FROM AN ARMENIAN MANUSCRIPT, dated 1741—a Catechism and Book of Prayers. Written by one Paul, a monk of Armahan (in Asia Minor), it ends devoutly in a vigorous burst of anathema against all scoffers, extemporisers, and traffickers in books of magic and the black arts. The Armenian language is classed with the Indo-European group, but it still retains many characteristics of other than Aryan origin, the legacy doubtless from a people who are known to have occupied Armenia from the middle of the 9th Century B. C. With these proto-Armenians there mingled an important Semitic population of Hebrew and Assyrian descent, whose influence still persists in Armenian folklore. Armenian literature, on the other hand, of monkish origin and under monkish control to the present day, has remained unaffected by folk traditions and is consistently theological and devotional in character. Conceive of the passage of fourteen centuries with no leavening of epic or romance! One must remember, however, that the townsmen, traders all, had the constant inspiration of church and counting house, and the wholesome diversion of barter. It is to a monk also, Mesrob, a scholarly ecclesiastic of the 5th Century, that the Armenian alphabet—apparently a composite of Iranian, Naskhi and Greek—is ascribed. Like Sanskrit, but in contrast to Syriac, and the various languages employing the Arabic alphabet, Armenian is written from left to right. One of its outstanding features, as will be noted, is its amazing minuteness. The Armenian printed leaf, added for purposes of comparison, is from a much-thumbed book of rituals printed at a native press and dated 1831. The best Armenian printing, however, has been done abroad, beginning with a press set up at Venice in 1565.