

With the revival of the noblest forms of art he saw the blackest forms of immorality rampant everywhere. Genius itself joined hands with sin to make Italy a refined pandemonium. The revival of learning seemed but to bring the death knell of freedom, and his cry was the salvation of Italy.

At the head of the state was the tyrannical, yet polished man of the world, Lorenzo de Medici; and against him Savonarola exerted his powers of speech and action. The noblest in the land joined his sect of "Weepers," as they were called, and his influence in the wicked city was immense. Crowds were seen at midnight about the church doors, where it was known he would preach on the following day. The city was stirred as was Ephesus of old, when the magical books were brought together and burned, for books and impure pictures (many of them of the highest art) were brought to the public square and burned.—burned in the very place where Savonarola himself, unable to hold out against the united power of the Pope and Medici, was forced to yield up his life amid the flames. He was publicly burned as a seditious heretic, in 1498. Though a man of the noblest aims and most saintly life, he lost many followers by foolishly claiming supernatural powers, and the ability to perform miracles. This alone, prevented him from being one of the greatest men of history. As it is, it has been well said of him:—

"There is no passage in history more interesting than that in which this eager, impassioned, uncouth priest is seen wrestling in a brilliant court with a brilliant prince, who is backed by such powers and such genius as gold never before gathered together. It was the fiercest combat that ever the spirit and the flesh fought, and in spite of Apocalyptic extravagances that fatally misled Savonarola, the sympathies of men are with him, and not with the lettered heathens of Florence."

Our second illustration is that of the old Bastille, that place of gloom and untold sorrow which once stood in the city of Paris, but is now, in every sense of the word, but a thing of the past. It was built first as a fortress, begun in A. D. 1369 and finished in 1383, but afterwards became a state prison, and there in its gloomy dungeons and its rooms of torture many a noble life was crushed, and for no other reason than to satisfy the wicked caprice of some depraved tyrant. On the breaking out of the French Revolution it was attacked by the citizens, and, after a vigorous resistance, destroyed. Not a vestige of it remains, but its site, in the "place de la Bastille," is marked by a lofty column of bronze, dedicated to the patriots of 1789 and 1830. The bridge of Louis XVI was constructed with its material.

Venice has its Bridge of Sighs and its old political dungeons, England has its Tower of London with many savage emblems of days happily gone by, and it is hoped forever, but Paris has torn down its Bastille. Pictures only of it remain. Its



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gloomy walls were not allowed to stay and bring up memories of the cruel past; but it has gone, and would that all cruelty and oppression had gone with it! Much certainly has gone, and the power which is gradually killing all distress and wrongs is that of the Saviour of mankind, who gave to the world that Christian religion which it is our bounden duty to support and strengthen in every way possible, and send, with its enlightening rays, to all parts of the earth.

BISHOP HANNINGTON'S SUCCESSOR.

In our July number we gave a portrait of Bishop Hannington, who was killed in Africa, and we are now enabled to give, through the kindness of the Church Missionary Society, (England), a picture of his successor, Rev. H. P. Parker, M.A., whose consecration was fixed for St. Luke's Day, the 18th of this month.

The new bishop ready to take up the perilous work in Africa, is a Trinity, Cambridge, man, 2nd class Theol. Tripos, 1875. He served six years in Calcutta as secretary for the C. M. S., after which he undertook evangelistic work among the aboriginal Gond people of the Central Province, India. Mr. Parker only consented to be nominated to the bishopric, on condition that another missionary be sent to carry on the work which his acceptance of the position will oblige him to abandon, and this the Society will do as soon as possible. The new bishop will go to his work with the prayers of many upon his head, and may the Divine Master be with him as he goes.