

—the light graces of fancy--the scorching irresistible torrent of patriotic eloquence, and the high and sober dignity of history,—the language of the ancient Greeks. The specimen is written in a free, bold hand, and is not better executed than many which may be met with. It expresses gratitude to the powers of Christendom for their aid in recovering the independence of Greece, and the appointment of a king to aid the Greeks in arriving at their former glory.

A few lines of Arabic come next, on repentance and the fear of God; a distich on fidelity to promises, and another describing ignorance as the most dangerous of all maladies.

The fourth specimen is in ancient Hebrew, a language which, like the Slavenski and ancient Greek, can scarcely be said to be spoken in the Russian empire, or any where else, although once spoken, not only in Palestine, but in Phœnicia, Syria, Arabia, and Ethiopia. It is written in square characters, without points, and is surrounded by a border of bluish red.

There is also given a specimen of the German language, such as is used by the Jews in Russia. said to be, in most respects, the same as the language used by the English Jews in their commercial affairs. The following is a translation of the paragraph, which no Christian can read without interest; happily for humanity, and for forlorn, but not forsaken Israel, the picture here drawn is, in the main, correct:

“The Jews scattered throughout the western and southern provinces of Russia, enjoy the protection of an enlightened government. They exercise freely the worship of their fathers, and engage, without molestation, in commerce, and other branches of industry, which offer them the means of subsistence and of advancing their interests.”

Next in order come several specimens of Persian —the language of gentle affections, of love, bright eyes, and flowers that never fade. Blessings and thanks be to those who are opening up to the English public its concealed riches, and transplanting to the cold North its fragrant and magnificent shrubs, to perfume and adorn

The sober gardens of our English song,
Not bare before, and naked to the view,
Nor fruitless; but with modest beauty deck'd,

“The tufted crow-toe, and pale jessamine,

“The white pink, and the pansy streaked with jet,

“The glowing violet,

“The musk-rose, and the well attired wood-bine,

“With cowslips wan that hang the pensive head.”

And flowers of a thousand thousand hues.

The Persian language, at least that of it which meets the outward eye, is far from being beautiful, and may be manufactured thus:

Take *quant. suff.* of English commas, scatter them about the page *ad lib.* add a sprinkling of semicolons, and inverted interrogation points, the semicolons to be placed horizontally, and flanked by a dash bent *secun. art.*, these, with a crescent or two to the lineal inch, and about forty full stops to the line *chart. stult.* will have a dish of Turkish, which will go down any where out of the dominions of the Sultan.

There is, however, much in the language that is elegant and imaginative in sentiment, as will appear from the following beautiful extract which we take from the autograph as it stands in the French translation.

“Imitez ces arbres fruitiers, et comme eux, donnez des fruits à qui vous jette des pierres. A l'exemple des montagnes, donnez de l'or à celui dont la cruauté déchire votre sein; et prenez pour modèle de douceur et de patience, ces coquilles qui donnent leurs perles à celui qui les brise.”

The sixth specimen is in Turkish, with a triple border of blue and red. The portion translated is a prayer in which all Christians might join. “Lord! may thy mercy be my guide, conduct me in the way which leads to peace. Divine wisdom! I know not my own wants, do thou bestow upon me that which seemeth good to thee.”

The next is a specimen of the Mongolian language, and is written vertically; in some of the words there are spaces of more than an inch marked by black lines, and the whole, at a little distance, looks like the pounds, shillings and pence lines of a ledger, with short lines diverging downwards from each line—for about half an inch at an angle of forty-five degrees. The paragraph translated is as follows:

“We must in this life overcome our destructive passions, and endeavour according to the religion of the Grand Lama, to shun the three Sins, in order that the soul may pass (transmigrate) to the holy habitation of the Divinity.”

The Moguls like the inhabitants of Thibet, Burmah, Anan, Siam, and the greater part of the Chinese and Japanese, consider the *metempsychosis* or transmigration of souls, as one of the most important articles of their faith, even the soul of the Grand Lama being supposed to pass into his successor. This article of faith has prevailed in the East for more than three thousand years, and it is evident from the literature of Europe, that among more enlightened nations, it has not been without supporters.

The eighth is a beautifully written specimen of the Georgian language, giving an account of certain incursions into Georgia by the *Ossetes* in the year 448 (probably about A. D. 1225).

The ninth is the Armenian language, ornamented, and in smaller characters than any of the other specimens. It recounts the dispersion of the Armenians by the barbarians, and the hospitable reception