

tion and exposure. One of the Erskines used to call God to witness that he had done his best to bring on a definite issue between Christ and the adversaries of the truth. Shaftesbury did the same in his parliamentary career. He compelled what was wrong to confront exposure; he tore away every curtain of concealment. He compelled those who claimed to be virtuous and defenders of right to see what was vicious and unrighteous, and then disregard it if they dared. As Voltaire shamed papal France out of persecution for religious opinion, he shamed even political partisans and demagogues into righting great wrongs. He first went himself to explore abuses; then he set himself to expose them; and, with characteristic intensity, tenacity and pertinacity, he held on to his manly and godly purpose till he wrought reform. He believed in the double power of light—to reveal and heal, to expose and transform; and was confident that life would follow light.

Costermongers especially interested him. They constituted a community by themselves, and the donkey is a member of the family with family privileges. Poor and improvident and untidy, they needed help and comfort, and he called himself a coster, bought a barrow and donkey, and then lent them to those who had none. He mingled with the costers, joined their society, and insisted that, when they communicated with him by letter, they should not forget the honorary titles, "K. G." and "Coster!" He encouraged them to Sunday rest, and by donkey shows and prizes stimulated a wholesome pride in the care of their beasts. The costers loved him; and on one occasion presented him with a fine donkey duly decorated. With rare tact he rose to receive the gift, and, with arm around the donkey's neck, said that he would ask no epitaph beyond this, that "with a patience great and a resignation as un murmuring as his, he might have done his own duty;" then, as the donkey was led from the platform, he humorously begged the reporters to state, that "the donkey having vacated the chair, his place was taken by Lord Shaftesbury." This scene of itself is a revelation of the man: his singular simplicity, sagacity, tact, freedom from all lordly airs; his remarkable union of a dignified manhood with a flexible adaptation to his environment, are all here exhibited and exemplified.

The best part of such a life is found in what it *stimulates others to do*. In 1861 he plead for an asylum for the middle class. Thomas Holloway then formed a resolve to found such an institution; and twenty-five years later the "Holloway Sanatorium" was opened by the Prince of Wales. Another of Munchausen's "frozen tunes" had thawed out into the music of action.

Nothing is more important in this life of many-sided philanthropy than the fact of his *soundness of doctrine*. There is a current expression that laxity of doctrine and the "enthusiasm of humanity"