

## Foreign Correspondence.

SPEZIA, ITALY, Jan. 30, 1883.

DEAR EDITOR,—Your publisher has treated me badly. I have had no *GUARDIAN* for a month; and though I see all sorts of papers here other than it, none supplies its place.

We had three clergymen in Chapel yesterday besides myself—Rev. W. H. Cleaver, of St. Peter's, Kilburn; Rev. G. W. Fenwicke, from Leicestershire, and the Dean of Wells, who kindly preached and celebrated for me. He had just come from San Remo, where he had been visiting frequently Bishop Suther, of Aberdeen, of whose death you have doubtless heard. The poor Bishop was a great sufferer, having kept his bed 40 days. Then he rallied, and went out driving on the Monday, but when the Dean called on Tuesday he was dead. Miss Suther was her father's sole attendant, and received a severe shock of course, but her brother was to come on to her aid. She spoke most highly of the kindness of the people at the hotel. I mention these details knowing that Dr. Suther has many relatives and friends in Nova Scotia, and also enclose a cutting from the *Aberdeen Free Press* about the deceased Prelate.

D. C. M.

## DEATH OF BISHOP SUTHER.

The death of the right reverend prelate, the Bishop of Aberdeen and Orkney, which we have to announce this morning, will create a widespread regret, limited by neither ecclesiastical nor local bounds. Well known in London and Edinburgh, and beloved and respected in his own diocese and city, his death makes one of those far-reaching sorrows which only happen when one who has moved much in society, and filled an important public trust for a long space of years, is at last called to his rest. His lordship has been in weak health for some years, but did not cease to perform his ecclesiastical duties until last Easter, since which time he has been incapacitated from all public work. At different periods of his illness at home, throughout which he was assiduously and affectionately attended by Dr. J. C. Ogilvie Will, his lordship felt that his end was nigh; but, rallying somewhat in September, his medical attendant advised his removal to the Riviera, whither he went, accompanied by his daughter, after making a short sojourn at Mr. Gordon Pirie's, Chateau de Varennes. From the Hotel de Nice at San Remo, where he died yesterday morning, accounts have come from time to time, reporting alternately progress and decline; and when at last the end came it must have been unexpected by those about him, for in the course of this week cheerful messages have been received from the bishop by several friends in Aberdeen.

Thomas George Suther was the son of P. Suther, M. D., Deputy-Inspector General of Hospitals and Fleets, who served under Lord Nelson at the battle of Trafalgar. Although born in Edinburgh in 1814, the Bishop's youth was spent in Nova Scotia with his maternal grandparents, and he received his education at King's College, Windsor, in that Colony, where he graduated A. B. in 1836. Returning to Scotland, he was ordained deacon in 1837, and priest in 1838 by the Bishop of Edinburgh, as curate to Dr. Russell, Bishop of Glasgow, who also held the incumbency of St. James' Episcopal Church, Leith. The rich promise which the young presbyter gave in the performance of his ministerial functions is attested by his appointment, in the year of his ordination to the priesthood, to the important charge of St. George's, Edinburgh, the incumbency of which he held from 1838 to 1856. In 1852, his own University conferred upon him the degree of Doctor of Civil Law. During his ministry at St. George's, Dr. Suther made many friends among the *litterati* of Edinburgh, who at that time gave to the name of "Modern Athens" a deeper significance than that of architectural resemblance to the city of the olive crown. Among others he was acquainted with De Quincy, Lord Jeffrey, Lockhart, Logan (not, of course, the author of his "Ode to the Cuckoo"), Lord Robertson, Dr. (afterwards Archdeacon) Williams, Dean Ramsay, and a number of the leading members of

the Edinburgh bench and bar. He was also Provincial Grand Chaplain of the Grand Lodge of Scottish Freemasons, in the full robes of which office he appears in an admirable painting in the Freemasons' Hall, George Street, Edinburgh. An indication of his position among the "Modern Athenians" will be found in the fact that though a very young man, his portrait appears in the volume of portraits of those eminent citizens of Edinburgh of a past generation, which is just now being published. In 1843, standing at the head of the High Street, he witnessed the famous march of the Disruption leaders from the Assembly Hall of the Established Church.

As a preacher of distinguished power, Dr. Suther attracted to St. George's many of the most intelligent members of his own communion as well as many others who found pleasure in what, for its time, was an exceptionally high form of High Anglican preaching. The Ritualistic movement had not then begun, but the wave of the Oxford movement had reached Scotland, and in Edinburgh Dr. Suther was its most powerful, if not its only exponent. Especially was he interested in the contemplated union of the Anglican Communion with the Orthodox Greek Church. For some time he was associated with Mr. G. Auldjo Jamieson in the editorship of one of the organs of the Scottish Episcopal Church, the leading principles of which were the advocacy of Church reform in liturgical and external observances. Pursuing his favourite studies in ecclesiastical history, he edited with great care and acumen Bishop Sage's "Cyprianic Age."

On the death of Bishop Torry in 1852, Dr. Suther was nominated by the clergy of St. Andrews, Dunkeld, and Dunblane for the bishopric of their diocese, but was defeated by Bishop Wordsworth by a majority of one. But in 1857, after succeeding Bishop Skinner as incumbent of St. Andrew's Church, Aberdeen, he was elected by the clergy of the diocese of Aberdeen to the bishopric of Aberdeen and Orkney, his competitor being the Rev. Patrick Cheyne, incumbent of St. John's, Aberdeen. In the course of two or three years an unhappy controversy arose in the diocese upon the doctrine of the Holy Eucharist, occasioned by Mr. Cheyne's publication of "Six Sermons Preached in St. John's, Aberdeen." Believing that the doctrine of these sermons was subversive of the traditional teaching of the Scottish Episcopal Church, Bishop Suther felt compelled to institute proceedings against their author, or, at all events, to encourage his "presentment," and was thus placed in the unhappy position of seeming to prosecute his opponent in the Episcopal contest. On the 26th May, 1859, Mr. Cheyne was suspended from the office of his ministry, "he having received the first and second admonitions prescribed by the canon, without evincing any regret for the ecclesiastical offences he has committed." Notwithstanding the sharp division of the diocese into parties, and the many heart-burnings consequent upon the deposition of a highly respected presbyter, time did its healing work in the Bishop's favour, especially as in the course of time the sentence of deprivation was removed, and cordial relationships were restored between the Bishop and those who most differed from him on the merits of the theological question.

During his long incumbency of St. Andrew's, Aberdeen, which he resigned in 1880, he was highly esteemed by his own congregation both as a preacher and friend of the sick, afflicted, and distressed. Through his energies the large and flourishing day schools were established. During the last twenty years of his episcopate he has won the affection of his diocese by his liberal and genial course of administration. As a preacher, he was marked by a clear presentation of evangelical truth in singularly dignified and harmonious diction, under which ran a vein of genuine pathos, derived from a varied experience of those ills to which all flesh is heir. In Synod, he was always able to state an independent view of the multifarious questions, practical or speculative, that naturally arise in all religious bodies from time to time; and, while allowing to his own presbyters great latitude of opinion, he personally held fast by the time-honoured watchwords of Scottish Episcopacy, "Evangelical Truth and Apostolic Order."

But, perhaps, his greatest charm was felt in the domestic circles of his many friends. There the Bishop, father, and friend united to make him an ever-welcome visitor, no matter whether in the houses of Episcopalians or Presbyterians. Through much suffering he had learned the sacred secret of sympathy, and many who read this hurried "In Memoriam" notice will say—

He was rich where I was poor,  
And he supplied my want the more  
As his unlikeliness fitted mine.

The good Bishop lost his wife in 1880, and leaves behind him a son and a daughter.

## Paragraphic.

It has been determined to carry out the entire restoration of Peterborough cathedral. It is estimated the restoration will cost about £55,000.

Thursday, March 29 (in Easter week), has now been definitely fixed as the date of the enthronement of the new Primate in Canterbury Cathedral.

The offerings on the Festival of the Epiphany in Grace Church, Brooklyn Heights, for Missions, Foreign, Domestic and Diocesan, amounted to \$13,700.

The Bishop of Bath and Wells writes:—"It is my purpose to oppose, as I always have done when I had opportunity, any bill for legalizing marriage with a deceased wife's sister."

There are now over 200 telephone wires in use at Honolulu, and the application of the telephone is made throughout the islands on the plantations. Some of the planters are now cutting their cane at night with the aid of electric light.

The Archbishop-Designate of Canterbury has received from the Patriarch of Syrian Christians a most affectionate brotherly letter, condoling with him on the departure of their father, the late Archbishop, and praying in brotherly terms for his successor.

A national statue of Victor Emmanuel is to be erected on the Capitol in Rome. It is to be equestrian, eighty-five feet high, and is expected to cost \$1,800,000. None of the designs proposed for it by Italian artists having proved satisfactory, it has again been thrown open to competition.

Among the many gifts to the memory of deceased mothers, of which the Chapel of the Church Charity Foundation, Long Island, is one, the latest offering consists of a baptismal bowl of solid silver, fitted to the interior of the Font. The bowl itself is perfectly plain, but the border, which can be seen over the edge of the Font, displays exquisite workmanship, and bears the inscription "To the Memory of B. M. and M. A. Brown, Epiphany, 1883."

A cinerary urn containing the bones and ashes taken from the tomb of the Cid and Jimena, his wife, the mediæval heroes of Spain, which was discovered by a Spanish savant in the possession of Prince Charles of Hohenzollern, at Sigmaringen, was on Saturday placed in the King's hands in the presence of the Queen and Royal family, Senor Sagasta, deputations from the scientific societies and the Academy of History, and the Senators and Deputies of the Province of Burgos, where it is supposed the sepulchre existed. The King stated that the urn and ashes which had been recovered in so singular a manner would be intrusted to the Town Council of Burgos.

The English residents have set on foot a fund to build and endow an English Church in Berlin—almost the only place of importance on the Continent, says the *Times* correspondent, where English residents cannot worship under a roof of their own. Hitherto the English colony has worshipped in a large room of the disused Palace of Monbijou, kindly placed at its disposal by the Emperor. The Princess herself has always been desirous that a Church should be built, and the present seems a fit time for finally carrying out the scheme. Lord Amthill approves the project, and has communicated with Sir Philip Owen, who has undertaken to found a branch committee in London for collecting subscriptions. The British Consul-General, Baron von Bleichroder, heads the list with £1,500.