

Governor and Lady Gipps, which was done with the greatest enthusiasm.

The following gentlemen had *entrée* to his Excellency's levee:—His Honor the Chief Justice, Mr. Justice Dickinson, the Commander of the Forces and Staff, the Right Reverend the Lord Bishop of Australia, the Most Reverend Archbishop Polding, the Attorney General, the Honorable Colonial Secretary, the Honorable Colonial Treasurer, the Hon. Collector of Customs, the Speaker, the Solicitor General, the Consul of France, the Consul for the Hans Towns, the Right Worshipful the Mayor, the Deputy Commissary General, the Master in Equity, the Brigade Major, the Principal Superintendent of Convicts, the Port Master, Colonel Shadforth, the Hon. Mr. Hope, Captain O'Connell, Captain Hollinsworth, R. N., Captain Rossi, Dr. Anderson, Messrs. H. Macarthur, M. L. C., R. Campbell, senior, J. Lamb, M. L. C., H. Elwin, William Macarthur, James Macarthur, and Gilbert Elliott.

The following is a list of the company presented at the general levee:—

Messrs. F. W. Adam, H. M. Customs, G. O. Allan, W. Ardah, A. Allardice, F. Alexander, J. Alger, Armstrong, W. Adam, D. A. C. G. Ackroyd, Atkinson, G. W. Allen, I. I. Allman, H. Armitage, Lieutenant-Colonel Anderson, C. B. and K. H., H. M. 50th Regiment, Councillor Agars, Captain Armstrong, 99th regiment, Rev. F. Addams, Rev. M. T. Adam, Captain Apperley, Bengal Cavalry.

Messrs. T. Barker, Bryant, De Courcy Bremer, E. Blaxland, F. Braithwaite, G. Blaxland, D. A. C. G., W. Bowman, Braumwell, H. Bell, Burton Bradley, Bloomfield, J. Buckland, J. H. Black, T. C. Breillat, W. Byrnes, J. Byrnes, E. B. Boulton, H. Blackenburg, A. C. Brown, C. Bagot, John Blaxland, H. C. Beverley, T. Bailev, W. Barton, K. Barton, G. Bennett, B. Buchanan, J. Buchanan, G. Bowman, R. Blake, jun., W. Buchanan, W. C. Bundock, J. Brignell, Ryan Brenan, Joseph Brenan, W. Blair, H. H. Browne, J. Betts, J. W. Brown, J. Bibb, E. Burton, M. Browne, R. E., J. T. Barritt, R. E., E. Broadhurst, Dr. Bland, M. C., Councillor Brown, Rev. T. W. Bodenham, Alderman Broughton, Rev. Mr. Bobart, Captain Boyle.

Messrs. T. Callaghan, Colyer, Crawford, Cox, Close, John Campbell, George Campbell, C. Campbell, J. H. Challis, Courtney, Lithgow Coupland, Croft, Dep. Pur., G. J. Clarke, T. W. Campbell, C. H. Chambers, Chambers, senior, R. Cassels, W. Carter, Coventry, H. M. 29th regiment, J. Connell, Hugh J. L. Chambers, R. Campbell, junior, W. T. Cape, D. Cooper, junior, Carter, J. A. Campbell, F. Clarke, Carr, J. H. Cox, James Carew, Councillor Coyle, Major Christie.

Messrs. J. B. Darvall, M. C., James Dunlop, B. D'Arcy, S. A. Donaldson, T. L. Dodd, E. Daintrey, Dunsmore, Duigan, P. Dutton, J. Moore Dillon, Daniels, W. A. Durican, W. Duguid, J. L. Deane, H. M. Customs, J. T. Digby, G. P. Drought, H. M. 62nd regiment, Deloitte, A. G. Dumas, Vincent Dowling, Darke, L. Duguid, W. Dawes, A. Dallas, M. l'Abbé Dubruel, M. Eugene Delessert, M. F., S. Lieut.; Captain Dumaresq, Rev. D. J. Draper.

Messrs. W. Elyard, junior, J. H. Eccles-

ton, D. Egan, S. Elyard, F. Ebsworth, Dr. J. Eckford, Rev. J. Edmonston.

Messrs. J. Fisher, W. P. Faithful, Fairfax, C. Falkner, Forster, Fotheringham, C. H. Fawcett, T. Forster, G. Forbes, M. Fitzpatrick, Fanning, G. Faircloth, Frazer, H. M. 80th regiment, Councillor Fisher, Alderman Flood, Rev. Mr. Forrest, Rev. Dr. Fullerton, Dr. Fullerton.

Messrs. G. R. Griffiths, Garling, Gurner, A. Gore, Gilchrist, G. H. Gibbons, St. John, T. Gore, E. Gibbes, B. P. Griffin, senior, H. Gordon, W. J. Gorman, F. Gosling, E. Goddard, J. J. Galloway, Gibbes, G. E. Gregory, P. Grant, A. Gibson, R. Gill, G. D. Gill, H. Ginn, Gregory, W. Gaskell, J. W. Gosling, J. H. Gregory, Glaister, Gordon, Greenhill, Rev. J. C. Grylls, M. A., Lieut. Col. Gordon

Messrs. H. J. Hatch, J. Hosking, Halswell, A. H. Hutchinson, E. W. Hollinworth, E. Hunt, W. Hardy, S. Hebblewhite, B. Hopkins, S. Hill, W. H. Hallett, J. S. Hassall, Howe, P. Hill, Colonial Surgeon, T. Holt, J. Henderson, H. E. Hindson, R. A. Hunt, G. K. Holden, H. J. Hart, H. Haloran, E. Hancock, W. H. Hart, H. S. Hayes, J. Hadsley, G. R. Hirst, R. Hay, Howe, E. Howe, W. Howe, jun., Dr. Hosking, Rev. B. Hurst, Councillor Henderson, Rev. P. Hallinan, Rev. J. Ham, Alderman Hill, Dr. Hume, Councillor Holden, Rev. T. Horton.

Lieut. Col. Jackson, 99th Regt., Messrs. E. D. James, Imlay, C. E. Jesse, H. K. James, C. Irving, N. James, Jones, J. A. Jackson D. Jones, R. Johnson, jun., J. F. Josephson, T. Jeffrey, R. Johnson, J. Johnson, Jenkins, J. Inches, Rev. J. Innes, Councillor Jenkins, Councillor Iredale, Major Jackson, Mr. Isdell, 99th Regt, Capt. J. L. Innes.

Rev. C. C. Kemp, Messrs. E. B. Kennedy, C. Kemp, W. H. Kerr, Kingston, A. Kellie, J. Keighran, H. Keck, H. Keck, jun., J. Kebble, A. Kennaley, E. Knox, W. E. King, Alderman Kerr, (Melbourne.)

Rev. Dr. Lang, Messrs. E. H. Lane, C. Lowe, Livingstone, C. E. Langley, G. Lewis, J. J. Lee, G. E. R. Lingard, A. Little, J. Levich, D. Larnach, J. Lord, H. R. Labatt, M. W. Lewis, jun., C. B. Lyons, J. Littlejohn, J. Legge, A. Longmore, G. Langley, Lynd, barrack master, De Lauret, W. Lawson, C. D. Logan, W. Lowe, H. Lumsdaine, W. Lumsdaine, Councillor Little.

Messrs. D. N. Munro, M. Metcalfe, T. McCulloch, J. L. Montefiore, J. N. McKenny, W. Moir, G. M. Macarthur, W. E. Mackintosh, W. A. Miles, Commissioner of Police, J. Macdonald, J. P. Mackenzie, C. Mackenzie, G. Miller, A. W. Manning, Dr. McCrae, L. K. J. McLean, A. G. McLean, Moore, Maxwell, Montgomerie, 99th Regt., Marsh, R. A. A. Morehead, F. Mitchell, J. Murphy, T. C. Macvitie, J. Mitchell, P. Manning, J. Martyn, A. McLeay, M. C. (Speaker of the Legislative Council,) L. Myles, W. McDonnell, Macnamara, Maclaren, T. S. Mort, M. Macalister, A. L. McDougall, J. B. Metcalfe, I. Macleod, T. M. Moore, H. E. Michel, H. Meinertzhagen, W. Macnab, H. Moore, D. Moore, Markham, G. Mann, A. M. McCulloch, R. Mends, C. Martens, J. R. Morris, H. Mayne, J. McKenna, J. C. McLaren, W. G. McCarthy, A. McGaa, F. W. Montgomery, J. Morris, Macpherson, W. Mair, 99th Regt., Michie,

T. Macgrath, Rev. J. M. Encroe, Rev. J. McKenny, Rev. R. Mansfield, Rev. T. Mowbray, Rev. Dr. McGarvie, Dr. Macfarlane, Dr. McEwan, Alderman Macdermott, Capt. Mayne.

Messrs. C. Nathan, F. Nutt, Nathan, D. Nicholson, J. Nicholson, jun. Norton, Neville, Councillor Neale, Captain Nicholson, 99th Regt., (Commandant Mounted Police,)

Messrs. O'Brien, Ogilvy, F. Oakes, G. Oakes, H. R. O'Dell, R. O'Connor, R. Owen, J. N. Oxley, J. O'Dell, T. O'Dell, W. O'Gilvie.

Captain Plunkett, Messrs. D. J. Prothero, J. Panton, F. G. Panton, J. H. Palmer, F. Parbury, C. J. Priddle, Mr. Priddle, A. G. Panton, R. B. Parry, Hon. E. I. C. S. E. H. Pollard, Captain Pratt, 99th Regt.

Messrs. F. Rossi, l'Abbé Rocher, R. M. Robey, Ramsay, B. C. Rodd, E. Rogers, W. Rutledge, G. J. Rogers, R. Ramsay, T. U. Ryder, W. Richardson, Colonial Surgeon; R. S. Robinson, C. Robertson, E. Ryan, J. Raymond, G. T. Row, Rennie, J. C. Raymond, Hugh Ranclaud, R. Ronald, R. Read, C. B. Ranclaud George Rattray, W. Redman, A. M. Ritchie, Captain C. Rowlandson, Madras Army: Captain Reid, 99th Regiment: Councillor Ryan, J. Rae, Town Clerk; Reverend Dr. Ross.

Messrs. A. Salwey, W. Stirling, Sergeant-at-Arms; A. Savage, R. N.; James Sea, T. W. Smart, L. Spyer, Sherwin, Swan, A. C. G.; E. Sandford, A. G. Steel, T. W. Smith, J. L. Scarvell, W. C. Still, S. H. Smyth, H. G. Smith, S. K. Salting, R. B. Sheridan, F. W. Shields, T. Stubbs, Salushury, E. Salamon, R. Scott, C. Sims, R. H. Sempill, G. B. Suttor, De Salis, E. H. S. Statham, T. Smith, J. C. Stewart, J. M. M. Sutherland, A. Sprott, S. Spyer, W. A. Shaw, R. A. Smith, P. Snape, R. Stubbs, Rev. R. K. Sconce, Rev. H. T. Styles, Councillor Smidmore, Dr. J. Silver, Assistant Colonial Surgeon, Rev. W. Schmidt, Dr. Stokes Councillor Sillitoe, Dr. Stuart, Major Smith, Rev. Mr. Sumner, Dr. Smith, 99th Regt.

Messrs. J. Tingcombe, J. C. Thompson, H. Tingcombe, G. Thornton, T. S. Townshend, Thacker, W. C. Taunton, W. Thornton, Tyre, Towns, G. C. Turner, H. Tozer, J. Thompson, E. Trimmer, Throsby, James Thompson, Tompson, Rev. G. E. Turner, Councillor Thurlow, Rev. J. Tait, Rev. J. J. Therry, Rev. J. Troughton, Dr. Tierney.

Messrs. Richard Underwood, Unwin, R. Uther.

Messrs. Venour, and J. J. Vannett, Messrs. R. Want, A. Wauchope, C. M. Wyld, R. Wood, J. Wells, James Walker, R. H. de Winton, 99th Regiment; A. Way, W. Walker, C. Windeyer, A. Windeyer, B. L. Watson, P. B. Whitfield, S. Wright, C. J. Williams, G. F. Wise, W. Wells, T. G. Wilson, T. Walker, M. C.; R. H. Way, J. Walker, C. Wilkinson T. Woolley, P. Wilkinson, J. Walker, Wilshire, A. F. Wilshire, A. Wilson, C. Jean de Winton, 99th Regiment; Wilford, Wild, W. C. Wills, W. Wright, Rev. Mr. Walsh, Alderman Wilshire, Captain Waddy, Councillor Wilkie, Rev. J. Walters, Captain J. Wilson, Captain Westmacott, Rev. B. L. Watson, Dr. Welch, Rev. J. K. Walpole, Captain J. Weller.

Mr. J. R. Young.

THE CHURCH OF ENGLAND.

A petition has been prepared for presentation to the Archbishop of Canterbury. It has already obtained a large number of signatures, amongst which are those of the Duke of Sutherland, the Earl of Denbigh, the Earl of Gainsborough, Viscount Sandon, M. P., Viscount Morpeth, Lord Calthorpe, Lord Rayleigh, Lord Teignmouth, Lord Blomfield, Lord Francis Egerton, M. P., Lord Henry Cholmondely, Lord Ashley, M. P., Lord Robert Grosvenor, M. P., Lord Howard, M. P. Honorable W. Cowper, M. P., Honorable Mr. Ashley, Honorable F. Calthorpe, Honorable Colonel Upton, Hon. Joceline W. Percy, Hon. Captain Waldgrave, Sir Thomas Baring, Sir Harry Verney, M. P., Sir John Kennaway, Sir W. R. Farquhar, Sir T. Lawley, Mr. J. C. Colquhoun, M. P., Mr. R. M. Milnes, M. P., &c.

The following is the petition:—

"The period which it has pleased Almighty God to continue to the Church of England the mild and paternal superintendence of your Grace, in the discharge of her highest ecclesiastical functions, has been marked by great and important changes in our social, moral, and political circumstances.

"A lengthened interval of peace, the advancement of literature, the arts, sciences, and civilization, and, above all the rapid increase of our population, have produced an alteration in the relative position of the several orders of society, which demands the grave consideration of every one who desires to promote the well-being of the nation, but more, especially to those who are the appointed guardians of her religious institutions and the pastors of the people.

"Under these circumstances, and impelled by a heartfelt attachment to the Scriptural principles of our Established Church, and by an earnest desire that its efficiency should be increased, and the interests of true religion more effectually promoted through its agency, we, the undersigned lay members of that Church, venture, with all respect, to bring under the consideration of your Grace, some means by which we trust, under the Divine Blessing, these great objects may be attained.

"Admirably as our parochial system seems calculated to meet the wants of our country, and to bring the ministration of the clergy within the reach of all classes, still the increase of population and its unequal distribution render it impossible that they should extend their pastoral care to the great majority of their flocks in large towns and populous districts. We do not forget the attempts made by the legislature, by voluntary associations, and by individuals, to remedy this defect, but we are convinced that further measures are required to reach the full extent of the evil. We believe that the usefulness and efficiency of the national Church might be very greatly increased by arrangements which, without introducing any organic changes, should bring into active operation the powers and capacities now lying dormant in her existing institutions.

"To effect this, we believe, that two important objects must be accomplished—1st, the clergy must be increased in number; and 2nd, provision must be made for a more systematic employment of laymen in the exercise of functions which do not belong exclusively to the clergy. In the attainment of these

objects we would respectfully request your Grace, and the other members of the Episcopal Bench, to take into your consideration, first, the expediency of increasing largely the number of the third order of our clergy, the deacons; and we venture to suggest that this may be effected by admitting, on such condition as will maintain the order and discipline of our church, persons who have not the means of proceeding to a university degree, but who are found competently trained for the service of the sanctuary; their advancement to the higher order of the ministry being made contingent upon a faithful discharge during a lengthened period of the office of deacon, or upon such other circumstances as your Grace and the other members of the Episcopal Bench may think fit.

"Secondly—The propriety of sanctioning and encouraging the employment of a class of laymen, who without altogether abandoning their worldly callings, might be set apart, under episcopal authority, to act as visitors of the sick, Scripture readers, catechists, and the like, in parishes, where their introduction should be approved by the parochial clergy.

"The system of district visiting, and the appointment of lay Scripture readers, under clerical superintendence, have already been adopted, we believe, with much success, in many populous parishes, but the present state of society requires that both these means of usefulness should be greatly extended and brought into more immediate connexion with our ecclesiastical arrangements, for we are fully persuaded that the true strength of our church can never be completely known until, by some such means, her lay members are enabled, under direct sanction and control, to take part in the discharge of all those offices which are not by her constitution restricted to the three orders of the ministry.

"To provide the necessary funds, (which would be administered by a board, made up by a well-considered union of the clergy and laity) contributions may, we have little doubt, be extensively called forth, in offerings and collections made for the specific object, at such periods and under such regulations as may be found desirable; and we venture to hope that an effort so directly affecting the efficiency of the church would attract the sympathies, and obtain the support, of all classes within her communion.

"In venturing to urge upon your Grace the adoption of these measures, which would supply a link much needed between the parochial clergy and the community at large, we are far from desiring to make any innovation in our ecclesiastical polity; we only seek to restore to full vigour and efficiency one of the orders in our church, and to promote the appointment officers already recognized by ecclesiastical authority, and for which at no period since the Reformation has the position of the church more imperatively called."

Era and Epoch.—Much confusion frequently occurs in the use of these terms among chronologers: the accurate use is as follows:—*Era* is any indefinite time; *period* is a time included between two dates. The beginning and end are *epochs*, though in common parlance, *epoch* is generally confined to events of some distinction.

LITERARY REGISTER.

EARLY SUMMER.

Chasing cold Winter's dull sadness,
Summer is come in her gladness!

The Sky how serene!
And the Hills how green!
And see, my Mary,

'Neath the vigorous beams
Of the Sun, how the Streams
Dazzle abroad! e'en as Spencer's dreams
Wandering blaze through the Realms
of Faery.

The echoing Valleys and Rocks,
How they ring with the life of the flocks!
And how sportful the noise

Of the Gambolling Herds!
And hark to those little Boys
Gleeing like birds,
As they roll o'er the grass in their fun!
As they roll o'er the grass in their fun!

And the Flowers,—they all but rejoice
Aloud in their blooming delight!

And the sprout-bright Trees
Seem every one,
With the Vines amid these
That tress down on the sight,
As their features dilate in the glad-coming
breeze,
A laughing with all their might!
A laughing with all their might!

And the Birds, as the'd never have done,
Are carolling over their happy employ!
And the Bees are abroad in their murmurous
mirth

Wherever a balm-breathing blossom has birth,
To plunder but not to destroy!
And the beautiful Lizards, how deftly they run
Over the pathway! and see, in the sun,
How the Grasshoppers beat their wings
for joy!
How the Grasshoppers beat their wings
for joy!

CHARLES HARPUR.

BIOGRAPHY.

BOCCACCIO.

THE family of this celebrated writer, who claims a distinguished place among the founders of Italian literature, came from the village of Certaldo, in the valley of the Elsa, about twenty miles south-west of Florence. His father, Boccaccio di Chellino, was a Florentine merchant, who, in his visits to Paris, became acquainted with a Frenchwoman, of whom Giovanni Boccaccio, the subject of this memoir, was born, A. D. 1313. It is uncertain whether Paris or Florence was the place of his nativity. He commenced his studies at Florence, under Giovanni da Strada, a celebrated grammarian; but was apprenticed by his father, when hardly ten years old, to another merchant, with whom he spent six years in Paris. Attached to literature, he felt a strong distaste to the mercantile life. He manifested the same temper after his return to Florence; upon which his father sent him to Naples, partly upon business, partly because he thought that mingling in the pleasures of that gay city might neutralize his son's distaste to the laborious profession in which he was engaged. Robert of Anjou, the reigning king of Naples, encouraged learning, and his court was the

most polished of the age: and during aⁿ abode of eight years in that capital, Boccaccio became acquainted with most of the learned men of Italy, especially Petrarch, with whom he contracted a friendship, broken only by death. There also he fell in love with a lady of rank, whose real name he has concealed under that of Fiametta. Three persons have been mentioned as the object of his passion: the celebrated Joanna of Naples, granddaughter of Robert; Mary, the sister of Joanna; and another Mary, the illegitimate daughter of Robert, who seems to have the best claim to this distinction. It was at Naples, that Boccaccio, inspired by a visit to Virgil's tomb, conceived his first longings after literary fame. He determined to give up commerce, and devote himself entirely to study; and his father consented to this change, but only on condition that he should apply himself to the canon law. This was a new source of annoyance. For several years he pored over "dry decisions and barren commentaries," as he expresses himself; until he obtained his doctor's degree, and was left at liberty to follow his own pursuits.

After remaining some time at Florence he returned to Naples; where he employed himself in writing prose and verse, the *Decameron* and the *Teseide*. His father died in 1349: and having turned his inheritance into money, he travelled to Sicily, Venice, and other parts of Italy, collecting manuscripts, frequenting universities and libraries, studying Greek under Leontius Pilatus of Thessalonica, astronomy under Andalone del Negro, and Roman literature and antiquities. Manuscripts at this time were very costly; and he soon exhausted his patrimony in these pursuits. He then applied himself to transcribing works; and, by dint of expense and labour, collected a considerable library, which he bequeathed to the Augustine friars of Santo Spirito, at Florence. But his means were inadequate to gratify his liberal tastes: and at times he found himself in very straitened circumstances. It is said that he sometimes availed himself of his skill as a copyist, to eke out his resources. In Petrarch he found a generous friend and a wise counsellor.

Boccaccio enjoyed a high reputation among his countrymen for learning and ability; and he was several times employed by them on embassies and affairs of state. But of all his missions, the most pleasing was that of repairing to Padua, to communicate to Petrarch the solemn revocation of the sentence of exile passed on his father during the factions of 1302; and to inform him that the Florentines, proud of such a countryman, had redeemed his paternal property, and earnestly invited him to dwell in his own land, and confer honour on its then rising university. Though much affected by this honourable reparation, Petrarch did not at the time comply with their request.

About 1361, a singular circumstance wrought a total change in Boccaccio's feelings and mode of life. A Carthusian monk came to him one day, and stated that Father Petroni of Sienna, a monk of the same order, who had died not long before, in the odour of sanctity, had commissioned him to exhort Boccaccio to forsake his studies, reform his loose life, and prepare for death. To prove the truth of his mission, he revealed several secrets, known only to Boccaccio and Petrarch, to both of whom both the monks

were totally unknown. Terrified at this mysterious communication, Boccaccio wrote to Petrarch, expressing his resolution to comply with the advice, and shut himself up in a Carthusian cloister. Petrarch's answer may be found among his Latin epistles. He tells his friend, that though this disclosure of secrets, supposed to be unknown to any living soul, appeared a mystery, yet "there is such a thing as artifice in imposture which may at times assume the language of supernatural inspiration; that those who practise arts of this kind examine attentively the age, the aspect, the looks, the habits of the man they mean to delude, his motions, his voice, his conversation, his feelings, and opinions: and from all these derive their oracles." He adds, that as to the prediction of approaching death, there was no occasion for a message from the next world to say, that a man past the middle age, and infirm of body, could not expect to have many years to live: and, in conclusion, advises his friend to tranquilize his imagination, and to avail himself of the warning towards leading a more regular life; retaining at the same time his liberty, his house, and his library, and making a good use even of the heathen authors in the latter, as many holy men, and the fathers of the church themselves, had done before him. This letter restored Boccaccio to himself. He gave up his intention of retiring from the world, and contented himself with assuming the ecclesiastical dress; and being admitted to the first gradation of holy orders, he adopted a regular and studious course of life, and turned his attention to the study of the Scriptures.

About the following year he again visited Naples, but he was disgusted by the neglect which he experienced; and, in 1363, he went to Venice, and abode three months with Petrarch. He was sent twice, in 1365 and 1367, to Pope Urban V. upon affairs of the republic. In 1373, the Florentines determined to appoint a lecturer to explain the *Divina Commedia* of Dante, much of which was even then obscure or unintelligible without the aid of a comment. Boccaccio was chosen for this honourable office, with the annual stipend of one hundred florins. He had long and deeply studied, and knew by heart almost the whole of that sublime poem, which he had several times transcribed. He left his written comment on the *Inferno*, and also a life of Dante, both of which have been published among his works. But illness interrupted his lectures, and induced him to resort again to his favourite country residence at Certaldo. A disorder of the stomach, aggravated by intense application, terminated his existence, Dec. 21, 1375, at the age of sixty-two. He was buried in the parish church of Certaldo, and the following modest inscription, which he had himself composed, was placed over his tomb:—

"Hac sub mole jacent cineres ac ossa Johannis.
Mens sedet ante Deum, meritis ornata laborum
Mortalis vitæ. Genitor Boethacius illi,
Patria Certaldum, studium fuit alma poesis."

A monument was also raised to him in the same church, with an inscription by Coluccio Salutati, secretary to the republic, an intimate friend of the deceased. This monument was restored, in 1503, by Tedaldo, Podestà, or justice, of Certaldo, who placed another inscription under the bust of the deceased. The republic of Florence, in 1396, voted monuments to be raised in their capital to

Boccaccio, Dante, and Petrarch, but this resolution was not carried into effect.

By a will, which was dated the year preceding that of his death, and which is published among his Latin works, Boccaccio constituted his two nephews, the sons of his brother Jacopo, his heirs. His library he left to his confessor, Father Martin of Signa, an Augustin friar, whom he also appointed his executor, directing, that after the father's death it should revert to the convent of Santa Spirito at Florence, for the use of students. A fire which broke out in the convent, in the year 1471, destroyed this valuable collection which had cost the proprietor so many years of labour and care, and in which he had expended the greater part of his patrimony. Boccaccio having, in his book *De Genealogia Deorum*, quoted several ancient authors whose works have not reached us, it is supposed that some of these must have been included in the catastrophe that befel his library. He has been accused, however, of quoting fictitious authors in this treatise.

Boccaccio's private character was stained by licentiousness. Besides his Fiammetta, he had several mistresses whom he mentions in his *Ameto*. A natural daughter, whose name was Violante, he lost while she was an infant, and he mourns over her in his eclogues under the name of Olympia. He had also an illegitimate son who survived him, but who is not mentioned in his testament.

In the latter years of his life, Boccaccio was poor, though not in absolute want, and his friend Petrarch, who died little more than one year before him, left him by his will fifty golden florins "to buy him a winter pelisse to protect him from cold while in his study at night," adding, that if he did no more for Boccaccio, it was not through want of inclination but want of means. Boccaccio, on his part, had given Petrarch several works copied by his own hand, among others, a Latin translation of Homer, Dante, and some works of St. Augustine.

His modest dwelling at Certaldo, in which he died, still remains. The Princes of the House of Medici protected it by affixing their armorial ensigns on the outside, with an inscription. A Florentine lady, of the name of Medici Lenzone, purchased it in 1822; in order to preserve it from dilapidation as a relic of departed genius. The appearance of the house is exactly similar to the sketch given by Manni a century since, in his life of Boccaccio. It is built of brick, according to the fashion of the fourteenth century, with a square turret on one side of it commanding a fine view of the surrounding hills; one of which is still called by the country people, "the hill of Boccaccio," from a tradition that this was his favourite place of resort for meditation and study in the summer heats. The grove which crowned its summit was cut down not long ago. A curious circumstance is said by Professor Rossellini to have happened some years before the purchase of the house by the Signora Lenzone. An old woman, who tenanted the premises, was busy weaving in a small room next to the sitting apartment, when the repeated shaking of her loom brought down part of the wall, and laid open a small recess hollowed in the thickness of it, from which a large bundle of written papers tumbled down. The old woman, through ignorance or superstition, thought it a pious duty to consign the whole of the

MSS. to the flames. Probably many interesting autographs of Boccaccio have thus been lost.

Much has been said about Boccaccio's tomb being "torn up and desecrated by bigots;" and Lord Byron has made this the subject of his eloquent invective. The story seems, however, to have originated in mistake. Rosellini has given an authentic account of the whole transaction. It appears that many years since, after a law had been passed by the Grand Duke Leopold in 1783, forbidding the burial of the dead under church pavements, the tomb of Boccaccio, which lay in the centre of the church of St. James and St. Michael at Certaldo, covered by a stone bearing his family escutcheon, his effigy, and the four lines above quoted, was opened. Nothing was found, except a skull, and a tin tube containing several written parchments, which the persons present could not understand. What became of these is not known, perhaps they were destroyed like the MSS. found by the old woman. The tombstone was purchased by some one on the spot, and having since been broken, one fragment alone remains, which the Signora Lenzone has recovered and placed inside Boccaccio's house. All this is asserted in a notarial document drawn up at Certaldo in 1825, and certified by ocular witnesses then surviving, who were present at the opening of the vault. But, besides this gravestone, there was a monument placed high on one of the side-walls of the church, consisting of Boccaccio's bust, which is a good likeness, holding with both his arms against his breast a book, on which is written "Decameron," and under the bust are the two inscriptions by Salutati and Tedaldo, such as Manni transcribed them. To this monument, and not to the tomb, Byron's reproach partly applies, for it was of late years removed from its place, and thrown in a corner at the end of the church. But the authorities interfered and caused it to be restored in a more conspicuous position, facing the pulpit, where it is now to be seen.

Boccaccio wrote both in Latin and in Italian, in prose and in verse. His Latin works are now mostly forgotten, although the author thought more of them than of his Italian novels. Petrarch fell into the same mistake with regard to his own productions in both languages. The language of the country, especially in prose composition, was then esteemed below the dignity of learned men, and suited only to works of recreation and amusement. Boccaccio wrote a book on mythology (*De Genealogia Deorum*, lib. xv.) which he dedicated to Hugo, King of Cyprus and Jerusalem, at whose request he had composed it. He acknowledges that he had derived much information on the subject from Pietro Perugino, librarian to King Robert of Naples, an assiduous enquirer after ancient and especially Greek lore, and who had availed himself in his researches of his intimacy with the Monk Barlaam, a learned Greek emigrant, residing in Calabria. Boccaccio's other Latin works are "De montium, sylvarum, lacuum, fluviorum, stagnorum, et marium nominibus, liber," a sort of gazetteer. "De casibus virorum et fæminarum illustrium, libri ix." where he eloquently relates, in the last book, the tragic catastrophe of the unfortunate Templars who were executed at Paris in 1310-14; at which his father was present. "De claris mulieri-

bus opus,"—and lastly, sixteen "Eclogæ," amounting to about three thousand lines, which have been published with those of Petrarch and others at Florence in 1504. Boccaccio left a key to the real personages of these eclogues in a long letter written to the already mentioned Father Martin of Signa.

Of Boccaccio's Italian works, the Decameron is that by which his memory has been immortalized. This book consists of a series of tales, one hundred in number, ten of which are told on each afternoon for ten successive days, by a society of seven young women and three young men, who having fled from the dangers which afflicted Florence in 1348, assembled at a villa a short distance from the town. The stories turn chiefly on amorous intrigues and devices, disappointments and enjoyments, very broadly narrated; and can by no means be recommended for indiscriminate perusal. They are admirably told, and are full of wit and humour; but the pleasantry is for the most part of a nature which modern manners cannot tolerate. There are, however, better things than mere loose tales in the Decameron: several of the stories are unexceptionable; some highly pathetic. They have furnished many subjects for poetry, and especially for the drama; as, for instance, the tale of Ginevra, the ninth of the second day, and the affecting story of Griselda, the last of all. With regard to the merit of the invention, it is true that some of Boccaccio's tales are taken from the "Cento Novelle Antiche," one of the oldest books in the Italian language. But the greater number are original: and many refer to persons and events well known in Italy, especially in Tuscany at that time, as is demonstrated by Manni. The skill with which this multitude of tales is arranged and brought forward, constitutes one of the chief merits of the work. It has been remarked that out of a hundred introductions with which he prefaces them, no two are alike. His narrative is clear; free from metaphors and repetition; avoiding superfluity as well as monotony, and engaging without tiring the attention. His descriptions, though minute, are graceful and lively. Generally humorous, not to say broad, he can, at pleasure, be pathetic; at pleasure, grave, and dignified.

Here our praise of this celebrated work must stop. Of its indecencies we have already spoken. The narrative, though clothed in decent words, frequently runs in such a strain as no company of women above the lowest grade of shame would now listen to, much less indure in. Bad as this is, a still deeper stain is to be found in the utter absence of all moral principle, and callousness to all good feeling. Long planned seduction, breach of hospitality, betrayal of friendship, all these are painted as fortunate and spirited adventures, and as desirable objects of attainment. Unlucky husbands are sneered at; jealousy of honour is censured as stupidity or tyranny. Some of the female characters are even worse than the male; and the world of the Decameron is one which no man of common decency or honour could bear to live in. Boccaccio saw the mischief he had done, and was sorry when it was too late. In a letter to Mainardo de' Cavalcanti, Marshal of Sicily, he entreated him not to suffer the females of his family to read the Decameron; because, "although education and honour would keep them above tempta-

tion, yet their minds could not but be tainted by such obscene stories."

Boccaccio began the Decameron soon after the plague of 1348, and seems to have circulated the days, or parts, among his friends as he completed them. He was a long time in completing the work, which he seems to have laid aside, and resumed at leisure; and it is believed that he was eight years employed upon it, and that he wrote the latter tales about 1356. From that time he seems to have taken no more notice of it. He never sent it to Petrarch, to whom he was in the habit of transmitting all his other compositions; and it was only by accident, many years after, that the poet saw a copy of it. This he mentions in one of his letters to Boccaccio, and says that he "supposes it to be one of his juvenile productions." Petrarch praised only the description of the plague, and the story of Griselda. This he translated into Latin.

Boccaccio's other Italian prose works are "Il Filocopo," a prose romance, written at the request of his Fiametta. It is a dull composition, far inferior to the Decameron in style, and displaying an anomalous mixture of Christian and Pagan images and sentiments. "L'Amorosa Fiametta" is also a prose romance, in which the lady relates her passion and grief for the absence of Pamfilo, by which name the author is supposed to have designated himself "Il Corbaccio," or the "Labyrinth of Love;" in which he relates his adventures with a certain widow, the same probably as he has introduced in the seventh tale of the eighth day of the Decameron. "Ameto," a drama of mixed prose and verse. "Origine, vita, e costumi di Dante Alighieri," the life of Dante already mentioned. Several letters remain, but the bulk of his correspondence is lost. A life of Petrarch by Boccaccio, written originally in Latin, has been recently discovered; and published in 1828 by Domenico Rossetti, of Trieste.

Boccaccio wrote a quantity of Italian verse, of which he himself thought little, after seeing those of Petrarch; and posterity has confirmed his judgment. His Teseide, a heroic poem, in ottava rima, may be excepted. This metre, generally adopted by the Italian epic and romantic poets, he has the merit of having invented. Though imperfect, and little attractive as an epic poem, the Teseide is not destitute of minor beauties. Chaucer is indebted to it for his Knight's Tale, remodelled by Dryden under the name of Palamon and Arcite.

Mr. Duncan, the African Traveller.—Mr. Duncan, the African Traveller, has embarked in her Majesty's ship *Cygnat*, for the coast of Africa. Mr. Duncan will land at Cape Coast, and from thence his purpose is to reach the Niger by way of Coomasi. Great additions to geographical knowledge may be expected from Mr. Duncan's tried energy and perseverance.—*Colonial Magazine*

Carrots a Substitute for Eggs in Puddings.—It is not generally known, and will not perhaps be credited, when it is observed that boiled carrots, when properly prepared, form an admirable succedaneum for eggs in the making of puddings. They must for this purpose be well boiled and mashed, and afterwards passed through a coarse cloth, or