

of citizenship, they were confined in the cities, within the narrow bounds of a peculiar quarter, and in some cases were locked up at night like cattle in a yard; and in Bohemia an edict was issued, prescribing a peculiar manner of executing Jews, in order that the body of the Jewish might be distinguished from that of a Christian criminal who shared the same fate.

From the era of the Reformation the condition of the Jews throughout Europe was gradually improved. Neither Luther nor Calvin were favourably disposed towards them, nor was the popular mind enlightened as to their true position and their undoubted rights; but although no amelioration in their civil and political condition took place, they were no longer massacred, tortured, pillaged, or arbitrarily expelled; the fury of persecution against them slackened and gradually disappeared.

They had been banished from England in the reign of Edward I. Cromwell made great efforts to have them readmitted, and convened an assembly of clergy and others at Whitehall to discuss the question.

The opposition, however, to his more enlightened views was so great that it was only by connivance that any Jews were suffered to remain in the country; and it was not until the year 1666 that permission to reside and settle in England was granted to them. Still the popular feeling against them was very strong, and a bill for their naturalization, which passed with