

his hatred. He is now seated on a throne of malicious pleasure and happiness, but God who laughs at the follies of men, with his mighty hand overturns the throne and avaricious Shylock lies amid the ruins, the most abject creature on earth.

It is well worthy of notice that Shakespeare in this character seeks rather to diminish rather than to increase the prejudices which were at that time entertained against the Jews. Shylock is indeed a despicable personage, but he is the lowest type of Jewish character. Notice the following words which the poet puts on the

lips of the Jew: "Hath not a Jew hands, organs, dimensions, senses, affections, passions? And if you wrong us, shall we not revenge?" Every one sees the justice and truth of these words. Yet many there are who, even in our days, cherish petty prejudices against the Jew. Why should not all be as charitable and as liberal-minded as the great Shakespeare, and judge a man not by the nationality to which he belongs, but by his actions and moral character?

J. MURPHY, '94.



THE GATHERING OF THE CROWS.



WAS on a chill October morn
 When past the season of the corn,
 Fleecy grey were the thick'ning clouds,
 Mantling the sun like funeral shrouds,
 The chilling blast my slumbers heal'd;
 My way was thro' a grass-clad field;
 With gun in hand I walk'd along,
 Humming at times a simple song.
 But, hark! a note,—I'm sure not mine;
 It came, methinks, from yon aged pine;
 The October morning air grew raw;
 The sound that came was a piercing *caw*.
 What does it mean? Tell me, who knows,
 As the tattoo at evening blows;
 Ah! 'tis the gathering of the crows!
 Caw! caw! the cold wind blows!
 Caw! caw! collect the crows!