

To the Editor of the Canada School Journal.

SIR,—In their daily work as educators of the young, teachers often meet with difficulties in the way of obtaining clear ideas on obscure points of the works of authors that come up for consideration. Works of reference, no matter how plenty, will often fail to give the real help wanted on the subject. These works of reference often remind me of an edition of "Euclid" which I studied. After receiving from the text-book certain explanations regarding a proposition or a deduction, I sometimes found what to my mind was a much more obscure deduction than any preceding, dealt with in the following way—"From the foregoing it is manifest that, &c., &c." The matter was settled thus; and I often wished that the editor did take into consideration that beginners in the subject might not be able to work out the conclusion sought, by being told it was "manifest."

Among the many useful purposes which the CANADA SCHOOL JOURNAL serves and will serve, there is an important one in connection with the ideas put forth above. It will be in such cases a live work of reference; and will not put us teachers off with the announcement that the matter is so "manifest" it needs no explanation.

Presuming this, I desire to ask the aid of its editors, or of its many learned contributors, in unravelling what seems to me a yet unexplained mystery in a few lines from "Macbeth." They are these:—

Macb.—Prithee, peace:

I dare do all that may become a man;
Who dares do more is none.

Lady M.—What beast was't then

That made you break this enterprise to me?
When you didn't do it, then you were a man;
And to be more than what you were, you would
Be so much more the man.

The words requiring explanation are in italics. Another reading substitutes *no* for *do*, and *boast* for *beast*; but that given above is the usual text, and one which is now almost universally accepted. The idea of the majority of critics on this extract is seen in the following:—"The folio has 'no more,' Mr. Hunter would retain 'no more,' and make Macbeth say 'Who dares no more is none.' (By the way, Mr. Hunter has since changed his opinion.) *Beast* is of course used in opposition to 'man,' spoken of by Macbeth. Mr. Collier's MS. corrector's '*boast*,' is utterly inadmissible." This commentary is from Clarke & Wright. Again, we find another critic say:—"It has been confidently proposed to substitute *boast* for *beast* here, which may well put us upon wondering what would become of Shakespeare, if ambitious correctors could have their way. *Beast* is just the right word for the place; there is no other in the language that would do at all. It conveys a stinging allusion to what Macbeth had just said:—'If you dare do all that may become a man, then what *beast* was it that put this enterprise into your head?' The very marrow of the passage lies in the sharp antithesis thus suggested."

Even at the risk of being dubbed an "ambitious corrector," I am in favor of *boast*: and I do not think the real difficulty is touched in either of the above comments.

The real difficulty, or what appears to me as the real difficulty, I will now attend to, "who dares do more than may become a man is no man." Then what is he? A *beast*, according to Lady Macbeth's commentators. Hunter writes thus: "Then what *beast* were you, when you broached this enterprise to me?" In what sense, or in what way, can a *beast* dare more than a man? As I take it, the object, about which both Macbeth and Lady Macbeth wished the former to "dare more," was the murder of Duncan. In what way would the characteristics of the *beast* have made him dare more? Is it by the increased physical strength? It was not so much physical strength he wanted as what we might call strength of will. "But screw your courage to the sticking place," says Lady M.

Now for an "ambitious corrector." When Macbeth said "who dares do more than may become a man is no man," did he not mean that such a being would be higher than either man or *beast*—would be in fact a *super-natural* agent? With this view is not *boast* a more correct reading than *beast*? *Boast* won't give just the very idea of the higher power than that of man.

The reading "dare no more" would make matters worse, because there would be an evident inconsistency in the statement under that form, "who dares no more than may become a man is no man"—how can man dare more than man?

Altogether the passage is one presenting a fine field for inquiry; and I hope the next JOURNAL will have an interesting continuation of the subject.

20th May, 1878.

M.

To the Editor of the Canada School Journal.

SIR,—To say I am delighted is but a weak expression of the true state of my feelings when I read the proposal of your correspondent "S. H. M." I am desirous, therefore, of offering the readers of your invaluable JOURNAL a few hints, based upon experience in England and elsewhere.

As "S. H. M." and people generally may not be fully aware of the difference between the constitution of an Assurance Company and a Friendly Society, I may be permitted to explain it by reason of "S. H. M.'s" advocacy of a "company." The great difference is this: the one is supported by and carried on for the benefit of members only, the other is carried on for the benefit of the shareholders. Thus, if any profits be made in a Life Assurance Company they are not invested for the benefit of members as in Friendly Societies, but are divided amongst a body of men who have never devoted an hour to the interest of the members, and many of whom never subscribed a cent to the funds. In a Friendly Society every member has a right to a Balance Sheet yearly, showing the income and expenditure for the year, the amount of income over expenditure, and where the capital is invested. It would be impossible to know what capital a company may have. In a Friendly Society every member has a voice and vote at every Annual Meeting of the Society, so that, if its affairs be not conducted satisfactorily, he has power to arrest any mismanagement therein. In a Company the members have no power whatever, but are entirely in the hands of the Directors. Should a dispute arise in a Friendly Society the members can have arbitration to decide the question, and thus cause very little expense and less labor. On the other hand, the contractor (the members of an Assurance Company are only contractors) has no redress in case of dispute only by bringing an action in one of the Superior Courts of law, the expense of which would be, in many cases, far in excess of the amount claimed.

Having endeavored to show the great advantages to be got from a Society over a Company, I will strive to explain what may be performed by a well-conducted Friendly Society. But, in doing so, I do not purpose entering into full details till I am justified in so doing, by further communication from "S. H. M." or receive encouragement from others of the teaching fraternity. It is sufficient here to say, that if conducted on the industrial principle—that is, if the sums assured be of such amounts as to bring them within the compass of all classes of teachers—we may hope for very high success. Three or more tables may be arranged, in which the various sums payable as monthly, quarterly, half-yearly, and annual premiums on policies of \$100, \$200 and \$300, or even \$1,000 and \$2,000, may be stated, and by a liberal treatment of the assurers, I can safely say from experience that the society will prove a permanent boon.

In addition to the ordinary Life Branch we may have, for the benefit of the married who may wish to subscribe to it, an Accouchment Branch, together with a Sickness, Annuity and Life Branch, of which I may be permitted to give a specimen.

SICKNESS ASSURANCE, WITH LIFE ANNUITY, &c.

TABLE I.

Showing payments to procure the following Benefits. Contributions to cease and Annuity to commence at 60 years of age.

ENTRANCE FEES.							
	\$2.50	\$4.00	\$6.00	\$8.00			
Age at entrance	Class I. \$5.00 a week in sickness \$2.50 a week Annuity, and \$75.00 at Death.	Class II. \$10.00 a week in sickness \$5.00 a week Annuity, and \$150.00 at Death.	Class III. \$15.00 a week in sickness \$7.50 a week Annuity, and \$225.00 at Death.	Class IV. \$20.00 a week in sickness \$10.00 a week Annuity, and \$300.00 at Death.			
SUBSCRIPTIONS.							
	Monthly	Yearly	Monthly	Yearly	Monthly	Yearly	Monthly
16	\$1.50	\$16.00	\$3.00	\$32.00	\$4.50	\$48.00	\$6.00
20	\$1.60	\$17.00	\$3.20	\$34.00	\$4.80	\$51.00	\$6.40
	Yearly		Yearly		Yearly		Yearly
	\$64.00		\$68.00		\$68.00		\$68.00

The Table may be continued up to any age—say 60 years—in proportion to the above scale.