last Moorish kingdom, King Ferdinand and Queen Isabella turned their attention to the Jews, and decided to drive them, too, from the land which they had so long occupied and cultivated. In 1492 they issued the cruel Edict of Expulsion, by which in one moment over half a million Hebrews were expelled from their homes, and banished to foreign lands. The edict was soon followed by a similar one in Portugal. Many exiles took refuge in Italy, in Northern Africa, in Turkey and the Holy Land, and the East. Some went to Holland, where they established their famous communities in Amsterdam and in other cities of the Netherlands. They were the first Jews to re-settle in England when their great Haham, Menasseh ben Israel, induced Cromwell to favor their return; and in their venerable synagogue in Bevis Marks, London, they developed a life of faithful, sincere devotion to Jewish teachings and customs, which became an inspiration to many a Jew who found comfort and happiness in perpetuating the Bevis Marks traditions in other synagogues in other and far-away lands. Some tried to evade the Edict of Expulsion by remaining in Spain as Marranos, hoping to escape the penalty of death, imposed by the law, by pretending to adopt the dominant faith, while secretly adhering tenaciously to Judaism; practicing their rites and maintaining their synagogues in hidden and often subterranean places. Many of these Mar-