Shakespeare has drawn characters more beautiful to look upon, but now has he drawn closer to life than Shylock. The artist both great pain in his making, as he stands out boldly defined, clear cut, sharply as a man, shrewd as a Jew, shrewd as an individual. No character has called for more comment and discussion by kept families, and his fate has bidden him into our hearts, impartial hand with which Shakespeare must be. By some Shylock has been considered as the chamely evil plotter against their own life, by others he is upheld as the noble defender of his race. To my thinking the great mistake of most critics is that of making the prominent and especially the bad part of Shakespeare's characters distinctly finish. The hand of character as gifted and definite and similar cases produce similar
results in all men without respect to race or religion. A man is a man first of all, then a Jew or a Christian. The underlying principles of humanity are more binding and inculcating than any accident of race or religion. I have tried to tell this as well as Shakespeare and he has consistently mingled in Shylock traits common to the Jew and traits peculiar to the individual. As Shylock he is sagacious, cool-headed, thoroughly self-possessed as a Jew he was conscious, logical, by his religion, dogmatically knowing as a man he hates and revenges and his thirst for revenge is stronger than his love.

Shylock makes his first appearance with Bassanio who is trying to negotiate the second loan. Shylock's punishing capacity for ill will and might rule the laws of the loan over.
his indecision and deliberation are too much for Baccarano. This show irritates him while all the more fetches at Shylock curst I think. Incurved and that I may be assured I will Behance me. Of this incident as of all that but mine the play though it is master
[To such hard intellect fairly fitted
in its veins] Then be to Antonio
approaching his favor to hide them
itself almost within. Near him all
but glare with clenched teeth and
mean daring eye. "For like a jarring
pulverous to Erica! I hate him, O G!
I can catch them upon the trip. I shall
find yet the ancient grudge that
Simon learned to my hate if I forget
him. It was my misdeed of Shylock
it hate Antonio. But the world is
old enough yet it has learned well
and I should fear our enemies and
them again. May we do a good
in the man who does no
injury. Antonio to his brother Eisham
earned money great and learned
the role of Cardinal in Venice, thus
extending a legitimate course of
crime as Shylock understands it.
At this distance of time and space
Our embattled heroes pay
Anthony did well. Some rusty guns
nap guns lord-fearing men (so
on their lives come to his)
and among us and encouraged our
clanks to run away. The pepper in
the other side of the Belle River
said, "Brave, no! men. He said
"Black heathen coward! Things get
your gone!" And one of the
hands with kahlo around their
neck and soul, a woman are
just out the penitentiary. Young
Russian flags are well enough but
saying "tyrants" closer for all the
world like yelling and theft.
D. Shylock bought the
could do no
motion but malice. And Antonio's
Iron Nunne Tont Shylock might
leave them without offense. When
Antonio comes upon the scene
Shylock still flees through all the
time he intends to make the loan; but before the day as he will send some me whoft and show Antonio how little right he has to expect farm at Phylleth's hands. Phylleth shows a sense of justice and a conscience I bring that is truly tender when he say "Signior Antonio many a time and oft in the valley land you called me about my money and my needs. Didn't I take it with a paid thing for suffering is the badge of all truth? Thus with a carcass that held and a human voice that cannot be refused. So, 'tis

"You call me madman eul&t, I do And shut upon my Fenel Gaterdink And all for use of that which is worse I will that it now appear you would that I, 0 you come to me and you say "Phylleth me will have money", you say
I pray God that His grace shone upon my head
And put me as one from a tender cur
On your threshold, money to your devil.
What should I say to you, Friend, jointing half a dog's money? Is it possible
If your ear and he that rides and does.

Shell I lend my and in a land, that's
With full health and driving locomotive

Day this:

Our sir you set in me in mind. Let
You furnished me such a man. That time
You call me dog. And for that country's

Lend me. What much money?

Suppose another stranger: I am
An answer to your imminent death of
The many that Christian Antonio. He
Is Hyloch's finer any kind, Hyloch
I was the hear me now with

Most much Christian's misfortune answer.

I am 88 line. It call this 6 again
To spit me this again, to prove the to
No wonder is Hyloch's fate it enraged

And his purpose to revenge confused.
After this, to appeal to their just mercy, and
their own any exquise principle of right
and wrong, in the thing which is so
violently prejudices?

They lack liable because he is
an infuscd man, not because he
is a man, and I ever believe, as the
struggle which belongs to his entire
character. The forgiveness of an in-
judicious a high degree of grace.

If forgive a wrong inflicted by an
infuscd is not as hard; partly
because or ful that matarnerly pull
ignorance inflicted the wrong doing
and in commended the least what

Finally, I am almost sure thug
it does not seem like high ethical
ground. Because we are conscious of

Facing the means of redress if the
will it use it, because so, on do
not fear an entire overthrow from
this matter come in that it is
a free mind which we are still able to
Injuries from equals sting deeper
and. I am not sure that full
free forgiveness comes until we


placed ourselves beyond the laws, at least until we are fairly sure that the offence will not be repeated. But not for rice to the lofty height of forgiving injuries inflicted by...
thing proud man who stretched
his arm in banners
the air for courage is not pre-
cisely a French Channelist

Shylock has been recalled as a man
of sciences, his religion denied, but
people despised. He carries the repri-
mand for all the injuries of his race.

And then are the remains of a
noble nation not of which all the re-
spect idea of humanity has been seized
by accumulating wrongs. He can now
triumph as happy man his
The edge of unruled dignitary

Shylock is upon his end and in his
passion for revenge even his am-
ric is forgotten. Then he is asked
what he is to gain in the effort

Shylock's inexcusable logic of his
reply. If it will find nothing else
is just as good, if it will find nothing
else it will just buy revenge. He tells
Why should he deal gently with these Christians. Having
mouged him in every way that
my ways must not enter mine.
And all his daughter, making
of her a disobedient child, a way
a renegade to her religion. Thus
his religion, his justification, his armist,
his affection, all seem to stimulente
his enmity; and his formal tale
was reinforced on come for me his
said, and he zero gerosno in the
proceeding of his arm. The only
reason he once exchange for taking
the lot of flesh in "it will flesh itself
if it will flesh nothing else it will
true any strength
then with irresistible strength and
remorse of passion he enters
He hath
denied me, and surrounded me
with a million, laughed at my
labors, mocked at my gains, derided
my nation, trampled my bargains
stitched my friends, healed mine enemies,
and施策 his doom: I am a Jew.
Tell not a Jew eyes? hath not a
few hands, organs, dimensionless sense
affections, passions & fed with the
same fork hunt with the same
organs subject to the same diseases
killed & the same means, married
and cured by the same means &c.

As a Christian is: If you prick
me, do not think, if you tickle me,
do me not laugh? If you poison me,
do me not die? And if you wrong
me shall me not revenge? If me
like you in the rest or will
resound you in that. If a Jew
wrong a Christian. What do the humble
reason. If a Christian wrong a Jew.
what should his sufferance be by Christian example? Why, surely.
the vileness of so treat me I will speak, and if shall of hard
but I will kill the inquisition.
What a mixture of gall and patience
It is dangerous to ask Shylock
question. Absolutely he has the best
of the bargain. The reasoning of
Rigoletto is shown of its truths
when he runs against here his
humorous drillery of nothing seen
and unanswerable fact. Baptista
in the play does any me for me
moment hold strength against shog
look until at the end with all array
against him, he is overwhelmed
and broken by an ingenious kick.
Shylock has the strongest oldest no
title in the play. His strength and
perverseness are related to being you notice
fromer vile right merchant after
wise the only the merchant and
high excited Portia. It is the
very one not make like Portia ap-
ple. He who one is to approach to
be sad no time for abandoned gear-
making cruel brake to divert one
with such power as he. More
like idiomate passage are not
in the French. We know that
the Frenchman states he argues. He
is the most degraded
person in the play. He knew himself
like the emotions of his mouth though
he is an instead among a hastily
rise. His calm self expression cannot
but incur admiration. Every step he
takes except the last is firm. What
can daunt him, nothing daunts
him; remonstrance cannot move
ridicule can not such abnegation can
not exasperate him. When he has not
provoked them he has been forced
to fear them, and when that he does
not provoke them he is hardened.
against them. Until they can
sail the real farm off any road
but offend at the things to
speak so loud. With one excep-
tion Shylock does not sune and
cage. He is dogged jurist and
fond. He is not more chagrined
his passion is too hot to rage and
bubble in the surface. His temper
is untractable just. He is
strong he can be thren. No
contempt for him not me while outweighs
his contempt for humane nor does he
trouble himself to gin answer
to those who than not authority
in the case. He his manner of
dispatching Jews. I am not
bound to please thee with my answer.
Dares any man the thing he could not
kill? Shroud mishand have a defiant
along the times. How abide his
repast in answering Satan's question
Mr. mild discretion Launcelot
   indication of mildness as if Shylock did
   not himself confirm these into his en-
   raged mind with Launcelot.

Shylock was aversive, but malice
was the only reason for which he and
his Raff Mow at all differed. For
there was no social or political re-
ognition. To a Jew was it to
not to be an object of pilfer indol
and scorn. There was no chance
for mingling. Not one Jew was
held responsible for the deeds of
any other Jew. Whether he may
have been as an individual
surrounded by enemies whom
he was too proud to seduce and
nothing from to oppose, he
had no life among these but
money. Not hold at these but in-
Ebb; no selling for these but had
no indemnity not of these but revenge.
The efforts of Christian to
smash his captives seemed like
the greatest thing. But Shylock
was as much minus as Malvolio
Barataro for putting crime for its own
its own sake. There is something
of patriot in his arriere and
in his mind. He could thus catch upon
the ship, one who mingled not only
himself, but his sacred and
holy
mind, no will.

A accomplish his purpose he was
forced to resort to hypocrisy in
which as in every thing else he found
him self a maslet. I fear this day,
I could be friends with you and then
your love
forget the shame that you have stained
me with
Supply your present want and take
us into
A dishonor in my money, and
Would not hear me,
This is kind I offer.
And for my love I pray you,
Among me not.
At last he dijo she Antonio and
Barzani they must have supposed
him a mistake of goodness it is
surprise them in practicing him on
faith. The idea of Chypre's great
depopulation but regretted also the effect of
his oppression. The horrors of the
French Revolution was the result of
long continued tyranny not of
humiliation
in the insurgents. While every
nature is moved to pity for Spain. The
his reluctances links to the heart
a thrill of horror and causes his
eye to shunt itself from such a
revolting spectacle. His notion is
divine. "Garter look to him. This is
the girl that let out money grab.
Garter look to him. Look to
my
And speak not against my Lord,
I have sworn an oath that I
will have my blood. I will not
hear this sound. I'll turn my
hand; therefore speak no more.
I'll not be made a soft and dull
eyed fool. To shake the head, relent
and sigh and yield
A Christian indefinitely. Follow not,
I'll have no speaking. I will have my end
the court room scene is painful
in its intensity. The duke either in
infuriating or forgetting that the great
fruits by that spirit upon
such influence as was shed upon
Dytleb makes an appeal to his
mercy. Without a motion with a
firm steady voice Dytleb answers,
"I have profaned your grace if what I told
and pretend to give me of his
matchless idiomatic speeches.
By our holy Dastard leave I know
I have the axe and fortress of my land.

If you deny it, let the danger light

before your charter and your city. London

shall ask me, why I rather choose to leave

it weight of Charlemagne than to receive

now thousands ducats. I'll not answer that.

Some men have been not a gaping fig

But say, it is my humor, is it answered?

What if my lodged be touched with evil,

and I be pleased to give the thousand ducats

to have it pardned? What are you accused for?

Some men there are low, but a gaping fig,

Some that are mad, if they behold a cat,

Some when they hear the bagpipe, for affection

Mistress of passion, one of the most

of what it likes or not. Now, for your answer,

As there is no firm reason to be rendered

Why he can not abide a gaping fig;

When he, a harmless necessary cat,

when a cradling logpipe. But if force

must yield to such inevitable chance

let him himself bring offended.
So can I give no reason, nor can I tell
More than a god's tale and a certain looking
I fear Antinous, that I fear that
If losing cast against him in your
Antinous give yet another insult
This race. I pray you think you generous
With the Jerr. You cannot explain his
Jerk heart as it continued among
Did not harden all hearts

Tell me it is in a limbo except Jerr
The heart for his revenge has come
He feels secure in the last. The Duke
Makes one more appeal for mercy
And in his reply Jerr's cold heart
Intelli slightly glitter in its ridicule.
What judgment shall I use, doing so many?
You have among you many a quickened man
Wheels, like your walls and your dykeland mile
You are in abrupt and in shackle back!
Because you bought them. Shall I say you,
Are there to free, many theme up your heir?
Why mar this under burden? let their beds
Be made as soft as grass, and let my
Be consumed with the sick want of your
The dogs are on! I did answer you
The wind of flesh, which I demand I bring
So deadly bright, 'tis mine and I will have it
If you deny me, I refuse your law!

'Tis he as free in the prouder of virtue.

I stand for judgment, daunt, and shun no

No further impulse daring makes
more timid souls shudder and quake
when he exclaims, 'My gods upon my
head! hear the garr, the frantic
and forfeit of my land-

By one's self I swear there is
my father in the tongue of man
of all me. I stay him upon my land.

When at last the by a mere
quibble, this form of Shylock is
brushed into the form, fit for the-

Just! Shylock! it is not possible

To sustain a deep compassion.

Still he does not rage intol-
a fair white stately mood in him the milder spirit in his soul. I pray you give me leave to go from hence. I am not well.

For think was their prejudice. But even gentle Antonio, the just and loving Posthume had not me hear to cduc for the ruin himself had made.

But as he was Shylock was not all bad. He had gentle hands. He had to bear insults with patience. His love for Leah was strong and tender, which shows that he was not selfish for Obtained great with such a quality. Indeed he cherished her defthal gift. "I could not have given it for a wilderness of monkeys." He loved justice and her theft and willingness put him to the quick. "He the lonely old man spran "My own flesh and blood
I rebel! The other theme was to call "Jessica, my girl." That's my child. You with his enemy. I think from what I have observed in actual life that many conclusions have usually been drawn from Sherlock's poems, other Jessica's plight. When the discovery of an ill-gotten gain is made, the first manifestation in the part of the father is anger. The mother forgives at once and cries, but the father rages in a storm of indignation. He has been dethroned, his authority is aside, and no nothing does as a man told to dear as to give an opportunity of authority. Like his kinder feelings may be touched, he thinks how his child himself will be affected by her rash act and when the time for reconciliation comes comes he
may be as ready as the mother to forgive. But his first sensation is anger at the affront offered to his authority. Shylock's rage then was partly masochistic part physical. It is well known that the orientals are given to hyperagrangey and high colouring. Shylock was loyal to his race and faithful to his religion. From Jewish custom he justified himself for taking interest and from Jacob's example he took a warrant for using artifice to make it as large as possible. The drama is founded on mere delight in human personality, the problems that lurk in the souls and in the lives of men inferred Shakespeare profoundly. Much has been said concerning Shakespeare as a teacher of morals. Ioucher
he was not. But intend an ethical pur-
pose the drama of Shakespeare yet
produces an ethical effect. A
faithful presentation of the facts of
life does not lean to indifferent
good and evil, but rather grows
within us more than all maxims and
all preaching can, an inquisitive,
alert loyalty to good. Shakespeare illus-
trated well the full force of object
lessons which our colder day teachers
make so much noise about and they
had made a new discovery. Hamlet
understood it. Then he wished to
envy the king he did not have
a fine touch in treachery, in
murder and illicit love discussed
of him. He said if I have caused
before the king a drama the same
as that of which I suspect him
quickly to climax is intolerable. The
play the king having ill caught the
conclude of the King. In the 19th century Reformation wished to war against religious bigotry. In a beauti-
ful still wet today the miles, don't think that you hard been lone in a luminous point upon the surface of
the globe where a perfect theology might be surrounded to you from
your guilt up and where every
thing you once thought wild be
true and everything that was un-
foresight upon you right. Do not
think you have done so much the
caring of the French and Germans
of the States as it is done in the
very rich of line, and in the func-
dual place when and where your
drine truth had been sighted
from theROWN of the nations.
Such preceptible will be in your
very mainspring if cruelly
and injustice. I asked your
power to harm ends and
work wrong is incalculable. The
very accidents under ponder in this
days crying. But as he after
he get that full meaning must
just about him for some illustration
of the principle. He finds many
and at last the principle con-
formed in example becomes a part
of his wisdom and person his
character. But the careless under
the many tags what a strange
notion. Remember if it dobuild I
then heard that Russian is a
mind versatile and this I presume
is one of his vagaries.
and sightly it is forgotten. One
hundred years before Shakespeare
taught! The same lesson. He
more forcibly perhaps because he
was not aiming to teach
in older times than was now.
If people called Jews, they blind themselves to the not only birth but heir only people. They trust all the truth concerning God and to no other people Crystal own a moiety of this truth unchallenged. They presumed if God told the people around not so lightly and makes a revelation of himself to them in my will from them, still shake the dust of our feet against them, will hold them as dogs. By when centuries had passed a prophet rose among that people saying we have not seen fear through. God is a common Father of mankind and not of the Jew only. He is long suffering and full of mercy calling thee to the uttermost. Those that call on him the gently gladly hast and with forms hast accepted.
Their places as children in the family of God. But the Jew was math and his anger burst forth within him. He said we will have no innovations for 2000 years back to the time of Abraham we have heard no such teaching and we will not accept it. Moreover it is a lie, upon God and our King, putrefy should crucify the impostor. They did so, but his cause grew in a gale. Persecution left made it stronger. Soon the Jews conquered in battle despoiled of his home was sent to wanderer in the face of the globe. The grudges and their fury spread wide and preceded the death—punishing males a with the Jews for his murder of their master forgetting the master dying words forgiving them.
They knew not what they did, needed
the anxiety of the misguided lad,
their upon the homeless wandering
children run to the froth danger-
wise, fire and ender
with inexcuse great and small
reluctance did the Christian gentle
pursue the fugitive Jew. Drag
and yeas not "lay me maddaef
and tannen in the mead that
bars try hold" upon the pursuer
warthorks. And miracles I mind;
also they did not see their sinfully.
They called the Jew hard hearted
thy inescapable and themselves
the brother of none who said another
commandment I give unto you
that ye love one another.
Shakespeare has shown us the result
of fifteen centuries of such dealing.
You may forget the formulate
principles, but as well may you
Try to forget the roar of Niagara, the silence of the great cataract, the terror of a storm at sea or the picture of this soul which he thus rendered.

Aside the tent the curtain and forth great Shylock stirs.

Milton banked up the language and yet could not find the drill himself. Shylock ran in an incense scale, thinner for the last drop in the cup of revenge than the

Shylock with that rhymed verse of 16 centuries heaped upon this inmost

And since its first publication

Shylock has been the central figure in the merchant of Venice. Shakespeare, like other great men was not well understood in his day. At this time, to them Shylock was

They saw not the many wrongs...
that made him what he was. Consequently the public mind was all the more inflamed against his race and Shake-speare was supposed to have expressed the narrowest bigotry of the age. Few generals find that the charader lacks the most comprehensive humanity. They begin to understand that each man is his brother tempered one mans inhumanity it makes them made Shylock hate and wring he has been done almost to fame and the reader is ready to pronounce finish revenge as good as Christian mercy.

If there is a state of Julian prose, Shylock is the under-lying influence unfolding the finer forms of his nature in thwarted and crippled terms.