

## The Shadow of Sorrow.

The angel of death has visited us, and has taken from our midst him whom of all men we could least afford to lose. Through the death of the Rev. Hugh Gilmore the cause of Progress in South Australia has sustained a blow from which it will not readily recover. Not only Single Taxers, but Humanitarians generally, have lost in him a champion and a leader, and the hearts of those whose privilege it was to know him outside the pulpit and the public platform are aching as from the loss of one dearer than life itself. Two years and four months only was he with us, but he stirred us as we were never stirred before, and round his existence were entwined the deepest and most sympathetic chords our nature knew. Two years only; and it is no exaggeration to say that when he left us he was the central figure of South Australian life, and the tremors of sorrow for his untimely end were felt in the remotest corners of the colony.

Hugh Gilmore was essentially a prophet of the people. He combined in high measure the rugged character of an Elijah with the poetic fire of an Isaiah, and at times when he spoke it seemed as though he were voicing and rendering articulate the purposes of a higher Being of Justice and of Truth. As a preacher he stood on a platform of his own. The spontaneity of his utterances, the poetic imagery in which at times he clothed his thought, and the grand, if rugged, nature of his eloquence, were alike unique. By his extraordinary breadth of mind, by the largeness of his vision, and the all-embracing nature of the gospel that he preached, he gathered round him a company so miscellaneous in nature as to be comparable only to that which, nineteen hundred years ago, crowded round Him of whom it was recorded that He mixed with publicans and sinners, and that "the common people heard him gladly."

The development of his heart and brain were alike abnormal; but, true prophet that he was, it was his heart that first prompted him to action. He could feel the enormity of an unjust institution and denounce it with all the vigor and scathing eloquence of a Mazzini or a Savonarola long before he could in cool and deliberative argument demonstrate its economic weakness. But where his heart led his reason followed, and we have seldom had amongst us a clearer thinker on economic subjects than he.

To separate his religious teaching

from his public utterances would be an impossibility. His was one of those rare and noble natures that carried with it in all its efforts a religious faith so clear and consuming that everything he touched upon was hallowed by it. To do good, to further the cause of Humankind, was the end and object of his life; the doing of impartial justice between man and man, the enforcing of the recognition of men's eternal brotherhood, and the infinite possibilities of their nature—these were the dominate keynotes of his teaching. Shams and hypocrisy he hated with a perfect hatred, and his contempt for those who dared not put to the test of honest thought the creeds they held by was characteristic of the soul of Truth within him. He burned to be of service to the race, and dared with the hand of an iconoclast to lift the veil society had thrown around her hideous infamies. He boldly faced the position, and when once he had perceived a truth there was no power on earth that would prevent his giving expression to it. He spoke the thoughts that were within him, and cared not to whom his utterances might give offence. He uttered what he felt and knew, and flung prudential caution to the winds.

When the Single Tax Society of South Australia was formed Hugh Gilmore was chosen the first President of the Adelaide Branch, and it was more or less directly in connection with this movement that the noblest and most heroic of his public utterances were delivered. We who had the honor of being co-workers with him, and who recognised in him a leader and public champion, know that the man's whole nature was surcharged with Single Tax ideas, and that his most engrossing thoughts were for the furtherance of our cause and the recognition of the principles of the faith we profess. "This Faith (the Single Tax) I will endeavour to maintain, to propogate, and to defend," was a declaration made by him shortly after the formation of the League, and to this end his highest efforts were directed. "Not far from the Kingdom," was the common expression he employed for those nearly converted to our principles, and it may be said that the spread of Single Tax doctrines was with him a consuming passion. He recognised in it the one great social change that was to prepare the way for the coming of the Kingdom of Truth and Justice and Right-doing, towards the hastening of which the whole of his teachings were directed, and when dealing with this subject he was as one inspired. The lecture entitled "The Land, the

People, and the Coming Conflict," which was delivered by him at the inaugural meeting of the Glenelg Branch of the League, was held by many to be on a level with Henry George's farewell address, "The World-wide Struggle," at which Mr. Gilmore presided, and "The Single Tax," in the Victoria Hall, marked the highest point reached by him in his oratorical efforts amongst us. On the former occasion he was declared by the chairman (Mr. E. P. Nesbit) to be the finest public speaker in Australia, and at the latter meeting Sir George Grey paid him the highest tribute that one man could possibly pay another. It was only with the greatest difficulty that the aged and venerable knight could be induced to speak at all after our local champion. He was evidently greatly affected, and when he rose it was to preface his remarks with this magnificent eulogium—"I have never heard," he said, "an address so eloquent, arguments so forcible, or seen an audience so moved." Hugh Gilmore's eloquence was almost invariably sustained and elevated in character, but at times such as these, when under the influence of intense feeling, or when handling the subject that he loved, he displayed a power of oratory, a wealth of glowing metaphor, and a fervid passion of utterance that thrilled his audience and swayed them at his will.

The impetus that he gave to the Single Tax movement and reform matters generally in South Australia is beyond calculation. The circle to which he appealed was so broad and his influence so widely extended that it is impossible to gauge at all the number moved by him to action in these matters. The marvellous magnetism of his personal nature was not less wonderful than the extraordinary vigor and power of his public life. To be brought into contact with him was to have one's conceptions of human nature and one's faith in the ultimate perfectibility of mankind indistinctively raised. He is gone. Dust unto dust; let the earth have her tribute; but the man—the spirit—lives, and his life's work shall yet burst forth into a glorious fruition. Round him he gathered a number of young men—men in the early dawn of manhood, men in whom the enthusiasm that he kindled was something more than the momentary bursting of a passing flame, and they will not let the work he started die. They were his spiritual sons; by him were awakened into harmony the deepest chords their natures knew, and from the darkness of an ordinary life he led them to the

people of Weardale when he left for Darlington. He was also most active during the political agitation which so highly concerned the Irish peasantry and Highland crofters, throwing himself enthusiastically with voice and pen into the fight. His lectures on the Irish question were so popular that the National Reform Union engaged him as one of their special lecturers, and no one (said an intimate acquaintance) commanded larger audiences or spoke with greater clearness and force. His outspoken, manly utterances were cheered to the echo on platforms and in the halls of the northern counties of England again and again. On account of his strong political convictions Mr. Gilmore was designated in the North the "Radical Parson," and his political friends and admirers manifested their high appreciation of his valuable services by the splendid testimonial which they gave him upon his leaving for Australia. One of Mr. Gilmore's warmest friends and co-workers in political and social reforms in the North of England was Mr. W. T. Stead, in those days editor of the *Northern Echo*, and who has lately achieved a world-wide reputation as the founder and editor of the *Review of Reviews* and its associated philanthropic organ, *Help*. Mr. Gilmore was on cordial relations with a large number of the leading Liberal politicians in Great Britain.

Mr. Gilmore came to South Australia early in 1889, having received a call from the Church at Wellington Square, North Adelaide. Coming with such a great reputation as a preacher of religion and of social reforms, it was not long before he attracted to himself many of the leaders of thought in the colony. As his fame went abroad the comparatively small attendances at Wellington Square swelled to crowded congregations Sunday after Sunday, pretty well right through his ministry. His sermons attracted representatives of all sections of religious opinion. Citizens from long distances regularly attended, and many colonists from remote parts went to hear him preach when they came to the city; in fact, his audiences included scores of individuals who had not been within the portals of a Church for years. Mr. Gilmore's operations were not confined to his own Church or denomination. Although differences exist between the Primitive Methodists and the creeds of other Churches, he recognised the existence of the same basis of union in all, and aimed at helping to Christianize the people of the whole city in which he lived. Mr. Gilmore was a born preacher; the pulpit with him meant a living practical work. Remarkable for their lucid reasoning, happy expression in the simplest language, and apt and homely illustration, his sermons could not fail to interest his hearers. He was not in any way a preacher of the dogmas of the Churches, but rather directed his efforts to the application of the precepts contained in the New Testament to the affairs of daily life. He was most telling when preaching upon one of the Proverbs, when drawing lessons of living and burning truth from the Parables of our Lord, or when dealing with aspects of human character as exemplified by Old Testament biographies. In analyzing human character and motive he had a wonderful power of revealing the promptings of the human mind. Some of his sermons on incidents in the lives of such typical Biblical worthies as Moses, Joshua, Job, Ahab, Elijah, Jehoshaphat, and others were most powerful, and the audience would listen with rapt delight to his unfolding of their thoughts and actions. His aim was to

elevate humanity to better stages of development; indeed, his teaching may be summed up in the words "The Fatherhood of God and the Brotherhood of Man." With him there was no respect of persons. In this connection we quote an expression which the deceased minister used on one occasion:—"My early contact with the poorest of the poor excited in me a belief in the goodness of human nature and a sympathy for men as men, independent of their circumstances. My sympathy with human nature has enabled me to help men." Thoroughly democratic in his principles, he delighted to deal with passages of Scripture which pointed out the Divine preference for the poor as against the rich. One of the great features of his teaching was his opposition to ecclesiasticism.

Among the masses Mr. Gilmore won the highest respect, and frequently he was heard on the public platform championing the rights and dignity of labor. The prominent attitude which he took in connection with the maritime labor difficulty last year will still be fresh in the memory of colonists. As a lecturer he was in great request. Possessed of a certain rugged eloquence, which had such an unmistakable air of candour and genuineness about it, Mr. Gilmore's utterances compelled attention because they came within the comprehension of simple and gentle, of the plain outspoken son of the soil and the classical student alike. And there was a depth of thought and a direct appeal to the hearts as well as to the intellects of his hearers in his sermons and speeches which men of greater scholastic accomplishments have failed to attain. One of his most marked characteristics was directness of speech; he never beat about the bush, but struck straight at the vital point of his subject, and drove home the lesson to be drawn from it. This very bluntness was his chief charm, because his hearers felt that he spoke from the heart. He was a fearless opponent of shams, and was a veritable modern Boanerges. Although self-educated he displayed much oratorical ability of the highest order. He rarely indulged in lofty flights of eloquence, abhorred the tinsel and claptrap of the professional demagogue, seldom resorted to the light artillery of figures of speech, but his illustrations were singularly effective because they were the outcome of the moment's thought and the natural effort of a vigorous though not florid imagination. By his free and easy method of clothing argument with appropriate incidents, by his humorous and at times exceedingly quaint expressions, and by his large, open-hearted, considerate conduct, Mr. Gilmore got his audiences closely knitted to him, and even those who disagreed with him credited him with exceptional powers. He was especially remarkable for repartee, his quick replies to interjections oftentimes forcing persons in his audience to complete silence for the rest of the discourse.

Mr. Gilmore was President of the Primitive Methodist Conference in this colony for one year, and presided at the first Inter-colonial Conference of Representatives from the Primitive Methodist Churches held in Adelaide in October, 1889. Shortly after coming to Adelaide he started the Society for the Study of Christian Sociology, which is doing useful work. About a year ago he inaugurated a scheme which may be regarded as typical of the man. This was his "Christian Commonwealth." A keen and ardent politician, he disapproved of politics becoming associated with religious denominationalism; and one of the planks of the

Commonwealth scheme, which we understand is working very satisfactorily, was to bring about a unity of Christian people outside their religious sects, so as to promote the cause of humanity and better social conditions by means of more liberal laws. The Commonwealth provides for the relief of the poor and distressed, new arrivals in the colony, and men who are out of employment are assisted in obtaining remunerative labor. The sick are attended by ladies who visit their homes. Free libraries and other educative facilities are to be brought directly within the reach of persons who by their isolation or poor circumstances are unable to obtain such benefits. Amongst other subjects the cause of temperance is to be extended by the establishment of Bands of Hope and Guilds. For these purposes the whole city and suburbs and various centres of population in the colony are to be divided into districts, to be taken in charge by committees of lady and gentleman helpers, who are to give reports of the work being done and the progress made.

As nearly everyone knows, Mr. Gilmore was a stalwart champion of the Single Tax. He was the President of the League in South Australia at the time of his death, having held that position for about eighteen months, frequently lecturing and writing in advocacy of the Georgian scheme. In fact, there was no practical movement, religious, social, or political, which did not engage Mr. Gilmore's attention, and if he thought it likely to prove advantageous he went enthusiastically to support it. The worst that can be said of him is that he had not been long enough in the colony to differentiate thoroughly between the state of things here and that which confronted him during his labors among the poverty-stricken classes at home. Owing to this some of his utterances as a reformer challenged criticism owing to their not being strictly appropriate to local conditions. This, after all, however, is but a small matter. He was consumed by a zeal for humanity, by an uncompromising opposition to class privilege, and by a desire to raise mankind to a high plane of intellectual, moral, and as far as possible, social equality. In the pulpit he was essentially a preacher of righteousness. Character and not creed; right living and not respect for orthodoxy; practical piety and not loyalty to dogmas and formularies formed the burden of all his preaching, and the influence of his vigorous, manly teaching, and of the masculine Christianity which he inculcated and illustrated in his life have impressed themselves indelibly upon hundreds—particularly amongst young men who have been brought in contact with him.

Mr. Gilmore was author of several works, and enriched very largely the literature of his Connexion. He edited the *South Australian Primitive Methodist Magazine*, the quarterly publication of the denomination, in which not long ago appeared a series of articles entitled "My Intellectual Quickening," in which the editor recounted experiences of his youth. In addition to contributing to Connexional magazines he wrote for the *Quarterly Review* for many years, was a leader writer to the *Primitive Methodist Weekly* for about fifteen years, and contributed to other magazines. "The Black Diamond" was one of his works. Altogether he was a lucid, vigorous, and trenchant writer.

\* Mr. Gilmore's illness, occurring just after the formation of the Christian Commonwealth, unfortunately prevented the Society getting into active work.—En.

## Tributes from the Press.

### The REGISTER.

A man is to be measured by his work. The late Mr. Gilmore ranked high among his fellows. Intellectual powers of an exceptional order, a consuming desire to get things to the bottom, and an intensely sympathetic nature admirably fitted him for the labor of a special stamp. That fact was abundantly seen in the eclectic gatherings he drew round him. Men and women found neither pleasure nor profit in the demonstrations and teachings of other ministers acknowledged in their impressions and lives the surpassing charm of his cheerfulness, his sympathy with the yearnings and strivings of a diverse mankind, and his intense sincerity. They caught from him the reflection of a true humanity, imperfect though all such reflections must be, and they were encouraged to live a higher, a nobler, and a more unselfish life. Surely a halo of glory clusters round the man devoting himself to work having such aims in view and yielding such beneficial results. The great characteristic of Mr. Gilmore's mind was undoubtedly the ability to take a comprehensive view of things. He was able to rise above the petty and sectional considerations which so seriously hampered the efforts and impaired the usefulness of many earnest reformers, and make either despicable or lamentable the performances of persons of inferior talents. Mr. Gilmore may not have been right in all that he thought or said. But agreement with all his utterances is not necessary to an admission of the high character and value of his labor. Though he would himself probably repudiate the title of Socialist,\* the trend of his teachings was in the direction of Socialism. But no one, whether in sympathy with the tendencies of a Communist faith or not, could fail to be touched by the glow of his ardour for the elevation of his fellow men. A son of the people, and selecting the freest possible platform as far as he could judge, even against Presbyterian predilections, for working out his mission, he was well equipped with the qualities for convincing others of the truth that was in him. There are those perhaps who will feel little regret that a preacher against conventional beliefs and so rebuttable an opponent of class privileges and a narrow and selfish political economy is gone. They are welcome to their consolation. To those who remember only the noble purpose he kept steadily in view, and have felt their mental horizon widened by association with him, there is infinitely greater and richer consolation in the fact that he lived long enough to have upon them a powerful influence for good. But we are constrained that even the great majority of his political opponents will lament the death of a man whose whole aim was to further the cause of truth in its widest sense, and to promote the mental, moral, and physical improvement of his fellow men. His sun has gone down while it shined, and it is not unreasonable to think that his untiring labors and his anxiety to be helpful to others contributed to the exhaustion of his bodily powers. The widespread and bitter regret that his decease will occasion in a community where he has labored for only two years affords a striking testimony to the power of his force of character, and his power to impress those with whom he came in the sphere of his influence.

### The ADVERTISER.

The late Mr. Gilmore was a religious teacher in the ordinary sense, but he was more. He had, in a high degree, the "enthusiasm of humanity." He attracted by the breadth and liberality of his sentiments, by the charm and sincerity of his manner, by the force of expression with which it was combined, congregations that included the most cultivated members of our society. Sympathy was his dominant characteristic. Everybody who knew him and heard him could see that here was a man who not only thought keenly but felt deeply. His heart was altogether given, like his judgment, to every good movement for raising his fellow man. Sprung himself from the masses, his mind was wholly with their aspirations. He translated his religion into his liberalism, and it touched all his utterances on social and political topics with a glow of earnest feeling. He will long be remembered as a preacher, writer, and politician, the value of whose work among us can scarcely be exaggerated.

### The Funeral.

No finer tribute could have been paid the memory of Hugh Gilmore than the greatness of the multitude that gathered to do honor to his last remains, and to follow them to their quiet resting place. He was buried—all that was earthly of him—on Sunday, October 25, in a little peaceful cemetery belonging to the Primitive Methodist body at Payneham. From the church at Wellington Square, where the funeral service was held, the hearse, preceded by members of the Trades and Labor Council, the North Adelaide Working Men's Association, the Democratic Club, the Retail Assistants' Association, and the various Single Tax bodies, and followed by Mr. Gilmore's Sociological Class, and a long string of 150 vehicles, was taken in solemn procession to the grave! Never since the colony's founding, by the reckoning of many, has so large a concourse gathered to do honor to the dead.

The following is the memorial address delivered by the Rev. W. Howchin before leaving the church:—"My dear friends—We meet under the shadow of a great sorrow; our ranks have been broken by death; a leader in Israel has fallen. We feel that in the death of our dear brother we suffer a loss to the community as well as to the Church, which is almost irreparable. In my own experience it has broken a bond of loving fellowship that has extended over a quarter of a century. Our ministerial life has been coterminous. We entered the ministry together, and were ordained together at the same service, and now it becomes my melancholy duty to say the last words over his grave. I saw him at the start when he was full of youthful vigor and enthusiasm. In those early

years, whilst there was a measure of crudeness and immaturity in him, even then there was the foreshadowing of the influence he was destined to exert over men. I was intimately associated with him in the days when he was an earnest seeker after truth, feeling his way to an intelligent basis for his faith—a faith that he could honestly believe and rest on, and preach to others. Those were the days when he distinguished between essentials and non-essentials in religious creeds and conduct. And later I watched his efforts in that great fight of his for popular liberties against the exclusiveness and prejudices of the classes, and to-day there is no name better known and more revered among the working classes of the North of England than that of Hugh Gilmore. He was not a churchman; he was something better. He was a Christian of the manly and unconventional type. He did not belong to one class, because he belonged to all classes. He was human. He felt that touch of nature which makes the world akin. It was this sympathy with men as men which stimulated his actions and gave the chief coloring to his life. He had faith in human nature as he had faith in human progress, and he aimed at the regeneration of man in the broadest sense. In his work he was governed by no narrow motives or sympathies. It is probable that the seeds of his mortal disease had commenced their work before he left England over two years ago. He came to the colonies with the intention of finding greater quiet and rest, but the life of this new country seemed to give new stimulus to his nature, and he saw before him a splendid field for his energies. We all know how he threw his soul into his work. Even whilst the insidious disease was daily growing upon him he framed the bold plan of uniting all Christian hearts, irrespective of creeds, into one bond of sympathy for lessening the weight of human sorrow. With diminishing strength and gasping breath he gave instructions to the different officers of the Christian Commonwealth from the couch of death. He has left the earthly Commonwealth to join the heavenly citizenship. The work he had but initiated is left to others to accomplish. His death is a providence from God—a dark providence, indeed, that I cannot presume to interpret.

God is his own interpreter,  
And he will make it plain.

His life was short as we count lives in years. But he crowded into his 27 years of Christian services what any one of us would have been thankful to

\* This is a mistake. Mr. Gilmore was an avowed Socialist.—Ed.

accomplish in a three-score years and ten. Who will dare to say that the servant had not done his work or that the laborer had not fairly won the rest to be found in heaven? The pain he suffered in his disease was intense, but he was ever patient and hopeful. He was the last to give up hope of recovery. He clung to life for the sake of these dear bereaved ones before me. For the sake of his dear people and for the sake of the work unfinished he wanted to live. But his work on earth was done. His last words were, as he was for a moment brought back to consciousness by the sobs and cries of his family, stretching out his hands and hushing their sobs, he said, "If I am permitted I will come back to you. I will be your guardian angel through life." Who knows, my brethren, but what the happy spirit of our dear brother is with us in this service 30-day. Let us honor his memory by taking up the work where he had to lay it down. It will be the noblest monument we can rear to his memory. And may we find in the day of reunion that he who has ministered to us in this place and they who have profited by his ministrations are one in the kingdom of heaven."

### Hugh Gilmore Memorial Fund.

At a large and representative meeting held on Monday night, October 26, at the Wellington Square Primitive Methodist Church, the following resolution was unanimously carried:—"That this meeting deeply sympathising with the great loss the community has sustained through the death of the Rev. Hugh Gilmore, resolves to inaugurate a fund to be called 'The Hugh Gilmore Fund,' to be devoted entirely to making provision for Mrs. Gilmore and family."

Up to the time of going to press the following payments or promises have been received by *The Pioneer* towards the above:—J. T. Hardy, £5; W. H. Pope, £1 1s.; H. Meadows, 10s. 6d.

Owing to pressure of space the continuation of Mr. Birks' lecture on "The Single Tax" has unavoidably been held over till our next number.

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1. "The Right to the Use of the Earth."—By H. Spencer. Four pages.
2. "The Effects of Machinery."—By Henry George. Four pages.
3. "Tom Campbell's Bairns."—By Walter Rauschenbusch. Four pages.
4. "Hans and His Cakes."—By M. Fluersheim. Four pages.
5. "Proletarianism versus Slavery."—By A. J. O. Four pages.
6. "The Land, the People, and the Coming Conflict."—A lecture by Hugh Gilmore. Six pages.
7. "The Single Tax."—A lecture by Hugh Gilmore. Six pages.

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