

Dear Friends

There is no more appropriate news for the New Year than the following two articles which appeared in the Istanbul press last week.

In Milliyet of December 26, 1966, was this article, special from Ankara:

HAKSES SAID THAT IT IS FITTING TO WISH CHRISTIANS WELL AT CHRISTMAS

Ali Riza Haksés, Director of Religious Affairs, said in connection with the Christian world's celebration of Christmas, "According to Islamic belief, all people, outside the Islamic faith and beliefs, have equal rights without regard to their religion."

He continued, "Just as Christians congratulate us on our holidays, we also must congratulate them. In praying for and in congratulating each other people are equal. If a Christian is sick, a Muslim goes to his house and wishes him a speedy recovery. To those who come to visit we say, 'Your coming is welcome.' Upon a death we offer our condolences. When a child is born, when there is a marriage, we pray for them. For us such prayers are a part of Islam. In the same way that those who are not Muslims congratulate us on our holidays, we also must pray for them."

Haksés said that he did not know whether such a message had ever been published before or not. "We are not responsible for the past," he said.

In Le Journal d'Orient of December 27, 1966, this reply was printed:

CONCERNING THE CHRISTMAS MESSAGE BY THE PRESIDENT OF RELIGIOUS AFFAIRS A DECLARATION BY THE PATRIARCH ATHENAGORAS

His Holiness the Ecumenical Patriarch Athenagoras I expresses his personal appreciation and that of Christians in general for the message by the most respected President of Religious Affairs, Mr. Ali Riza Haksés, on the occasion of Christmas, and declares:

"It is with profound joy and satisfaction that we have read the generous message of the supreme religious leader of our compatriot Muslim brothers, the learned Director of Religious Affairs, Mr. Ali Riza Haksés, made on the occasion of the grand festival of the birth of our Lord Jesus Christ. For this we wish to express our deepest appreciation.

"In doing so we are certain that we not only interpret the rejoicing of the Christians in this country, but also in a much larger manner the same sentiments of the entire Christian world, to whose attention we bring this exemplary expression of Muslim tolerance.

"We are convinced that this message expresses the spirit of Islam which respects Jesus, and that it well portrays the lofty and enlightened understanding of educated Muslim Turks.

"We are glad that our views coincide with those of the respected Muslim leader concerning the necessity of cultivating love and mutual esteem between Muslims and Christians. These must be developed and promoted for the benefit of our nation and in the service of the spiritual and moral values which are in crisis in the world. In this way social problems can be faced together, the spirit of fanaticism and intransigence can be eliminated, and in their stead a luminous, mutual understanding as well as the maintenance of peace can be spread between human beings who are all children of the same Heavenly Father."

Anna G. Edmonds, Editor

No. 572

Dear Friends

Near East Mission
United Church Board for World Ministries
P. K. 142, Istanbul, Turkey
17 January 1967

VISITORS

In spite of the holiday season and wintry weather which usually slows the numbers of visitors to the Near East, Istanbul has had several interesting visitors during December and January.

One of the first was Mr. Charles Richards of Geneva, Switzerland, Director of the Christian Literature Fund, who was in consultation with the Redhouse Press (Publication Department) for several days. Mr. Richards is the author of several UNESCO manuals on adult education, among them, Simple Reading Materials for Adults and Provision of Popular Reading Materials. While he was here he stressed the point that any literacy program must be based on the answers to two questions: What do people want to know? and How will literacy help them to that?

Mr. and Mrs. John Berkley Boniface, parents of Mrs. Paul H. Nilson, came to spend Christmas in Istanbul. Although Chatham, New Jersey is still home to them, they are presently living in London, England, where Mr. Boniface is helping Shell Oil Company organize the sale in Europe of the natural gas found under the North Sea.

Miss Lila Hahn of LaCrosse, Wisconsin, and Mrs. Rachel Gullickson of West Salem, Wisconsin, both active workers in their churches at home, brought to fruition a long-cherished dream of a visit to Istanbul as they were guests in the home of Miss Dorothy Blatter at the Uskudar school on December 29.

Mr. and Mrs. Roland A. Kampmeier and daughter Susan spent a few days in Izmir and in Istanbul before returning to the United States. Mr. Kampmeier is an engineer and a member of the Board of Directors of the United Church Board for World Ministries and has been working in East Africa and the U.A.R. during December. Susan is having her junior year abroad at the American University of Beirut.

Miss Marion Van Horne, Director for Literature, World Literacy and Christian Literature Commission of the National Council of Churches, was in Istanbul for a three-day visit, Jan. 5 to 8, for consultation with the Redhouse Press.

GENERAL NEWS

Word has come from Beirut that an inter-faith service was held in the AUB chapel Thanksgiving morning. Catholic and Jewish leaders in the city cooperated in the service which was organized by the Rev. Horace McMullen.

DEATHS

The past month has brought word from the States of the deaths of two dedicated long-time members of the Near East Mission, Miss Olive P. Greene on December 14, and Miss Ethel W. Putney on January 3.

Olive Greene, educator, administrator, artist, author, and missionary, was born in Brunswick, New York in 1883. A Wellesley College graduate of 1906, she returned to her alma mater to teach there from 1917 to 1919. In 1927 she received a masters degree from Radcliffe.

Olive Greene came to Turkey first in 1912 as a teacher at the girls' school in Basmahane, in Izmir. The First World War cut short her service here, and she returned to the United States to study at Hartford School of Missions in Hartford, Connecticut. In 1919 she came back to Turkey, and this time stayed until 1922.

Following the Smyrna disaster, she with several others went to Athens to organize relief and community services for the thousands of refugees. With the Misses Emily MacCallum, Minnie Mills, and Annie Evelyn Pinneo, she helped open a school, daughter to the one they had left in Izmir. This was carried on in rented buildings in Old Phaleron until it became strong enough to establish itself on its own campus. Today it is known as Pierce College.

She then returned to Izmir and helped relocate the girls' school on a new campus in an olive orchard on the outskirts of the city. The original farm buildings were used for classroom and administrative offices -- and still are, along with several impressive additions that she never saw. From then on she remained with the American Collegiate Institute as a teacher and briefly as its principal until her retirement in 1953.

Ethel Putney spent her thirty-seven years in Turkey as a missionary educator. A 1902 graduate of Wellesly College, with an M.A. in 1914 from Columbia University, she sailed for Turkey in 1914. But because of war conditions she spent her first year in Cairo, Egypt helping refugees and learning Turkish.

She arrived in Istanbul in 1916, and served first as a teacher in and later as principal of the Gedik Pasha School, a day school for boys and girls. When the Gedik Pasha School was closed in 1933 because of the depression, she became assistant principal of the American Academy for Girls in Uskudar.

One of Ethel Putney's many contributions to the school was a mathematics work book designed for Turkish students. Instead of the American terms of feet and inches, the problems were written for the metric system.

After her retirement in 1952 she worked in the archives of the American Board in Boston until she was more than eighty years old. In 1958 her Gedik Pasha students got together and invited her to return for two months. They paid her expenses throughout the trip as she visited them in their homes across Turkey.

Both Miss Greene's and Miss Putney's influences transcended the narrow national prejudices of the Near East as they worked among people of Armenian, Greek, Jewish, and Turkish descent.

Lois Huebenthal
Anna G. Edmonds, editors

Note: "Free ... for the cost of transportation from Talas ...

Encyclopedia Britannica - Vol. 1-24; 14th edition, 1929

Compton's Pictured Encyclopedia and Fact-Index - Vol. 1-15, 1951 edition

The Children's Hour - Vol 1-16, 1953. Marjorie Barros, editor. Spencer Press.

(A collection of readings for children, volumes of nursery rhymes, fairy tales, myths, hero tales, etc.)

Islam Ansiklopedisi - Vol. 1-5 in standard black binding. (Vol. 8 or 9 has now been printed)

Address inquiries to the Library, Talas Amerikan Orta Okul, Talas, Kayseri. Delivery will be made in June, 1967." (G.M.)

No. 573

Near East Mission
United Church Board for World Ministries
P. K. 142, Istanbul, Turkey
9 February 1967

Dear Friends,

Along with many old records being uncovered in the remodeling going on at the Bible House, a number of letters have come to light. One from the Reverend Theodore A. Baldwin seems of enough interest to make public, partly because it is now a hundred years since he first arrived in Turkey, partly because of the details he remembers of his life here. He was a missionary under the American Board of Commissioners for Foreign Missions from 1867 to 1909, working with his wife in Istanbul, Manissa, and Brusa. The letter is dated January 25, 1934, and was written shortly before his death.

"Dear Friends of Istanbul Station,

It was a surprise and great pleasure to me to receive your greeting thru Mr. Riggs' letter of Dec. 4th. I am one of three of Princeton's oldest alumni; the last member of the Class of '62 died a few days ago and '63 now leads the Old Guards. I'm not sure whether I'm the oldest living member of the Turkish Missionary body or not. We (Mr. and Mrs. Henry S. Barnum, wife and self) landed in Constantinople on the 9th of August 1867; for the first time I believe the steamer from Marseilles (ours the Tibre) got in Friday morning instead of on Saturday. We sent letters in advance only to find that they came with us; consequently there was no one to meet us. We arrived early, hence got no breakfast on board and by 9 o'clock were beginning to feel that we were getting a rather cold reception. However, the old C.O. agent, Hovhannes, soon arrived and all was explained.

I don't remember where the Barnums went, but we were billed for Dr. Washburn's, spending the summer at Kandilli. We went up the Bosphorus zig zag, Steamer No. 1. As usual, everybody was smoking and we got a good dose as we were wholly unaccustomed to this luxury. We were green of course, could not understand Hovhannes, were not willing to be separated from our baggage; so you can picture us tired and hungry climbing that hill between 2 and 3 o'clock, following hamals carrying two heavy Saratoga trunks, one of which contained a small tool chest, a last gift before sailing from the United States. Our furniture was the last shipped by sailing vessel and reached us 100 days later.

Mrs. Washburn was not at home when we arrived but dresses etcetera were laid out on the bed for a party. She came in later and we were given a lunch of which the principal part was tomato dolma. Mrs. B. had never learned to eat tomatoes, but she ate them then and ever after.

It turned out that there was to be an illumination that night and Dr. and Mrs. Washburn were invited to a reception at Ali Pasha's (or was it Fuad's) Konak at Bebek. The illumination was in honor of the return from Paris of the Sultan Abdul Aziz (and the arrival of the Barnums and Baldwins), and we had a fine time viewing it from the garden of Mr. Chas. Hanson, whose house the Washburns were occupying. Next morning Mr. Harry Schauffler arrived and piloted us to his parents' home in Bebek; as we got into the caique he asked Mrs. B. if her hair was parted in the middle.

We spent the summer with the Herricks at Halki (Heybeli Ada) and the first year in Constantinople at Vlanga with the Trowbridges. Dr. and Mrs. Riggs, James and Charles were in the adjoining house, which became our home the following year when it was our great pleasure to be with Dr. R. while Mrs. R. took the boys to the United States.

We had good opportunities in both homes for the study of Armenian, and I trust made good use of them. After 9 months study Dr. Parsons got me into the pulpit of the Bağchicik church to preach my first sermon in that language. I've forgotten my text and I'm sure the people did not understand anymore of what I tried to say.

After three years in Constantinople during which Dr. Herrick, Mr. Schaufler and myself were the committee in charge of the Evangelical work, we moved to Manissa and Mrs. B. started there the school which was later moved to Smyrna and became the Smyrna Girls' Institute. Mr. Brooks, Mr. Barrows and Mr. Bowen, Dr. Greene, with their families, and Miss Clark (Mrs. March of Bulgaria), and Miss Cull were our associates during our five years in Manissa. In 1875 we were called back to Constantinople and for five years I was treasurer of the Turkish Missions. During this period there was relief work and I had charge of the distribution of thousands of pounds without the loss of a penny.

When the Baring Bros. failed in London I maintained the credit of the missionaries in Persia by accepting the drafts of the Presbyterian Board, and all the while kept the treasury on the gold basis. I had no assistant, did all the work, including the book keeping. I never felt that I did more than my duty, but when in 1880 we moved to Brusa, I received a most appreciative letter from Mr. Ward (the A.B.C.F.M. treasurer) from which I will not quote. I might mention that while in Constantinople I went as delegate to the meeting of the Eastern Turkey Mission at Van; we (Mrs. B. and I) were forty days on horseback from Trebizond to Erzerum, Bitlis, Van and back to Sivas, where we transferred to a springless araba and rode via Angora and Marsovan to Samsun.

In going to Brusa we had no idea of going into educational work, but Miss Rappleye discovered at once that Mrs. B. was capable in that line and turned her school over to her and went at once to America to be married. My wife proved to be a most successful teacher, tho I think none of our circle ever really understood her worth. Dr. Barnum certainly did not when he wrote his article, "Brusa Boarding School for the Avedaper". I have known her to listen to three recitations at once in English, Armenian and Greek. I was proud of her when at an examination she handed the text book to the teacher of the Armenian School and said, "Any problem in the first five books of Geometry or any example to Quadratics in Algebra". Dr. Crawford said he never knew a teacher who was so strict and at the same time was so much loved by her pupils. Six of them became the wives of preachers, as many more shone as teachers, others married well-to-do merchants, one became a registered nurse, an R.N. in New York City after passing her examinations first in a British hospital and later in New York. She kept up a correspondence with others as long as she lived and several still visited in my home. However imperfect my missionary career was, and no one realises more than I do, I am sure "Well done" must be written after her name.

The character of missionary work has changed and I believe is in closer accord with my views, which were not altogether shared by my associated. Preaching and teaching are not the only activities of a missionary as you are finding out. He can help in practical ways, e.g. I helped one outstation to set up a mill to grind their flour instead of carrying sacks of grain miles away on horseback. It was not so great a success as the exigencies of the times did not permit the necessary oversight, but the principle I believe was right. In an architectural way it was my pleasure to alter three chapels; build two churches, and a Turkish bath; put a third story on the Brusa school building; and erect the residence there. By financial help to merchants in Brusa I maintained the churches' independence of the Board's aid, the one whom I had treated as a father would a son, turned against me because I would not go to

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the length Dr. Chambers did in Bardizag in helping the people start a boarding school for boys in Brusa.

I resigned from the Board in 1909 tho I remained at the station till 1917, thus rounding out 50 years residence in Turkey. Of course, I continued to preach occasionally and help in the work as long as I remained.

I had no idea of writing such a rambling letter when I began. I trust Mr. Riggs will find some things he'll enjoy and I give him liberty to inflict on you only as much as he thinks you can bear.

As a former Turkish missionary I wish you success.

Sincerely yours,

sgd. Theo A. Baldwin

P.S. Miss West was the only single lady missionary in the field when we came out so you can imagine the years of discussion we had on that subject before it became a fait accompli.

What has God wrought!"

Anna G. Edmonds, editor

Near East Mission
United Church Board for World Ministries
P. K. 142, Istanbul, Turkey
20 February 1967

No. 574

Dear Friends,

In this morning's mail to Dorothy Blatter there came a letter from Hulda Stetler, known to many members of the Mission who have stopped to visit her as they pass through Naples. Since the catastrophic floods in Italy last November she and her Casa Materna have been much in our thoughts. To quote from her letter: "We have been experiencing a very severe winter and for most of February have had freezing weather. But even that is better than the terrible rain and wind of November. I have never seen Vesuvius with as much snow as she had in February. A lovely sight, but what hardships that means to our folks! We'll feel it for a long time for so many fruit and vegetable plants and blossoms have been killed by frost. We hope our Evangelical Hospital can soon be equipped so that it can open this fall. We hope eventually Casa Mia can also be relocated 'permanently' on that site. Keep us in your prayers."

This winter has been severe not only in the United States but also throughout Europe and the Near East. Istanbul has had the coldest weather and the most snow in many years. The poor people have really suffered.

We have received news of the birth on October 25 of Judith Fitzgerald Herron. With Joy (2-1/2) and John Henry (17 months) Keitha (Üsküdar 1960-1963) and Douglas Herron have a busy and active household in Presque Isle, Maine, where Doug is YMCA secretary.

In December we were all greatly saddened by the tragic accident which took the life of Lou Wilkins' father. Our sympathy goes out to Lou and Beth Wilkins in their loss. Roy Chamberlin, Dean of the Chapel at Dartmouth College for many years, passed away in January. He served as interim pastor at Dutch Chapel in 1959 for several months and made many devoted friends here who mourn his loss.

VISITORS

Reverend and Mrs. Leroy S. Rouser and their four children drove through the gate to the Üsküdar Girls School in the midst of a snowstorm on January 16. They had driven in their Landrover all the way from Bangalore, South India, where Dr. Rouser is on the faculty of the United Theological College. They had traveled by way of the Khyber Pass and through Afghanistan, Iran, Iraq, Syria, Lebanon and Turkey and were on their way to Munich where they would spend some months before going on to the United States. They were stimulating guests to have on the Üsküdar campus and we held on to them as long as possible, enjoying them. Dr. and Mrs. Harold Titus of Berea College were in Istanbul briefly as part of a trip around the world during which Dr. Titus is collecting material for a revision of one of his books on philosophy. Georgianna and Richard Maynard stopped for a few days February 9-12 in Istanbul as they were on their way from Talas, driving in their Volkswagon through Europe for a short furlough in the United States. Miss Mollie Cleland, who had been serving The World Council of Churches for several years in Istanbul left on February 12 for her home in London. We had enjoyed having her in Bible House these last few months. Mr. and Mrs. Philip A. Keeler, members of Center Church, Hartford, Connecticut, visited the Mission Office today, February 20, on their way to Saigon to visit their son.

Dear Friends No. 574

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This has been a busy month as various Mission members have traveled to meetings. The Medical Council met in Gaziantep January 28-30, the Turkey Schools Council in Talas February 2-4, Aleppo College Board of Managers February 9, the Language Study Committee and the Mission Executive Committee in Istanbul February 10 and 11 respectively.

During the Week of Prayer for Christian Unity, January 18-25, it has become the custom for the Mission Office to invite for luncheon and a Worship Service leaders of churches in Istanbul. Always a thrilling experience, this year was no exception. When Protestant, Catholic and Orthodox church meet together in this city so full of church history for hundreds of years, it becomes especially moving to be part of an ecumenical worship service.

Lois Huebenthal, editor

VISITORS

Governor and Mrs. Leroy S. Rounner and their four children drove through the gate to the Üsküdar Girls School in the midst of a snowstorm on January 16. They had driven in their Landover all the way from Bangalore, South India, where Dr. Rounner is on the faculty of the United Theological College. They had traveled by way of the Khyber Pass and through Afghanistan, Iran, Iraq, Syria, Lebanon and Turkey and were on their way to Munich where they would spend some months before going on to the United States. They were stimulating guests to have on the Üsküdar campus and we held on to them as long as possible, enjoying them. Dr. and Mrs. Harold Tins of Bates College were in Istanbul briefly as part of a trip around the world during which Dr. Tins is collecting material for a revision of one of his books on philosophy. Georgianno and Richard Maynard stopped for a few days February 9-12 in Istanbul as they were on their way from Talas, driving in their Volkswagon through Europe for a short furlough in the United States. Miss Mollie Cleland, who had been serving The World Council of Churches for several years in Istanbul left on February 12 for her home in London. We had enjoyed having her in Bible House these last few months. Mr. and Mrs. Philip A. Keeler, members of Center Church, Hartford, Connecticut, visited the Mission Office today, February 20, on their way to Saigon to visit their son.

Near East Mission
United Church Board for World Ministries
P.K. 142, Istanbul, Turkey
1 April 1967

No. 575

Dear Friends,

The Near East School of Theology in Beirut, Lebanon, has been an institution of the Near East Mission for more than 130 years. But within the last five years major progress has been taking place in both its physical plant and its academic standing. A new building is to be built near the American University of Beirut campus; the Bachelor of Divinity degree is the basic program offered along with a program of studies leading to the Th. M. and Th. D. degrees. Both the professorial staff and the seminary students represent a broad variety of cultural and religious backgrounds. The following article is by Dr. Nebelsick, vice president of NEST and Professor of Systematic Theology.

THE NEAR EAST SCHOOL OF THEOLOGY
PAST, PRESENT, AND FUTURE
by Harold P. Nebelsick

The Near East, like most of the rest of the world, finds itself involved in rapid social change, mechanization, population and education explosion. People who fifty years ago were living in the Middle Ages are now living in the twentieth century and in cities like Beirut, where nearly half of Lebanon's population lives and where one of the greatest problems is traffic congestion. Modern medicine has both extended life expectancy and so drastically cut the incidence of infant mortality that the population of the countries of the Near East is expanding at an almost frightening rate. Education is being sought after on every hand. Thousands and tens of thousands of children and young people whose parents seldom saw a book or a newspaper from the inside, much less were able to read or write, are now entering and graduating from the primary and secondary schools and are knocking at the doors of the universities and centers of higher education.

It is for this kind of fluid, seething, moving, dynamic society that the Near East School of Theology in Beirut is educating theological students. The Seminary which in 1932 became the Near East School of Theology by the union of the Beirut School for Religious Workers and the School of Religion in Athens, is built upon a history going back some 130 years.

The first missionaries sent out to the Near East by the American Board of Commissioners for Foreign Missions--Levi Parsons and Pliny Fisk--reached the field in 1820 and decided that the people of the Biblical lands needed nothing so much as the Bible. Parsons and Fisk spent their comparatively short missionary lives--Parsons died in early 1822, Fisk in late 1825, both of disease--spreading the Word of God by Bible, book, and tract. It was soon realized, however, that the Scriptures demand men prepared to interpret them. In 1835 the missionary Rev. William Thompson (later the author of The Land and the Book) founded a seminary in Beirut in the hope that it would provide "native assistants to send out among the villages in the mountains and elsewhere, to read and explain the Scriptures, exhort, and where it shall be practicable, to hold prayer meetings."

In Turkey, Protestant theological education had its beginning in 1839 when the Rev. Cyrus Hamlin, missionary of the American Board of Commissioners for Foreign Missions, began a training school at Bebek in Istanbul. Similar institutions, offering Protestant theological education, were subsequently founded in Merzifon, Marash, and Harput.

After the tragedies experienced by the Armenians during World War I, the church situation was so altered in Turkey that these schools were closed and on September 22, 1922, they were consolidated in a single School of Religion in Istanbul. After the catastrophe of Smyrna, and the suffering of the Greek population in that city, Armenian and Greek students of the school, with Professor Lootfy Levonian, moved to Athens where a second branch of the school was founded. For three years the School of Religion functioned with two divisions—one at Istanbul, the other at Athens.

In 1925 the Istanbul branch of the school was closed and the two institutions were combined in the School of Religion at Athens. Seven years later, in 1932, the School of Religion at Athens combined with the School of Religious Workers in Beirut to form the Near East School of Theology under the common auspices of the American Board of Commissioners for Foreign Missions (Congregational) and the Board of Foreign Missions of the Presbyterian Church in the U.S.A.

Following World War II in 1945, the National Evangelical Synod of Syria-Lebanon and the Union of Evangelical Armenian Churches in the Near East, and in 1950 the Episcopal Evangelical Church in the Diocese of Jordan, Lebanon and Syria, became supporting bodies of the seminary. Negotiations are presently underway to have the Evangelical Lutheran Church in Jordan and the Lutheran World Federation come to relationship with the school also.

In 1962, the faculty of the Near East School of Theology became urgently aware that theological education in the Near East needed radical revision if it were to be able to keep pace with other institutions of higher learning in the area and properly to prepare ministers for the churches for which it was responsible. Consequently, it drew up a report recommending a plan of relocation and development for the school suggesting:

- Strengthening of the faculty by the addition of qualified professors,
- Revision of the curriculum by making the Bachelor of Divinity degree the basic course of study (a three year course after four years of university),
- Relocation of the seminary near the American University of Beirut to facilitate the exchange of faculty and students and the common use of libraries and classroom facilities,
- And the addition of a program of Higher Studies which would offer a program of studies toward the Th.M. and Th.D. degrees especially in the disciplines related to theological studies in the Near East.

Grants from the Theological Education Fund, the Commission on Ecumenical Mission and Relations of the United Presbyterian Church U.S.A. and the United Church Board for World Ministries made the purchase of a site for the new seminary, a short distance from the American University campus, possible. Other funds either already received or promised and forthcoming from the Hervormde Kerk of Holland, the Arbeitsgemeinschaft für Weltmission in Hamburg, Hilfswerk of the Swiss Reformed Church, and the United Presbyterian 50 Million Dollar Fund, et. al. will enable the seminary to begin new construction. The building being designed by Dip. Ing. Peter Lehrecke of Berlin is a "complete seminary under one roof" housing worship, academic and residence facilities for circa 100 full-time students of theology. Facilities will also enable the accommodation of students from the American University, Beirut College for Women and Haigazian College who elect theological courses. Completion of the new theological plant, "by the help of God and the aid of churches and friends", should take place about three years hence. The program of Higher Studies is being inaugurated. Initially, concentration will be in two disciplines: Biblical Studies with relationship to archaeology and Islamics.

The present faculty of the Near East School of Theology consists of ten professors and a librarian. It represents the Armenian Evangelical Union, the Presbyterian Church of Ireland, the Hervormde Kerk of Holland, the Gereformeerde Kerken of Holland, the United Church of Christ in American, the United Presbyterian Church in the U.S.A., the Eglise Reforme of France, the Mennonite Church of American and the German Evangelical Church. One member of the Evangelical Synod of Syria-Lebanon and one member of the Episcopal Church of Jordan, Lebanon and Syria are taking graduate training in the United States with a view to returning to the Near East School of Theology as staff members.

The some 40 theological students of the seminary (an increase of 80% over 1962-63 represent 12 different denominations, 12 different nations and 12 different mother tongues. Caam Adhom is from the South Sudan, is Presbyterian and speaks Swahili and English. Joao Daniel is from Angola, is Baptist and speaks Kikongo as well as Portugese, French and English. Arto Avakian comes from Egypt, belongs to the Armenian Church and speaks Armenian, Arabic, French, Italian and English. Mardiros Eylenciyan is from Turkey where he belongs to the Armenian Evangelical Church. He speaks Armenian, Turkish and English. Immanuel Bagdash is also from Turkey and is from the Assyrian Evangelical Church. His languages are Turkish, Assyrian, Arabic and English. Assurbanipal Babilla from Iran is a member of the Iran Presbyterian Church and speaks Persian, Assyrian and English. Adeeb Awad from Syria and the Evangelical Synod of Syria and Lebanon speaks Arabic and English. Hovhannes Sarmazian from Syria and the Armenian Evangelical Church speaks Armenian, Arabic and English. Azizz Bassous from the National Evangelical Church of Beirut speaks Arabic and English. Dikran Karakashian is from the Armenian Orthodox Church in Jordan and speaks Armenian, Arabic and English. And so it goes. Hence, it is no surprise that "the New Latin", to use Karl Barth's phrase, i.e., "English as the language of the Church", must be the academic language of the seminary.

In implementing its conviction that theology ought to be available not only to students of theology per se, but also for students seeking a well-rounded education in other fields, the faculty of the Near East School of Theology offers a course of study in theological subjects in the American University's curriculum and on the university campus. Thus university students, who though interested in theological subjects may not intend to enter the ministry of the church, may choose theology subjects as electives. These "special students" of which more than 60 were registered in the academic year 1965-66 come not only from the Evangelical Churches but from the Ancient Oriental Churches and from Islam as well. Thus the seminary has an ecumenical, interfaith and international ministry.

The Near East School of Theology looks especially, however, to the preparation of the ministry for the churches of the Near East. Only if equipped with a highly qualified and well-educated ministry can the churches of the Near East hope to cope with the situation in which they now find themselves and will find themselves in the future. Then, by the Grace of God, they may be able to see beyond their own congregations. They may perhaps someday even unite forces with the Ancient Eastern Churches and the church together may lift its eyes to "those afar"--the Muslims, the Druze, the Kurds--all of whose cultural patterns are undergoing profound changes in the face of modern scientific and technological society and whom Christ loves even as intensely as He loves those "who have been brought near".

Anna G. Edmonds, editor

Near East Mission
United Church Board for World Ministries
P.K. 142, Istanbul, Turkey
1 April 1967

No. 576

Dear Friends:

One of the signs of spring in Istanbul is the increased flow of cruise ships in the Bosphorus. This past two weeks spring has definitely taken a big leap forward. Sometimes there are two or three cruise ships at a time in the Golden Horn. They are always things of beauty, but all night brightly lighted they are spectacular when viewed from the campus of the Girls' School in Üsküdar.

VISITORS

Dr. and Mrs. Paul W. Penningroth of Atlanta, Georgia, were in Turkey during March, visiting for the first time since 1927. Dr. and Mrs. Ralph V. Holland, were in Istanbul March 20-24. Dr. Holland has been head of the City Council of Churches in Wooster, Massachusetts, for the past 16 years and is on a world tour visiting all UCBWM missions. Rev. and Mrs. Edward Ouillette, of LeMoyne College, Memphis, Tennessee, and Mr. and Mrs. Houghton Cross, of Skokie, Illinois, arrived on March 15 for a visit with Dr. and Mrs. Perry Avery. Mr. Ouillette had been on the faculty of Robert College 1929-31. Dr. and Mrs. Wesley A. Hotchkiss, General Secretary, Division of Higher Education of the United Church Board for Homeland Ministries and The American Missionary Association, were in Istanbul March 30 to April 2 and then left to visit Izmir. Mr. Martin Marionfeld of Germany came to Istanbul to work as a Volunteer for the World Council of Churches in their project of re-building homes in the earthquake area, but stayed in Istanbul to help with completion of the Refugee Housing in Etiler. Mr. Wallace Bell, World Council of Churches' Athens office, and Mr. Roy Calvocarressi of the Christian Peacemaking Team in Cyprus, visited the Mission during March.

In the last issue of "Dear Friends" the editor inadvertently got wires crossed and placed Dr. Harold Titus at Berea College, when in fact he had been for many years at Dennison University.

DEATH

Herman H. Kreider died suddenly on April 4 in Istanbul. Mr. Kreider was born in Wadsworth, Ohio, on May 8, 1898. From 1921 to 1923 he was in Syria with the Near East Relief. From 1926 until 1940 he was a missionary in Istanbul under the American Board. The last two years of that he also was with the Admiral Bristol Hospital.

In 1940 Mr. Kreider resigned from the mission to become the bursar of Robert College until 1960 and of the American College for Girls until 1963. After retiring he became associated with PEVA, a market study and research institute, and also helped orient Peace Corps volunteers to Turkey.

Mr. Kreider was a well-known photographer, and an invaluable member of the stewardship and benevolence committees of the Dutch Chapel. But more than that his name has become for many students synonymous with Turkish grammar. His knowledge of the language, as well as of the country, sprang from a deep-seated and humble love of the Turkish people.

GENERAL NEWS

The David Bergmark (Istanbul and Izmir 1950-1955) family sends news about its various members: "David, Sr. is greatly enjoying his new post as Director of Development at the Westminster Choir College in Princeton. Pamela and Ronald (Fichtner) have a new little daughter, born December 26, 1966. Julia and Alan Lester and little Alan two years old, have just arrived in Ibadan, Nigeria, their new post in the U.S. Consular Service. Young David Bergmark entered Brandeis University at Waltham, Massachusetts, last September

and seems irresistably drawn to music. For the last year his favorite among the girls has been Yasmin Aly Khan, the daughter of Rita Hayworth and the late Aly Khan, a shy girl with a lovely singing voice. Yasmin has been spending all her school vacations with us, even six weeks last summer. David and Yasmin flew to Sardinia in August to be the personal guests of her older half-brother Karim, the young Aga Khan, along with Princess Margaret, Lord Snowdon, Princess Grace of Monaco, etc. Young David still keeps his balance."

Paul Nilson has called to our attention the following article from the Yeni Gazete of March 30, 1967, and has been kind enough to translate it.

Topkapı Museum Director at Odds with Kurşat (Minister of Turism)

The Ministry of Turism has appropriated 50,000 liras out of the one million lira budget which has been set aside for constructing touristic institutions throughout the nation for the historic kitchens of the Topkapı Palace. Although the office of the Director of the Topkapı Museum has been notified of this institution, a letter has been written to the Ministry to the effect that, "This is impossible," and permission has been requested for opening a cafeteria in place of the historic "kitchens". The Director of the Topkapı Palace Museum, Hayrullah Örs, from whom we enquired about this subject, said the following:

"The rooms which make up the present section of Chinese and European porcelains and copper section are in the division known as the 'Kılıç Ali Kitchens'. This area has been in a ruined condition ever since the period of Sultan Mahmud. These rooms which were restored only 30-35 years ago are now being used as display galleries. Both from a technical standpoint and from a material standpoint it is impossible to bring this area into its old state. Therefore, we wrote to the Ministry and asked for permission and budget for opening a cafeteria in two rooms which are under the Mecidiye Köşk.

Aside from this there is a kitchen in the Harem which also cannot be used. We are unable even to put electricity in this place because of the fear of fire. How can we be expected to allow wood and fire for cooking food ... In addition, the old palace meals which were cooked at the Topkapı Palace are of a kind which present day natives, to say nothing of tourists, could not eat or digest.

Even if the Ministry insists on this matter, it still would not be possible to set up the kitchens again. The reason is that the chimneys of the Kılıç Ali Kitchens are in the center of the rooms under the center of each dome. In order to heat these places it will be necessary to burn at least a forest of wood and smear the area with smoke and soot, under which conditions it will be impossible to cook food. From this point of view it is not possible to 'open the palace kitchens to operation in their historic condition in the place of a cafeteria in the Topkapı Museum' as the Ministry has ordered."

Lois Huebenthal, editor

Near East Mission
United Church Board for World Ministries
P.K. 142, Istanbul, Turkey
15 May 1967

No. 577

Dear Friends:

FELLOWSHIP HOUSE - TARSUS

Osman is a lycee student in Tarsus. His home is in a village in the Taurus Mountains about 50 kilometers from Tarsus. During the school year he lives in a rented room which he shares with two friends. Their room is about nine feet square, and serves them as a bedroom, living room, kitchen, study, and washroom--often all at once. For this they are each paying 25 T.L. a month rent. The room has no running water and no electricity; Osman and his friends study by kerosene lantern. Their kitchen equipment consists of one pot on top of a "puffer" (a small stove burning kerosene under pressure). Flour, butter, and cracked wheat which they have brought from home make up most of their meager diet.

Osman and his friends are typical of an increasing number of village boys who move into Tarsus and similar cities throughout Turkey each winter. They struggle with difficult living conditions as they try to get the public education that is not available to them in their village--whether junior or senior high school or university. Many of them become discouraged in the impersonal atmosphere of the large schools and large cities. No on-campus dormitories or cafeterias are available to them, no student centers for recreation or informal gatherings. Except for student politics, there are few extracurricular activities.

Osman will probably complete the academic work and go on to university next year. But the sum total of his education is limited in its effectiveness because it fails to help him relate what he learns in the classroom to the practical problems of his country. Osman's background is rural Turkey, its wealth, its problems, its needs, its culture. He holds this in common with 75 percent of his countrymen, but his additional education is unlikely to develop this potential resource of understanding into a responsibility for using what he has gained to help Turkey. He and his friends are in line to be the new leaders of Turkey. They come from the heart of the country. They have been introduced to the pressures for change in today's world, but so far without understanding the full meaning of those pressures or changes. The crisis comes in the fact that the quality of leadership and responsibility they exert determines the tempo and direction of development of their country more than any or all of the governmental aid programs.

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Realizing the challenges presented by such boys as these, a young couple in Tarsus are attempting to improve the physical living conditions of a small number of students. They are hoping by their example to set a standard for other student housing units in their area. But more important than this, they are trying to help the boys "develop a sense of awareness and social responsibility, and ... provide an opportunity for them to channel this awareness into concrete action."

Letitia and Altan Zeki Ünver are teachers at Tarsus American College. Letitia teaches English, Altan teaches economics and mathematics. Altan is a 1957 graduate of Tarsus. He received his Bachelor of Science degree in chemical engineering from Robert College in 1961, and while there he was instrumental in organizing the Turkish Work Camp Association (Türkiye Gönüllü Çalışma Kamplarını Teşvik Derneği). From there he went to the University of Texas on a Fulbright scholarship and received his Master of Science in chemical engineering in 1963 and his Master of Arts in economics in 1965. Letitia has her Bachelor of Arts degree from Agnes Scott College in Atlanta, Georgia. Altan returned with Letitia in 1965 to teach at Tarsus.

This past fall the Ünvers, with the help of interested citizens in Tarsus, rented an apartment adjacent and connected to the Ünvers' home. Eight students are living there, boys whom they knew through their village work projects last year. Each student contributes about 40 T.L. a month towards rent, utilities, and food. Extra food from CARE is adding to their supplies. Additional gifts, about 960 T.L. a month, help balance the expenses. Some of the household work is handled cooperatively in order both to keep down the expenses and to help the boys understand that the work of their hands and the work of their minds must be combined to make a balanced life.

Fellowship House is a student cooperative dormitory. One evening weekly the entire group meets to plan their work schedule, recreation, educational programs, and to consider other common concerns. The ideal is to keep the decisions of these meetings agreeable, at least partly, to every member of the group. The Ünvers have helped guide the students in their group experience, but in the role of advisors rather than directors.

In planning Fellowship House, the Ünvers hoped that the main feature which would distinguish it from the usual impersonal boarding house would be a study-service program. The emphasis of the program is on helping the students understand and relate to their society through answering such questions as, "What is social responsibility? Is it possible to live our lives with social purpose and significance? What can one individual do? How can we get away from stereotype and cliché answers, and find creative solutions to problems based on Turkey's needs, condition, and historical experience? What are the long term implications, for Turkey, of technological modernization, mechanization, and the ultimate (inevitable?) automation?"

Besides the study these answers involve, each student is encouraged to take part in service projects organized by various volunteer agencies in the community such as weekend work camps.

One of these was an experimental poultry project in Kulak Köyü, twelve kilometers south of Tarsus. With help from the Agricultural Extension Office, the Alata State Farm, a chicken feed factory, and private individuals in Tarsus, two-hundred-nine 10-day old white leghorns were acquired for the village. Everyone, students and villagers alike, anxiously followed their welfare as they grew into roosters and laying hens. At the end of the fourth month the roosters were big enough to be sold to buy feed, and by the end of the fifth month the hens had begun laying. The sale of these eggs is helping the villagers build up a revolving community development fund to provide capital for similar projects. In addition to the help the village received, the project has been one of the concrete vehicles for establishing a direct student-villager relationship as the students learned the villagers' problems, needs, and hopes. A direct result of this project was that two of the students in Fellowship House spent their Kurban Bayramı vacation in their own village building chicken coops. Two others have also become intensely interested in community development.

Very few village boys who have completed high school or university in Turkey to the present have been interested in returning to rural Anatolia and putting their education to work on the farms and in the villages. In general, the more highly educated a boy becomes the more he wants to live in a large city. An important reason for this, however, is the absence of a well-defined and concerted effort to help students form an awareness of and a responsibility for the basic problems of their country.

Letitia and Altan Ünver are trying to meet this need in helping, quietly and modestly, a few young Osmons to "find a direction and develop a sense of social responsibility through providing a setting and opportunities for meditation, discussion, and action." "Contemplation without work is empty," they say, "and an individual cannot relate himself meaningfully to his society unless he is personally involved and committed."

Anna G. Edmonds, editor

(Quotations are taken from mimeographed material supplied by the Ünvers. The continuation of Fellowship House next year is dependent partly on further financial support: this year's operation cost about 14,000 TL; and partly on finding someone to carry the leadership for two years—Altan is subject to military duty beginning this fall.)

Near East Mission
United Church Board for World Ministries
P.K. 142, Istanbul, Turkey
18 May 1967

No. 578

Dear Friends:

Although cruise ships and groups of tourists coming in ever-increasing numbers to Istanbul bring many personal friends we do not attempt to list all of these visitors - delighted as we are to welcome them. Those whom we do list are guests of the Mission as a whole rather than personal friends.

VISITORS

Mr. and Mrs. Brian Bull with their children Katie, Stephenie, and baby brother were in Istanbul April 6-10 en route from their Mission in Isfahan, Iran, to their home in England. Miss Margaret Wilson stopped to visit on her way home from the Dr. Tom Dooley Foundation in Laos where she had been working. Her mother, Myrtle Nolan, served in the Near East Mission between the years 1920-23.

Dr. and Mrs. Howard Conn, of the Plymouth Congregational Church, Minneapolis, Minnesota, visited in Izmir and Istanbul with a Holy Land Tour, most of whom were from Congregational Churches in Minnesota. It was a pleasure to have Dr. Conn as guest preacher in Dutch Chapel at the morning service on April 23. The Rev. and Mrs. James T. Albertson, of the Central Methodist Church of Spokane, Washington, spent two days visiting Istanbul with his tour group May 4 and 5. Miss Wilma Mintier of the National Council of Churches and Miss Merran Henry of the Presbyterian Board chose an excellent weekend to be in Istanbul as they were able to attend the Wisteria Tea at the Üsküdar School on Sunday, May 7, which, happily, was a beautiful spring day. Miss Katherine Mix and Miss Miriam Brown were in Istanbul briefly on their way home from India where Miss Mix has given years of service in the Marathi Mission's Willis F. Pierce Memorial Hospital, and Miss Brown is Chaplain of Lady Doak College in Madurai.

The Rev. Mr. Wilfrid Bradnock, Secretary for Translations of the British and Foreign Bible Society, London, was in Istanbul briefly in early May.

BIRTHS

Joshua George Behr was born May 4 in Izmir. Mr. and Mrs. George Behr are teachers in the American Collegiate Institute. Joshua has a very lively two year old brother Andrew. Jonathan Brooks Holmes was born April 10 to Mr. and Mrs. David Holmes (Talas, 1956-57). Their address is 496 A - Main Street, Shrewsbury, Massachusetts.

DEATHS

Mrs. Louis Patriquin, Nancy Wittler's mother, died on May 3rd. She had been recovering nicely from a stroke suffered three weeks previously, and then suddenly slipped away. Nancy flew to the States at once taking Heather and Kent with her. Our deepest sympathy goes out to the whole family for we know how much they had all been looking forward to this year of furlough scheduled to begin on June 1st.

Mrs. Jennie Tubini, whose husband, Prof. Bernard A. Tubini, was head of the Engineering School of Robert College from 1917-1940, passed away January 17, 1967. She has always been a good friend of the Near East Mission.

NEWS ITEMS

Karen King, Marylin Avery and Semiramis Ayrat were guest speakers at the Near East Luncheon in Claremont, California, the end of April.

The wedding of Irine Rose Nute to Ernest Nadel will take place on June 3 in Earl Hall, Columbia University, New York City.

The following census facts about the city of Istanbul were reported in the April 12, 1967 issue of Milliyet.

In Istanbul only 23 out of every 100 people are native. Of the provinces represented in Istanbul, those from Kastamonu are the most numerous. Of the women in the city, 60% are married and 58% of the men. Of all the people, 21.1/2% are illiterate. Only 23 people out of every hundred living in Istanbul were born in the city. According to the census taken in 1965, the number of people living within the city limits was 1,750,642. Of these 403,039 were born in Istanbul. Of those who came from other provinces, natives of Kastamonu, Sivas, and Giresun were the most numerous. 59,409 natives of Kastamonu, 54,405 natives of Sivas, and 47,999 natives of Giresun are living in our city. According to the actual count 97,757 reported that their mother tongue was other than Turkish. Of these 36,072 speak Greek, 29,229 speak Armenian.

It was discovered in the last census that of the homes within the city limits 118,188 are without water, 38,809 are without electricity, and 9,482 without inside plumbing facilities.

Lois Huebenthal, editor

Near East Mission
United Church Board for World Ministries
P. K. 142, Istanbul, Turkey
15 June 1967

No. 579

Dear Friends:

The following article on medical work in Turkey was written by Mary Lou Winkler (Mrs. Warren A.). Dr. and Mrs. Winkler were at the Nute Clinic in Talas from 1959 to 1965. Dr. Winkler then joined the staff of Johns Hopkins University and as a member of that was sent from its Division of International Health to engage in a research project in Turkey in the summer of 1966. The Winklers are living in Ankara at the present time, and are on Special Service with the United Church Board.

A MOSAIC OF NEED

Mary Lou Winkler

The mosaic of life in Turkey is so filled with chips of grays and browns, the harsh facts of reality, that a few flecks of the gold of affluence can't highlight the picture. A national emergency is shadowed by almost every aspect of life:

- a population explosion of 3% annually, to 31,000,000 in 1965 from 12,500,000 in 1923, neutralizing any gains in economic growth;
- 70% of the population concentrated in 35,000 villages, 34% of which have no schools;
- 2% of the national income invested in education as compared with 5% for the U.S. (1958);
- an estimated literacy rate of 40%;
- a per capita income of \$ 171 in 1960, as compared with \$ 341 for Greece, and \$ 2,566 for the U.S. (1964);
- the unused manpower in the villages, where there is "2 million male work years of under-exploited manpower", a figure accentuated by the seasonal nature of the work;
- goats, the largest number per acreage in the world, denude the mountainous land and accelerate the erosion process;
- scant rainfall that can turn 90% of the arable land into semi-arid steppe;
- the need to expand irrigated land by 6,175 million acres in the next 25 years if the increasing population (with a modest improvement in diet) is to be provided for, requiring an annual investment of ten million dollars or one-tenth of the present national budget.

These statistics are part of the chips that fill in the picture of poverty, but what about the human side? Let me tell you the true story of a village baby, with the hope that this additional dimension will increase your understanding of conditions in Turkey and other places in the world where the frame of reference is not that of affluence, but of poverty - poverty of resources, education, medical care, and opportunities.

Last night Emel died. Why? According to her medical record, she died from pneumonia following measles. This isn't too uncommon, for when a child's body suffers from malnutrition, his ability to survive complications from ordinary childhood diseases decreases. Pneumonia was the immediate cause, but the other causes, the hidden ones, are more pertinent. To understand these causes some questions must be raised and answered.

First, was there a doctor available for prompt diagnosis and treatment? In Turkey this may not get a positive answer, with 66% of the practicing physicians concentrated in the four largest cities, where there is an average of one doctor for every 600 people. At the other extreme, in 51 of the 67 provinces there is one doctor for every 11,000 people and these doctors are not in the villages but located in the urban centers.

Secondly, was there a bed available in a hospital at which Emel could have received good medical care? Were there enough nurses to carry out the instructions of the doctor? Emel could have been admitted to the provincial hospital of 350 beds which serves 500,000 people. This hospital may have only four or five graduate nurses and it might be so crowded that there are two patients in some beds. Nurses do exist, but they are a precious resource with only one for every 14,000 people in those 51 provinces. Obviously, with just a few nurses for the whole hospital, Emel couldn't have had the care that she may have needed.

Before the question of admission is a real one, her parents would have to be concerned about getting her to the city where the hospital is located. No villager has a car. He relies on his donkey, the local truck or a rundown bus that may be owned by another village for a once-a-day trip to the city, so his access to medical care is governed by this limited schedule. Early in the morning, crowded into the back of the truck, along with sheep and his fellow villagers, he may go to the city, if the roads aren't closed by the snow in the winter or mud in the spring, and return in the evening. If an emergency arises the rental of the village truck is not an insignificant sum to the villager. City doctors are not likely to make a house call in a village and if one would consent to do so, it would cost \$ 20. You or I wouldn't be happy to pay a comparative \$ 320 for a doctor's home visit.

Did Emel's family have the money to pay for medicine which might have saved her life? Medicines are inexpensive in comparison with the potential fee for a non-existent house call, but for the farmer every penny, "kurush", counts. The farmers are working a land that has been used for millennia. The undependable and scant rainfall doesn't satisfy the thirsty, parched earth. Grain production per acre is a third of that of European countries.

How can her father increase his income by increasing production? To increase production he could use fertilizers, but dung is usually slapped by the girls and women into paddies for winter fuel. Tractors? There are more than 40,000 of them in the country and their maintenance costs \$ 40,000,000 a year. Unfortunately, their use hasn't resulted in a proportional rise in production. Their purchase did one thing, though; it increased the national debt greatly. Ironically, the Food and Agricultural Organization of the United Nations has reported that tractors are unsuitable for the dry farming of Turkey and that at a maximum 8,000 would have been sufficient. Emel's father doesn't have to worry about time payments, for he doesn't have a tractor; instead he uses the wooden plow pulled by oxen as do half the farmers in the country. If the income from the family's farming is grossly inadequate, one alternative is to become a migrant laborer who works on construction in the big cities in the warm weather leaving the farm in the hands of his wife and children.

With this background in mind, we can raise again the question of why Emel died. Was it lack of medical personnel, medical facilities, transportation, or money to pay for these? In some cases, these might have been the hidden causes, but not so for Emel. Her father was able to bring her to the mission clinic four days ago, pay for the exam, and for the necessary medicines. Instructions for taking these medicines were given orally, written on the boxes, besides on the prescription, and a favorable prognosis was anticipated. However, Emel didn't receive these medicines according to the directions. Today, instead of an empty medicine bottle there is an empty bed. Why?

Perhaps part of the answer is that her father was among those who can't read. Of more importance, it is certain that he didn't understand the science of medicine. He didn't understand the cumulative effect of antibiotics so when his daughter cried because she didn't like the taste of medicine, he didn't persist in giving it. Instead of four days of medicine, she had less than one. He didn't realize the importance of the medical treatment at the very time his knowing it was crucial.

Was it God's will that this girl die? Could it be God's will that a man not read or not be able to find work? I prefer to think not. God moves in mysterious ways, but that ignorance should cause death and hardship cannot be attributed to him. It is rather we, having latent resources at our hands and hesitating to use them, who are responsible.

For the people caught in this mosaic of life in Turkey what is to be done? The Turkish government has given considerable effort to planning and studying the problems and is instituting the five year plan, which includes Family Planning, a measure new to Turkey. Even if the Turks use their manpower and limited resources to the fullest, they will need help. What, if anything, are we to do? Do we have any responsibility? The U.S. government evidently has thought so, for in the past fifteen years, in addition to giving 2.1 billion dollars in military aid, it has provided another 2 billion dollars in technical assistance to Turkey, helping to keep her from bankruptcy.

Do we Christians have any further responsibility? These government programs are attempting to meet certain needs but there are others. As you realize now, Emel didn't die from only poor nutrition or a lack of medical facilities, but also because of her father's lack of understanding and confidence in his ability to influence his future.

It is this important part of the mosaic of need in Turkey which the United Church Board has been trying to fill in over the years.

Anna G. Edmonds, editor

Near East Mission
United Church Board for World Ministries
P.K.142, Istanbul, Turkey
23 June 1967

No. 580

Dear Friends:

Since June 7 those of us in Istanbul have been busy with evacuees from Lebanon, Syria and Egypt. The outbreak of hostilities came close to the end of the school year and therefore some of our faculty people had vacation plans already made which could be put into action, even if a bit early. This was the case of the William Holladays of NEST who were the first to arrive with their four children. Dr. Holladay said that they were called and told to be on the campus of the University within two hours. "We made it in three!" Eventually, about 5,000 people gathered there, spent the night in the open and during the next 24 hours were taken under guard to the airport to be flown out in 25 chartered planes. They could be given no choice of destination - merely assigned a flight number. For the next few days we anxiously awaited news of persons who sometimes turned up in Rome, Athens, or even in Frankfurt. We learned at last that the entire Iraqi Fellowship with the exception of two men had gone by bus to Tehran. As far as we know some of them are still in Iran. Many members of the Presbyterian Commission personnel passed through Istanbul - among them Elizabeth Gross and Elaine Siknek. Margaret Purchase and Catharine Sheidy from Baghdad had already planned to go to the United States but left earlier than planned. Mr. and Mrs. Henry Littlejohn and their three children arrived with Miss Edna Kallie from Lebanon. Mr. and Mrs. Steve Mosman and their four children came by car from Aleppo bringing with them Miss Ruth Morris also from Aleppo College. Marianne Whitman arrived via Athens bringing Alan and Beth with her, but Art Whitman remained behind to aid in the evacuation and later was flown to Frankfurt, subsequently continuing on to the United States.

The Aleppo evacuees left with the smell of the smoke of the burning British Embassy in their nostrils, but the greatest hardship remained to be experienced by Edgar Torrence of the Cairo YMCA. Mrs. Torrence and the three children had been evacuated to Istanbul earlier, but Mr. Torrence was herded into the hold of a ship with hundreds of others where he lay on some burlap bags piled on top of some chains for the duration of the voyage finally landing in Crete having been without food for about 30 hours. These have been - and still are - trying days as these friends wait to see what developments will be for the future of the schools and hospitals in which they work. We have welcomed the opportunity to become better acquainted with confreres who have hitherto been only names, in many instances.

OTHER VISITORS: The Misses Phyllis and Margaret Savage who were returning to England after two years of teaching in Baghdad. Mr. and Mrs. Gerald R. Engeman, Eleanor McNair's parents who visited the McNairs in Tarsus and came to Istanbul to be present at the Community School Graduation Program when their granddaughter, Louise McNair, and Frances Avery graduated. Mr. and Mrs. Denis Baly of Kenyon College, Ohio, paid a return visit after an extended tour through the Middle East and Turkey.

At the Station Meeting on June 15 at the Averys' home there were 71 persons present. This was an indication of the number of guests from other Missions who were in Istanbul.

WEDDING On June 7 Phyllis Finkler, teacher at our Izmir School since December, 1965, and John Van Horn, teacher in our Talas School since September, 1965, were united in marriage in Talas, with the Reverend Everett C. Blake officiating. Mr. and Mrs. Van Horn will continue their service next year at Tarsus College.

NEW MEMBER The most recent addition to the Near East Mission is Mrs. Norman F. Brunkow (Wanda) who will give a year of special service. She arrived on May 9 and will work in the Publication Department and in the Üsküdar School on special assignments.

DELEGATE On May 24 Mrs. Katerin Halepli left for the United States as a representative of the church women of Turkey to the summer program of the Church Women United. Mrs. Halepli is a graduate of the American College for Girls in Arnavutköy and has been active in social service projects of the Greek Orthodox Church, and in the Education Committee of the YWCA. She will be a guest at the National Meeting of the United Presbyterian Women at Purdue and various other programs.

MEMORIAL DAY SERVICE at Feriköy Cemetery was held on May 30 in honor of all those Americans and British who are buried there. Families and friends far away would have been pleased to see how beautiful the cemetery looked. It was a lovely service.

MEDICAL COUNCIL MEETING The Medical Council met in Gaziantep on June 3 and 4.

DEPARTURES With the close of the school year we have many friends leaving Turkey for home:

June 1 - Melvin Wittler with Nathan and Bryan left on the S.S. Istra via Yugoslavia, flying home via Geneva and Amsterdam.

June 4 - Mr. and Mrs. Jerry Scheideman with Jason and Birgit at the completion of five years work at the Üsküdar School.

June 15 - Mr. and Mrs. Harold Schoup for a short furlough to be spent mainly in Princeton in language study after which about October first the Schoups will locate in Istanbul where Mr. Schoup will take up his duties as Mission Treasurer.

June 19 - David and Frances Avery by bus through Europe, then by air to join their older brother who has completed his freshman year at Kalamazoo College. David and Frances will continue their schooling in the United States.

June 23 - Mrs. Huldah Randell on completion of two years as librarian, one year in Izmir and one year in Tarsus.

June 23 is the day of Entrance Examinations for the three Near East Mission schools. A total of approximately 1975 examinations were given. Early this morning the Üsküdar campus was alive with activity as little girls and boys began to arrive. About 685 examinations to be given requires a proportionate number of girls to act as guides, teachers to act as registrars and supervisors. Next comes the tremendous task of grading and recording, then the publishing of examination results.

SCOOP! On Tuesday, June 27, Prince Sadruddin Aga Khan will perform the official opening ceremony of the World Council of Churches' Refugee Apartment House in Etiler. This project has been under construction for a long time and it is the hope of all concerned that these better living conditions will help integrate the refugees into Turkey and make them and their children into citizens of whom Turkey may be proud. We rejoice in the successful completion of this project.

Lois Huebenthal, editor

Near East Mission
United Church Board for World Ministries
P.K.142, Istanbul, Turkey
27 September 1967

No. 581

Dear Friends:

Merhaba! Uzun yaz tatillerinizden sonra işe dönmeğe hazır mısınız? Guess where I spent my "vacation". At the Language School, of course! I'm sure that for all of you the summer has flown by and you're all nice and fresh for a new year of school or whatever your work is. (Ha Ha!)

Language School was held at the Üsküdar Girls' School from July 31 - August 25. It was planned and supervised by Anna Edmonds and directed by Gwen Scott. In attendance were:

George and Lana Behr	- Izmir	Thomas and Eleanor McNair	- Tarsus
Pamela Bohsung	- Izmir	Fanny Pemberton (Mrs.)	- Üsküdar
Wanda Brunkow (Mrs.)	- Istanbul	Eva Pring	- Izmir
Virginia Canfield	- Üsküdar	Fred and Mary Alice Shepard	- Mission Office
Clara Jane Douglas	- Izmir	Lorin Shepard	- Istanbul
Ellen Fowle	- Izmir	Whitman Shepard	- Istanbul
James Fitzgibbon	- Tarsus	John Snyder	- Tarsus
Marguerite Giezantanner	- Izmir	Robert and Margaret Tucker	- Tarsus
Lois Huebenthal (Mrs.)	- Mission Office	Billy Tucker	- Tarsus
Caroline Lovejoy (Mrs.)	- Üsküdar	Howard Crane	- Tarsus

From outside the Mission: Sister Mary from the St. Joseph School for Boys in Kadıköy and Willis and Ada Wager (Mr. Wager is a Fulbright Professor at Istanbul University).

Classes began at 8:30 a.m. and after the close of the last class at 3:30 p.m. homework began! The grand finale was a program of songs, original sketches and Nasreddin Hoca skits, all, of course, in costume. For those of you who have attended Language School in former years this brief summary will no doubt bring forth nostalgic memories.

COMING AND GOING OF PERSONNEL

Returning from Furlough:

Naomi Foster	- Izmir
Richard and Georgianna Maynard	- Istanbul
Helen Morgan	- Üsküdar
Wallace and Ruth Robeson and Mary Heather	- Tarsus
Fred and Mary Alice Shepard, Lorin and Whitman	- Istanbul
Richard and Virginia Updegraff, Ruth, Gwen, David, Karen and Nancy	- Gaziantep

In School this year in the USA

Robin Avery	- Kalamazoo College
David Avery	- Newton, Mass. Senior High School
Frances Avery	- Galion High School, Galion, Ohio
Bruce Privratsky	- Oberlin
Brad Privratsky	- Deerfield Academy
Roxane Scott	- Carleton College
Susan Shepard	- Northfield School for Girls
Margaret Shepard	- " " " "

In School in Tehran

Louise McNair
Sara McNair
Suzanne Ehly

In School in Üsküdar

Ruth Updegraff

NEW PERSONNEL

Reverend and Mrs. David M. Byers, of New Haven, Connecticut, Chaplain at the American University of Beirut, Beirut, Lebanon.

Gaziantep - Viola C. Richardson (Mrs.) Williams, Minn. returning after a year in the States to be again the teacher for missionary children in Gaziantep.

Izmir - American Collegiate Institute

James G. Blackinton, Englewood, Colorado - (Treasurer and Business Manager)

Lucia Blackinton (Mrs. James G.) Englewood, Colorado

Julia Neufeld, Yankton, South Dakota (Music)

Sandra Whiteley, North Wales, Penn. (Philosophy - Sociology)

Pamela Bohsung, New York City (English)

Pamela Cordts, San Mateo, California (Anthropology and Art)

Susan Ervin, Elmhurst, Illinois (Mathematics)

Ann L. Jeffries, Manchester, Conn. (English)

Tarsus

James Connally

Alan R. and Sally McCain, Boyleston, Mass. (English)

Eunice E. Sharp, Waquiot, Mass. (Librarian)

Ora Shackleton (Mrs.), Snohomish, Washington (Teacher of missionary children)

Usküdar

Anthony L. and Ruth Ann Manna, Wyckoff, New Jersey (English)

Lyle W. and Catherine Warrick, Arvada, Colorado (Librarian and English)

Marian L. Conner, Bethlehem, Penn. (Art)

Joan C. Baxter, Pelham, New York (English)

Changes of Address

TALAS

Mr. and Mrs. Robert Tucker
Amerikan Koleji

P.K.6

Tarsus

İçel.

Mr. and Mrs. John Van Horn
Amerikan Koleji

P.K.6

Tarsus

İçel.

Dr. and Mrs. Richard Maynard
Amerikan Bord Heyeti

P.K.142

Istanbul.

TARSUS

Mr. and Mrs. Chester Deaver
1122 Navajo Road
Flagstaff, Arizona.

Mrs. Huldah Randell
c/o D. Cole

9 W. Strand Drive
Waterford, Conn.

Mr. and Mrs. Louis Wilkins
2610 Fairfield Ave.
Greensboro, N.C. 27402

ÜSKÜDAR

Miss Judith Chapman
138 William Ave.
Bellevue, Ohio

ÜSKÜDAR (cont.)

Miss Sophie Eldridge
4921 Royal Street
Philadelphia, Penn.

Miss Elizabeth Kleinginna
P.O. Box 3687
Agana, Guam 96910.

Miss Margaret Lane
Main Street
Boxford, Mass.

Mr. and Mrs. Jerry Scheideman
6522 Fairfield
Boise, Idaho.

Miss Sylvia Thorne
Jackson Manor
2401 Jackson Street
San Francisco, California 94115.

Changes of Address, (cont.)

BEIRUT

Dr. and Mrs. Horace McMullen
Holladay Community Church
Salt Lake City, Utah.

IZMIR

Mr. and Mrs. Louis Lehman
89 Flamborough Road
Ruislip, Middlesex
England.

Mr. and Mrs. Forrest Musser
Walker Homes, Inc.
144 Hancock Street
Auburndale, Mass. 02166.

Mr. and Mrs. Harold Schoup (after October 1)
Amerikan Boru Heyeti
P.K.142, Istanbul.

GAZIANTEP

Miss Margaret Burden
c/o R. McKay
Barrett Hill Road
Hudson, N.H.

ISTANBUL

Miss Dorothy Blatter
Albion
Nebraska.

Mr. and Mrs. Melvin A. Wittler
Kennedy Apt.
47 Claremont Avenue
New York, New York 10027.

BIRTHS - Born to Hilaria Alaan Brillante (Gaziantep 1960-64) Leah Leylan, May, 1967, at the Brokenshire Memorial Hospital, Davao, Philippines.

Born to Frank and Barbara Stone, Priscilla Gülen, on July 26, weight 9 lb. 14 oz.

DEATHS - Hamit Karaorman died in Tehran on June 14 and was buried in Istanbul on June 25. He and his wife, Nebahat Karaorman, have been friends of the Mission in Turkey for many years. Nebahat Hanım is a member of the Turkey Schools Council. Hamit Bey's forty years service as Mission lawyer and his always warm interest in Mission activities will live in memory.

Makruhi Armağan died in her sleep September 18. She was a nurse at Gaziantep Hospital for many years and since 1961 has been at the Admiral Bristol Hospital. She was a friend of all the Mission, always helpful in time of sickness.

The Lure of Istanbul and the Near East - July 17 and 18 Wendell Wheeler, formerly a missionary in Ahmednagar, visited Istanbul for the first time in thirty years as he returned from his visit to India. The Reverend Henry David Gray was in Istanbul July 24-31 with a fine group of young people from the Old South Congregational Church in Hartford, Connecticut. They were here during the time that Istanbul received its most distinguished summer visitor, Pope Paul.

Mr. and Mrs. Ernest Frei, Treasurer of the Inter-Board Office, Manila, Philippines, visited briefly in Istanbul en route to the United States. Mr. and Mrs. Ennis Thorne came to visit their daughter Sylvia and to see Turkey. Mr. and Mrs. William Combs spent a few days with their daughter, Susie, and then travelled with her in Europe. Miss Mildred Simpson and her sister-in-law, Mrs. Doloris Simpson, travelled extensively in both Turkey and Europe with Mr. and Mrs. Pursell Graham. Mrs. Graham, teacher at Üsküdar, and Miss Simpson are sisters. Robin Waterfield, in Publication Work in Tehran vacationed in Istanbul with his wife and members of her family. Mr. and Mrs. Robert Tefft stopped in Istanbul on their way to Kabul. Mr. Tefft is the Principal of the public school next door to Walker Missionary Home in Auburndale.

The many Turkish and American friends of Miss Mildred Scott were happy to have her spend her vacation in Istanbul this summer. Mrs. Dorothy Burden and her friend Marilyn Myer came to meet Mrs. Burden's daughter, Peggy Burden, on the completion of her term of nursing in Gaziantep and to travel with her to the States. On September 21 Dr. and Mrs. Frederick Munson arrived from India where Dr. Munson had given two years' service in the teaching of surgical techniques at the Willis F. Pierce Memorial Hospital in Wai and at the Evangelical Mission Hospital at Tilda.

NEWS NOTES - An earthquake on July 22 caused considerable property damage and loss of life in Adapazarı, 250 kilometers east of Istanbul. The number of deaths in that city was approximately 200; in Istanbul one man was hit and killed by falling rock. Hundreds of quakes continued for more than a week; one of them was serious enough to cause 100 additional deaths in Tunceli. Until 1921 the Adapazarı Girls' School was under the direction of the American Board.

Jeanine Wehr Jones (Üsküdar 1963 and Tarsus '64-'66) writes that Larry has his M.A. and will be doing counselling in Rochester, New York this year. Jeanine has been teaching in a school for "under-achievers".

From Carolyn Padelford Tuttle (Üsküdar 1956-1959) comes word that her husband (Howard) has now completed work on his Ph.D. at Brandeis University and beginning this fall will be Assistant Professor of Philosophy at the University of New Mexico, Albuquerque, New Mexico.

The most recent news of William and Desmion Dizney (Talas 1959-1961) is that Bill received his M.A. from Columbia in January and he is now working for the government and for the next two years will be in the Samoan Islands giving a teachers' course by TV. Desmion hopes to do medical work.

VACATION SPOT - Try Talas Guest House! Thanks to the hard labors of Robert Tucker, Lower Fowle has been transformed into a Guest House which can house from 1 to 20. Although the furnishings are those discarded by Talas and Tarsus, it is still cozy. There is a lovely garden with a shallow pool, plus a play yard for children complete with swings, a slide, a play house and jungle gym.

From Talas one can visit Göreme, Hacibektaş, Kayseri's well-known rug and copper market, and the "oldest continuously run Medical School in the world." On the Sivas road are interesting 'digs' and a beautiful old Han, plus many other places of interest.

The house is complete with refrigerator and Milan gaz stove. The regular Mission rates apply. Please write to Marion Brandon, if you plan to go to Talas so that preparations can be made.

"DEAR FRIENDS" costs us about \$1.00 per year for printing.

'Nuf sed? Mail contributions to UCBWM Acct. No. 13,901
475 Riverside Drive - Rm. 1620
New York, New York 10027.

Lois Huebenthal
Editor

16 October 1967

No. 582

Dear Friends:

The material in the following article is based largely on an article published by the Maarif Basımevi in Istanbul in 1957, "Mehterhane and the Development of Music in Turkey", and on one published in The Consort in 1965, "An Introduction to Music in Modern Turkey", by Donald S. Hoffman. Professor Hoffman has also read and made suggestions on this article in its present form.

TURKISH CLASSICAL MUSIC

Until the Turkish Revolution in 1923, classical Turkish music was almost entirely monophonic; that is, a simple line melody accompanied only with drums. The first musical records date from about 400 B.C. showing the army using music during wars to encourage the soldiers. Similar music was also of great importance in wedding celebrations! Even today the same kind of instruments used in the early military bands (known then as tuğ), the davul and zurna, are still essential to the celebration of village weddings. Today's folk dances also depend on the davul and zurna for their melody and rhythm.

The official military organizations were known as Mehterhane in Ottoman Turkey. The training school for them and their organization were controlled by the government until their abolishment in 1826. Every army corps had its own Mehterhane; every fort and every village had bands as large as each could afford. By the 15th century there were nearly ten thousand bands in the Empire. The better known of these were the Janissary bands. A large band might consist of fifteen kat; a small one, two or three. A kat meant the number of each instrument in the band, that is, fifteen bells, fifteen horns, fifteen symbols, etc.

Mehterhane bands gave five daily open-air concerts. These were called nöbet. They also played for weddings or holiday celebrations. The first Ottoman ambassadors to Europe were accompanied by a Mehterhane band. While the grandness of these bands made the European monarchs wish to imitate them, the kind of music they played seemed strange and noisy to most Westerners. However, while there was some influence on Western music made by these visits (notably Mozart), the Ottoman musicians were not influenced by what they heard abroad. Unfortunately, the repertoire of the Mehterhane was not written down so most of the compositions have been lost.

Religious music has for a long time been an integral part of mystical Muslim worship. Some of these mystical dervish groups were also connected with the Mehterhanes. The rebab and the ney were the instruments most commonly used. Mevlana himself, for example, was an accomplished rebab player. The term used for this is Mitrib heyeti (group music); it, like the military music, was monophonic. But unlike the military music, some is still extant. In recent years this has seen a revival in the annual Mevlana celebrations in Konya.

During the Tanzimat Period (1839) the beginnings of an influence of western music on Turkey is evident. Sultan Abdul Mecit patronized music: he built a theater in Beyoğlu, Istanbul, and encouraged chamber music groups in the palaces in which violins, flutes, bass viol, and French horns were used. However, though there was a school, the Muzikai Hümayun (established by the Sultan in 1831) it educated its students only for chamber concerts.

Thus, it was not until the Turkish Republic was established in 1923 that the introduction of western music and western methods effectively changed the pattern of development in Turkish music. Interestingly,

the first symphonic concerts were given by a group of the old palace musicians, together with some of the young, western-trained Turkish musicians.

Under the leadership of Mustafa Kemal Atatürk, a Musiki Muallim Mektebi (School for Music Instructors) was established in 1924. Other similar organizations followed: a Musiki Semineri in 1936; the State Conservatory in 1936; the Presidential Philharmonic Orchestra and the Presidential Band in 1924; the Archive for Turkish Folklore in 1937; and in 1946 the State Opera and the State Theater. With these state-inspired, western-oriented influences the domination of monophonic classical music was ended.

In order to create indigenous modern music, the young Turkish composers turned from the classical music to the folk tunes. As Bela Bartok wrote in "The Influence of Peasant Music on Modern Music", 'Folk music will have an immense transforming influence on music in countries with little or no musical tradition.'² Having chosen to ignore the Mehterhane tradition, the Turkish composers came to the same conclusion as Bartok. Many of them had already gone to Europe to study music and were, therefore, trained in western instruments. Using this knowledge they experimented with Turkish folk music to find new harmonies. However, at the beginning they were limited in their ideas precisely because the tunes already existed. Among the outstanding early composers are Rey, Alnar, and Erkin.

One of the earliest of this group, Cemal Reşit Rey, published in 1927 in Paris a piano collection entitled Scènes Turques. In this he did not use harmony but rather a crossing of melodic lines that produced, instead of polyphony, a sense of barrenness--typical of Central Anatolia. Cemal Reşit Rey is no longer composing music, but is still considered by some to be one of the finest interpreters of Debussy's piano music.

Hasan Ferit Alnar began his musical career as a kanun player, and composed a concerto for kanun and strings in 1944-45. He became interested in modern music and published Sekiz Piyano Parçası (Eight Piano Pieces) in 1935. These use successfully some of the metric patterns of Turkish folk music: 5/8, 7/8, and 10/8. The second piece in this set, "Uyuşuk Dans" (Languishing Dance), is an excellent example of the rhythmic and melodic subtleties possible in Turkish music.

Beş Damla (Five Drops) and Duyuşlar (Sensations) are among the early, excellent piano compositions by Ulvi Cemal Erkin. The first number in Beş Damla, "Animato", is an exciting, percussive piece because of its rhythmic drive and Erkin's handling of the various registers of sound. The Duyuşlar are impressions of the Anatolian landscape and as such have an immediate appeal. One of these is Küçük Çoban (Little Shepherd): the right hand plays a line that imitates the piping of a kaval while the left hand plays a drone on F-sharp. In this, as in the others, Erkin has used themes that resemble folk songs; his polyphony is probably influenced by Black Sea folk music which has always been polyphonic.

Erkin, presently a professor piano at the Ankara State Conservatory, has composed successfully in almost every form: in Piano Concerto (1942) the third movement is a 7/8 allegro resembling the Laz, a popular Black Sea dance; the Violin Concerto (1959-60) has a finale even closer to the Laz and recreating the marvellous dissonances of the kemençe; his two-part Ten Turkish Folk Songs for children (1936) and Six Turkish Folk Songs (1945) for mixed chorus make skillful use of the original songs.

Among the younger Turkish composers are Bülent Arel, İlhan Usmanbaş, İlhan Mimaroğlu, İlhan Baran, and Bülent Tarcan. The latter two of these are following closely in the main stream of nationalistic music; the first three have broken away from Turkish influences. For instance, a prelude by Usmanbaş, "Due Liriche", is a humorous juxtaposition of a madrigal and a Blues. Recently, Usmanbaş has begun to compose 12-tone and random music. İlhan Mimaroğlu has composed, among much else, Seven Bagatelles (1959) for piano; Trio (1961) for violin, clarinet, and piano, that is influenced by electronic music; an Epicedium for bass voice and piano that introduces the "Dies Irae" in the accompaniment with

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telling effect, and a Sonata for descant recorder and harpsichord, and two string quartets. He believes that controlled response is the aim of music. His "aliatory" music needs a 30-page essay to explain three minutes of music!

Ekrem Zeki Ün composed a work for flute and piano, At the Grave of Yunus Emre (1933), influenced strongly by dervish music. Nevit Kodalli, best known for his opera, Van Gogh (1954), has also composed some extremely witty songs.

Probably the best known of Turkey's composers is Ahmet Adnan Saygun. He is an acknowledged authority on Turkish folk music. His Anadolu'dan (From Anatolia) is a suite for piano of three movements based on Turkish themes. The second of these is a nostalgic zeybek. Among his instrumental compositions is his String Quartet No. 2 that was commissioned by the Elizabeth Sprague Coolidge Foundation.

Saygun's international reputation is based primarily on his Yunus Emre Oratorio (1942) which uses the poetry of the 13th century Turkish mystic, Yunus Emre. The oratorio is one of the great choral works of this century. It is neo-classical in two respects: 1) its forms are reminiscent of Handel and Bach, and 2) its basis is classical Turkish rather than folk music. In the fourth movement, a bass aria that begins, "Art Thou a Stranger in this Place? Why do you Weep, O Nightingale?" effectively uses a ney in the accompaniment, the instrument associated with dervish worship.

Modern Turkish music could well be taken more seriously by the general western audience for not only does it use the idioms of western contemporary composers, but also it blends them into a unique and vital expression of its classical Turkish heritage.

Anna G. Edmonds, editor

1. See page 4 of this article for a definition of these and other musical instruments.
2. Bela Bartok, A Memorial Review; translated by Eva Hajnal-Konyi, p. 76

MEHTERHANE INSTRUMENTS

(with thanks to Sofi Huri and Robert Avery)

Bendir	a large tambourine, used at the tekke during the <u>Zîkr</u> (the mentioning of the name of God)
Bur (buğ, burgu, archaic)	a kind of trumpet, probably of a corkscrew shape
Çank (çeng)	a harp
Davul (tabl)	a drum
Efrâsiyab	a horn invented by King Afrâsiyab, played by musicians of the regiments of Crimean kings
Kanun	a plucked, flat stringed instrument that lies on the player's lap
Kaval	a shepherd's reed pipe
Keman	a violin
Kemençe	a small violin with three strings, held upright on the player's knee
Korrenay (kerenay, kerrenay)	a very long horn or trumpet, a clarinet
Kös (küvrük, kûs)	a large brass drum used in palaces of Eastern princes (<u>Kös dinlemiş</u> : too sophisticated to be impressed).
Kudum	a set of two small drums attached to each other, played along with the <u>ney</u> in dervish prayers
Mazhar	a tambourine without cymbals
Nakkare	a small, half-spherical drum played with two drumsticks
Nefir (boru)	similar to a <u>zurna</u> , but larger and sounding like a bugle; has a mouthpiece called a <u>sipsi</u> . (Boru: horn, natural trumpet)
Ney	reed flute of seven nodes, played by Mevlevi dervishes
Ney-ı Türki (Neyi Türki Şarney)	a long Turkish clarion or twisted trumpet
Rebab	a stringed instrument with a half-coconut sounding bowl, originally stuck into sand to be played
Santur	similar to a <u>kanun</u> , played with small, soft hammers
Saz	general term for oriental music or musical instruments, especially stringed instruments
Tambur	a six-stringed, long-necked <u>ut</u>
Tambura	a small lute
Tef (Def)	a tambourine
Ut	a stringed instrument with a long neck, played by strumming with a pick
Zil	small cymbals fastened to the fingers; also the large cymbals
Zurna	a small, double reed horn (<u>Anliyana sivri sinek, saz; anlamiyana davul zurna, az</u> : To those who understand, the mosquito sounds like a musical instrument; to those who do not, the <u>davul</u> and <u>zurna</u> are worthless; or, you can't make a fool understand no matter how hard you try.)

Near East Mission
United Church Board for World Ministries
P.K.142, Istanbul, Turkey
6 November 1967

No. 583

Dear Friends:

Since our last letter from Istanbul, slowly the season has been changing. The days have the cool crispness of early fall and the sunset call from the minarets comes much earlier. Although there are still some sellers of roasted ears of corn on Istanbul streets, their places are mostly taken over by sellers of roasted chestnuts. Gone are the huge stacks of melons, ranging in color from palest yellow to dark green with all shades in between. More and more tangerines, oranges, pomegranates, pears, quince, apples and persimmons have taken the place of the colorful bunches of grapes which have been for sale in such profusion. Visitors from outside Turkey, whether arriving from the east or the west are always struck by the abundance of beautiful fresh fruits and vegetables arranged with true artistry to attract the buyer. In some parts of the country, because of problems of distribution, there is apt to be less variety, but for this part of the country, food arrives by both land routes and sea lanes, not to mention the truck gardens filled with lettuce and tremendous heads of cabbage and cauliflower crowding the outskirts of Istanbul suburbs.

For those of you who know Istanbul well the news of the completion of the repairs to Galata Fire Tower will be welcome. There is also now an elevator, but thus far the proposed restaurant has not materialized. The tower remains a tourist attraction, with a fine view of the city, but without the nightclub or restaurant which were envisaged!

Eminönü Square has been undergoing tremendous repairs. Buildings along the waterfront have been torn down, bringing the Yeni Cami into full view of ships arriving in the Golden Horn. There are now many new lanes of traffic, and at long last pedestrian overpasses are being constructed, one for each side of the bridge. In a later report we will have to give opinion of the esthetic or artistic side of the picture. From a pedestrian's point of view, however, almost anything will be an improvement over what we have been living with. In desperation the poor pedestrian plunges into the maze of oncoming traffic trusting to the good brakes and the kindly disposition of the drivers of sundry cars and buses, and with luck, emerges onto the opposite side of the road safely on his way to his waiting job. At times there is a policeman who tries to cope with the situation, but evidently he can only stand the strain for one day at a time for the next day we are left again to our own devices to find our way through the cars and buses.

Fred Shepard after two years spent in the States completing work at Harvard on his doctorate in Biology, arrived on July 28 to begin his service as Mission Secretary for the year 1967-1968. He and Mary Alice and their two sons were at Üsküdar during Language School and hoped that their own housing would soon be ready. Now begins a tale which could thoroughly confuse you, Dear Friends. To attempt a play by play account of the various changes of habitation during the summer of the four Mission families involved would be well-nigh impossible in this short epistle. Greylock, the Fowle home in Rumeli Hisar, has been in the process of being divided into two apartments for the past several months. In order to vacate Greylock for the remodeling, the Robert Averys moved into the William Edmonds home about the middle of August. The Edmonds moved from house to tent, to camp, to house, but by September 10 when school opened, the Shepards and the Edmonds had to be near the Community School in Rumeli Hisar. So it was that when Hal Schoup arriving on October 1 from the States to assume his duties as Mission Treasurer, and moved into the Redhouse Cottage with Ann and their three children, he found the Shepards and the Edmonds already living there - temporarily - waiting for the Greylock remodeling to be completed. This made a total of 15 people - 9 of them children -

living in a home intended for one family. Now, however, yavaş yavaş the Greylock repairs are being completed and the families are getting settled - the Shepards in the first floor apartment, and the Edmonds in the second floor. Many times during the summer we have all said, "Geçmiş olsun! Kolay gelsin!" and now we can say, "Güle, güle oturunuz!"

VISITORS - Peggy Brown Mason (Üsküdar 1948-51) fulfilling years of dreams, visited new and old haunts of Istanbul with her husband and three of her four daughters; the Reverend John Webster, minister of the First Church of Christ, West Hartford, Connecticut, preached in the Dutch Chapel during his visit to Istanbul and Western Turkey; Bishop Kenneth W. Copeland, bishop of the Nebraska Area of the Methodist Church, concluded his episcopal visitation of East Asia with a visit to the Near East and Istanbul; the Reverend and Mrs. William Meyer of the Oregon Conference of the United Church of Christ, Mr. and Mrs. Carl Schmid of St. Petersburg, Florida, and Mrs. Carol Fox of Grand Junction, Colorado, stopped in Istanbul as part of their UCC Round-the-World Tour. Other recent visitors are: the Reverend and Mrs. Clifford D. Simpson, senior minister of the Center Congregational Church in Manchester, Connecticut; Miss Miriam E. Rogers, missionary from Hardin House, Sholapur, India, and Miss Keziah Davamani, former bursar of Lady Doak College, Madurai, South India; the Reverend Ward Patterson, of Mansfield, Ohio; Mr. and Mrs. John Steed, Ardmore, Oklahoma, and Mrs. Clarkson of Arizona; and Mrs. Ruth Ann Spalding of Tacoma Park, Maryland, Helen Morgan's sister.

Ed and Mary Torrence who were forced to leave Cairo when the Middle East War broke out in June, after spending the summer in Istanbul, have now gone to Tanzania on a special assignment for the International YMCA.

DEATHS: The sad news has come to us of the death after a long illness on October 21 of Mrs. Marilyn Hall (Aleppo 1958-59), wife of Manson P. Hall, presently a master at Newton High School. Her husband and five young children live at 83 Old Sudsbury Road, Wayland, Massachusetts.

Mary White Maynard (Mrs. Harrison Maynard) died October 20 at her home in Evanston, Illinois. Together with her late husband she served with the American Board for almost 40 years, first in Bitlis 1908-1915, then in the Caucasus 1916-1924, at the International College in Izmir 1924-1934, and 1935-1945 at the American University in Beirut. She is survived by four sons, one of whom, Richard E. Maynard, is Educational Consultant with the Near East Mission. We extend our sympathy to the family in their loss but rejoice in the memory of a life of loyal and devoted service.

WEDDING - Marylin Ruth to Michael Allan Haley, October 21, 1967, in the Michillinda Presbyterian Church, Pasadena, California. Dr. Perry Avery and the Reverend Edward Radcliff participated in the service. Both Dr. and Mrs. Avery made the trip from Istanbul where Dr. Avery is serving as minister of the Union Church (Dutch Chapel).

For the first time in some years Mission members in Istanbul will have Thanksgiving Dinner together in the Bible House apartment. Foremost in our minds and hearts on that day will be gratitude for all those who have served the Mission in years past, without whose labors we would not be here. We gather together . . .

Sincerely,

Lois Huebenthal, editor