

## THE LATE HUGH GILMORE.

The following, clipped from THE NORTHERN LIGHT, the Primitive Methodist paper for the Newcastle District (N.S.W.), will be found of special interest. It has been written by one who was a close friend and a great admirer of Mr. Gilmore in England, and one who knows of what he writes:—

### THE MAN.

A man slightly above middle height, roughly fashioned, slightly bent, grey bearded, of striking but pleasing countenance, abounding in human kindness, with a strong Scottish dialect, clad in a semi-clerical dress—such was Hugh Gilmore, one of the most striking personalities in the Primitive Methodist Connection. His was a strong and vigorous nature, bold and uncompromising, fearlessly outspoken, yet ever held in check by a wise caution and a large-hearted consideration for others. His soul was the very home of sincerity and justice. His denunciations of meanness or unfairness were of the most vehement kind. To the unfortunate and needy he was the ever-benevolent friend. The man who was down but honestly desired to rise could rely upon the friendly aid of Hugh Gilmore's strong hand. His heart was as a well-spring of sympathy ever pouring out its streams as those around him had need. He knew how to reciprocate friendship, to help the stranger, and to forgive the enemy. His love of principle and his zeal for truth were very marked. He would stand for right at all cost and against all odds. When assured of the justness of his position he was immovable as a rock. Withal he was of a very sensitive nature, the least unkindness or betrayal of trust would pierce to his heart's core. He was characterized also by a large measure of reserve. His troubles and his crosses he very largely bore in secret.

### THE MINISTER.

In the pulpit and upon the platform Mr. Gilmore was a unique figure. Scarcely has there been found in one man so remarkable a combination of intellectual and the emotional. His wide and varied reading besides enlarging his sensibilities and exalting his ideals enlarged and chastened his humanity and made him apt at illustration and quotation. He spoke as a man to living men. His theology was human. To him the central fact of the universe, the question of most

real interest, was man himself. A perfect manhood moulded on the pattern of Jesus Christ was the ideal for which he ever labored. Free from dead formula in all things he had the power to look with living eyes beyond the outward and non-essential into the very core of the living reality. He had an unbounded faith in God and in the wisdom and goodness of His government. That faith involved faith in man. He believed that at bottom man is good and out of him God is working good. Hence his unbounded enthusiasm in every cause pertaining to the welfare of man.

### THE REFORMER.

"I am not a politician in the ordinary sense. Politics to me are nothing excepting in so far as by them the conditions of human life may be improved and the Ideal Manhood be made possible." This was an oft-repeated and favorite assertion of Hugh Gilmore's. His soul was possessed of a glorious passion, and his life enraptured by the vision of a noble Ideal. He was an Idealist, but not a dreamer. He had faith in the future. He devoted himself passionately to the discovery and disclosure of its possibilities. He believed in the practicability of establishing the outward conditions under which a perfect human life could be realised. Necessarily his work was of a preliminary and iconoclastic nature; but he toiled patiently and faithfully, destroying prejudice and rooting up tradition that he might help in clearing the way for a brighter and happier day. The past was sacred to him only, as it made a nobler future possible. He recognised the fact that Reformations are slow and often painful processes, but that to him was no reason why he should halt or cease his labors. It did but strengthen his zeal, brighten his hope and intensify his enthusiasm. His well-known Radical principles, his views on Land Reform, on Labor and the Poor, on State Education and other great Social problems were all determined by his fundamental belief in the possibility of realizing a perfect manhood. He had grasped the thought that the human family has a distinct destiny to achieve on the earth under the Masterful will of an Infinite God. To him the Brotherhood of Man was a living reality, and the Fatherhood of God more than the fragment of a worn-out Creed. In the cause of humanity he labored and endured with a giant's strength and patience; in the battle for the right he fought as a

valiant soldier; he has fallen in the fray, and in his death the cause of Social Progress and Human Brotherhood has lost one of its bravest, truest, and most devoted champions.

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The following is taken from the SYDNEY DAILY TELEGRAPH of October 17:—

### HENRY GEORGE'S NEW BOOK.

THE RIGHT OF LANDOWNERSHIP.

A REPLY TO THE POPE'S ENCYCLICAL LETTER ON "THE CONDITION OF LAZAR,"

By HENRY GEORGE.

By the courtesy of the Author we have been placed in possession of advance proofs of his latest work, a review and condensation of which by Mr. J. Farrell will be commenced in our issue of Saturday next, October 24, and continued weekly until its completion. The book, which has not yet been published anywhere, is to appear simultaneously in Italy, France, Germany, England, and the United States, at an early date. From the world-wide attention that is now being given to social and industrial questions, the great interest awakened by the Pope's Encyclical letter and the ability of Mr. George as a writer and economist, this book is certain to command an immense number of readers. In the extracts furnished care will be taken to present in their entirety all essential links of the chain of argument by which Mr. George seeks, on the ground of reason, justice, and religion, to controvert the pronouncement of the Pope in favor of absolute private ownership of land. Our readers will thus be enabled, in advance of the public of other countries, to weigh the opposite judgments of two eminent authorities upon a subject of the most profound importance, and decide for themselves which is right.

The above articles will run through six or seven issues. All friends desirous of being supplied with each Saturday's number please forward £1s., and address to Mr. H. S. Taylor, 6, Commercial Chambers, Gilbert Place.