

3. Tuition for Lycee students at Üsküdar is 2,100 TL..

COUNTRIES REPRESENTED

IN TURKEY

Austria	1
Denmark	1
Germany	2
Iran	1
Turkey	1513
United States	4

IN NEST

Angola	1
Egypt	2
France	1

Great Britain	1
Iraq	1
Jordan	3
Korea	1
Lebanon	11
The Netherlands	1
Palestine	1
Seam	2
Sudan	2
Syria	5
Turkey	1
United States	4
Undetermined	1

This year's NEM school statistics show two vacancies at once: the Talas American School for Boys closed in June, 1967, after seventy-eight years of service. Thirty-five boys made up its final graduating class. Of its other students, the largest number are continuing their education at Tarsus American College.

The second vacancy is that of the Aleppo College. While the school is still functioning, relations with Syria have not been resumed since the Middle East War in June. In the fall, uncertainties about government control of private education, and the appointment by the government of the principals for the Boys and Girls divisions, meant that student registration for the current academic year was delayed. Communications are difficult and no up-to-date statistical information is available.

Izmir reports a new project this year: in order to develop a home industry in a nearby village the school is sponsoring the sale of colorful wool-embroidered handbags made by the women of the village.

The Gaziantep nursing school has never charged tuition of its students, but rather has supplied both board and room and a little extra besides.

Charges listed under "other fees" include such expenses as noon meals, laboratory equipment, music, typing, and student activities.

Anna G. Edmonds, editor

Near East Mission
United Church Board for World Ministries
P.K.142, Istanbul, Turkey
16 January 1968

No. 585

Dear Friends:

With all the feeling of Christmas still swirling around us, let me begin with a report on the Christmas meeting of the Istanbul Station. It was held on December 20 at Greylock. The fine old house has been newly remodeled and is now divided into two spacious apartments occupied by the Edmonds and Shepard families who were hosts to 60 people - young and old. Ann Schoup, Mission Pastor, led a Christmas worship service in the Edmonds apartment with special music provided by Susie Combs, Ann Edmonds and Arza Nicholson. The buffet supper followed and was served in both apartments. The Shepards' living room in the first floor apartment was the area chosen by Santa Claus for the distribution of gifts. I must admit that he sounded remarkably like Bob Avery as he delivered each gift with a quip and a quirk.

The Dutch Chapel Choir made an outstanding contribution in spreading the spirit of Christmas throughout the English speaking community. Under the leadership of William Edmonds, the group gave programs for the following organizations:

- November 17 - Robert College - Kennedy Lodge
- November 19 - Dutch Chapel
- December 3 - American Military Chapel
- December 13 - American Women's Club
- December 14 - British Council

The regular choir members who were joined by three additional soloists are: Betty and Bob Avery, Anne and Bill Edmonds, Mary Lou Johnson, Fay Linder, Jean and Paul Nilson, Ann Schoup, and Mary Alice Shepard.

Most of the programs involved accompaniment by violins and harpsichord. This group maintains an amazing standard of excellence of performance. When one considers that it is almost the only organization providing Christmas music in Istanbul, I think I am justified in saying that the Near East Mission and its sponsoring body can be proud of its achievements.

Christmas Services at Dutch Chapel this year in addition to the Sunday morning service, December 24, and Christmas morning service, included the traditional Midnight Service on Christmas Eve with nine readers participating:

- | | |
|------------------------|----------------------------|
| 1. Mr. Donald Klas | 6. Mr. George Walko |
| 2. Mr. Faiz Medeni | 7. The Reverend Ann Schoup |
| 3. Miss Eleanora Davis | 8. Mr. Fred Shepard |
| 4. Mr. James S. Bain | 9. Dr. Stephen R. Ma |
| 5. Mr. Edgar Sarraf | |

As the finale of a busy holiday season, Dr. and Mrs. Perry Avery held Open House at The Manse on New Year's Eve for a Watch Night Service.

NEWS NOTES

16 January, 1968

This year a three week vacation for Izmir and Üsküdar Schools, December 23 to January 15, and for Tarsus from December 21 to January 8, provided ample time for travel, not only within Turkey, but also further afield. Many Mission members stopped off in Istanbul for a visit as they either began or ended their vacations. At first the weather man cooperated and welcomed them with balmy temperatures, but toward the end, Old Man Winter really took over. Heavy snowfalls, cold winds from the Black Sea, and a rough and boisterous Bosphorus provided a striking contrast in a short space of time. Izmit Bay froze, the coldest temperature for Istanbul in 27 years was recorded, and snow fell even while the Lodos was blowing. Some days the airport was closed, roads were closed by snow and many tales were told about hardships and adventures the wintry weather had caused.

HOMEWARD BOUND - Gladys Jensen, Assistant Treasurer of the Mission, left on November 16 for a six month furlough in the States. Magdalena Sy, supervisor of nurses at our Gaziantep Hospital for three years, left on December 14 for some graduate study in Cleveland before returning to her home in Damaguete City, The Philippines. Jack and Lynda Blake passed through Istanbul heading east for three months of travel visiting missions around the world as part of a six month furlough. George and Grace Privratsky, with the youngest son, Scott, left Istanbul on January 15 after serving for seven years in Gaziantep where George was Business Manager of our Hospital.

WEDDING - Elizabeth Ann Kleinginna (Üsküdar 1964-1967 to Edwin Leighton Michaels, Saturday, December 16, 1967, St. Luke's Chapel, Naval Hospital, Agana Heights, Guam.

VISITORS - The Reverend Hovhannes P. Aharonian, President of the Near East School of Theology, and the Soghomon Nuyujukian, Executive Secretary of the Union of Armenian Evangelical Churches in the Near East, visited the Mission Offices on November 27; at Christmas time Bill Conway, teacher in the American School in Somalia, spent a few days in Istanbul; and Mrs. Harriet James (Üsküdar 1965-1966) now working in Beirut, spent a few days here en route to and from Paris. On January 7 and 8 the Reverend Telfer Mook, the United Church Board for World Ministries' Regional Secretary for Southern Asia, was in Istanbul as leader of a group of impressive leaders of Catholic, Protestant and Jewish backgrounds who were on their way to New Delhi for a Symposium on World Peace. In interviews with Athenagoras, Ecumenical Patriarch of the Greek Orthodox Church and with Fikri Yavus, the Mufti of Istanbul, the spokesman of the group, Dr. Dana Greeley, said that the purpose of the Symposium was to see what spiritual resources there were in the religions of the world which could be mobilized to bring about World Peace. Athenagoras delegated one of his Metropolitans to accompany the group and to represent the Patriarchate at the Symposium. From January 13 to 16 Myles Walburn, of the Personnel Department of the United Church Board for World Ministries, spent a busy time here in Istanbul.

As we go to press, winter is still with us, but the snow is gone (at least temporarily) and there are robins in the Üsküdar gardens!

Lois Huebenthal, editor

No. 586

Dear Friends:

The following article was written by Mary Alice Shepard.

OUR NEW NEIGHBORS

On the hill above our home on the outskirts of Istanbul, Turkey, there is a cluster of one-room cement-block houses--a shanty town or gecekondu settlement. Each time we pass we notice the thrifty use of various materials and the thriving garden plots. Women and children wave their greetings and there is an air of busy, energetic living about the settlement. These homes seem so different from the more conventional wooden or masonry homes of several stories in this old neighborhood that our curiosity has been aroused about this settlement and who these other neighbors might be. We have asked many questions and this is what we have discovered:

Many people have come from central Anatolia and the Black Sea coast to the big cities, erected clusters of small houses, and have become workers in factories, on construction projects, or in the many other semi-skilled jobs which this society demands. As Turkey grows and becomes mechanized there is much demand for such labor. Urban opportunities attract rural people for several reasons. Villagers wish to make a living on a cash economy basis rather than the mere subsistence economy of the village. The population explosion has meant that the village lands cannot support the increased numbers unless greater land reform and improvement programs are effected. As one becomes better acquainted with these people one realizes the radical adaptation they must make from their simple agrarian life to the more sophisticated patterns and demands of competitive city life. This phenomenon is found throughout the world where rural people are attracted in numbers to urban areas.

In metropolitan Istanbul, it is estimated that half a million people, or a quarter of the population, are these rural settlers. In Ankara they comprise a larger percentage yet. For every child born in Istanbul there are two of these newcomers to add to the city's population. Young men between the ages of twenty-four and twenty-eight who have completed their military service comprise the largest age-group of villagers on the move.

It is said that many city-dwellers view these newcomers with suspicion and feel threatened by their spirit of enterprise. Property owners in the areas close to the gecekondu settlements are on the alert for vandalism and theft. Unfortunately, their fears are not without some justification for the great disparity between living standards in the gecekondu and in the neighboring wooden house creates immediate jealousy and covetousness.

By tradition the squatters' rights are recognized in this country; if a man erects a shelter and gets a roof on it overnight it is difficult to evict him from his new home. (The Turkish word for this house--gecekondu--means literally "settled at night".) Though the builder has only tenuous legal rights to the property on which he has built, he does have this common-law right to be there, and, as a citizen, he has his right to vote. His relationship to the authorities is an uncertain one. City services, such as water, electricity, sewage, and gas, generally do not exist. Usually there are no schools in the settlements, but children may attend neighboring government schools. Although there is some inner-city slum

housing, it is expensive and far less desirable than the gecekondu. In fact, in recent years people from the city slums have even moved out to the outskirts settlements where there is more space, air, and land for kitchen gardens.

However, certain constructive programs in connection with people in the gecekondu villages have been initiated. The Istanbul University's Department of Cultural Anthropology has made a study of them, resulting in suggestions to the city and national governments on the assimilation of the villagers. The Lion's Club has a clinic in our neighboring settlement staffed by volunteer medical personnel. College students in a work camp group have improved the main road leading to it, and now there is city bus service regularly from the center of Istanbul. Literacy classes have been held for adults, and books are collected for the children.

Recently I was invited to go to our neighboring settlement with some women in a community service group, the Hisar Women's League, which is interested in helping the women there in a cottage industry enterprise of knitted goods. Bright colored yarns are purchased wholesale by the League, taken out to them along with orders for socks, slipper socks, caps, mittens, and handbags.

Each area of Turkey boasts original knitting patterns which have been handed down from generation to generation much as the local carpet patterns are transmitted. These knitting designs are stylized motifs based on utilitarian articles about the farm home, such as a yarn-winder, a plow, or a saw, or are inspired by some pattern in nature, such as a willow tree or a wolf print in the snow. The League hopes that by encouraging the women to keep producing this handwork their art and designs will not be lost, and they in turn can earn some much needed pin money.



çıkırık
yarnwinder



ayna nakışı
mirror stitch



kurdun izi
wolf print



söğüt
willow leaf

As we unloaded our large bundles of yarn from the car, two long-lashed little girls with warm smiles ran to greet us and take the yarn from our arms. Our coming was obviously the most exciting event of the afternoon! We walked along between the houses greeting a face at the window here, a woman hanging laundry there, noting that the houses were well-spaced, white-washed and neatly maintained, though modest. Our destination was the living room of Fatma Hanım's home. By the time we had reached it and slipped out of shoes onto her scrubbed floor, the word of our arrival had spread and other women soon joined us, bringing with them plastic bags containing their handwork. Each was anxious to have her knitting examined, turned inside out to check on the thread tying, turned back again, tried on, and admired. And each was modestly happy to receive payment for her efforts, the price depending on the intricacy of the design. Gradually, we distributed the supply of yarn and new orders.

Near East Mission

United Church Board for World Ministries

P. O. 142, Istanbul, Turkey

25 March 1968

As the accounting and paperwork was being executed by those more proficient in Turkish, I indulged myself in observing the now large and animated crowd in the little living room. Fatma Hanım's young son had just returned from school and was being helped out of his black smock which was hung on a hook to keep clean for the next school day. Ayşe had brought her ten-month old baby and three older children vied for the chance to hold her. Now she was in one lap, next she was on the floor rolling a spool with another admirer. I commented on how much they enjoyed her and was told that the child's mother had lost eight babies so this one was particularly precious, not only to her own family, but to the neighbor children as well.

Near me, Gül Hanım, dressed in bright orange, was starting to wind a large skein of yarn looped over one wrist. I offered to hold it for her and had an unexpected lesson in yarn winding. I thought I knew how to hold a skein of yarn and to wind a passably even ball, but Gül Hanım took me by surprise. She found two ends and was winding a double strand keeping my hands flying so as not to let the skein slip. After a few minutes of this hectic activity she bit off an end, and, by some slight of hand which I have yet to fathom, was winding three strands, two from my skein and one from the ball she had dropped on the floor. I was sure we were in for trouble as my hands shuttled back and forth to keep up with her frenzied winding, but lo and behold we reached the end of the skein with no accident. Her gold teeth gleamed as she smiled her thanks to me.

The buoyant, pioneering spirit of these women making a new life in a strange and difficult setting, taking advantage of new opportunities, using personal talents and free time--this is all very exciting and admirable. As we picked our way out through the children and chickens in the yard, the women called out "Güle güle!" ("Go with smiles!") from the doorway. To our urban, sophisticated community these women, our new neighbors, bring a zest and enthusiasm which is refreshing, indeed. Also, they offer a challenge to their more established neighbors in community responsibility.

Anna G. Edmonds, editor

Miss Elizabeth MacCollum was honored by Canada on the occasion of her final and final retirement from the Ministry of Foreign Affairs. On November 28, 1967, she was decorated with the medal of service of the Order of Canada, founded by the Queen on the 100th Anniversary of the Confederation of Canada, July 1, 1967. There were 35 persons from various walks of life and from all over Canada who received the medal that evening, thus making them "members" of the Order after 35 of Canada's most distinguished citizens had been made "Companions" of the Order.

Miss Dorothy Blatter was honored on February 13 at the annual meeting of the Committee on World Literacy and Literature of the Division of Overseas Ministries of the National Council of Churches. At a luncheon where Dorothy was guest of honor a special citation was presented to her by Marion Van Houten on behalf of the Committee on Christian Literature for Women and Children in Mission Fields. LITWLC had proposed to recognize persons who have made a real contribution to literacy and literature work overseas, and the first award of this kind was given to Dorothy. A Dorothy Blatter scholarship will be given for the training of either a writer, editor or illustrator of children's books. We are happy for this recognition of Dorothy's years of outstanding service.

The Tofas Nure Clinic, staffed by Mrs. Marion Brandon and Dr. and Mrs. Pavla Papadi, reports that since the Clinic re-opened in September there has been a steadily increasing number of patients. Climinating in the month of February when in 18 working days the Clinic had 766 patients, which is a tremendous work-load for such a small staff.

No. 587

Dear Friends:

Some time has elapsed since our last issue of this news sheet, but we have not been exactly idle. There has been much going on within the Mission and its various institutions. The following meetings have been held:

Treasury Workshop - Istanbul, Saturday, January 27, with the Treasurers of all Mission Institutions present.

Turkey Schools Council Meeting - Tarsus, February 15, 16 and 17.

Mission Executive Committee Meeting - Istanbul, Saturday, March 2.

Aleppo Board of Managers' Meeting - Beirut, Monday, March 18, with Richard Maynard, Ann Schoup and Fred Shepard attending.

Births: Mr. and Mrs. Richardson Fowle, Gaziantep Hospital, have announced the birth of Timothy Nunn Fowle on January 13, 1968, and adopted in Lebanon. Lucky baby and lucky parents! Congratulations to the whole family! Mr. and Mrs. Altan Ünver, Tarsus College, have a new baby son, Zeki Şafak Ünver, born in Gaziantep on March 6. Congratulations to Altan and Letitia!

Deaths: Cordon R. Avery, Robert Avery's father, died on February 26, in Slatington, Pennsylvania, of a heart attack; Mrs. Anne Stinger, Gwen Scott's mother, died on March 9 in Minneapolis.

Accident: In a letter from Dr. William Holladay from Beirut, we learned that David Holladay, aged 14 was involved in an accident during a chemical experiment in his home. Something blew up and caused David to lose several joints of the fingers of his left hand. He has had excellent care by a fine plastic surgeon and is making an excellent recovery.

Miss Elizabeth MacCallum was honored by Canada on the occasion of her third "and final" retirement from the Ministry of Foreign Affairs. On November 28, 1967, she was decorated with the medal of service of the Order of Canada, founded by the Queen on the 100th Anniversary of the Confederation of Canada, July 1, 1967. There were 55 persons from various walks of life and from all over Canada who received the medal that evening, thus making them "members" of the Order after 35 of Canada's most distinguished citizens had been made "Companions" of the Order.

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Dear Friends 587

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Three New Nurses for Gaziantep Hospital - News which has made us particularly happy is the recent granting of work permit visas for two Danish nurses and one American nurse. Miss Ruth Veber and Miss Kirsten Christensen, both from Assen, Denmark, come to us through the Church of Denmark Inter-Church Aid, and Miss Esther Spafard, R.N. is a member of the First Church of Christ Congregational of West Hartford, Connecticut. They will be arriving in Turkey early in April and will go at once to the Gaziantep Hospital for orientation.

World Day of Prayer - March 1

The Committee of women in charge of plans for the World Day of Prayer in Istanbul voted to accept the invitation of Saint Esprit Roman Catholic Cathedral to hold the service in the church where Athenagoras and Pope Paul VI held two historic meetings recently. In preparation for this observance four study and planning meetings were held with women representing as many churches as possible. The discussions were based on "Bear Ye One Another's Burdens" which was the theme selected by Church Women United for this year. These discussions were conducted in English with a running translation in Turkish. At the service on March 1 a careful check of attendance by churches revealed an attendance of approximately 200 which included a few men. Participating churches included ten national groups of Roman Catholics; Protestant-Greek, Armenian, 7th Day Adventist, English-speaking, German-speaking, Anglican and the Military Chapels; Orthodox-Greek, Armenian and Syrian; also present, Chaldean and Jewish. There were twelve languages used in the repeating of the Lord's Prayer. The Service closed with the ritual "Receiving of the Peace", a familiar ceremony in this part of the world.

Visitors - Reverend and Mrs. Walter Mueller of Plymouth Church, Oakland, California, January 28-31; Reverend Paul R. Gregory, Regional Secretary for the Pacific Area, February 13th; Reverend and Mrs. John T. Parsons and children returning to their work in Johannesburg, South Africa, February 23-26; Marion Van Horne of the Committee on World Literacy and Literature on February 23 while on a trip to the Middle East; Reverend and Mrs. Henry Allen, Co-ordinator of Campus Ministry, University of Minnesota, February 28; Mr. and Mrs. Roger P. Matteson (Tarsus 1923-1927) DesPlaines, Illinois, March 12-15; Miss Alice Lindsley arrived on March 18 for a visit with her many friends and former students in Turkey; Professor Donald E. Webster, Claremont, California, arrived on March 18 to spend several months in Turkey in research and writing.

Sincerely yours,

Lois Huebenthal

No. 588

Dear Friends:

The dictionary is ready, it is for sale! The work on the long-awaited companion volume to the Redhouse English-Turkish Dictionary has been completed and is in the bookstores now. The major responsibility for the final stages of its preparation and printing has fallen to Robert Avery who wrote the following article.

The New Redhouse Turkish-English Dictionary, 1968

"We should write the language that people speak."

"The real Turkish language reached its peak in 1907; everything that has happened since then is a distortion."

"We must purify the tongue, clean it of all foreign words, especially Arabic and Persian."

These are three of the most common points of view on Turkish.

Feeling runs high. Loyalties are involved. The choice of one word over another can reveal a person's political affiliations, his attitude toward religion, his age, the nature and amount of his education. A man may find that he cannot understand the vocabulary of his son's school books. His father's school books would be equally strange, almost Chaucerian in the remoteness of the vocabulary, even if he could read a book written in the old Arabic alphabet.

A hundred years ago a language called "Ottoman" reached its prime. When the first Turks came to Anatolia the court language of the rulers was Persian. The poetry, the written literature, was in Persian. Arabic was the language of religion, of science and philosophy, of law. With time a composite language evolved, with a vocabulary about half Arabic, a third Persian, and only a sixth Turkish in origin. This language, Ottoman, was the written language of the Ottoman Empire.

Meanwhile the spoken Turkish of the common people was the language of the street, of folk poetry, of songs and of the informal popular theater. One famous poet, Yunus Emre, who lived about 1300, composed poems in the language of the people, and some of his work was written down eventually and has survived. It is of interest not only because of his humane subtlety, but because it gives an example of Turkish with a vocabulary no heavier with Arabic and Persian words than the language of today.

Remarkably, an early translation of the Bible is another monument of early Turkish, as contrasted with the Ottoman language. A Polish boy was captured and brought up as a Moslem. He eventually translated the Bible into Turkish, about 1666, but the manuscript languished in Leyden University until 1827, when it was finally revised and published by British and Foreign Bible Society in Paris. The readings in his translation are of interest to translators today working on a new Turkish version.

Everybody knew that the written Ottoman and the spoken Turkish were two different languages. The Ottoman ruling class never referred to themselves as Turks; they reserved the term for villagers and the

common people. And the common people retaliated by making fun of the high-flown language of the elite. The Turkish shadow-play, Karagöz, gets much of its fun from the nonsense spoken by the Ottoman, and misinterpreted into outrageous sense by the common Turk, Karagöz. For example, he hears a string of politenesses as a list of garden vegetables.

With the era of the Turkish Republic and Kemal Atatürk, the very name of "Ottoman" was repudiated. The new point of view was expressed in words of Atatürk: "How fortunate is he who can say, 'I am a Turk.'" As soon as the Republic had established itself, Atatürk embarked on a series of social reforms. There were many different measures, but they were all aspects of one another, and of the overriding desire to bring the new country into the modern world, to introduce effective democracy, to wipe out illiteracy, to break the bonds of superstition, to open doors to the West, to substitute hope for apathy and commitment for lethargy. The list of reforms is well-known. They introduced Western clothes, forbade the fez, frowned on the veil. They abolished the Sultanate, and after a little hesitation the Caliphate. They adopted Western laws instead of Quranic law. They declared the State to be secular. In 1928 Atatürk introduced the western alphabet, and insisted that it should replace the old writing, based on the Arabic alphabet. That meant that no new books were published in the old letters. And it has meant that nobody born after about 1918 has learned the old letters well enough to read the old books. In a generation the people of the country have been cut off from their literary heritage.

Not entirely; many books have been transcribed into the new letters and reissued. School textbooks in literature give samples from the old writers. Much of value has been preserved and made available.

And in the days of the old alphabet, it was a small class who had access to the literature. Most people could not read. Most people would have been baffled by the vocabulary, even if they could have made out the letters. The intellectual life of the country was in the hands of a small proportion of the population, almost a mandarin class.

Even now the majority of the people of the country read nothing more than an occasional newspaper. But the program of primary education is expanding, and there will be an increasingly broad base of people who have had at least five years of school. At the founding of the Republic, about ten percent of the population were literate. Now something more than half of the people can read. The number of people who actually use books has increased proportionally. In 1963 about thirty million books and pamphlets were published. Three fifths of these were school texts and supplementary books, but it would seem that perhaps half a million people bought for their own use a book or two, or five books, or a dozen books, during that year. Thus the literary pyramid is widening at the top as well as at the base, and literature, the printed page, is beginning to reach the people of the country.

But for this to happen it was not enough to change from the old alphabet to the present Western letters. The vocabulary had to be modified to make it understandable to the ordinary person. It was necessary for writers to change their intention. The ideal for Ottoman was too often to display erudition by reaching for the obscure expression, the literary allusion. It was bad taste to use the same word twice; one sought for a synonym the second time. And one never used the simple Turkish word if there was a compound, preferably Arabic or Persian, available. So a second step in the language reform was a sustained effort to introduce into the written language Turkish words to take the place of foreign expressions. Some of these words were already in existence in the spoken language. But many needed to be invented or constructed, using as far as possible Turkish roots and Turkish rules for building words. When this is well done the meaning of a new word flashes at once to the mind of a reader; he sees its parts and puts them together. But the new word competes, of course, with the its Arabic synonym, already familiar to a small but influential class of people. And to a person whose

education and culture is based on the old vocabulary the new coinages look uncouth and sound repulsive. Some of the new words are obviously unnecessary; they are offered as substitutes for well-known words that fit easily enough into the structure of Turkish.

Thus a dictionary of Turkish is now a very personal thing, and reflects the politics of the writer, his attitude toward the reforms of Atatürk, his interest in the literature of the Ottoman period, his view of the usefulness of the new coinages and their probable survival. Especially difficult is the task of drawing the line between words that were really in the Ottoman vocabulary and those words that belonged even then to Arabic or Persian. Theoretically every word in Persian and nearly every word in Arabic could be used in one form or another in Ottoman, and a vast number of such words have appeared at least once or twice in lines of poetry that were nominally Turkish.

Thus the Publication Department of the Near East Mission has had a very delicate task as it has been gathering together a comprehensive new Turkish-English dictionary.

A hundred years ago an English scholar, Sir James Redhouse, was writing a complete dictionary of the Turkish language. He had already spent over forty years working on the project and he was delighted when the Publication Office of the Mission showed an interest in printing his work.

Finally, in 1890 the great Turkish-English dictionary was completed, after ten years of typesetting and proofreading. The Publication Department at that time served mostly the Protestant churches whose languages were Armenian and Greek, but this outstanding piece of Turkish scholarship was a witness to the interest that the missionaries had in the Turkish subjects of the Sultan.

For thirty years this dictionary was reprinted and sold, and only when the new alphabet was decreed in 1928 was it made obsolete. To this day the old Redhouse dictionary is perhaps the best book for those engaged in reading ancient Turkish manuscripts.

In 1950 the Publication Department found itself without a scholarly project. They had just finished revising the Redhouse English-Turkish dictionary and with some trepidation they entered into the task of producing a new version of the new Redhouse Turkish-English dictionary. At first this looked like a fairly straightforward task. They would cut up the old dictionary and rearrange the words according to the spellings of the new alphabet. Then they would add whatever new words came to their attention and print the revised dictionary with a minimum of trouble.

It soon became obvious that this was not so simple, but that the project involved a major piece of scholarship. For fifteen years professors of language, Turkish, Hungarian and Austrian worked on the text of the new dictionary. Others checked sources, typed the manuscripts, prepared special vocabulary lists for subjects like music and botany, and brought the dictionary to the stage of publishing. Finally Americans of the Publication Department revised the text for English, and for a year and a half a team of four people have been seeing the dictionary through the press.

It was difficult to find a reliable press that could set the type the way the publishers wanted. Finally a press was found with a firm and ancient reputation and the necessary modern equipment. The typesetter, who did not know English, worked from a typescript that had many handwritten corrections. In spite of the difficulties he learned to produce a remarkably clean first proof. The Publication Department staff read this and two more proofs and then the page was printed on glossy paper, in five or six copies. Willing members of the American community checked this glossy copy for misprints and misspellings and the corrections were pasted onto the master copy. Finally the calligrapher, with his

Dear Friends

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reed pen and with ink that he had mixed himself, wrote in the letters of the old Arabic spellings and the pages were sent to the press to be photographed. The films were then used to make offset plates, and, one form at a time, the dictionary was printed and folded. Over eighteen tons of paper were used.

This dictionary includes features that are of interest chiefly to scholars. The indication of the old spellings in the Ottoman alphabet will be helpful especially to those reading old manuscripts or doing other research, and to linguists interested in distinctions preserved in the Ottoman and lost in the modern spellings. The publishers hope to produce, as a supplement to this dictionary, an abbreviated index of the Ottoman spellings for the convenience of such scholars.

They also hope to produce in the near future a Shorter Redhouse Turkish-English Dictionary, retaining from this comprehensive dictionary only those materials that are in common use today.

Anna G. Edmonds, editor

Near East Mission
United Church Board for World Ministries
P.K. 142, Istanbul, Turkey
2 September 1968

No. 589

Dear Friends:

As we look through the file of news items collected for "Dear Friend" we are reminded of all that has happened since March 25th, both in the world and in the Mission: The assassinations of Martin Luther King and Robert F. Kennedy underline the responsibility and the cost of Christian witness and service; the unsuccessful attempts at peace in Viet-Nam, the starvation in Biafra, and the invasion of Czechoslovakia shriek the world-wide tragedies of bloodshed. Gratefully we can report that the general tenor of news of the Near East Mission has been a quiet one of "business as usual". Schools have graduated classes, entrance examinations have been given, people have come and gone. But world history must always influence the Mission's quiet business if it is to be a constructive force against the pestilence of violence.

The Near East Mission Biennial Meeting took place in Izmir from July 1 to 9. Forty-six delegates were in attendance; 35 visitors and non-voting members, and 38 children swelled the numbers on the campus of the Izmir school at that time. Although this was a business meeting, a large amount of time was spent discussing basic assumptions and criteria for evaluating the various phases of the work today: the general situation, the institutions, business and financial conditions, and religious freedom. In addition, specific methods by which the schools in Turkey can be better integrated with the Turkish community were considered along the guidelines of the 1964 Educational Conference. Improvements in faculty meetings, ways of overcoming language barriers, greater community relations, and financial adjustments were among the topics covered.

Following Biennial Meeting a Language School was held in Istanbul for Mission personnel. Twelve people attended classes conducted by the Berlitz School of Languages for four weeks.

The following changes in Board personnel have taken place since March:

	Left NEM	Returned to NEM	New Arrivals
Gaziantep			Esther E. Spafard, RN Kirsten Christensen, RN Ruth Veber, RN
Istanbul	Robert & Elizabeth Avery	Gladys Jensen	
Mission Office	(1)	Melvin & Nancy Wittler	
Izmir	Harriet Yarrow (2) Leonette Wishard (3) Ellen Fowle (3) Lloyd & Pauline NeSmith (3) Beulah Wang (3) Donna Cooper (3) Pamela Bohsung (3) Rosemary Schindler (3) Marion Conner (3)	E.C. & Lynda Blake	Kathryn Lewis Cheryl Ann Conley Helen Wycoff
Talas	Marion Brandon, RN (3)		

	Left NEM	Returned to NEM	New Arrivals
Tarsus	William Amidon (1) John & Phyllis VanHorn(3)		Pieter & Mieka Zomer Richard Cable
Üsküdar	Martha Millett (1) Susie Combs (3) Caroline Lovejoy (3) Carolyn Good (3) Lelia Mathews (3)		Linda Anderson Elizabeth Biro Jeanne Kiefer

- (1) On furlough in the United States.
- (2) On pre-retirement furlough in the United States.
- (3) Returned to the United States at the end of service.

Susan and Margaret Shepard have been visiting their family, the Frederick Shepards in Istanbul this summer. They are students at Northfield School for Girls in Massachusetts. Roxanne Scott of Carleton College has also been with her parents, the John Scotts, in Üsküdar. Her sister, Deborah, graduated third in her class at the Üsküdar American Academy. She was a class spokesman at the commencement exercises, giving her speech in Turkish.

Permission for major renovations of the Gaziantep hospital building has just been granted by the Turkish Council of Ministers. This means that plans to provide a totally modern hospital can be realized as local funds are raised to supplement funds already appropriated.

Mission property in Kayseri, long rented to the Ministry of Health for an anti-tubercular center, has been sold to the Ministry.

Sophie Eldridge (Üsküdar 1958-61, 1966-67; Talas 1964-66) writes of her volunteer work in Philadelphia helping refresh adult memories on fundamental arithmetic so that they can get satisfactory jobs. Most of her pupils have been Negroes.

Dorothy Blatter (Merzifon 1931-37; Üsküdar 1939-67; Publication Department 1945-67) is her usual active self juggling speaking engagements and visitors. But her most exciting news is that of her engagement to Mr. Frank M. Ross, life-long family friend. They hope to be married in late September. Their address will be 7401 Belleview, Kansas City, Missouri. We rejoice with "Dotty" and her new family of a son, a daughter and six grandchildren, and wish them many years of happiness.

Elizabeth Cory McCain was born on August 3 to the Alan McCains of Tarsus in the Admiral Bristol Hospital in Istanbul. The John Lindsay Eflands III (Knox Jones, Üsküdar 1962-64) are parents of a baby son, John Lindsay IV, born May 2, 1968. A daughter, Judith Elaine, was born to the Edwin L. Michaels (Betsy Kleinginna, Üsküdar 1964-67) on July 11.

Dr. Paul E. Nilson died in Wheaton, Illinois on April 9. He and Mrs. Nilson had given 46 years of service to the Mission in Adana, Tarsus, Talas and Diyarbakır. He is especially remembered as teacher and director of the Talas Boys' School from 1926 to 1952. Through his love and devotion to Turkish youth he has made a difference in the lives of hundreds of people in this country.

The death of Mrs. William L. Nute, Jr. occurred in New York City on June 23, following a long illness. The Nutes came to Turkey as a family in 1948. They were located successively in Ankara, Adana, Ankara again, and Gaziantep. "Ginger" was particularly interested in activities related to her husband's medical practice. She helped form a women's auxiliary to care for patients in the Hacetepe Hospital in Ankara. Her courage and buoyant good spirits continue to be an inspiration to all who knew her.

Mrs. E. C. Woodley died on February 6, 1968 in Montreal, Canada. She and her husband served in Marsh from 1912 to 1918. They also served as missionaries in India.

Miss Verkin Alexanyan, housekeeper at the Üsküdar American Academy for Girls for many years until 1955, died July 2. She was buried on July 5 in the Feriköy cemetery in Istanbul. Miss Verkin was a graduate of the American Academy when it was located in Adapazarı.

Word has just been received from Claremont, California, of the deaths of three former Mission teachers. Edith Leonone Douglass died on July 5th. Miss Douglass served under the Board first in Samakof, Russia in 1911. Later she was located in Sofia. After being expelled from Bulgaria she taught at the American Collegiate Institute in Izmir until 1951. Clara Bissell died Sunday evening, August 18th. Four different times she was in Turkey, once as executive secretary of the Girls' Service Center in Istanbul. She taught at the Üsküdar American Academy for Girls during the school year 1954-55. C. Grace Towner died on August 28th; a memorial service was held on August 30th. Miss Towner was the Playground Director in Adana in 1912. She taught in the Adana Girls' School from 1912 to 1931; also she was director of the school much of that time. After the Girls' School closed she taught and was assistant director at Tarsus College from 1932 to 1945. She served in the same capacity at the American Academy for Girls in Üsküdar from 1946 to 1951.

The usual number of interesting visitors have been in Istanbul since this spring:

March

Professor and Mrs. Henry A. Fairbank, Durham, North Carolina; brother-in-law and sister of William Edmonds.

April

Mr. and Mrs. H.H. Pemmerenke, Hong Kong; United Presbyterian Commission.

Dr. and Mrs. Judson E. Fiebiger, Minister of the Iowa Conference of the UCC.

May

Mrs. Gordon Rimmer and children, Hobart, Tasmania, Australia.

Dr. Margaret Blemker, New York City; Near East Secretary, UCBWM.

June

Rev. and Mrs. Edward Radcliff, Malibu, California; formerly minister of the Dutch Chapel, Istanbul.

Mrs. Walter Tong and Miss Anne Sliker, New York City; New Jersey.

Mrs. Robert Frey and Peggy Frey, Columbus, Ohio. Mrs. Frey is a sister of Miss Blemker.

Rev. Leila Anderson, Philippines.

Rev. and Mrs. Otto Meinardus, Maadi Community Church, Cairo, UAR. Dr. Meinardus has since become the pastor of St. Andrew's Church in Athens, Greece.

Mr. and Mrs. Loomis Patrick, New York. Mr. Patrick is chairman of the Board of Directors of UCBWM.

Rev. and Mrs. Bradley Skinner, Salt Lake City, Utah; minister of the Intermountain Conference of UCC and relatives of Naomi Foster.

Rev. and Mrs. Kendrick Strong, Janesville, Wisconsin.

Mr. and Mrs. Morton Taylor, Basrah, Iraq.

Mr. David M. Held, Pasadena, California, and a tour group.

Mr. and Mrs. Henry Van Engen, parents of Keitha (Van Engen) Herron (Üsküdar 1960-63).

Mr. and Mrs. William White, (Mauria Haehlen, Izmir 1958-61).

July

Mr. and Mrs. Douglas Hill and children, Tehran, Iran; principal of the Community School in Tehran.

August

Rev. and Mrs. Benjamin Weir and children, Beirut, Lebanon; Presbyterian Commission Representative in Syria-Lebanon.

Miss Ruth Van Meter, Montevideo, Uruguay; formerly director of the Istanbul Girls' Service Center.

Rev. and Mrs. Jean Michel Hornus and children, Beirut, Lebanon; Executive Secretary of the Association for Theological Education in the Near East.

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Because of various pressures resulting from their location, the YMCA has sold the Tuzla Camp for Boys. They are hoping in future years that they can conduct a different kind of camp in other places around Turkey.

Miss Eleanora Davis has completed six years of service at the Girls' Service Center in Istanbul and has left for the United States where she is to be director of a YWCA in Cleveland, Ohio.

The Paul H. Nilsons are in the United States for a summer vacation. They expect to be back in Istanbul early in September.

A new president of Robert College has been elected. Dr. and Mrs. John Scott Everton will be arriving in Istanbul to take up duties here as the new school year begins. Dr. Everton's experience includes the presidency of Kalamazoo College, U.S. Ambassador to Burma, and Director of Education Services Overseas.

Dr. Warren S. Winkler is the new director of the Admiral Bristol Hospital in Istanbul. He succeeds Dr. Rolf Lium. Dr. and Mrs. Winkler were members of the Near East Mission serving at the Talas Nute Clinic from 1959 to 1966. Since then he has been serving with a research team from Johns Hopkins University School of International Health in Ankara.

Miss Marion Jeffrey, administrative secretary in the multilith department of the Redhouse Press since 1966, left the end of June for the United States where she plans to be married shortly. Her skill in typing is sorely missed just now!

As part of a policy to keep only current stock on hand, the Publication Department has been distributing free of charge a quantity of its children's books. These have gone to bookmobiles sponsored by schools, to the National Libraries, to hospitals, and to village school libraries who have requested them. Almost 50,000 books have been distributed in this way.

After twenty years of preparation, the Redhouse Turkish-English Dictionary is on sale. This is a scholar's dictionary, complete with rare words, variant forms, proverbs, and the word in Ottoman script.

Anna G. Edmonds, editor

Near East Mission
United Church Board for World Ministries
P. K. 142, Istanbul, Turkey
16 September 1968

No. 590

Dear Friends:

PROBLEMS IN HIGHER EDUCATION IN TURKEY

Turkish universities and university students have come face to face with major problems today. More schools and more and better prepared graduates are crying needs - and the students have begun to join in this cry for improvement as they went on strike this past June. Unlike their peers in the United States, they were not demanding social reforms by the establishment, nor were they campaigning for increased personal freedom. But similar to the French students, they were asking for changes in the quantity and quality of university education. Their revolt stemmed from a growing frustration on the part of Turkish youth who are eager to advance, who have become increasingly aware of changes possible in society and industry, who desire a general improvement for their country and who have found their own institutions of higher learning insufficient to the challenges.

Existing Institutions

At present there are two different types of higher education open to lycée graduates in Turkey: professional schools and universities. The professional schools, under the Ministry of Education, include the conservatories, the normal schools for teacher training, the fine arts academies, the nursing schools, the technical engineering schools, the hotel management schools and the political science and business academies. Some of these are government sponsored with uniform standards; some are recent, private institutions with varying standards. Although some of these schools have been included in the student criticisms and have in fact contributed to the abuses they name, they have been largely secondary in the general current of unrest.

The eight universities in Turkey offer not only some of the technical training such as the professional schools but also degrees in letters, law, the various sciences, history and so on. These eight universities are Istanbul University, Istanbul Technical University, Ankara University, Ege University, Middle East Technical University, Atatürk University, Black Sea Technical University and Hacettepe University.

Istanbul University claims to have had its beginnings in the theological and medical colleges

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started in Istanbul shortly after the city was conquered by the Ottomans in 1453. Its present form dates from 1900 when the faculties of medicine, law, letters, science, economics and forestry were united to make the university. It was greatly helped in the 1930's and 40's by a number of German professors who had fled the nazi government. Istanbul Technical University was established during World War II with the five faculties of construction, mining, architecture, mechanical engineering, chemical engineering and electrical engineering. The University of Ankara, also established during World War II now has nine faculties: agriculture, history-geography and letters, law, medicine, pharmacy, political science, science, theology and veterinary science. Ege University in Izmir was established in 1955 with faculties of medicine, science and agriculture. These four universities are self-governing; they are subject to Law No. 4,936 of 1946 and No. 115 of 1961 which protect their academic freedom and define their method of government.

The remaining four recently founded universities do not come under this law, but have been established by government fiat. The Middle East Technical University was set up in 1958. Its aim is to be an international center of research with all the instruction in English. At present its faculties include arts and science, administrative sciences, engineering and architecture. Atatürk University in Erzurum began classes also in 1958. For the first ten years the University of Nebraska has given technical assistance through an agreement with the Turkish government, the United States government, and that university. It is intended that it should be instrumental in the economic and agricultural development of Eastern Turkey. Letters and science, agriculture and, more recently, medicine are its three faculties. The Black Sea Technical University in Trabzon has two faculties: one of construction engineering and one of architecture. It was established by law in 1958 and began holding classes in the fall of 1963. A third faculty of basic sciences has been added.

The newest university in Turkey grew out of a children's hospital in Ankara. It became associated in 1963 with Ankara University as its second faculty of medicine. In 1967 Hacettepe became a separate university. It is an autonomous institution with three faculties: sciences and social sciences, medicine and health sciences.

Problems Resulting from the National Situation

These now are the eight universities in Turkey. They have all shown increases in the number of students admitted over the last ten years. They evidence a real concern and much constructive effort on their part and that of the Turkish government to deal with the problems in higher education in Turkey. Some of these problems are universal. The rapid growth of population and the increasing proportion of lycée graduates seeking higher education are phenomena not peculiar to Turkey.

But in addition to these factors, Turkey as a developing country is facing other changes which aggravate the problems in its universities. First among these is its rapidly growing technological society which demands trained manpower. In order to keep up with the needs of industry for engineers, administrators, economists, research workers -- to mention only the most obvious -- universities and technical schools must supply more and more graduates with better and better training. Secondly, partly because of an insufficient salary offered in Turkey many of the more gifted graduates have found employment abroad. Another reason for this "brain drain" has been the conservativeness of Turkish organizations, particularly the universities. Students returning from abroad have found a cold welcome for their new ideas in methods, courses and outlook.

A third factor of a somewhat different character is the necessity for the universities to contribute effectively toward solving problems in medicine, agriculture, industry and social service. The changes in Turkish culture and standards of living that have been growing since 1923 as Turkey has assimilated and applied western science and techniques have forced all the educational institutions to need to develop trained workers able both to cope with immediate practical problems and to contribute to the general scientific knowledge. This need is felt not only in the less economically developed areas such as Eastern Turkey where problems in agriculture or industry may have relatively concrete, simple solutions, but also in the big cities where prestige gained by internationally important discoveries will enable the universities and their professors to influence the politically effective public. National self-esteem is a key factor in the development of any nation, and its universities have the responsibility of training people with the skills, the initiative and the vision to guide its development.

Internal Problems

Within the universities themselves there are also several conditions that complicate their task. Historically, universities with their emphases on questioning, criticism, research and discovery are a new phenomenon in the cultural life of traditional dogmatism. Unquestioned theological belief with its resulting strong attachment to the established institution acted until the closing of the mosque schools in 1924 as a block to scientific inquiry or observation and free discussion or criticism. Fifty years is too short a period of time to erase completely the effects of this history. There are, certainly, scholars in Turkey whose work is equal to the best being done in western universities, particularly in fields such as science, mathematics and medicine. Many, many more are needed, but with sufficient training they can be found and can contribute to the environment of scholarship. Poorly trained lycée graduates who have become university students have pulled down the level of the universities. Their unsatisfactory background is largely a result of the shortage of good teachers and good equipment in the lycées. With more students now

desiring a higher education the universities have been compelled by public opinion and the government to lower their standards by accepting those who have not been as well prepared and whom they do not have the facilities for. The teaching staff, the classroom space and the laboratory facilities have not kept pace with the increase in the number of students. Along with this has developed a situation in which too many students have had too little contact with their professors at too great a distance. Teaching in the universities has tended to consist largely of classroom lectures fed to large numbers of students. The lecture material often is unrevised from year to year; the students are expected merely to regurgitate it at the examination. While the universities have been constituted autonomous under Turkish law, the academic freedom thus guaranteed has not necessarily led to academic excellence. As a final deterrent to quality, the salaries of the teachers has been so low that many of them have had to take on work outside the universities in order to support themselves.

Reform

In brief these are some of the problems facing the universities in Turkey today, and something of the background to the student revolts this past June. The students' demands were directed at improving both the quality of their education and the quality of their living conditions. They are symptomatic of the existing problems but are so far incomplete in their analysis of them because the students are limited in their understanding of the total situation. The students found injustices in the organization of the universities which encouraged favoritism in promotions and allowed professors to teach in other institutions, thus slighting their first responsibility. They requested a voice in the university administration. They asked for a change in the examination system, particularly in regard to the entrance and the make-up examinations. They asked for better text books and a student radio station. The students also felt that the universities should be partly responsible to help them with their housing and boarding through scholarships and university-sponsored residences.

Certainly the above analysis of the university situation in Turkey points to the necessity for more and better institutions of higher education throughout the country. Two or three such are being planned for Central Anatolia, hopefully to open early in the 1970's. One of these will be in Diyarbakır. Some system of improving the training of future faculty is indicated also so that present standards in teaching can be improved. A combination of graduate work in Turkey and in foreign institutions could be part of the requirements for university appointment. Changes in the laws affecting university administration may also help in the needed reforms.

Throughout the student revolts, the university senate discussions, the newspaper editorials

and the Turkish government debates over its educational laws it is hoped the main goal of education will not be lost sight of: that "education is to create a higher sense of the possible that would occur naturally to the undifferentiated intellect."¹ Or, as Alfred North Whitehead has put it, "What education has to impart is an intimate sense for the power of ideas, for the beauty of ideas, and for the structure of ideas, together with a particular body of knowledge which has peculiar reference to the life of the being possessing it."² The student unrest in Turkey insomuch as it reflects this growing sense of power, beauty and structure is a healthy development in the history of Turkish education.

The Spiritual Life Council of the Near East Mission is sponsoring a retreat during Cumhuriyet Bayramı, October 27 and 28, on the grounds of the Talas Nurse Clinic. The subject of the retreat is "The Christian's Calling in a Secular World." The Rev. Alan McCain of Tarsus is the worship leader; Dr. Hugh Harsourt, Professor of Philosophy at the American University of Beirut is the resource leader. Already nineteen adults and five children are planning to attend.

Anna G. Edmonds, editor

1. Norman Cousins, "Art, Adrenalin, and the Enjoyment of Living", Saturday Review, April 20, 1968; p. 22.

2. Alfred North Whitehead, The Aims of Education, Mentor edition, 1951; p. 23.

Emma Jean Graham of Portland, Oregon arrived in Gaziantep on September 30 to join the staff there as a nurse. Just prior to that Isabel Flemingway had left the hospital for a six-month furlough in the United States.

Osman Okyar, "Universities in Turkey", Minerva, Winter 1968; pp. 213-243.

The semi-annual Publication Council meeting was held in Istanbul on October 4 and 5. İstanbul Üniversitesi İşgal Komiteleri Konseyi, "İstanbul Üniversitesi Genel Reform Tasarısı ve Fakültelere Özgü İstekleri", Ülke Matbaası, 1968.

Caroline Louisa (1903-68) is now head resident in a dormitory for seventy-six girls at Saratoga College in Saratoga Springs, New York.

The engagement of John Wilfrone to the lovely Bloomer was announced on September 10. They hope to be married in the spring. John Bloomer is currently manager of American Express International Banking Corporation in New York City; he served for three years as a teacher of English in Tarsus 1963-66.

News has come of the birth of John Van Horn to the John Van Horns on September 1st in Wisconsin Rapids, Wisconsin. John was in Talas from 1965 to 67, then in Tarsus 1967-68; Phyllis was in Talas from 1963 to 67; then likewise in Tarsus 1967-68.

Near East Mission
United Church Board for World Ministries
P.K. 142, Istanbul, Turkey
11 October 1968

No. 591

Dear Friends:

The Spiritual Life Council of the Near East Mission is sponsoring a retreat during Cumhuriyet Bayramı, October 27 and 28, on the grounds of the Talas Nute Clinic. The subject of the retreat is "The Christian's Calling in a Secular World." The Rev. Alan McCain of Tarsus is the worship leader; Dr. Hugh Harcourt, Professor of Philosophy and Cultural Studies at the American University of Beirut is the resource leader. Already nineteen adults and five children are planning to attend.

Dr. Ruth Parmelee has published a book called "A Pioneer in the Euphrates Valley". Dr. Parmelee is particularly qualified to write this because she was born of missionary parents in Trabzon and has spent most of her mature life as a doctor for the American Board in the Near East.

Emma Jean Graham of Portland, Oregon arrived in Gaziantep on September 30 to join the staff of the hospital there as a nurse. Just prior to that Isabel Hemingway had left the hospital for a six-month furlough in the United States.

The semi-annual Publication Council meeting was held in Istanbul on October 4 and 5.

Since October 1st Marion Brandon (Talas 1963 - 68) has been working at the Caverly Child Health Center in Pittsford, Vermont. She writes that this is a small center for handicapped children of Vermont.

Caroline Lovejoy (Üsküdar 1963 - 68) is now head resident in a dormitory for seventy-six girls at Skidmore College in Saratoga Springs, New York.

The engagement of Kristi Wallace to H. Bradley Bloomer was announced on September 10. They hope to be married in the spring. Brad Bloomer is currently manager of American Express International Banking Corporation in New York City; he served for three years as a teacher of English in Tarsus (1960 - 63).

News has come of the birth of Brian David Van Horn to the John Van Horns on September 1st in Wisconsin Rapids, Wisconsin. John was in Talas from 1965 to 67, then in Tarsus 1967 - 68; Phyllis was in Izmir from 1965 to 67; then likewise in Tarsus 1967 - 68.

The Larry Joneses (Alice Darnell, Izmir 1960 - 64) are parents of twin sons, David Lawrence and Christopher Scott born in Floral Park on September 3. Larry is stationed at present in Thule, Greenland.

Two weddings have occurred since the last "Dear Friends": that as reported of Dorothy Blatter to Frank Ross, and that of Ellen Lewis Fowle (Izmir 1966 - 68) to S. Sgt. Samuel Antony Wright. Ellen and Sam were married in the First Congregational Church in Darien, Connecticut on September 28; they will be living in Key West, Florida. We extend many good wishes to the parents, the babies and the new couples.

Mrs. Eleanor V. Willson (Eleanor V. Gants, Izmir 1945 - 48) writes of the fond memories she has of Turkey and extends hospitality to any from the Near East Mission who are in the Washington area. Her address is 7609 Blanford Drive, Oxon Hill, Maryland, 20022.

We are sorry to report the death of Anne Stewart in August in Chillicothe, Missouri. Miss Stewart was a teacher of English at Pierce College from 1954 to 1956. She taught English at the Üsküdar American Academy for Girls from 1960 to 1963 and was administrative secretary there.

Several visitors have been through Istanbul and other Mission stations recently: Stuart Dodd, brother of Dr. Wilson Dodd was here during the summer. Dr. Dodd served the Mission several times between 1922 and 1955 in Merzifon, Talas and Gaziantep.

Mildred Fitts, Missionary Accounts Correspondent visited in Istanbul, Gaziantep, Tarsus and Izmir during the month of September. The Kenneth Anthonys were in Istanbul for 3 days as part of their visit to Europe during which they will be present for the dedication of the new hospital and Casa Mia in Naples. Rev. Anthony is Associate General Secretary for the U.C.B.W.M.

The new director of the Istanbul Girls' Service Center, Betty Jo Swayze, arrived in Istanbul on September 29.

Anna G. Edmonds, editor