

The Haik.

An Armenian Organ.

Semi-Monthly.

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NOTES

The Armenians call themselves "Hai" (read high). The HAİK (high-k) means Armenians or Armenia. It is the only Armenian organ published in the United States.

We were pleased to see the article of the HAİK on "the Armenian Woman" reprinted in the INTER-OCEAN of Chicago.

The New York SUN is, of all the papers, the one most inclined to believe that the Powers are going to seriously coerce the Sultan.

Rev. Dr. J. L. Parks addressed the Armenians of New York City on the conditions of success in this country. He said they should speak, think and feel like Americans, (that is to become true Americans) in order to prosper in America. We give the translation of this extremely edifying lecture in the Armenian section of our present issue.

We read in the Herald of Duluth that the Armenians living in Russia number 250,000. This is a mistake. There are 1,000,000 Armenians in Russia.

ARMENIANS HELP EACH OTHER

Our American friends may desire to know what the Armenians, in their present national calamity, are doing for themselves.

The greatest sum ever contributed, as far as we know, by an individual Armenian for the relief of the sufferers, is \$40,000. The donor is a Russian Armenian.

Nubar Pacha, the well known Egyptian Armenian, has contributed something like \$20,000.

An American Armenian, of New York, contributed once \$5,000, soon after the first massacres, and his total contribution since has grown probably to nearly \$7,000.

Within a year after the first massacre the poor Armenians of the United States, contributed over \$100,000. Some of them gave all their savings.

By far the more touching generosity is displayed by the Armenians in Turkey, the very subjects of the awful disaster. Mr. Browne, an American missionary in Harpoot, Armenia, visited the city of Eguin after the most frightful massacre of September last, and wrote the following: "The wealthy and prominent Protestants were hunted out and butchered in a way that forbids description. At the first meeting of our pastor and surviving (seven) brethren, after mutual embraces and prayers of thanksgiving, their first action, though many had lost their all, was to pledge 12 Turkish pounds toward feeding the destitute; the

pastor, though robbed of every article of bedding, furniture and food, heading the list with one pound, trusting it would come from the Lord."

This is an example of what has been done in every city of Armenia after the massacres.

THE TRUEST KINDNESS

TO THE ARMENIAN REFUGEES

"The truest kindness to the Armenian refugees is to put them on their own feet as soon as possible" rightfully says Miss Alice Stone Blackwell in the Boston "Transcript." She adds that "the president of Vassar College is now employing Armenian servants entirely, and with satisfactory results." She has received pleasant reports concerning the young Armenians sent out to work. A lady writes her: "We like the young man you sent us very much. We find him willing, kind, respectful, bright and smart; a good young man in every way."

An other lady, who took a young Armenian to do housework, writes: "We have not only found Aram faithful, industrious and diligent, but also that he has a fine mind. He is learning English rapidly."

SITUATIONS WANTED

BY ARMENIAN REFUGEES

A young man, aged 23, photographer of six years experience, desires employment. He can operate, develop, retouch. Reliable character. Address Editor of HAIK.

There are also a tailor, a carpenter, a blacksmith, a hand-shoe-maker, a cook, a waiter, a brass-founder, all wanting employment. A number of young men would like to do housework or render themselves in various ways useful in stores and factories and farms. Address Editor of HAIK.

Armenian students in Germany. A correspondent writes from Berlin to the MSCHAK of Tiflis that there are now twenty six Armenian students in Berlin, of which number three are young ladies. 8 of them are studying physics, 4 pedagogics, 3 political science, 2 medicine, 1 linguistics, 1 theology.

THE ARMENIAN WOMAN

(Continued from the last issue.)

Of the feminine qualities of the Armenian woman we let Mme. Chantre speak.

"Yet another young girl came to submit herself to my measurements. She offers that type so frequent among the Armenian women and characterised by dark eyes well split, dark complexion, opulent hair, traits sufficiently accentuated, and a certain cloud of sad gravity spread over all her physiognomy. But let an occasion rise for smiling, then their black eyes flash while an obstinate (mutin) mouth discovers an admirable set of teeth." Elsewhere, she says "Most of these Armenian women are very nice-looking (jolies) and very 'piquantes', for, far from having the apathy of the Georgian women, they possess, oftenest, a very lively spirit; their brilliant eyes and mocking lips indicate, moreover, a 'finesse' and cheerfulness of the most charming kind... Their eyes are the most beautiful in the world."

At Akoolis, Mme. Chantre was the guest of an Armenian family. "The ladies and the young girls of the house assented with the best grace to undergo my anthropological measurements. The young ladies, rid of all restraint, charmed me by their cheerfulness and a liveliness which I would never have suspected behind their cold and ceremonious appearance. They attacked me with a rain of questions to which I could with great difficulty suffice. All revealed me an ardent and passionate nature and a rare will power."

No wonder Madame Chantre speaks of the "enjouement" of the Armenian women as of a discovery. A stranger would expect from them any thing but "enjouement" and vivacity. But it may be said of the Armenian, both man and woman, that they are happier than they look. Their happiness is, however, of a deeper kind, the result of an affectionate and believing soul, which mixes sweetness even to suffering. The French lady explains to herself the grave and melancholy turn of the Armenian mind, even of the young ladies, by the separations so

frequent and so prolonged of the fathers and husbands from their family for business purposes. During three, four and in some cases ten or more years "the women, guardians of home, bring up their children, always sad and anxious about the fate of their dear absent ones. This sort of life, with the political calamities of their country, must have contributed to... make the Armenian women so sweet and so sad like the poesy and the music Armenian"

Attention to that word "sweet!" Sweet is the Armenian woman, as she appears to a foreigner; but she is more than sweet to her folks. Her sadness, far from being sour or bitter, is the sadness of love. The absence of her dear ones contributes not merely to make her sad but more affectionate. There is an Armenian word (*կարօտնալ*, I do not find its equivalent in European languages) to express the affectionate longing to see again the dear absent ones. In its most intense degree the feeling is properly Armenian. Most of the provincial popular poems and chants are the expression of that feeling. It is the wife, or the mother, or the sister who is singing out in touching words her "desire" to see again the beloved one back home. I would like very much to translate one or two of such family poems, if I was a master of the English language and a poet. I doubt if I would succeed even then. Their beauty is inimitable, and their touching tenderness, their overwhelming force may be due, in part, to the fact that they have come into my hands from my own mother and sister in Armenia. I have never been able to read them without shedding tears.

I can not, however, resist the temptation of translating a few lines, as literally as possible.

Long-absented brother!

Get up, come, I long to see you (the peculiar word is used here.)

Oh, I so long to see you.

Don't say there is the ocean (between us,)

I shall make my arms (a) bridge

That you (may) walk over it and come.

And the reader of these lines seems to see his dear sister throwing her arms toward him.

There is an other, and I think a stron-

ger, factor yet of the loving soul of the Armenian woman; that is the patriarchal system of family life in Armenia. The Armenian family is not composed of a husband, a wife (if not two,) and children, as is the Turkish and the Kurdish family; but, quite frequently, father and mother are with their sons, two, three or more, married, and grandchildren, all under one roof, and under one general management. I have known one family with six brothers married, and their sons married and the grandchildren, altogether 45 under one roof. Families of 15 or 20 members are quite common. The result is that the Armenian woman lives among a multitude of children and grandchildren, pouring the rays of her warm affection upon a large field. As a consequence of the patriarchal system of life, the grandmother is with the children of her married sons and her heart throbs for a large number of dear ones. There is nothing more memorable and more sweet to an Armenian than the grandmother, and, in some cases, the grandmother's mother too. It would seem that the intensely affectionate heart of the woman favors her longevity, because the women in Armenia live long. I have seen, on my maternal line, my grandmother's grandmother, who died at the age of 120 years.

The Armenian woman's love is not confined to her household. There are other households in the embrace of her affection—namely the families of her married daughters. It appears from an Armenian proverb that the mothers make no distinction between their sons and their sons-in-law; or, if they do any, it is in favor of the latter. The proverb says:

The sun of the autumn on my son;

The sun of the spring on my son-in-law.

It must be understood that this loving mother or grandmother is also a ruler, a superintendent of her large household. In this respect there are some mistaken ideas in the Western world. The Armenian woman, far from being a kind of servant or a tyrannized creature, has more authority than even the American mother. She is held by all the household in high regard. Her sons and grandchildren and their wives

kiss her hand and respect her desires. Let me hasten to say that she fills her respected position very respectfully and with competence. She is educated for that, and her education, for that matter, is more thorough and severe than that of the European women. When she, by marriage, enters the house of her husband (or rather her husband's father's house), she begins her career like the disciple of a certain Greek philosopher—by learning to keep silence, to hold her tongue, to master her temper. She can not speak to her mother-in-law for a year or so, and to her father-in-law for a longer period. She answers to their questions by gentle "speechless (*սխ/սոս*)" gestures. Her voice is never heard in their presence. She is offered, thus, ample opportunity to study her new environment and the character of each, without running the risk of offending the queen and the king by any ill-tempered or stupid answers. When her age and judgement become more mature, then her mother-in-law and, later on, her father-in-law, authorize her to speak to them, offering her a gold coin. That is a promotion. Some day she will exercise the grandmother's authority.

The admirable thing about this authority is that it is exercised and obeyed without consciousness the promotion being so natural and gradual. The woman gives orders in the imperative mood but in the motherly tone. And as her rule is without any external show so her affection is without demonstration. The women do not speak out their feelings; but the children feel how dearly they are loved. Nor there is any abundance of kisses. Affection is expressed without words and is expressed by the whole being of the mother, by her looks, by her questions, by her offers of things good to eat, while any direct and conscious expression would appear ridiculous or insincere. In fact they are sober even in expressing officially their thanks for invitations or presents or any services rendered. A few simple words suffice. In the face of nice furniture or dress or house they never indulge in profuse compliments or admiring poses and gestures as we see so often in civilized countries.

Such being the education and character of the Armenian woman, she becomes, with some school education, equal not to the middle but to the very highest class of civilized women. I am not speaking of the stock of her knowledge; it is, of course, very inferior to that of the Western women: but as to the way she speaks and behaves herself, she is a most dignified person. Her voice is sweet and her utterance very quiet, her tone is charmingly modest. No high pitch, no nasal pronunciation, no too-quick utterance, no excitement spoil the charm of her speech.

(This description is that of the Armenian woman of the Armenian provinces, not of the Turkish capital, where the Armenian woman has come directly in touch with European manners and life. The Editor of HAIK is a native of Armenia and speaks from personal experience and observation in Armenia itself.)

LETTER FROM AINTAB.

Aintab, Dec. 23, 1896.

Two events of much local interest have occurred during the week, which also may be supposed to have no little significance in regard to the general drift of affairs. The first has been the departure for their homes of one of the two regiments of soldiers which have been on duty in Aintab ever since the massacre more than thirteen months ago. The second has been the return of a regiment of Aintab soldiers, to be disbanded, who have been on duty, chiefly at Antioch and vicinity, for about the same length of time.

The returning soldiers from all we can learn do not find themselves with much spending money in hand, indeed it is said that one reason for their discharge at the present time is the difficulty of providing, not only their wages (might perhaps be managed as it has already been) but food and clothing, these must be had and they cost money, of which it is believed there is no great superabundance in the public treasury. However this may be, every one

seems to be well satisfied to see the military force which has been so prominent a feature in the situation here for the year past, being gradually withdrawn, we hope it will be long ere their services may be again required.

An other little affair of quite a different sort, shows how sensitive the public mind still is to exciting rumors. Last Sunday evening, on our return from afternoon service, we found numerous groups of people, among whom were many officers and soldiers apparently searching for something in the field around our College grounds and especially along the line of the Kilis road where it passes our land. No one came to us for either inquiry or explanation, but we were soon informed by our servants that there was much excitement in the city over the report of some Moslem children who were saying that two days previously they had seen the body of a soldier lying half-consumed in a smouldering fire beside the road and just opposite the College; and these people were searching for the body; the next day a considerable number of men came and continued the search without however asking to enter the College grounds: the search revealed indeed the brands and ashes of a small fire in and around which were some bits of old clothing and nothing more and so the matter rests. The story would seem to be sufficiently absurd, and so far as we know the authorities have treated it as it deserved: but we learn that it has made a great stir among the populace, and it is evident that with a very little skilful nursing any such utterly baseless thing might easily be made the means of exciting the most malignant passions against us.

There has been a systematic and thorough canvas of the whole Christian community of the city to ascertain the exact number and condition of the destitute, and the committee who have this work in hand report 1,500 in desperate need of clothing and bedding for the cold weather: a concerted and vigorous effort is being made through the churches and by committees for personal solicitation to meet this emergency here without appealing for aid from outside, as it is felt that the necessities of the regions north of us must require all the assistance that can possibly be secured from abroad.

The following Poem has been sent to us by its author, Rev. P. S. Perry, of Orange Park, Florida.

THE CRY OF THE ORPHANS.

Harken to the orphan's wailing
'Neath the bleak Armenian sky,
Faint and low, for strength is failing
Even for a moan or cry.
Ruddy bloom is seen no longer
On the faces once so fair,
Blue with cold and thin with hunger
Are the hands outstretched in prayer.

"Help"! they cry. "The heart that cherished,
And the hand once quick to save,
Father, mother, both have perished
Lying in one bloody grave.
For the faith of Christ they tasted
Tenfold bitterness of death:
All our pleasant homes are wasted,
And our life is but a breath."

Hush the children's piteous crying,
Haste to snatch them from the grave;
Who for Jesus' name are dying
For the love of Jesus save.
Succor for each little stranger
Whom his grace has made our kin,
And the Babe of Bethlehem's manger.
To our hearts shall enter in.

RECENT PUBLICATIONS ON ARMENIA AND TURKEY

IN ENGLISH

- | | | |
|--|--------------------------------|---------|
| Armenia and her People, G. H. Filian, | published 1896, price, | \$3.00 |
| Armenia and its Horrors, W. J. Wintle, | published London, 1896, price, | 50 cts. |
| Armenian Atrocities, etc. and the Anti-British League, by a Student of History? | London, 1895, price, | 15 cts. |
| Armenian Poems, A. S. Blackwell, published 1896, price, | | \$1.25 |
| Armenia's Ordeal, A. P. Vartoogian, published 1896, price, | | \$1.00 |
| Bleeding Armenia, its History and Horrors, Rev. A. W. Williams and Dr. M. S. Gabriel, 500 pages, 1896, price | | \$1.50 |
| Church of Santa Sophia at Constantinople, W. R. Lethaby and H. Swainson, published 1894, price net, | | \$6.50 |
| Diary of an Idle Woman in Constantinople, Mrs. F. M. Elliott, published 1893, price, | | \$3.50 |

- England's Responsibility towards Armenia, M. MacColl, 1895, price, 75 cts.
- Historical Sketch of Armenia and the Armenians in Ancient and Modern Times, by an Old Indian, 1896, price, \$2.00
- Our Responsibilities for Turkey, Duke of Argyll, published London, 1896, price, \$1.50
- Rounb About Armenia, E. A. B. Hodgetts, London, 1896, price, \$2.40
- Rule of the Turk, Greene, price, 75 cts.
- Russia and Turkey in the Nineteenth Century, Latimer Mrs. M. E. W., published 1892, price, \$2.50
- Slav and Moslem; History and Sketches, J. M. N. Brodhead, 1894, price, \$1.50
- Story of Turkey and Armenia, Rev. James Wilson Pierce, D. D.
- Talks on the Veranda in a Far-a-Way Land, C. C. Tracy, published 1893, price, \$1.25
- The Armenian Rebellion, Coussons, London, 1896, price, 25 cts.
- The Armenians or the People of Ararat, Rev. M. C. Gabrielian, M. D. (of Philadelphia)
- The Evil of the East or Truth About Turkey, told by Kesnin Bey.
- The Sultan and the Powers, M. MacColl, London, 1896, price, \$4.20
- Transcaucasia and Ararat, with a Supplementary Chapter on the Recent History of the Armenian Question, Jas. Bryce, published 1896, price, \$3.50
- Turkey and the Armenian atrocities, E. M. Bliss, published 1896, price \$2.50
- Women of Turkey, and their Folk Lore, L. M. Garnett Jr., London, 1893, price, \$4.20

REVIEW ARTICLES

IN "THE CONTEMPORARY REVIEW"

- Armenia, by Francis Seymour Stevenson, Nov. 1895
- Armenia; An Appeal, by E. J. Dillon, Jan. 1896.
- Armenia and the Forward Movement, by George W. E. Russell, Jan. 1897
- Armenian Exiles in Cyprus, by Emma Cans, Dec. 1896
- England's Policy in Turkey, Editorial, Feb. 1896.
- Life at Yildiz, by D. Kelekian, Dec. 1896
- Our Foreign Policy, by E. J. Dillon, Nov. 1895.
- Russia and Europe, by E. J. Dillon, Nov. 1896

The Condition of Armenia, by E. J. Dillon, Aug. 1895

The Armenian Question; Europe or Russia? by H. F. B. Lynch, Feb. 1896.

The Caliph and His Duties, by Ahmed Riza, Aug. 1896

The Constantinople Massacre and its Lesson, by M. MacColl, Nov. 1895.

The Constantinople Massacre, Oct. 1896.

The Massacres in Asia Minor, by W. M. Ramsey, Sept. 1896

The Question of Alliances, by Frederick Greenwood, Feb. 1896.

The Syran Massacre, by William Wright, Jan. 1897

Zeitun, by Avetis Nazarbek, April 1896.

IN "THE NINETEENTH CENTURY"

England and the Continental Alliances, by Francis De Pressense', Nov. 1896

How the Sultan can save his Empire, by Bafiuiddin Ahmed, Dec. 1895

La Turquie et Son Souverain, by Diran Kelekian, Nov. 1896

Mohammedan Women, by Mrs. Annie Reichart, June 1891

Our Superstition About Constantinople, by H. O. Arnold Forster, Sept. 1886

The Massacres in Turkey, by the Rev. Dr. J. Guinness Rogers, the Right Hon. the Earl of Ueath, John Burns M. P., Professor H. Anthony Salmone', the Right Hon. W. E. Gladstone, Oct. 1896

The Press in Turkey, by H. Anthony Salmone', Nov. 1894

The Real Rulers of Turkey, by H. Anthony Salmone, May 1895

Turkish Misgovernment, by Wilfrid Scawen Blunt, Nov. 1896

Turkish Reforms and Armenia, by Olga Novikoff, Dec. 1895

Why Russia Distrusts England, by We-myes Reid, Oct. 1896

IN "THE FORTNIGHTLY REVIEW"

Armenia and the Transvaal, by Malcolm MacColl, Feb. 1896

England, Russia and France, by T. H. S. Escott, Nov. 1895

Lord Rosbery's Resignation, by Edward Dicey, Nov. 1896

Lord Rosbery's Second Thoughts, by Diplomaticus, Nov. 1896

Some Fallacies About Islam, by Malcolm

MacColl, April 1896

The Cyprus Convention, by R. Warwick Bond, Nov. 1896

The Fiasco in Armenia, by E. J. Dillon, March 1896.

The Russian Ascendency in Europe, by Diplomaticus, Oct. 1896

The Sultan and His Priests, by Richard Davey, Jan. 1896

The two Eastern Questions, by W., Feb. 1896

Turkey and Armenia, by Richard Davey, Feb. 1895

Turkey or Russia? by Malcolm MacColl, Dec. 1895

IN "CATHOLIC WORLD"

Armenia, Past and Present. By Rev. Henry Hyvernet, D. D., Nov. 1895

The Great Assassin and the Christians of Armenia, by G. McDermot C. S. P., Dec. 1896

Turkey and the Armenian Crisis. By Theodore Peterson B. D., Aug. 1895

Unhappy Armenia, by John J. O'Shea, Jan. 1895

IN "THE FORUM"

Armenia's Impending Doom; Our Duty, by M. M. Mangasarian, June 1896

Shall the Frontier of Christendom be Maintained, by Julia Ward Howe, Nov. 1896

The Creed of the Sultan; its Future, by Thomas Davidson, Oct. 1896

The Immediate Future of Armenia; A Suggestion, by W. K. Stride, Nov. 1896

IN "REVIEW OF REVIEWS"

An American Heroine in the Heart of Armenia, Grace W. Kimball, April 1896

The Armenian Crisis, by the Editor, Jan. 1896

The Eastern Ogre; Or, St. George To The Rescue, by W. T. Stead, Nov. 1896

Armenian Massacre. Hartford Seminary Record, June and Aug. 1895

Affairs at Constantinople, *** "Blackwood's Edinburgh Magazine" Nov. 1882

Arabia, Islam and the Eastern Question, by William H. Thomson, M. D. "Harper's New Monthly Magazine" Aug. 1896

Constantinople and the Waning Turks, by Albert Chau, Ph. D. "The Chautauquan" May 1891

England's Hand in the Turkish Massacres, by M. H. Gulesian "The Arena" Jan. 1897.

Some Armenian Notables, by Emma Paddock Telford, "Gody's Magazine" Aug. 1896

The Armenian Question, by James Bryce, "The Century Magazine" Aug. 1896

The Christians Under Turkish Rule, by B. Clinch, "American Catholic Quarterly Review" April 1896

The Crisis in the East, by Karl Blind, "The North American Review" Jan. 1896

The Dardanells Question and the European Equilibrium, by John Laird Wilson, "Frank Leslie's" Jan. 1892

"The Impending Crisis in Turkey, by an Eastern Statesman "Eclectic Magazine" Nov. 1880

The Martyrdom of Armenia, by Cyrus Hamlin, "The Missionary Review" June 1896

The Question of the Hour, by F. Maurice "The United Service Magazine" Oct. 1896

The Slaughter of Armenians in Constantinople, by Gvan Foshine, "Scribner" Jan. 1896

The State of Turkey, by C. R. Conder, "The Scottish Review" Jan. 1896

The Sultans, by Emma Paddock Telford, "Gody's Magazine" Feb. 1896

The Turks in Armenia, by Francis De Pressense "The Chautauquan" Feb. 1896

Turkey and the Near East, *** "The Progressive Review" Oct. 1896

The matter is of such extreme delicacy that before agreeing to coerce Abdul Hamid, the Powers feel it necessary to secure his consent to be coerced—PHILADELPHIA NORTH AMERICAN.

It is said that the Sultan has comedy performed in his harem for his amusement. When he feels in a mood for tragedy he turns to Armenia, says the Savannah News.

The Sultan may be shaking his fist at England, but an inspection of his shoes would reveal undoubtedly that most of the shaking is at the lower extremity.—THE CHICAGO TRIBUNE.

A life-size portrait of an Indian chief is to be given the Sultan of Turkey as a present, but we cannot see that it will do much good. What he needs is a life-size picture of a fleet of gunboats passing the Dardanelles.—THE CHICAGO POST.

The Haik,

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

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1897

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

Մեր բարեկամաց խնդրանաց համեմատ աւելցուցինք նաև Հնչումներ, (այս պատճառաւ մինչ ցարդ յապաղեց գրքին տպագրութիւնը) որպէս զի ամեն հայ օրինակ մը ստանալով կարենայ առանց դաստուրի կարճ տառնուան մէջ Անգլիերէն լեզուին տիրանալ: Արդէն ամեն օր բաւական թուով օրտըրներ կը ստանանք որոնք խընամով կը նշանակուին մեր տոմարին մէջ, և ուստի գիրքը լոյս տեսածին պէս պիտի շարունակուին իրենց հասցէներուն:

Դեռ մեր բաժանորդներուն թիւը երեք հազարէն պակաս են. մենք հազարներով պիտի տպենք: Թէպէտ այս անգամ ծախքը և աշխատութիւնը կրկնապատկուեցաւ և սակայն այն ազգայիններն որոնք տակաւին կէս կէս գնով (25 սէնթով) ստանալ կուզեն պարտին իրենց ստակները շարունակել Մարտ ամսէն առաջ առ Mr. N. M. Boyajian, 339 Broadway, New York City. Օրտըրներն պիտի ընդունուին վերոյիշեալ գնով մինչև փետրուարի վերջը, իսկ անկէ յետոյ գիրքը լոյս տեսածին պէս հատը 50 սէնթի պիտի ծախուի գրածախներուն քով:

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