

time to contemplate the coming peril, philosophize upon the situation, and thus avoid the effects of the shock which sudden danger always brings. A spy in war, or a criminal who has committed a capital offense, may at the moment of his capture evince an agony of fear and become totally unmanned; but after undergoing trial and a term of imprisonment, and dwelling upon the fate which awaits him and from which there is no escape, he may go to his execution without a tremor, and face death with the calmness of a Spartan.

Are there, then, any means by which man can be educated up to a degree of courage which will brave the actual danger of facing death? While heroes, in the great majority of cases, are, like poets, born, not made, yet courage can undoubtedly be acquired in many ways. Take two youngsters born with equal degrees of courage; let one remain in a quiet city, playing the milksop in a modern Capua, leading an unambitious, namby-pamby life, surrounded by all the safeguards of civilization, while the other goes out on the frontier, runs his chances in encounters with wild animals, finds that to make his way he must take his life in his hand, and assert his rights, if necessary, with deadly weapons, and knows he will be drummed out of the community if he is once caught showing the white feather. In the one particular trait of personal courage the frontiersman will undoubtedly become the superior of the lad who has remained at home. It is perhaps a confirmation of Guizot's remark, however, that in every country the value set upon human life is in proportion to the degree of civilization. Take the case of military schools, in which courage is inculcated from entrance to graduation, where cowardice is recognized as the unpardonable sin, and an exhibition of fear on the part of a lad in riding a bucking horse, or even in a boyish personal encounter with his fellows, makes it infamous for others to associate with him, and sends him like a leper outside the camp. The standard of courage under such circumstances is unquestionably raised to a higher grade than in a school in which this quality is not dwelt upon as the saving virtue.

Ancient Greece made her sons a nation of heroes by holding up valor as the only true badge of earthly glory. She sought out every means of claiming for her heroes the admiration of the people, and taught courage by the force of example. It is said that for ages after the battle of Thermopylæ every scholar in the public schools of Greece was required each day to recite from memory the names of the three hundred heroes who fell in defending that pass.

Napoleon taught Frenchmen that the sum

of worldly glory was the reward gained by courage on the field. Kingdoms were bestowed upon victorious marshals, and promotion and decorations evidenced the prompt recognition of every gallant deed. When La Tour d'Auvergne, accounted the bravest grenadier in the ranks of the grand army, finally fell, pierced by the bullets of the enemies of France, a general order was issued directing that his name should be kept on the active list of his regiment, that it should be called at every roll-call, and each time a comrade should answer from the ranks, "Dead on the field of honor." By every device that could appeal to men's ambition this wizard of modern warfare educated his people to be paragons of valor, and, until his training-school closed its doors, the French armies set all Europe an example in courage.

Discipline, that well-spring of victory, is recognized as one of the most potent means of raising the standard of courage in an army. It teaches men that their best reliance is in their own bravery; gives them confidence in each other; removes the fear that they may not be properly supported in emergencies; convinces them that they are part of an intelligent machine moving methodically, under perfect control and not guided by incompetency, and establishes that *esprit de corps* which goes so far towards making armies formidable in war. It was discipline which enabled the commander of the troops on board the English ship, when foundering, to form his men in line on deck, present arms, and go down with the vessel, while the band played "God save the King."

The moral influence of the prestige which comes from past success does much towards developing courage. Instances of this are innumerable. I happened to be in Chicago in May, 1886, when the anarchists attacked the police and threw the destructive bomb into their ranks, and when that force rallied so gallantly, drove the anarchists from their strongholds, scattered them like chaff before the wind, and became the object of the highest honors that the best citizens of Chicago could bestow. Before that event the police had been strictly on the defense; their small squads huddled together for protection had been boldly attacked, and they had been ordered from pillar to post to rescue their comrades from the fierce onslaughts that were being made upon them by a foe whose reckless acts and exaggerated numbers had almost paralyzed the community. But the next day after the suppression of the Haymarket riot the police went forth wearing the laurels of success; they swaggered like the returned heroes of Austerlitz; each man seemed to feel two feet higher