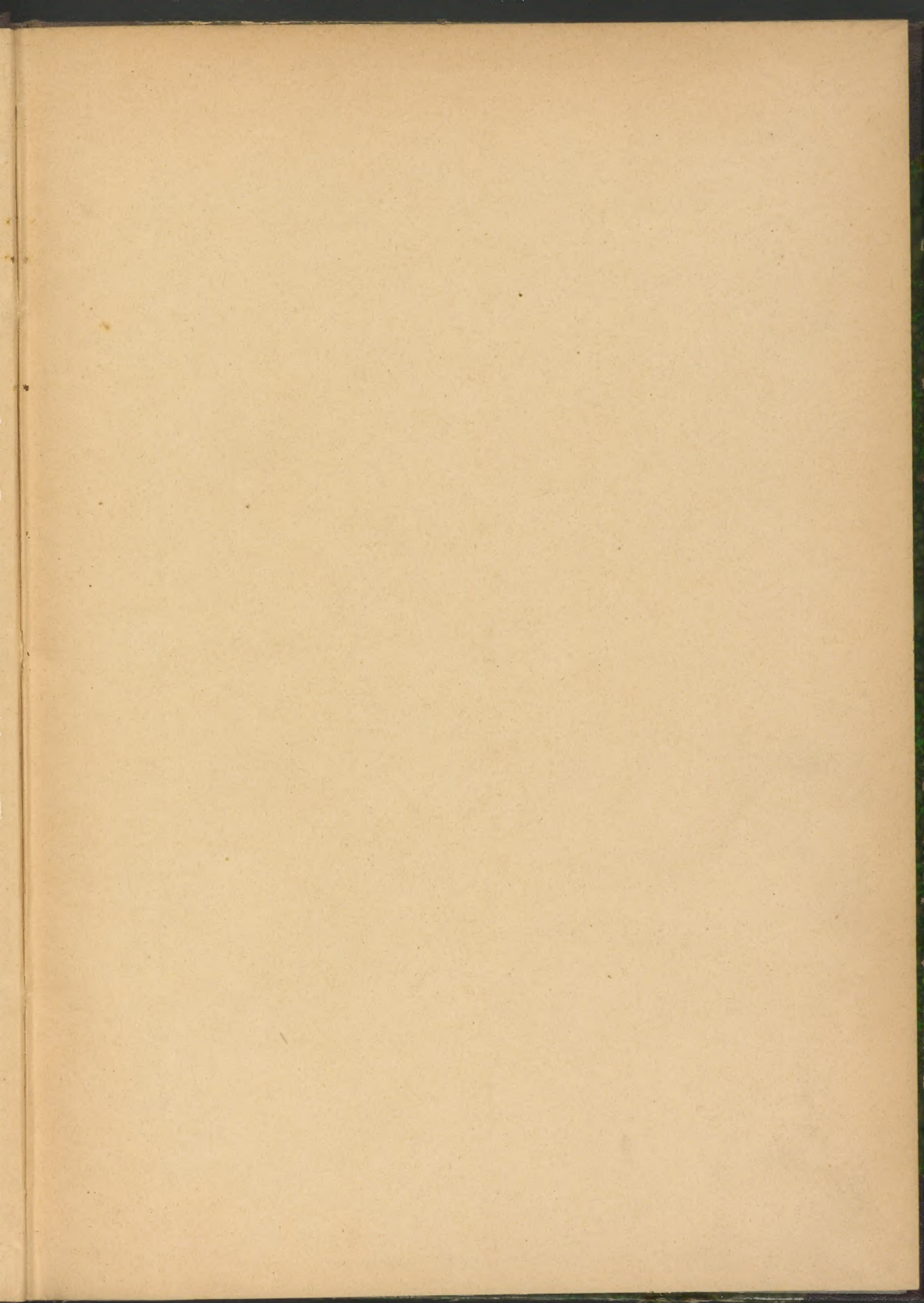


0578

6.1.

4.



The Haik.

An Armenian Organ.

Semi-Monthly.



AN ARMENIAN FAMILY

The Haik,

A Journal devoted to Armenia, Armenians, and
Oriental Peoples.

Published Semi-Monthly

BY

M. S. GABRIEL, M.D.,

AT

341 West 23d Street,
New York City.

SUBSCRIPTION, \$2.00

Advertisement rates are 10c. per Agate line per insertion

CONTENTS

The objects of this paper, and why our American friends should read it.— Christian Spirit and Vengeance.— The Sultan and the new Armenian Patriarch.— Armenian Proverbs.— The prayers of the Armenian old woman.— A Christmas gift to Christ.— Letter from Erzerum, the testimony of the U. S. Consul.— Letter from Aintab.

ԲՈՎԱՆԴԱԿՈՒԹԻՒՆ

Խմբագրական Նշմարք.— Քրիստոնէական
հոգի և վրէժխնդրութիւն.— Ինչ կ'ուզէ Ռու-
սիա.— Պատրիարքն և Սուլթան.— Ֆռանսական
համակրութիւն առ հայս.— Հայ Որսերու հա-
մար հոգածութեամբ Միջոցներ.— Հայեր ինտո՞ր
վարուելու եմ Ամերիկայի մէջ.— Կարդա.— Անգ-
լիներն զասեր ծոր ուսանողներու համար.—
Հայ Օրիորդներ.— Վիճակագրութիւն Ամերի-
կայի հայոց.— Այլևայլք

THE OBJECTS OF THIS PAPER

AND WHY OUR AMERICAN FRIENDS
SHOULD READ IT.

The HAIK, the only Armenian organ published in this country, enters, with its present issue, upon its seventh year, and hopes to serve more efficiently the interests of the Armenian Nation and, in an indirect way, those of the United States.

The English portion of the HAIK will contain:

1. Correspondence from Armenia.
2. Articles on the language, history, church, usages and traditions of Armenia.

3. Brief editorials on Armenian politics.
4. Pictures of Armenian people and scenery.
5. Reports of Armenian meetings and the work of the Armenian Relief Committees.
6. Reviews of publications on Armenian matters.

The portion of the HAIK in the Armenian language will have features of a somewhat different character. It will contain, besides correspondence and telegraphic despatches, brief articles on religion, ethics, hygiene, good manners, American Constitution and history, and a lesson of English for beginners in every issue. The object of this paper will be, in a word, to help the Armenian colony in the United States to assimilate the civilization of their adopted country.

We earnestly hope that all those Americans who have at heart the Armenian Cause and who desire to assist the Armenians in the United States to become worthy citizens of this country, will subscribe for this paper.

It is, perhaps, not superfluous to add that the HAIK, in the past six years of its uninterrupted course, has never been a paying enterprise to its Editor except in moral satisfaction of duty performed. It has left a deficit every year, not because it is not read generally by the Armenians but because comparatively few of the readers have been paying subscribers. And this may be excused in view of the hard times the Armenians have had.

It is to be hoped that our American friends will subscribe in numbers sufficiently great to facilitate our task.

THE EDITOR

Fear has been expressed in some European quarters that in the event of coercive action on the part of the Powers against Turkey, the Moslems might rise against Christians in general. This is an ill-conceived fear, if at all sincere. The Moslems would, in such an event, rather take refuge in the houses of the Christians. That is what actually happened recently at Trebizond, where the Turks, at the sight of a Russian ironclad ran for refuge into the Armenian houses.

CHRISTIAN SPIRIT

AND

VENGEANCE

At the sight of the horrible massacres and devastation of Armenia many a Christian must have remembered the words of the Psalm CXXXVII.

"O Daughther of Babylon, who art to be destroyed; happy shall he be, that rewardeth thee as thou has served us."

May such utterances spring from a Christian heart? It would be interesting to know, in this connection, the feelings of the Armenian women who have seen their husbands, sons, brothers, fathers most fearfully mutilated and slaughtered, their houses burned, their every thing lost, but who are yet clinging to Christ. I presume they ask the blessing of God on their enemies. But the blessing of God is bestowed in an infinity of ways and forms. An intelligent Christian does not, in this given case, mean by "blessing" impunity. The greatest moral calamity, and political as well, that may befall the Sultan and his followers, would be to enjoy impunity. Abdul-Hamid, who fancies himself governed by a profound policy in destroying the Armenians, is destroying the general sentiment of reverence for law among his own followers and undermining the very foundation of his authority. This was doubtless very clear to the late Lobanoff, the Russian Minister for Foreign Affairs, whose policy was not to hinder and not to let any other Power hinder Hamid from precipitating the Ottoman Empire to its final fall.

Now we hear of an agreement between Russia, Great Britain and France with regard to the Oriental Question. The public is as yet uninformed of the measures agreed upon by the Powers, but this much may we positively declare that unless the accord comprehends coercive measures, it comprehends nothing. It is impossible to reestablish order and peace in Turkey without measures of strengthening the sense of justice in that country, and it is impossible to strengthen the sense of justice without punishing "the Great Assassin" and his

principal accomplices. Several thousands of the Moslem leaders of the murderous mobs throughout Armenia and Asia Minor must be executed as were the leaders of the Maronite massacre in 1861.

With "the Great Assassin" as a factor and a party in the arrangement of the difficulty there is no ground whatever for hope of success. It would betray a diabolical lack of good sense in the European Statesmen to attempt the execution of reforms in a country where the principal actors of the most horrible scenes ever witnessed by humanity remain unpunished.

Sound political reasoning and true Christian spirit are perfectly in accord. The accord of the Christian Powers is worth nothing if it is not founded on principles of justice.

Gentlemen! execute the assassins if you are earnestly desirous to execute reforms.

 THE SULTAN

AND

THE NEW ARMENIAN PATRIARCH

We take up the most important of recent dispatches concerning the state of things in the Orient, in order to inquire into its real meaning.—"London, Dec. 22.— A dispatch from Constantinople to the Central News says that the Sultan has issued a decree granting amnesty to 2,000 Armenians, who had been convicted either of crimes against the Government or against persons or property, or who were awaiting trial on such charges. In addition, His Majesty commutes the death sentences passed on ninety Armenians to imprisonment in a fortress, and promises that these prisoners shall receive their liberty if they behave themselves for three months.

"This clemency is due to the intervention of Monsignor Ormanian, the new Armenian Patriarch, who recently requested the Sultan to show mercy to the many Armenian prisoners. The Sultan then consented to grant a general amnesty on condition that the Patriarchal Mixed Council guarantee the future good behavior of the Ar-

menians affected by his act of clemency."

This dispatch speaks of "clemency" and says it is "due to the intervention of the new Armenian Patriarch." Note, in the first place, how cruel is always the mercy of the Sultan. His imperial clemency is conditional on an impossible guarantee on the part of the Patriarchate, namely that the released Armenians must in the future behave themselves. How can the Patriarch guarantee their good behavior? Do they ever derive their guidance from Patriarchal instructions or intimations? No. Moreover, what is good conduct in the Sultan's opinion? It means, we know it well, one thing: to praise the Sultan. To say and repeat it in season and out of season that there never has been a ruler as wise, as kind and as full of a paternal solicitude for the welfare of all his subjects as His Majesty the Sultan Abdul-Hamid II. "Good behavior" means, under these conditions, abject flattery, to call darkness light, to worship the incarnate Evil. Namely, to resign one's manhood. The Patriarch will sooner resign his throne than resign his manhood. The Armenians will give up every thing rather than fall from human dignity.

We deeply sympathize with Mgr. Ormanian. His is the most delicate and difficult position. He has to struggle by moral means against a tyrant unrestricted by any thing in heaven or earth. The contest is most unequal, and the Patriarch may succumb, but will succumb, we are sure, honorably.

Of course, it is only in accordance with the Turkish official view that the dispatch says this action of mis-called mercy on the part of the Sultan is due to the intervention of Mgr. Ormanian. It is only a new trick of the Sultan calculated to diminish the earnestness of the diplomatic negotiations tending to an effective agreement—tending not yet quite decidedly, alas!

ARMENIAN PROVERBS

A proverb is a good deal of patriarchal wisdom condensed in a nutshell. This kind of nut is much relished by Oriental

peoples, specially by the Armenians. Of course the nut is sometimes hard to break, and more so for a stranger's teeth. I desire to offer to my readers, as a New Year present, a handful of these Armenian nuts. When I say Armenian, it is understood that they are such rather in form than in substance, a form of great original beauty, which admits of no translation. Still I shall try to give a translation as nearly literal as possible, filling up the ellipse of the original by words in parenthesis.

A carved stone does not lie long on the ground.

One hand washes the other, both become clean.

When you strike a stone (in the pathway of life), look into your conscience.

The wolf changes its fur, but not its character.

(Be thou) either good or the good (one)s companion.

The mother of seven sons has been devoured by the wolf.

Blood can not be washed with blood.

There is a path from heart to heart.

You must not carry a hair by a rope. (Do not attach an enormous importance to a trifling offense.)

Who has seen a black snake, will fear (even) a black stick. (Who has seen treachery will mistrust innocence.)

There is (the) man who is worth a thousand (men), there is (also) a thousand, who are not worth one (man).

How an ass would know what the almond is? (IN THE ARMENIAN.—Ashn inch kide' te nooshn inch e?)

INTERPRETATION.—An ignorant person can not appreciate excellent things.

We shall point out, in another issue, how great is the resemblance between the Armenian language and the English.

THE PRAYERS

OF THE ARMENIAN OLD WOMAN

Her prayers are composed of brief sentences. She rises very early in the morning, while yet it is dark, and offers her prayers.

Our Father of Heaven and Earth... Lord, Thou hast created (me), do not lose.

Sweet Christ, I call thy name, do not let me go astray from thy path. Do not take off my heart thy fear, nor the modesty off my face.

God, glory be to Thee, I thank thee.

Thou, caretaker, take care (of us).

Care for all the abandoned sufferers, and then for us.

Lord, I sinned against Thee. I am black-faced, I am a sinner. My sins are more than the sands of the seas, than the stars of the heavens, than the ground of the earth.

Lord! Thy mercy is infinite, pity me. I take refuge in Thee.

Lord, shield me from temptation and from the tongue of the impious, and from calumny.

O Christ of good light! I call thee. My sweet Lord, I am clinging to thy skirt, I give thee my soul to keep.

God, give good to our evil-wishers.

Good Christ of good light, give me light sickness and an easy death. Give my children abundant sun (life), give the workers strength and force, cheapness of bread, abundance of water, plenty of rain, and forgiveness to our many sins, steadfastness to our luminous faith; to the great ones of the earth love and peace, the Armenian Nation union and freedom.

God, glory be to Thee; my hope is in Thee. I thank Thee. Lord, thou knowest, have mercy. Our Father...

A CHRISTMAS GIFT TO CHRIST.

Two thousand years ago was heard in Ramah the voice of "Rachel weeping for her children." To-day is borne to us from the same country the wailing of little orphans, homeless, naked and hungry. This is the work of the modern Herod—Hamid II.

Here, Christmas bells ringing through thousands of happy, comfortable Christian homes, "peace on earth, good will to men." There, where Christianity first found its welcome, 100,000 orphan children of martyrs waiting the coming of the barest necessities of life.

Never did the "King's business" call for greater haste. "Pulling up grass and

eating it, roots and all;" "whole villages cry as we pass: 'We are hungry;'" "dying daily, from cold, hunger, fever and exposure;" "huddled in stables;" "begging from door to door;" "wandering about like dogs, eating and sleeping where they can"—such are the reports of eye witnesses.

The relief of these sufferers for Christ is entirely practicable through our heroic American missionaries who are staying at their posts all through the devastated regions. anxious and able to do this very work. If left to the tender mercies of the Turks, the children will be brought up as Moslems, the girls being forced into Turkish harems.

The paltry sum of \$12.00 will support one of these orphans for a year. No expense is needed for buildings or for salaries of those in charge.

How dare we celebrate the birth of the Christ with costly gifts one to another, with pomp and circumstance, while those of whom He spoke, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me," perish with hunger?

Oh, happy children in this favored land! Will you not THIS YEAR make a birthday gift to the Christ child HIMSELF, represented by one of these? Oh, young men and women, consecrated to the King's work! What better service can you render "In His Name" than the caring for one of His own little ones? Oh parents with empty cradles and vacant chairs! Your darlings need your tender care no longer. They are past your voice to lull, or kiss to waken, happy

"In the far land to shine and sing
Before the Beautiful, the King,
Who every day doth Christmas make."

But these other children wandering in the blackness of despair, reach out to you their tiny hands for the love and pity they so sorely need. Is not this a work that you may do in memory of your loved and lost?

Any gifts for this object should be sent to Broun Bros. & Co., 59 Wall St., New York, marked "For the ORPHAN FUND of the National Armenian Relief Committee." Send for literature and further information to Rev. F. D. Greene, Sec., 118 Bible House, New York.

LETTER FROM ERZERUM

TESTIMONY OF THE U. S. CONSUL

AT ERZERUM

Erzerum, Nov. 14, 1896.

I want to make an appeal on behalf of the thousands of children made orphans by the massacres of last year. A conservative estimate places the number at fifty thousand. Think of it, fifty thousand children and in most cases without a male relative in the world; their fathers, mothers and all belonging to them slain and their only hope of living, the charity of strangers. Thousands so young and helpless that of necessity they must die but thousands that can and should be saved. Thousands of boys and girls thrown upon the streets and hundreds of girls outraged and then cast adrift. In passing through villages burned and almost destroyed you meet girls weeping and shrieking "We are defiled, we are defiled, our fathers and mothers have been killed and we have become vagrants! What shall we do? Whither shall we go? To whom shall we turn for protection? Help us or we die!" Our missionaries in Erzerum, Van, Bitlis, Harpoot can give hundreds of these girls homes where they will be carefully brought up and taught an occupation that will make of them good and useful women, thus saving them from the brutality of men. Thousands can be assisted in other ways. I am a poor hand at begging but you can see the awful pitiful condition of these children and I know you will do what you can to save them.

Most sincerely yours,

Leo. Bergholz, U. S. Consul,
Erzerum, Turkey in Asia:

NOTE. All contributions for this object should be sent to Brown Bros. & Co. 59 Wall St. New York, marked for the Orphan Fund of the National Armenian Relief Committee.

LETTER FROM AINTAB

Aintab, Nov. 24, 1896.

Entire quiet has prevailed during the week; work is continued on the carriage road, and some encouraging steps have been taken in the line of enforcing the collection of debts due to Christians. There is however everywhere apparent a feeling of painful uncertainty, and everybody is waiting for something which shall make it clear what general policy is finally to prevail in the country—that once fully understood and things would begin to adjust themselves to this order whatever it may be.

We are now at the end of the first year since the "Scheme of Reforms" for the six Vilayets was announced here as accepted and signed, and now the report comes that a similar "Scheme" has been adopted for the whole Empire; it cannot be regarded as strange if the memory of the events which followed so closely on the first announcement should awaken very painful anxiety as to what may be the result of this second "Erada".

However we try to keep up hope. The present popular impression of the situation is I judge something like this, viz. That influences are again at work sincerely urging the government forward in the line repressing past disorders, and of putting in operation some comprehensive system of reforms in the general administration, that the government is yielding to this pressure very reluctantly and simply in proportion to its estimate of the energy of the forces behind it, that this movement has now reached approximately the point which was attained under somewhat different auspices a year ago, and the question most naturally and anxiously asked is, whether the purpose and power behind this new movement is adequate, and whether it will be vigilant and persistent enough to accomplish the ends proposed, or is this to be another modern Sisyphus, and have we who are below to prepare for another fearful rush of this monster stone when it escapes again from the hands of the toiling giant: we hope the old myth is not to have further illustration.

We have just had the sorrowful pleasure of welcoming back to his home after a year's imprisonment at Marash our old servant and College watchman Haokesh: his case is as follows. One evening a little over a year ago a special messenger reached us from the British Consul at Aleppo bringing a letter addressed to Mr. Macallum of Marash, and also a note to me asking that I would forward the letter to Mr. M. as quickly as possible by a trusty messenger: the only precaution that it occurred to me as at all necessary to take in the case was to send Moslem on the errand, I accordingly called our night-watchman and proposed to him to take the letter as desired: this he readily undertook to do (up to this time the sending of these special messengers was regarded as a most common and matter-of-course affair) He performed the errand safely, and taking some letters in reply started on his return: on the way he was seized, his letters confiscated, and himself most cruelly beaten and dragged at the tail of a horse back to Marash—there for many weeks he was subjected to the most revolting indignities and tortures, and finally tried and condemned to a year's imprisonment which he has now accomplished and comes back in utter disgrace among his people as a servant and tool of the Christians. His relatives have also been subjected to great trouble and reproach on his account. Other special messengers taken about the same time have been subjected to similar cruel treatment under which, some of them have died. If any has doubts as to the reports of tortures practiced in Turkish prisons Haokesh would be a good witness for him to examine: he will carry the scars of his torturings to the grave.

Typhoid fever of a rather mild type is now epidemic in the city, and there is a good deal of sickness of other forms, and our hospital is full to overflowing.

We regret to have to report that the request for permission to send widows and orphans to those at a distance who are offering to care for them has been refused: our only hope in the case is, that possibly further explanations through the Embassies at Constantinople may yet secure the de-

sired permit.

Dr. Shepard brings word from Oorfa of general quiet in the city, of most excellent and gratifying work accomplished in the way of relief especially of widows and orphans: there is however much sickness in the city and the outlook for the poor for the winter is very dark.

HOW THE SULTAN PUNISHES

THE MOSLEM CRIMINALS

The Governor of Eguin, after the terrible massacre of the Christians of that city in September last, has been decorated by the Sultan. So was the hero of the Sassoon massacre, the first in the interminable series. The Blue Books record remarkable cases of Turkish officials guilty of the grossest abuses in the name of law, who have been, at the instance of the British Ambassador, dismissed from office only that they might be decorated or promoted. A more recent case is that of two gendarms who had killed two Armenians as they were passing the barracks at the time of the recent massacre at Constantinople, and their punishment was demanded by the Italian and British Embassies. Well, the murderers have just been admitted into the Yildiz Palace guard with the rank of sergeants.

Brown Bros. & Co., 59 Wall St., New York, Treasurers of the National Armenian Relief Committee.

Chas. H. Stout, National Bank of the Republic, Treasurer of the Armenian Relief Association, New York.

THE RULE OF THE TURK

A REVISED AND ENLARGED EDITION OF
THE ARMENIAN CRISIS

BY

FREDERICK DAVIS GREENE, M. A.

Recently a resident of Armenia

WITH MAP AND ILLUSTRATION.

paper 40, cloth 75c.

20th THOUSANT

Order of F. D. Greene, 118 Bible House,
New York.

Distinctively a book for the times, which everybody ought to read—perfectly reliable—New York INDEPENDENT.

ՄԵՆՏՈՐ

ԱՆԳԼԻԵՐԷՆ ԼԵԶՈՒԻ

ԱՇԽԱՏԱՍԻՐԵԱՑ
ԵՒ
ՀԱՒԱՔԵՑ
ՏԻԳՐԱՆ Մ. ՊԵՏԻԿԵԱՆ

ՆՈՐ ԵՕՐԻ
1897

A MANUAL OF
ENGLISH-ARMENIAN
AND
ARMENIAN-ENGLISH

COMPILED
BY
DIKRAN M. BEDIKIAN

NEW YORK
1897

(25 cents per copy.)

Order of N. Boyajian, 339 Broadway.

Գործնական անգլիերէն դասագիրք մը, 320 երեսէ բաղկացած, պատրաստուելով մամլոյ յանձնուած է: Գիրքը կը պարունակէ Անգլիացի յատուկ և գործական ոճեր և բացատրութիւններ, համառօտ Այբբենարան մը, քերականական պարզ գիտելիքներ, այլեւայլ արհեստներու, գործիքներու, պտուղներու և տունկերու անուններ. քնտանեկան և առևտրական խօսակցութիւններ. նամականի մը, ու նաև Հայերէնէ Անգլիերէն և Անգլիերէնէ Հայերէն բառարան մը: Բառարանը 7,000 հասարակ և գրական բառեր կը պարունակէ:

Չանք չխնայուեցաւ գիրքը դիւրիմաց և գործնական ընել ուսանողին: Այս պատճառաւ մինչ ցարդ Անգլիերէն սովորեցնելու նպատակաւ չինուած դասագրքերը աչքէ անցուցինք և կարեւոր մասերէն օգտուելով անանկ դիրքի մը վերածեցինք որ իր տեսակին մէջ եզակի և թէ գրպանը կրելու յարմար եղաւ:

Մեր նպատակէն բոլորովին դուրս է այս գործէն ստակ չափիլ, այլ մեր միակ փափաքն է Հայ Ազգին օգտակար ծառայութիւն մը մատուցանել այս ներկայ ճգնաժամին. անոր համար ծախքիմ (արժէքին) գինը միայն պիտի պահանջենք, որպէս զի Անգլիախօս երկիրներ բնակող ամեն Հայ օրինակ մը ունենայ իր գրպանին մէջ՝ որով կարենայ դիւրապէս չափիլ իր ապրուստը:

Մէկ օրինակի համար 25 սէնթ է փոսթայի ծախքով, իսկ հարիւր օրինակին համար 20 տոլար: Դիւրութեան համար նամակի ծոցով ամերիկեան դրոշմ (փոսթայի փուլ) կրնայ զրկուիլ: Գիրքը ստանալու համար ու է նամակ և գրութիւն պէտք է ուղղել առ—(Address) Mr. N. M. Boyajian, 339 Broadway, New York City. Տ. Մ. ՊԵՏԻԿԵԱՆ

Յ. Գ. Հետեւեալ անձինք գրքին օրինակը տեսնելով կը վկայեն թէ լաւագոյն կերպով պատրաստուած բան մ'է Ամերիկա գաղթող Հայոց համար:

Mr. Armen Yardum, Importer of Oriental Rugs.

Dr. M. S. Gabriel, Prest. of the Armenian Patriotic Alliance.

Dr. C. C. Creegan, Irst. Sec'y. Amer. Board.

Dr. Geo. H. Sandison, Bns. Mgr. "Christian Herald".

Col. Holland Secy, S. A. Armenian Department.