

Near East Mission
United Church Board for World Ministries
Post Kutusu 142, 34432 Sirkeci
Istanbul, Turkey
20 February 1987



No. 752

Dear Friends,

The Sultan Fatih Mehmet Bridge
by William A. Edmonds

It is not everyone who can boast that a wonder of the modern world is being built practically in his own front yard. (However there are still hours when we complain more loudly about the noise and the dirt than we boast.)

What is this wonder? Like the ancients of old in Halicarnasus (present-day Turkish Bodrum) we are able to watch, step by step, the construction of a massive superstructure which well could match the colossal Mausoleum as a Wonder of the World.

Our construction is the second bridge spanning the Bosphorus Straits between Europe and Asia. It is a much-needed international road, not only joining the continents but also uniting the distended population of Turkey's queen of cities, Istanbul.

Like the first Bosphorus Bridge (completed in 1973), the planning, financing and construction of this bridge reflect an international flavor under the

auspices of the Turkish General Directorate of Highways. Freeman Fox, London and Boteck, Istanbul are the consulting engineers. A consortium comprising Ishikawajima-Hariman Heavy Industries with Mitsubishi Heavy Industries and Nippon Kokan (all of Japan), Sezai Türkes-Feyzi Akkaya İnşaat (Turkey) and Impreglio (Italy) are the contractors.

The project has two major components: an eight-lane suspension bridge and its peripheral highway. The bridge span from pier to pier is 1090 meters over the Bosphorus which at this point is 800 meters wide. At its lowest point it is 64 meters above mean sea level - high enough to permit the passage of supertankers, container ships and floating drydocks. The peripheral highway in four sections is 217 kilometers long with five tunnels, and numerous high viaducts, over- and under-passes, interchanges and connectors. This bridge will be 16 meters longer than the first bridge, making it the fifth longest span in the world; the motorway extending from Kınalı on the west to Sakarya on the east is to date, the largest such highway project in the world. Its cost is (approximately!) US \$ 551,261,600.69 of which only \$ 150 million is the cost of the bridge itself.

These are the facts. But how does all of this speak to us, both those who live in Istanbul and those who will see it as travelers? Some time before 28 February 1985 when the first tenders for this bridge were invited, we observed a great deal of activity on a hill 300 meters north of our home in Rumelihisari. A cluster of small trucks sat huddled on the hilltop and men with surveying instrument were pacing through the sparse trees and over the green grassy knoll. The question, "What's going on?" was no sooner formed on our lips than all of us in the village were whispering the rumor, "They're trying to find bedrock for the footing of a new bridge."

Now, some years later, as we undergo the periods of dust and mud, ear-splitting blasting and all-night rock-crushing, and continuing curiosity about what's going on we await impatiently the first sight of the aerial spinning of the main cables. They will sweep

gracefully between the two 110 meters high-yield steel plated towers which are now in place. The process of spinning 18,648 parallel galvanized five millimeter diameter strands is time-consuming but fascinating for the layman; it is almost hypnotic, as we well remember from watching it on the first bridge. Yes, we are making our peace with the bridge; in fact it has become ours as we watch its development from our front row sea. (But "peace" as we remember the pastoral scene with donkeys carrying water and roosters crowing in the early morning is gone.)

Such enterprizes always seem clothed in mystery and questions - whether technical, aesthetic or practical - and thus we ask the questions that became familiar from the first bridge. Will it really relieve the traffic and commuting problem in Istanbul? (The present bridge is congested even in non-rush hours now.) Will it not spoil the beauty of the Bosphorus (and destroy the silent power of the Rumelihisari Fortress just one kilometer south on the European side)? Will the roadbed of the bridge deck really be built in sections and then floated to the site? Will it be hoisted section by section into place while the ship traffic waits impatiently to get the "all clear" for continuing passage? Can the bridge pay for itself? Will it be ready on time for the planned opening - for this bridge, in the late fall of 1988? These and a myriad of other questions tease the watchful armchair engineers.

Well, let's try to answer some of these questions. Congestion - thy name is traffic in Istanbul - for commuters and the general citizen will probably not be greatly relieved by the second bridge. Its design to carry mainly through traffic and trucking and its location some five kilometers north of the present bridge do not exactly spell convenience for the person driving everyday from home to office. It will be a boon but congestion is here to stay. (There is even talk already of a third bridge or a tunnel.) Its footpath will be able to accommodate maintenance equipment; the bridge also will be able to carry abnormal loads such as a train of tank transporters weighing 150 long tons each.

Beauty? We Istanbulers are proud of the beauty of the first bridge. It appears that the second bridge, from present plans and visible construction, will become a graceful asset to a sprawling city that seemingly cannot afford to preserve a continuous sweep of green pastures and forested hillsides along the Bosphorus. Every effort has been made to make the bridge and its approaches as unobtrusive as possible. The approaches are direct but hidden, the toll booths will be at a distance in the hills on the European side. The towers, situated as they are high on both sides negate ungainly support legs (and thus are not obstacles for fog-bound ships to run into, a real plus in this area). The lines of the bridge will be graceful - one curving line, (of the main cables) and a slim three meter thick roadway deck. The steel hanger ropes carrying the weight of the deck to the main cable will be almost indistinguishable from a distance. These are all positive factors.

The bridge deck? Already massive equipment has been gathered for the pre-construction of the roadway sections in the broad, wide meadow between Anadolu-hisarı and Küçüksu on the Asian side just south of the new bridge. These pieces will again be floated and lifted up to be fastened together as the deck. The ships again will have to wait, but the spectacle of the process their crews cannot but enjoy from their grandstand seats at the waterside.

Will it be safe? The lanes on the bridge are an ample 3.5 meters wide. The sides of the road are protected by crash barriers. Various normal motion strains and stresses are provided for with things like rolling-joints, mastic asphalt, and pairs of sockets. The steel rope hangers each have a breaking load of 370 long tons. At their bases there are weather hoods to keep water from accumulating around them. A scale model of 100 meters of the deck has been tested, with and without traffic, in a wind tunnel by the National Maritime Institute in Teddington. It can withstand gusts up to 45m/sec at deck level and it does not oscillate under wind pressures. The bridge has also been designed to stand up in an earthquake equal to that which would give a bedrock acceleration of 0.1g.

Profit? Traffic increased so rapidly on the first bridge that, well ahead of predictions, the total cost of the construction was paid off in four years. A bridge designed at that time to carry a maximum of 80,000 vehicle crossings per day now supports daily crossings which frequently exceed 115,000. One does not have to be much of a mathematician to calculate that the new bridge, whether it drains off traffic from the other one or not, will probably be as successful a financial enterprise. Thousands of cars are added each month to the total car population of Istanbul, so this prediction seems hard to challenge.

In operation? Will it be ready for an opening in late 1988? The original tender for the whole project was accepted on 17 April 1985 with the condition that completion would be 1100 days later. Halim Ağaoğlu, the consortium general secretary sees no problem in getting the bridge finished on time. However, the roadways have been delayed because the necessary land has not been made available to the contractors. If this problem is not resolved, the opening of the 217 kilometers of roadway will probably be delayed. Every one hopes that the bridge with at least one interchange on each side will be celebrated on time.

Two personal observations must be added. First, I salute the workers who risk their lives in this construction. All safety precautions are taken, but from our windows near the foot of the towers it seems that neither wind, rain nor snow deters them from working intrepidly on the catwalks and towers high over the Bosphorus. Their enthusiasm and excitement I share - with my feet on the ground.

In addition, I am not sure what kind of tools and equipment the ancient builders of Halicarnasus used to build their monument in 350 B.C. They probably had the wedge, the wheel and the lever. But it's a thrill to watch the biggest crane in the world. Suppose you had something like a fishing pole with which to lift 650 tons of steel 100 meters up in the air and set it gently to one-tenth of a millimeter in place! We watched this engineering miracle do it, with the help of a computer, more than once. We interrupted a dinner party to watch one day; an other

Whether you visit Turkey often or only infrequently, if real miracles delight you, you should plan to be here in 1988 for the grand opening and celebrations. Perhaps you could watch with us from our garden.



Anna G. Edmonds, Editor

No. 753

Near East Mission
United Church Board
for World Ministries
Posta Kutusu 142
34432 Sirkeci
Istanbul, Turkey
23 February 1987

Dear Friends,

Dr. Warren Winkler (Talas 1959-1965) was honored with the Distinguished Citizen's Award by the American Friends of Turkey at a banquet in Washington, D.C. on February 7 at which Prime Minister Turkut Özal was the main speaker. The occasion recognized his years of service "dedicated to the health of the Turkish people." At that banquet Dr. Antonio Gotto, Chief of Medicine of the Methodist Hospital of Houston, TX, was also honored, marking the close relationship between that hospital and the Admiral Bristol Hospital in Istanbul. Wink was joined at the banquet by Mary Lou, his children Desirée and Barth, his father, and 1120 other friends.

It was pointed out to us that we omitted to note that the new chairperson of the Schools Board of Governors is Sima Belik. She was elected for a two-year term beginning in Nov. 1986.

Katherine Meyer is the new administrative secretary in the Mission Office. A one-year volunteer, she arrived on Feb. 13 from Long Beach, CA. Kay has a son, Stephen, a daughter Carol (Wehr) and two grandchildren. She's a graduate of the University of California (Berkeley) and Teacher's College (NYC) and she says she likes to go camping. Before coming to Turkey she worked in the chancellor's office at California State University.

Bruno Yomoah is celebrating the arrival in Tarsus of his wife Catherine, and their three children, Jerry, Jennifer and Pamela. They flew from Ghana in early February.

Janet Nicholas and Necdet Görmeric were married in a well-attended ceremony in Yalova on January 24. Janet returned after the school vacation to her teaching at Üsküdar where she hopes to continue for some time.

Doug and Lois Hill give us the news of their son Chris's marriage on Feb. 21 to Mary Guthrie. The couple was married in Oswego, NY in Chris's sister Debbie Steward's home. They hope to come to Izmir on their honeymoon in April. Good wishes go to both couples for many years of happiness together.

Betty Avery retired and left Turkey the middle of November - just about the time that the last "news" letter was being written. Before she left she was given a large quilt composed of squares contributed by many friends. Since then she spent about a month visiting friends and relatives (Dick and Cindy in France, a cousin in Copenhagen) in Europe before returning to the States. There also she's seen a number of friends, among them those present at the UCBWM Annual Meeting in Raleigh, NC the end of November. Her present mailing address is c/o Robert Avery, 145 Mobray Ct. Colorado Springs, CO 80906.

Several visitors have been in Istanbul, including Maurla (Hæhlen) White (Izmir, 1958-61) who was here Jan. 19-23 replacing a stolen passport. She and her husband, Willis, have been in Jeddah for three years where he has been hired by the Saudi government to map the country in order to locate possible sources of minerals. His next job with the U.S. Geologic Survey will take them to Anchorage, Alaska in April. Greg Seeber (Union Church 1976-1986) came for a five day "R and R" to see friends and to buy supplies not available in Warsaw - mostly stationery. Markus Meyer was here to spend Christmas with his parents. Paul Fyfe and Donna Snyder spent October to January in Turkey visiting friends and places Paul had known and heard of since childhood. Paul's parents, the Rev. James and Dorothy (Nilson) Fyfe taught in Tar'sus from 1951 to 1954.

The deaths of a number of good friends have occurred recently. Louise Fricke died Oct. 30 in Cedar Grove, NJ. She had been valiantly fighting cancer ever since her retirement from teaching English and French in Izmir (1980-1983). Winifred Rouse Bliss, mother of Mary H. (Molly) Bliss (Talas 1956-57) died on May 12, 1986 at the age of 90. Mrs. Bliss's grandfather and uncles were clipper ship captains in the 19th century. She herself was principal of the American Community School in Beirut 1921-1924; her husband, Daniel, was a teacher at the American University of Beirut then. Later he was chairman of the Prudential Committee of the ABCFM, the predecessor of the UCBWM. Donald Abbott (Tarsus 1972-1976), father of Margaret Abbott who is now teaching in Tarsus, died on Dec. 21. Don and Geraldine had returned from a short assignment for the UCBWM in Africa just the day before. Roger Matteson (Tarsus 1923-1927) died on January 15. He is survived by two daughters (Mary Anna Matteson Dunn, 775 Morgan Drive, Boulder, CO 80303, Helen M. Schotanus) and a son (Halsey H. Matteson). Roger visited Turkey again in 1968 and helped with landscaping in Tarsus and Gaziantep.

The Dutch Chapel Cantata Choir and Orchestra presented its regular Christmas Concerts on December 19 and 21. Conducted by William Edmonds, the group performed Bach's Magnificat, Haydn's Nocturne No. 5, and Halsey Steven's Magnificat.

Shortly before that the German Evangelical Church of Istanbul celebrated its 125th anniversary.

The Week of Prayer for Christian Unity was observed at the German Evangelical Church with a service held on January 17.

The Rev. Dr. Frank Stone will be honored at a service at the Storrs (CT) Congregational Church on March 29 on the occasion of the 35th anniversary of his ordination. Since he has been professor at the University of Connecticut, 30 students have completed their doctoral dissertations under him.

The rejuvenated Alma Mater has appeared in its winter/1987 issue with the following articles:

"The History of the American Board Schools in Turkey" by Melvin A. Wittler

"Gedikpaşa Amerikan Okulu ve Göztepe Koleji" by Ömer Köprülü

"Değişen Tarsus Amerikan Koleji", by Güner Baykal

"From özel Amerikan Kız Lisesi to özel İzmir Amerikan Lisesi" by Douglas Hill

"Eğitim Nedir?" by Sima (Sunder) Belik

"Sayın Vehbi Koç ile Aile Planlaması Konusunda Bir Söyleşi" by Yaşar Yaşar

"Bir Tanıdık: Hasan Güleşci" by Mete Akyol

"Sağlık Sorunlarımız ve Genel Sağlık Sigortası" by Yusuf Necat Yayıcıoğlu

"Consumers - Who Will Protect Them" by Ahmet N. Koç

Redhouse Publications :

Karlar Kraliçesi, translated from Hans Christian Anderson, illustrated with puppets and stage designed by Seher Özman and photographs by Hüseyin Özdemir

Kunduracı ve Cinler, translated from the Grimm Brothers by Selda Yurtsever and illustrated by Mitra Reyhani

Ay Kız, a Japanese story translated by Neşe Ersöz and illustrated by Neşe Şahin

Mutlu Prenses, by Oscar Wilde translated by Çağla Erdoğan, illustrated by Tahsin Özgür

Books for Babies (Cardboard): Bil Bakalım Bu Nedir? and Say Bakalım Kaç Tane, both by Kari Çağatay

Cooking in Turkey, the fifth edition of the cookbook which began with a mimeographed publication edited by Anne Glass in 1961 entitled An American Cook in Turkey. In connection with this new publication Ann Edmonds gave a speech at Boğaziçi University on February 13.

Anna G. Edmonds
Editor

Near East Mission
United Church Board
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Posta Kutusu 142
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Istanbul, Turkey
13 April 1987

No. 754

Dear Friends,

Dr. George Helling is visiting professor of sociology at the Middle East Technical University in Ankara this year. His connections with Turkey and with the American Board schools began in 1948 when he first came to Tarsus as a 3-year teacher of English. He and his wife, Dr. Bobbi (Burns - Izmir 1948-51) Helling, are at St. Olaf College in Northfield, Minnesota where Bobbi's field is education. In addition to their Ankara university assignment, the Hellings are acting as consultants to the three schools. In this capacity George made the following speech to the extended meeting of the Mission Executive Council on March 28.

EMERGING RELATIONSHIPS

Dr. George Helling

At a Center for Urban Research in a university in the United States Bobbi and I had a lot of experience with paid consultants. None was cheap but it was interesting that the less expensive ones were those who were most immediately useful: they characteristically provided us with the answer to some specific question we had on our minds, while the expensive ones gave us no answers. For example, we might call in the first type of expert when we needed to know how to program our computer to process a certain kind of data, and it was well worth the money to have that done. On the other hand, the more expensive consultants were those who entered into our discussions as we thought about issues, objectives, and priorities. In short, high priced consultants don't give answers, they help us think about problems. At the Center for Urban Research we were in a sense more expert than they because we knew the local situation, but the

perspectives they brought were often very helpful in getting us to see things in ways we would not have come up with spontaneously. Today, of course, you are the experts. You know much more about the schools than we. But if you can imagine us to be high-priced consultants, we will try to act as if we are.

The Perspective of the Analysis

We would like to suggest some ways of conceptualizing the present position of the schools in Turkey--three, to be specific--that we hope will be useful in our subsequent discussion. If these three points--which concern attitudinal, social, and economic factors--sound rather abstract it is because we think they should be most useful that way.

Detailed knowledge is usually assumed to be an advantage in the process of policy making--but it may not be, for it is possible to see the trees so well one does not notice the forest. The trees in this case have individual names: Doug, Wally, Mel, Martha and so on. We, Bobbi and I, stand at some distance so it is easy for us to look at the schools as institutions against the background of developments in this country. We are less aware of the characteristics of people in the schools, and are strongly influenced by the changes we have seen in our five visits to this country over 39 years.

If the Board schools were a house, you would find us looking out the window at changes in the neighborhood, rather than inward at the people who live there.

Human behavior can be analyzed at various levels. It is equally valid to look at what people do in its economic or social or psychological aspects. The question is, what is the most useful level for policy decisions? This year when we have talked about problems and prospects with Mission friends individually, we find that when they are at their most frank and realistic they are very likely to analyze events as resulting from the attitudes and attributes of particular people. That is, we have talked like moralists or psychologists. Sometimes the talk is

appreciative, often it is critical. If X had only done this, they say, the problem would not have happened. Or, if Y could understand that, things would be so much better. Sometimes they sound resigned: "You know how Z is on that subject. There is no point in discussing it." In fact, such comments may be true. In fact probably all are true!

Nevertheless we would contend that standing that close is, more often than not, standing too close to be optimally useful. We suggest more emphasis on the social level. We are not saying it is wrong to criticize; rather, we are saying that analysis that ends with blaming someone for the existence of a problem is a dead end so far as decision-making is concerned. It implies that the way to get rid of problems is to replace or somehow change flawed people. In reality we know that will never happen. And that, in fact, the people we have on board now are probably as good a crew as we are ever going to get. Thus it is more generally useful to concentrate on the opportunities and limits in a situation than on the people in it.

There are two other reasons to do this: One is that many key individuals will soon be leaving Turkey; and two, transforming problems into personnel problems may blind us to situations that need correction. I helped out at Talas during a flu epidemic there in the mid-50's. (I was in Turkey on a grant from the Ford Foundation at the time and had no official connection to the Board.) Talas, it was said, had a personnel problem--some of the people there did not get along with others, there was friction and there were complaints. However, defining the problem at the level of persons distracted appropriate attention away from what that place was like at that time and the difficulties that faced a teacher there. Those were the unremitting pressures of work: classes all day, supervised activities after school, dormitory duty at night, the often grim living conditions, the loneliness. True, the principal had a soft leadership style very different from his predecessor's. There was a problem of transition. But the basic difficulties were faced by everyone and the response to them was too little and too late.

Therefore, we are not going to focus on the relation of people to the schools, but instead the relationship of the schools to Turkey. The recent decisions articulated at Geneva call for answering conceptualizations here, so we wish to put forward three ways to think about the mission of the American schools in Turkey that we hope will be useful in discussion.

Challenge of Competition

First, it is our opinion that we face the Challenge of Competition. We have heard some people say that the three schools have been functioning within the Turkish economy for several years and they are relieved that the Geneva decision finally has made it official. At any rate, it is unavoidable. The American schools have left the projected harbor of subsidized education shared with tax-supported education and schools with large endowments. They have moved out into the open sea where they will stay afloat or sink on the basis of the choices of buyers, that is the parents of 12- to 17-year-olds in the Turkish marketplace. It is buyers, not the Board, that will say American school education is worthwhile in Turkey, and the buyers will decide on personal grounds. In the long run that means that the education provided--the product--must meet consumer demand.

Marketing specialists tell us that competition shapes the product in two ways which may seem contradictory: leveling and sharpening. By leveling is meant a standardizing effect on a product or service. In America look at soap, toothpaste, breakfast food, or at supermarket chains, fast food chains like MacDonald's or Pizza Hut, or at motel chains like Holiday Inn or Howard Johnson's. Within categories they are all pretty much the same. Such businesses are close to the consumer and the consumer expects certain things from them or he won't come back. Within a particular price range every motel room seems like every other motel room in America. The fixtures in the bathroom, the bed, the TV, the drapes, the -- air conditioning -- they all have to be there. The operator can't stay in business without them. Nor is it accidental that private education before college in the U.S. is either parochial

education or it is upper class education. That is as inevitable as that Burger King and MacDonald's and Wendy's and all the other hamburger chains also offer soft drinks and malted milks. What Americans will pay for with their hamburgers, or in private schools, determines what will be offered--not when you or I might think would be best for them. If the seller does not offer that, next time the buyer will go where he can get what he expects.

What services and what price range is the Turkish customer going to demand of the American schools? If, for example, the major motive a parent has for considering a private school in Turkey is that such training will get his child into the university, then the school must know, if it says we offer something else, that that parent probably will look elsewhere. If the major motive of a parent is to insure that his child speaks good English, then if the school says we have reduced our foreign staff so that the English instruction we offer is comparable to a local school, you will notice that the parent is looking at his watch eager to be on his way. In short, if the schools don't need these buyers, fine. But if they do, they will have to offer what the buyer is willing to pay for. That is the challenge of the competitive marketing.

We should not be misled by the lag that operates in the school's favor. There was a time when the foreign schools had clear claims to superiority. That reputation has endured. Those were years that Americans and Turks could assume that American schools, like American cars, were the best. But times change, don't they?

Besides levelling, the other effect of competition on the product, that of sharpening, is the accentuation of some difference that sets the product apart from the others that have the same standardized features at a particular price level. Some people say that when they travel they always stay at a Holiday Inn because the kids look forward to a swim in the pool after a long hot day in the car. Holiday Inns always have a pool. Otherwise comparable chains don't always. The distinguishing feature or features may be real, or may be created by advertising, as the brand

name on jeans. But once the buyer has selected the standardized category he turns to some distinguishing quality to guide him to the particular representative of the class he actually buys.

As the schools move into the Turkish marketplace and feel the challenge of competition they must decide within the latitude allowed them by the Ministry of Education how far they are going to go to match their competitors. They must determine how to satisfy their new masters, the parents who pay the bills, and what features they are going to retain or create to be distinctive.

Value of Variety

Ecologists tell us how important it is to preserve wild areas which maintain the genetic varieties lost in domesticated plants and animals. An ecosystem on a human system with a variety of alternative forms is preadapted to change. The centralized Turkish Education Ministry has all its eggs in one basket. To this the American schools offer the Value of Variety. We sometimes say that our students at Orta Doğu Teknik University where the English language is the official language of instruction, speak İngilizce, not English. One of our first days there Bobbi said to her class, "I am going to speak to Turgut and Gül about their assignments. The rest of you are excused." The class sat there until one student more experienced in the idiom turned to his classmates and said, "She said you may go." The class had understood the literal meaning of the expression, you are excused. They just didn't know how to interpret that they had been forgiven in this setting. Without a fairly high proportion of native speakers of English among their teachers, students are likely to learn an unsatisfactory version of the language. Not only will there be accent and pronunciation problems but there will be a Turkish rather than an American or English flavor to the choice of words and the forms of sentences.

The American schools do teach English well. In general their graduates show the best English we hear as we travel around the country. It is fair to say Orta Doğu girls at Izmir on the average speak English

superior to third year university students at Orta Doğu. I don't know the complete cause of this but I do know that when a student has a question on the Orta Doğu campus he asks it in Turkish and his teacher answers it in Turkish. This means clarity and ease of expression for the student. It is a convenience for the teacher. On the other hand, we were talking with some of the Tarsus teachers on that campus this winter and some students came up with questions to ask. There was some struggle to communicate but the medium was English. It had to be. The teachers spoke no Turkish. That is a significant difference.

In response to the efforts of schools to offer alternatives, we hear different messages. Some say the American schools in Turkey do not have permission to vary from the Turkish pattern established by the Ministry of Education. Others say the Ministry is more open to suggestion than in the past and that there is more opportunity to be different. But one must make a case for one's particular innovation. At least we know it is a notable service to model different, more effective means of teaching and learning in the Turkish setting. To the extent that the Board schools are permitted to be distinctive they should take the opportunity. One of the values of variety is that it makes choice possible.

Is there something distinctively American that is of value to Turkey at this time in her history? Certainly, yes. The U.S. went through just such an experience of industrialization, moral reevaluation, city-ward migration, and rapid population growth as Turkey is now experiencing, half a century ago. It ended with the restrictive immigration laws of the 1920's and the Great Depression. While it went on it was a time of growth, exploitation, opportunity, poverty next door to plenty--many of the social phenomena we see in this rapidly changing country. Are Turks asking to share in the lessons of that era? Admittedly, probably not. Turks want the best, the most advanced ideas from America, the newest, the shiniest, the F16's of education. That is understandable, but not necessarily wise. School and society must fit together. America today is a different milieu from Turkey. The older style of American education, stressing fundamental tool subjects and moral principles, may be more appropriate for Turkey today.

In Turkey's centralized education structure, the American schools' alternative approaches, new or old, enrich the total story.

Obligation of Optimism

Third, we have an Obligation of Optimism. As sociologists who spend so much time and effort on organizational planning, it may sound strange that I start this section by saying it is vain to hope that even the optimal organizational form will do away with problems. It will solve some problems, yes, but it will create others. Democracy works well enough on a school board; it is a bad way to run an army. No human organization will be flawless because flaws of any one are usually the obverse of its virtues. Everyone gets a chance to speak in a democracy. That is a wonderful asset, we say. But because everyone has a hand in running it, democracy works very slowly. It is vulnerable to special interests, and when clear decision and action are called for, often it can produce only delay and compromise. Its strength is that it is government of the people which is also by the people; and its weaknesses come from the same source.

This being true, the problems abide. There will always be problems. But also these three abide, faith, hope, and love, and though the greatest of these is love, faith and hope are not insignificant. And it is faith and hope that we are speaking about. An Obligation of Optimism does not mean blindness to things that go wrong, it just means not dwelling on them. It means a determination to see the good and the fruitful and the possibilities in the situation. It means somehow to be like a child I knew who found a night on the train an exciting adventure, though the same experience for his mother was a succession of inconveniences.

We can see the point in regard to living in a small community, a school, to pick an example not exactly at random. Indeed that is confining. In some respects it is like never getting away from home. One is always surrounded by others, always having to share one's time with others. On the other hand, do you know the extent of the problems of alienation and loneliness in present-day America? We know because of

the statistics that that we teach in our sociology classes. There are millions, yes, millions of people, who pay large amounts of money, many thousands of dollars a year in some cases, just to belong to a group of caring others for an hour a week. That is what group therapy is all about, talking, revealing oneself in the company of others with whom one can feel acceptance and concern. The satisfactions of a small community are the other side of its frustrations. It is both a prison and a family. What determines which one sees? In so far as it is possible to choose, one is much better than the other.

Part, surely, of maintaining optimism is the context of meaning in which acts take place. If one knows surely that he is devoting his hours and days to work of enduring value, if one is, say, saving lives or defending the truth, the day-to-day acts one must do in pursuit of these ends are transformed from drudgery to significance. Well, we know that. My point is different but related. Our situation is somewhat ambiguous. We have an obligation to optimism in the definition that we impose on reality. The sociological principle here is that things perceived as real are real in their consequences. Into our ambiguous world we see a version of reality and we then respond to that perception as if it were the whole truth. Inkblots can look like threatening monsters, or, by changing the position of the paper, they can resemble roads through a forest. They are inkblots in either case: that we can't change, but we can hold the paper so as to see the road through the forest. Though we cannot know the future, we do know this much about it--that to see dangers will inhibit our own capacity to act in the present and to see opportunities will enhance it. What we do in the present in part creates the future.

One argument we have all heard from the U.S. is that Turkey is well on its way to being a modern nation. It can and should provide for its own education and our role is finished here.

That is far from true.

Turkey has one of the highest rates of natural increase in the world. Every 30 seconds Turkey's

population increases by one. At the end of every day its population is larger than the day before by 2,600. That is the population of three average-sized villages. Turkey is--so to speak--creating three new villages per day. Of course that means on the average, that Turkey must come up with the equivalent of three village schools complete with text books and teachers every day.

This nation can take some justifiable pride in bringing down the death rate. Life expectancy in Turkey is now 64 years -- well above such countries as Pakistan with a 51-year and Ethiopia with a 44-year life expectancy. But families are still large particularly in villages. It might be said that Turkey has an Eastern birth rate and a Western death rate. There are three happy celebrations for the birth of a baby to every funeral, and though birth rates are falling among urban migrants, it will be a minimum of 30 or 40 years before birth and death rates are even close.

What is there to do with all those children coming along? Why, they must be educated of course. But Turkey has so many other claims on its resources--industry, roads, health, housing, defense... What can it do? Well, taking the love and concern that Turkish parents have for their children as a given, the Turks will put out heroic efforts. Somehow or other they will assure that every child has at least a chance at an education. But, being realistic, this will be at the expense of overcrowded classrooms and overworked and underpaid teachers. In other words the job is just too huge. The public sectors will be overburdened. The coming generation in Turkey will face an acute shortage of high quality education. New private schools will be established in response to economic demand offering these American schools the challenge of competition, but not necessarily on the basis of quality.

The Challenge of Allocation

For this basic reason, educational work in the schools in Turkey is highly significant, probably more significant than it ever has been. Let me suggest additional reasons that some of us have heard but that bear repeating.

Why Turkey? When we consider the many other places of need, the logic of the triage system in military medicine provides one answer. Limited funds for social service in the face of overwhelming needs is first of all a problem of allocation. Medical resources are always limited on the battlefield. This provides a long-established model for coping with this cruel situation where one must say no to some needs in order to serve others.

In the triage system those needing medical attention are allocated into three categories: the slightly wounded, the seriously wounded, and the critically wounded. First priority, some may be surprised to hear, goes to the middle group. The thinking behind this is that slightly wounded people can survive even without attention and the critically wounded will absorb a great deal of time, medical skill, and equipment and many will die in spite of these. So the most effective use of limited resources is to allocate them to the middle category.

Using this framework to look at general needs around the world, we see that government aid programs, concerned as they are with good public relations, usually concentrate on the slightly wounded, building a dam here, supplying a high productivity seed there, in places where they are assured of success.

On the other hand, last year our hearts were touched by films of widespread starvation in Ethiopia and the Sudan. Voluntary and church groups brought relief supplies to these areas, which certainly can be called critically wounded. Some people were saved who otherwise would have died. But what of the future? Their lands are overpopulated and are turning into desert. The next drought will inevitably bring more starvation.

Education in a country like Turkey is in the middle category. The need is real but so are the chances of success. It is the place where the effort can provide the maximum payoff. The American schools are among those that train the future leaders of the country including the government officials, professors, deans and university rectors, heads of foundations and voluntary organizations, leading businessmen and

professional people, with a special contribution of talented women in these fields. There is a multiplier effect of the schools' impact in society as these graduates go out to assume positions of significance.

At the same time there is an enhanced concern for this country because of its importance in the region, in the world of Islam, and in the world generally.

In summary, then, if we turn our attention away from the American schools themselves and the people who work within them and toward the emerging relationship between the schools and the society, we suggest three ideas for the consideration of this group. One, economically the schools face the Challenge of Competition to which they must respond and which may change them. Secondly, socially one of the greatest assets that the schools can bring to the educational system of this country is the Value of Variety. Third, and attitudinally, all of us connected with the schools either directly or indirectly have an Obligation of Optimism. Things will work out for the best. We have faith and hope that the schools will not only survive. They will prosper and contribute far into the future.

Anna G. Edmonds
Editor

No. 755

Near East Mission
United Church Board
for World Ministries
Posta Kutusu 142
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Istanbul, Turkey
15 April 1987

Dear Friends:

Dr. Dale L. Bishop, Middle East Secretary of the United Church Board for World Ministries outlined the developments in the United Church of Christ, and particularly in the UCBWM at the enlarged session of the Mission Executive Committee meeting in Istanbul, March 28 and 29. He also touched briefly on the work of the Middle East Council of Churches, now increasingly directed from Cyprus. He quoted its director Gabriel Habib's comment when challenged as to the values of continuing in the face of the tragedies in Beirut: "If we do not bear the hope for the future of Lebanon, who will?"

United Church Board for World Ministries Developments

A new structure in the UCBWM has been set up with three major units replacing the five previous ones (Executive Vice President's office, Treasury, Mission Division, Service Division, and Board of Directors Committees).

I. Planning, Correlation and Administration

Executive Vice President: Scott S. Libbey

Associate: Bert Wood

Staff Personnel Manager: Rita Maslanek

II. Mission Program Unit

General Secty, Mission: Daniel Romero

General Secty, Service: Lloyd Van Vactor

Regional Sectys:

Middle East: Dale L. Bishop

Africa: Andrea Young

East Asia: Ching-fen Hsiao

Southern Asia: Eric Gass

Latin America/Caribbean: Patricia Rumer

Europe, East-West Relations: Ken Ziebell

Secty, World Issues: Audrey Smock
Overseas Personnel: Elinor Galusha
Program Secty: Gustav H. Kuether
Hunger Action: E. Neill Richards
Committees: 1. Local Concerns; 2. Program Support
(allocation of funds); 3. Personnel Advisory and
4. Education and Interpretation

III. Support Unit

General Secty Treasurer: Myles H. Walburn
Associate Treasurer: Bruce Foresman, Director of
Accounting: Dorothy Tefteau

The most visible change in this new structure over the previous one is in the Mission and Service Divisions under the Mission Program Unit. With this, while there is a General Secretary for Service, the Regional Secretaries are responsible for the service projects in their areas. At the same time, funds from One Great Hour of Sharing are still designated according to the donors' instructions in order to preserve their integrity.

Parallel to this major change, the Board of Directors has been reorganized. Its committees are: Executive, Staff and Salaries, Finance and Investment, Regional Global Concerns, Overseas Personnel, Interpretation and Mission to the United States: (Members of the Middle East Committee are Jack Kemp, ch, William Meyer, Ann Schoup, Betty Jamieson, and Lynda Gruber.)

Dr. Bishop touched briefly on the issue of local church concerns versus the ecumenical responsibilities overseas, on the reduction of the numbers of overseas personnel, and on the nature of personnel involvement. Note was also made of the apparent new emphasis in the New York office on professionally trained people rather than those with overseas mission experience.

United Church of Christ Developments

The major debate in the UCC at present is the relocation of the offices. It has been a divisive issue which developed in part because the lease on

the New York offices at 105 Madison Avenue expires in 1989 and the rent to renew it will be double the present amount.

In the last General Synod a committee was asked to report in 1987 on a location. Its present recommendation is that all offices and all instrumentalities should move to St. Louis. One conclusion to be drawn from this is the feeling that New York City is out of touch with the rest of the United States, and that therefore St. Louis is better located for UCC expansion.

However, it is acknowledged that this proposed move will cause problems for the UCBWM because the other churches concerned in the ecumenical movement are not moving. The change would create a distance between the UCBWM and others with whom it works. In addition, it would complicate its contacts with its work overseas.

The Executive Council has now recommended postponing the decision to 1989 and the move - whatever it is - to 1991. In the meantime the debate will consume the attention of the 1987 General Synod delegates.

A Statement of Mission was adopted by the UCC Conference on Mission in Houston, TX on January 12, 1987. The process through which it was arrived at was important. About two hundred people from the instrumentalities, the conferences, and from the Disciples worked together discussing the subject of mission. This perhaps was the first time they had jointly discussed an issue. The Statement now has to be considered at the General Synod.

Statement of Mission

As people of the United Church of Christ, affirming our statement of faith, we seek within the church universal to participate in God's mission and to follow the way of the crucified and risen Christ.

Empowered by the Holy Spirit, we are called and commit ourselves ...

- to praise God, confess our sin, and joyfully accept God's forgiveness;

- to proclaim the Gospel of Jesus Christ in our suffering world;
- to embody God's love for all people;
- to hear and give voice to creation's cry for justice and peace;
- to name and confront the powers of evil within and among us;
- to repent our silence and complicity with the forces of chaos and death;
- to preach and teach with the power of the living word;
- to join oppressed and troubled people in the struggle for liberation;
- to work for justice, healing, and wholeness of life;
- to embrace the unity of Christ's church;
- to discern and celebrate the present and coming reign of God.

Another UCC cooperative effort is developing this coming fall when for the first time the Board for World Ministries and the Board for Homeland Ministries will meet together. This will be at their annual meetings, to take place in Pasadena, CA when they will hope to explore common concerns. There is no expectation that the two instrumentalities will unite, but this meeting means that they together recognize that Mission is not limited by national boundaries. Other instrumentalities also will be meeting there at the same time.

At the recent assemblies of the UCC and the Disciples of Christ both adopted a common statement of partnership. One element of it is that henceforth wherever possible joint programs will be conducted. This is already the case for the UCBWM in Southern Asia and the Middle East. A joint committee between the Disciples and UCBWM boards has been created. All overseas appointments will be joint henceforth; but will be administered separately.

Anna G. Edmonds
Editor

Near East Mission
United Church Board
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Istanbul, Turkey
3 July 1987

No. 756

Dear Friends:

THE LEGENDARY ARCHITECT, SINAN

His Mosques Are Paragons of the Garden of Heaven

Can you think back to what the skyline of Istanbul might have looked like when Sultan Süleyman began his reign in 1520? St. Sophia was here, and St. Irene close by; some of the Topkapı Palace buildings, the Mosque of Bayezit, then trees and houses and a few domes of smaller mosques and former churches. The rest of today's distinguishing features you would need to blot out for a moment. How undistinguished this outline would seem to us now.

But to have had the imagination (and the wealth and the mandate) to envision the buildings that would give this city its character -- what a challenge! What would you have created as a memorial of everything your age stood for?

Sinan's Early Life

Mimar Sinan, the architect most responsible for designing these changes in the 16th century, started out in the city as a slave. He was a Christian boy conscripted into Sultan Selim I's janissary army. He might have lived out his life, a free man, peacefully working in his village; he might never have been touched by the power and the ideas shaping the Ottoman Empire in those years. We today would be the poorer without his servitude. Perhaps it's only we who think of him as having been enslaved.

Many people have wondered what happened that out of obscurity and poverty a person of Sinan's genius developed. Two biographical novels have been written about him recently, one by Arthur Stratton, another by Veronica De Osa. He is the subject of a scholarly study by Aptullah Kuran. The genius has inspired the legend. My guess is that his training went something like this:

Sinan the son of Abdulmennan was taken in 1512 in the regular levy (devsirme) of Christian boys for the janissary corps. His home village was Ağırnas (today Mimarşinan) near Kayseri. There's a lot of debate about his age at that time, largely because he lived so long after. He must have been a bit over 20 -- rather old for the usual conscript.

One can imagine him and his companions who had been conscripted at the same time marching briskly along a road in Central Anatolia. They were probably a ragged, undisciplined bunch of youths who looked around in fear and wonder at the wide world. Drawings of similar groups make one feel sorry for them. How excited they must have been, and how tired.

He was enrolled in a school, perhaps in Istanbul, perhaps in the barracks now called the Ibrahim Pasa Palace. More probably his first lessons were outside the capital. They would have been in the Turkish language and culture. Janissary recruits got a good education; as one, he would have studied religion, military arts and athletics, etiquette, law, arithmetic and statesmanship. It was hard work learning to be a janissary. But everyone knew that each slave had the possibility of rising to one of a number of positions of power: judge, governor, vizier or general. Each one was also taught a trade -- goldsmithing, calligraphy, cobbling, woodworking. Eventually the young Sinan learned the craft of carpentry.

Sinan the Soldier

This was a time when the Ottoman Empire was gaining territory and power. Many battles were being fought, and for them many soldiers were needed. When the army went on campaign the soldiers had an opportunity to see distant countries and to advance in the service. We know that Sinan travelled the length and breadth of the Ottoman Empire -- to some parts of it more than once. An alert youth, he must have paid attention to what he saw on these campaigns, particularly the buildings. He seems to have remembered them for later use.

Eventually he became a member of the Imperial Guard, a rank of which he was proud the rest of his life. In that position the Sultan would have known his work and his character well. Later he is said to have been a boon companion of Suleyman.

Like all armies, in the course of the numerous battles the corps of engineers were called on frequently to build things: roads, bridges, canals and fortresses. Sinan would have sawed a lot of lumber, pounded hundreds of nails, and hit his thumbs more than once during those years. A story credits him with helping build the ships that carried the Ottoman cannons and other armaments across Lake Van during the Two Iraqs campaign in 1534.

In another campaign, in Moldavia, he is supposed to have been in charge of constructing a military bridge across the River Prut. Finished in less than two weeks, his talent drew the praise of Sultan Süleyman. Shortly thereafter the Sultan made him his Chief Court Architect. From then on, for fifty years Sinan's genius had free scope to express in architectural terms the grandeur and majesty of the empire that Süleyman and his son, Selim II, ruled.

The fifteenth and sixteenth centuries were a most remarkable period in Western world history. Enriched and freed by the cultural ferment of the Renaissance, arts and statecraft flourished together. The city states of Italy were adorned by the works of Leonardo da Vinci, Raphael and Michelangelo; in England the reigns of the Tudors were enhanced by Ben Jonson, Spenser and Shakespeare; Castile and Aragon, united in 1479, saw the flowering of Lope de Vega, Cervantes, El Greco and Velazquez.

In the Middle East the Ottoman Empire, constrained by Islamic strictures against painting and sculpture (and its rich poetry hidden from the West by language), was epitomized in the architectural masterpieces of Sinan.

"Apprentice" Architect

Sinan's first commission in the capital doesn't usually attract tourists today. It was the collection of buildings endowed by Sultan Süleyman's wife, Hürrem Sultan (known in the West as Roxelana). A royal foundation, the Haseki Hürrem Complex is the third largest complex in Istanbul. The mosque is still in use, but it has been changed so that its form is no longer that which Sinan gave it. The hospital of the complex, a building of quite unusual shape, has been restored in this century. According to Nimet Taskiran (Hasekinin Kitabı), it was intended originally for women because a woman ordered it; now it's a general hospital. Columns in the school building (medrese) have carved snakes -- probably an acknowledgment of the contributions to medicine of a fabled early Anatolian doctor named Asclepius and his descendant, Hippocrates.

Shortly after the Haseki Hürrem was built, Süleyman's oldest son, Şehzade Mehmet, died of smallpox. Grieving for the one whom he had chosen to succeed him, the Sultan ordered Sinan to build a great mosque in Mehmet's memory.

In designing a place of corporate worship, the first problem the architect has to solve is how to cover a large area. It must be an open space -- few walls or columns to get in the road of the congregation. The roof must either

be light or the stones balanced one on top of each other so perfectly that its supporting walls won't buckle. The building -- walls and roof -- must hold together so that it won't fall in on the people.

The long naves of the Renaissance cathedrals with their high sloping roofs and walls braced by flying buttresses lent themselves to stately processions. In Islam, the soaring dome better symbolized the centrality of God for classical Ottoman architects.

Sinan struggled throughout his career with the refinement of the dome and the inner spaces of the mosque. His first attempt to solve the problem was in the memorial to Şehzade Mehmet which he considered an apprentice's workmanship. But on its completion, the court and popular opinion acclaimed it a resounding success.

A part of that success is in Sinan's having made the inner shape of the mosque meaningful and pleasing on the outside. (This he repeated in his later works.) The lines of the walls, the windows, the domes, the weight towers and the minarets combine to cause the viewer to look up. Sinan did one thing here which he didn't repeat: he put an elaborate design in relief on the minarets. Perhaps he decided that it was too fussy, that the pattern detracted from the total effect.

Mihrimah and Rüstem Pasha

Sinan built two mosques in Istanbul for Süleyman's best-loved daughter, Mihrimah. This woman's political importance increased greatly after her mother, Roxelana, died and she took over the role of advising and counselling Süleyman in matters of state. Two separate mosque complexes in Istanbul carry her name, one located at the ferry landing in Üsküdar, the other by the land walls of the city at Edirnekapi.

The Mihrimah Mosque in Üsküdar (iskele Camii) looms over the square. It has a deep, double portico, the lines of which lead into the double minarets. Those two minarets suggest that, while the complex has the daughter's name, it was the father who endowed it: only the mosques of sultans were privileged to have two minarets.

The other Mosque of Mihrimah has only one minaret. But like the one in Üsküdar it enjoys an imposing position: it looks over the entire city from the sixth hill. When one enters it, one is impressed immediately by the airy

interior, a quality that I like to think Sinan intended as a compliment to Mihriimah. It became customary that just before the sultan and his army went off to war in Europe they paused here to pray.

Mihriimah's husband was Rüstem Paşa, twice Grand Vizier under Süleyman. His nickname was "Lucky Louse;" he was so stingy that he let his father and brother beg in the streets of Istanbul when they showed up expecting to enjoy his wealth. He sold everything he possibly could that would bring income for the Palace, including the vegetables grown in the Palace gardens. He must have been hard to live with (could Mihriimah have been as difficult?), but he kept the government finances in good shape.

The mosque which Sinan built for Rüstem Paşa in Istanbul is quite different from the two for Mihriimah. It's in a very dirty, crowded market section of the city. To enter it one must duck into a dingy flight of stairs that lead to the upper level courtyard. Structurally and economically, this building is supported by the many small shops on its ground floor.

Sinan was usually restrained in his ornamentation of buildings, but in this mosque the colors and the designs of the tiles on the walls are florid almost to a fault. It's as if Sinan had said to himself, "For once I'll show what I can do if there are no limits; and even in this gaudy display I'll create a harmony." The tiles, both at the entrance and inside, are so remarkable and so extravagant that they usually take my attention away from Sinan's engineering skills. Here in this "garden" there are carnations and hyacinths and pomegranates and artichokes and roses -- and snails -- and tulips of more designs than I've ever been able to count. I never tire of visiting the Rüstem Paşa Mosque, but for me it's primarily an art gallery.

The Süleymaniye

If I were asked to choose the one mosque in Istanbul which I consider the supreme example of art which expresses the purpose of the building, it would be the mosque which Sinan built for his sultan. In addition to that, the speed of its accomplishment amazes me. The construction of St. Peter's in Rome stretched throughout the entire sixteenth century; this mosque was built in seven years. And it still stands. For over 400 years the Süleymaniye has represented in architecture the power and the mastery of Sinan, of Süleyman, and of Islam.

In the Süleymaniye Complex the balance of mass, line and height culminate in the architect's interpretation of a place of worship. Western artistic expressions of religion, perhaps with the exception of music, are in human terms; in Islam the measure is a searching for God, the ineffable. I attribute to the Mosque of Süleyman some of the non-verbal qualities I strive to find in God -- and in this Sinan's genius continues to reach across the years and the cultures that separate me from him.

Hundreds of Works

The Mosques of Atik Valide and Semsî Paşa in Üsküdar, of Sokollu Mehmet Paşa, Zâî Mahmut Paşa and Molla Çelebi in Istanbul, the kitchens of Topkapı (following the fire in 1574), and the mausoleums of Süleyman and Roxelana are works of Sinan. Outside the city there is an aqueduct in the Belgrade Forest and the many-arched bridge in Büyük Çekmece.

The list goes on: schools, caravanserais, palaces, warehouses, baths -- big and little. He built for royalty and for relatively unimportant people. He often built more than one building for a person -- a caravanserai for Rüstem Paşa in Galata, an imaret for Hürrem Sultan in Medina, a major complex for Süleyman in Damascus. He built -- or oversaw the building of -- works in Jerusalem and Sofya and Aleppo, in Kayseri and in Trikkala, in Sarajevo and Erzerum and Van and Mecca. Most of his works are listed in three contemporary accounts, the Tezkiret-ül Ebniye (a register of buildings) and the Tuhfet-ül Mimarın (both written by Mustafa Sa'î), and the Tezkiret-ül Binyan. Kuran (Mimar Sinan) has carefully studied all the sources and determined that there are 477 separate entries; of this remarkable amount of work, over 300 were built in the environs of Istanbul.

In addition to all these, as Chief Court Architect Sinan was responsible for the business details of an office that approved all the construction work in Istanbul and the major building throughout the Empire. Godfrey Goodwin (a History of Ottoman Architecture) gives a sense of those niggling problems: Repairs of drains, fire safety precautions for wooden houses, workers demanding more pay, a sultan's meddling orders for a particular marble, shopkeepers encroaching on the city streets, a personal dispute with neighbors over his farm property at the same time that he was siphoning off water from Süleymaniye for his own use -- these he managed along with training the corps of architects who worked under him. Among them Davut Ağa (who started Yeni Cami) and Mehmet Ağa (who built the Blue Mosque) were his protégés and successors.

Of those younger men he must have sent many to oversee the projects that he is credited with in distant parts of the Empire. Perhaps he sketched the plans for the mosques outside the city; but the local construction engineer and his less-skilled workmen had to adapt them to their abilities, to the tastes of the local inhabitants and to the unexpected peculiarities of the land. This, Kuran and Goodwin believe, is the reason for the uneven workmanship in many of the buildings outside Istanbul.

Unlike the miserly Rüstem Paşa, after Sinan had become established in Istanbul he took care of his family from his home village. He brought one of his brothers to Istanbul; he remembered his nephews and a niece in his will. When the residents of Ağırnas were in danger of being exiled to Cyprus he intervened with the Sultan and got an order exempting them from deportation. But while we know these details about his personal life and that he was married and had children (who predeceased him), little else about his character appears in the records. No big fights with his patrons, no other artistic side to his genius, no major tragedies in his life. Could such a consummate artist have been even-tempered?

Selimiye: The Climax

Sinan was almost 50 years old when he built the Haseki Hürrem Complex; he was close to 80 when he reached the summit of his career with the Selimiye Mosque in Edirne. This all the critics unite in judging the climax of classical Ottoman architecture. For me, I always have feelings of serenity and elation when I enter the building. The perfection of this mosque is in its blend of space and light and color, of line and texture, of organization and mass and exquisite detail. Over it all arches the triumphant dome. Here is the classical Ottoman solution of the question of what constitutes beauty in architecture. In this building the artist's genius communicates, through precision and balance, a profound sense of aesthetic harmony.

Legend and Paragon

Sinan grew bigger than life even in his lifetime, and a number of anecdotes collected around him and his work. The more important the buildings, the more elaborate were the stories. One was about the Shah of Iran who wanted to belittle the power and the wealth of Süleyman and so he sent a caravan of jewels to help pay for the construction of his mosque. The Sultan sent back his thanks for the stones which Sinan had ground up and used in the mortar of one of the minarets.

Another story was that Süleyman was impatient to have his mosque finished and kept pressing Sinan to give him a date. Finally Sinan said, "Two months." To which Süleyman retorted in effect, "I dare you." Sinan scurried around hiring all the laborers he could -- among them gypsies and nomads -- and met his deadline. At the opening ceremonies for the mosque Süleyman handed Sinan the key as the one who had earned the right to enter first.

A tulip in the Selimiye in Edirne hints at a third legend. Was this flower cut on the column to mark a strange event on the trade route of bulbs between the Middle East and Europe? Or had the land on which Sinan built the mosque belonged to a gardener who had been perverse when the Sultan asked for a gift? Dainty and graceful, the tiny tulip still hangs upside down in the middle of the mosque.

Sinan died in 1588, the Grand Old Man whose influence dominated Ottoman architecture for another century. His tomb is in the shadow of the Mosque of Süleyman, a building that belongs as much to him as to his sultan. On his tombstone are the words of his friend, the poet Sa'i:

He lived in the palace of the world for a day or two,
But worldly buildings are not a place of repose for man.
A famous architect, he built for Sultan Süleyman,
Of the garden of paradise his mosque is a paragon.
Upon the imperial order he carefully made waterways.

Like Hızr he brought the flowing water of life to people.
He built the exalted arches of the Çekmece Bridge,
The same mirroring on earth the arching Milky Way.
He built more than four hundred sublime places of worship;
In eighty places this rare, skillful one built mosques.

At last he died; he was more than a hundred years old;
May God make his grave a garden of heaven.
Sa'i, who always prays for him, has now written his history.
This supreme architect, Sinan, has passed from the world.
Both young and old, for a favor say a Fatiha for his soul.

Much of the skyline of Istanbul is defined today by the work of Sinan and his protégés. Envisioned when the ideas for these buildings had not been present before, Sinan created masterpieces that have stood the test of time. In them the harmonious synthesis of dome and mass and original geography are Sinan's memorial to the greatness of the Ottoman Empire.

Anna C. Edmonds, editor

No. 757

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10 July 1987

Dear Friends,

The Near East School of Theology in Beirut, Lebanon has completed a successful 1986-87 academic year. According to their school's most recent newsletter, the student body was composed of people from the National Evangelical Synod of Syria and Lebanon, the Union of Armenian Evangelical Churches in the Near East, the Anglican and the Redeemer's Churches of Kenya, and an independent Baptist church in Nigeria. Three new full-time faculty members were welcomed this year: Dr. George Sabra (Assistant Professor of Systematic Theology), Dr. L.E. Siverns (Associate Professor of Biblical Studies), and Dr. Nuhad Tomeh (Assistant Professor of Practical Theology). Dr. Joseph Haddad was a lecturer in the Philosophy of Religion during the fall semester, and Mrs. Rubina Artinian began as a part time Instructor in Church Music in the second semester. Rev. Cornilius Baart also returned to the faculty in March.

The NEST newsletter also reports that the school "is attempting through its administration and Board to encourage and support both men and women to engage in advanced degree programs, thus developing national faculty to better fulfill the mission of the Seminary...

"While we wish to develop national faculty for all fields of study, we also wish to keep our ecumenical and international posture and involvement. We do this with the full conviction that national boundaries must not form barriers in the one church, the one body, of the one Lord."

Nicole Shanahan was born in Mersin on May 25 to her parents Mark and Roswitha. She joins her sister Natasha. We hope that the problem which caused her to have to be taken to Germany for medical treatment will be solved and that she will enjoy many happy years with her family and friends.

Anne Glass (Izmir 1956 - 1962), the first editor of An American Cook in Turkey, died in Issaquah, Washington on March 4. Her first grandchild was born to Frank and his wife about 3 weeks after her death.

Ruth Robeson was given a plaque of appreciation for her 35 years of teaching in Turkey by the Tarsus School Alumni Association. It was presented at a dinner in her honor in Adana April 3. Wallace Robeson was also presented a plaque of appreciation for his 20 years of service as Tarsus School Principal by the Alumni Association at graduation on May 31.

A successful dramatic arts festival was held at the Izmir school during the 23rd of April holiday. This is the third year that the school has sponsored events such as plays, folk dancing, debate, and concerts to include a number of schools in the area along with students from Uskudar and Tarsus.

A new principal has been appointed for the Uskudar American Academy for Girls. Mary McAmis Smith is expected to arrive this month with her husband, Dr. John Leigh Smith, to take up her position. Martha Millett, who has been the principal since 1979, will continue there as the vice principal. The Smiths come from Chesterton, Indiana where she has been vice principal of a school. She has an Education Specialist degree in Administration from Indiana University. Her husband has been chair of the philosophy department of Valparaiso University and will serve as a visiting professor at Marmara University. The Smiths have two grown children.

Redhouse Press sponsored its second annual contest for illustrators of famous children's stories this spring. First prize went to Birol Bayram, second to Şakir Gökçebağ, and third to Serdar Akkaya. Honorable mention was given to Gamze Baltas, Nazan Erkmén and Aydın Erkmén. The contest which was open to all Turkish artists, both amateur and professional, was three previously unused pictures illustrating a given passage in the story of Repunzel. Various techniques were used by the willing artists: printer's ink, pencil and watercolor, collage, and a mixed

technique. The prizes were presented at a gathering on June 19.

One new Redhouse book has appeared this spring. Ben De Yaparım III written by Kari Cagatay and illustrated by Huban Korman.

Nearly three hundred alumni/ae and their families participated in the Alma Mater evening at the Pera Palas Hotel in Istanbul on April 18. This came at the end of the spring meeting of the Schools Board of Governors which had been chaired by Sima Belik and held on the Uskudar campus.

Dr. Dale Bishop, Middle East Secretary of the United Church Board for World Ministries, was in Turkey for a two-week visit to the three schools and the hospital in March and April.

The Dutch Chapel Choir and Orchestra performed its 25th Anniversary concerts this May with works by Richard Gregory, W.A. Mozart, G.P. Telemann, G.F. Handel and Halsey Stevens. In honor of the event a program was prepared giving a short history of the group, and listing the works performed and the almost 500 participants over the years.

Early March in Istanbul saw one of the worst snowstorms the city has experienced for years. The snow of February 1985, which seemed long and heavy at the time, had nothing to compare with the ferocity of this year's tempest. Both the amount of snow that came down and the high winds brought the city to a standstill. The Ataturk Airport in Yeşilköy was closed several times; city streets were piled ten feet with snow where they had been scraped to allow a single car or bus through. Such sidewalks as Istanbul has were packed up to two feet. Thus, while walking was usually quicker, it was a toss-up for the pedestrian between skidding around on an icy perch or competing with the one-way traffic in the slush of the road. Many of us stayed home and crossed our fingers that food and fuel would last until the thaw.

Another violent storm, but of much shorter duration, occurred June 18 when heavy rain caused flooding in

Istanbul. Probably 50 billion liras worth of damage was concentrated in the Şişli, Eyüp, Beyoğlu and Gaziosmanpaşa areas. One newspaper had pictures of a man who had escaped from his car and was swimming to safety.

Elderhostel is including Turkey in its program schedule this fall. Three separate tours covering the same ground will take place between September 1 and October 7. The program has been compiled by the University of Istanbul in conjugation with Saga Holidays Ltd. The University of Ankara Fine Arts Faculty and the archeological section of Ege University are also involved in the operation of the courses. Istanbul, Ankara, Cappadocia, Izmir, Ephesus and Troy are among the sites to be visiting during the study tour.

Helene Meyer began her intern study in April as a social worker in association with the Hacettepe University School of Social Work. Chris Hill and his bride Mary, were visiting Doug and Lois Hill in Izmir in April.

The Near East Mission meeting was held in Namrun, a summer yayla for Tarsuslus, from June 6 to 9. The Drs. George and Bobbi Helling and the Rev. Dr. Lloyd Van Vactor led some of the discussions on mission policy and direction.

The beautification of Istanbul by its Mayor, Dalan, continues: Four new statues have gone up honoring Fatih Sultan Mehmet II and three 16th century men, the architect Sinan, the admiral Turgut Reis, and the poet Fuzuli.

Everett and Lynda Blake (Jack: Merzifon 1936-39, Lynda: Merzifon 1931-39; Izmir 1939-1971 and also Talas) were honored by the City of Newton, Massachusetts for their outstanding contributions to the cause of human rights. The ceremony took place in the Aldermanic Chambers of the Newton City Hall on June 15. This was the third annual award sponsored by the Newton Human Rights Commission. Nine days later, on June 24th, Jack and Lynda celebrated their 60th wedding anniversary. CONGRATULATIONS!

Anna G. Edmonds
Editor

No. 758

Dear Friends,

Near East Mission
United Church Board of
World Ministries
Posta Kutusu 142
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1 September 1987

Turkish Painting: the Artists and their Art

William A. Edmonds

Turkish painting as an art form had its birth long before the Ottoman court influences limited its artists to the illumination of manuscripts. Modern painting as defined by the West, that is, on canvas or walls in a large scale dimension, was late in its development in Turkey. This was no accident; it was a function of the particular historic events in the lives of the Turks.

In the 19th century after several centuries of isolation from Western influences, the Ottoman Empire, or more specifically the court, turned its emphasis from being almost the sole protector and sponsor of the arts to embracing the concept that others needed to be involved.

This was to open Pandora's box as artists moved to the West for their education in its highly developed stylized techniques and methods. In the process the old art was threatened; it was eclipsed for almost 150 years and only recently has again revived in its own right.

One cannot in any way detach the artistic development which followed from the total cultural and environmental milieu. Painting like many other creative artistic forms -- music and dance, for example -- was to struggle through this new birth, one which was a hate-love relationship. At times the

art was sheer mimicry. After the birth of the Turkish Republic it began to come of age, the artists feeling at home in the new medium and techniques, yet at the same time embracing a new discovery in subject matter, particularly in the expression of their Anatolian heritage. The struggle is not over, but the reality of the unique and creative Turkish contribution to world art in the area of painting must be recognized.

The West in its long development through the Romanesque, Gothic and early Renaissance periods had discovered under the patronage of the court and the church a depth of representation in light and shade, line and color, bringing to life the two dimensional flat surface through technical and intellectual conceptualization. Lacking this tradition, Turkish artists vaulted this gap within a period of a hundred or so years.

What excitement and what frustration there must have been when the first Turkish military painters in the 1800s suddenly found themselves in Paris in a completely foreign setting. They lacked appreciation, formal training, a critical and discerning eye, and above all confidence. Needless to say, they were strangers at large in an even stranger world. When they returned to Turkey to take up their duties in the Institute of Engineering and in the War Academy in Istanbul which had been the sponsors of this innovative enterprise, they were hardly aware of what they had been exposed to let alone that they had a new understanding. Likewise, the foreign teachers who were imported to Turkey to educate the new artists also were equally unable to go beyond their naive understanding of the Turkish culture and setting. Thus they did not significantly influence the development of painting. However, this double edged process of foreign study and imported teachers was to continue even through the early days of the Republic.

The Institute of Engineering and the Istanbul War Academy, through their efforts and their students, were instrumental and even in a small measure successful in the development of painting here. Since these military academies were not interested in developing pure artists, but rather those who could produce topographical maps and coats-of-arms, there was soon to be a conflict in the minds of the students who aspired also to be creative artists. Ferik Ibrahim Pasha and Hüsnü Yusuf were among the first ten sent to Europe in 1835. Both struggled with the "real" and the "classic" concepts in Paris yet painted "scientific" scenes and pictures as craftsmen on their return.

Halil Pasha, a later Western product and the first exponent of Impressionism, was to excel over his predecessors with a richness of palette, ease of brushstrokes and skill of draughtsmanship in both landscapes and portraits. Ferit Tefvik Pasha of the War Academy became a master of design and was Turkey's first classic sculptor. Other ranking officers who painted in this period were not all Western-trained such as Nuri Pasha who concentrated on sea battles.

We will single out among the numerous others Osman Hamdi, one of the original ten. He became the founder of the Academy of Fine Arts in Istanbul. Of this early period Hoca Ali Rıza, Üsküdarlı Cevat, Diyarbakırlı Hoca Tahsin and Sami Yetek also continued to be important painters into the 1930s and 40s.

An official Association of Ottoman Painters came into existence, but its influence probably was never as great as the "informal" groups which developed. During the years 1908 to 1928 an "independent Group," established by Nazmi Ziya, Ibrahim Çallı, Hikmet Onat and Feyhaman and familiarly called the "Çallı" group, were instrumental in establishing Impressionism in

Turkey, a style already at that time waning in Europe. These were soon joined by Namık İsmail, Sevkettin Dağ, Ruhi, Hüseyin Avni Lifij and Mehmet Ali Laga. Their innovative use of studio nude models and on-the-spot painting -- many done on the shores of Istanbul -- they passed down to later generations. Many of these painters became teachers at the Fine Arts Academy, replacing in some instances the foreign teachers who were losing their authority.

The "D-Group" (1933-1947), another group of Turkish painters, was founded by the painters Abidin Dino, Nurullah Berk, Zeki Faik İzer, Elif Naci and Cemal Tollu, and the sculptor Zühtü Müridoğlu. Many of these also taught at the Academy and, though students of the Çallı group with whom they disagreed, they continued to have a respectful relationship. This group favored new trends from the West -- Andre Lhote, Fernand Leger and Gromaire -- yet they never developed a unique group style. While they were quick to embrace any new innovation, they did, however, reject Impressionism.

After the 1950s, abstract cubism and lyric abstraction became favored styles. As Turkish artists began codifying and systematizing Cubist, Fauvist and Expressionist movements, these were already dying in the West, giving way to painters bent on revolting against laws and systems. Regretfully as it may seem, it was inevitable that, late though they were, the Turkish painters had to proceed through and not jump over the steps in a natural process of artistic development. In recent years Turkish painters finally have joined with their Western colleagues in taking divergent styles and tendencies and, after assessing these critically, adapting them to their own needs.

After the opening of the Department of Art at the Gazi Teachers' Training College in Ankara in 1932 the way was free for nation-wide interest. Previously the

art was concentrated in two or three urban centers, particularly Istanbul. Students returning from Europe after the 1960s became teachers in the College bringing with them fresh interest and ideas. Ten provinces were induced to open State Art Galleries.

During the intervening years until today, four trends indicate the current base of painting in Turkey. These are the impressionists, those who follow after the Çalli group; the painters who in imaginative landscape and figural compositions have adapted Lhote's Cubism; stylists, including some primitivists who deal with folkloric themes and settings; and finally, the abstractionists who also include the few "pop" artists.

It would be impossible to do justice to the large group of painters, both professionals and amateurs of which there are many, but a few must be noted briefly: Hikmet Onat and Sefik Bursalı, both retired and leaders of the Association of Fine Arts and of the first group are masters of the landscape tradition. In the second group, Cemal Tollu who has moved from Cubism to a concentration on surface design; Nurullah Berk, a painter who for years was the foremost art critic and author of many books on painting; Bedri Rahmi Eyüpoğlu, who perhaps was one of the most versatile artists, painting one style after another from Cubism to classic portraiture; and Sabri Berkel, Ali Çelebi, Halil Dikmen and Hamit Görele.

The third group has grown larger in time and for the most part treats all manner of folkloric subjects. They are Turgut Zaim, an independent one-style person; İhsan Cemal Karaburçak, the master of blues, purples, oranges and yellows; Esref Üren with his imaginative lyric style; Malik who excels in depicting Anatolian village life and people; İsmail

Alınok, the realistic sketcher of details who turned to intellectual geometric style; and others like Nedim Günsür, Haşmet Akal, Cihat Bırak, Aslan Gündas, Orhan Peker, Nevzat Akoral and Turan Erol.

The fourth group runs the gamut of painters of geometric and lyric non-figurative to abstract and "pop" art. Some of these are well established, innovators and teachers, but all show an authentic creative energy. Names will have to suffice: Cemal Bingöl, Adnan Çoker, Hamit Görele, İsmail Altınok, Altan Gürman, Halil Akdeniz, Adnan Turani, Hasan Kavruk, Nuri İyem, Sabri Berkel, Zeki Faik İzer, Abidin Elderoğlu, Bedri Rahmi Eyüboğlu, Ercüment Kalkık, Ömer Uluç, Hasan Kaptan, Arif Kaptan, Mustafa Ayaz, Turan Erol and Ferruh Başağa.

One can but be amazed at the rapid and diverse growth over the last 150 years of this art in Turkey. The ability to recognize, learn mimic -- sometimes without awareness --, adapt, and internalize the techniques and influences of the Western tradition has been phenomenal. A truly unique Turkish painting art form may never emerge, but the variety and vitality of today's painting as attested to by the burgeoning of the number of galleries and exhibitions is worthy of greater attention and discovery by the world's art critics.

Anna G. Edmonds
Editor

Near East Mission
United Church Board
for World Ministries
Posta Kutusu 142
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Istanbul, Turkey
2 September 1987

No. 759

Dear Friends,

The summer language school and orientation program is being conducted at Üsküdar currently with 36 students in attendance. Those who are the new teachers for the Mission schools include the following:

Izmir	Evan Brigham, Geraldine Fuller, Karen Harries, Catherine Mader, David Tomkins
Tarsus	Cecil Allen, Norma Cowan, Paul Cowan, Roger Houser, Ruth Larsen, Samuel Manicham, Rachel Miles, Marjorie Osier, Joan Query, James Tarwood.
Üsküdar	Gordon Blazenko, Maria Gummerscheimer, Gretchen McCullough, Juliette Rossant, John and Mary Smith

As usual, there are several who are taking more advanced classes since they have been working in the schools or the Mission Office this past winter : Anne Downey, Brian Smith, Carol Garn, Jackson Perrin, Tim Weible, Catherine Yomoah.

The school is under the direction of Müfit Yıldırım. His able staff of teachers includes Aşkın Akoba, Nurdan Arkan, Çiğdem Karahasanoğlu, Nilgün Gündüz and Faruk Şentürk. This is the 3rd year that he has been organizing the program. Nancy Wittler is the coordinator and in charge of the orientation sessions. Among the speakers are Prof. Çiğdem Kağıtçıbaşı, Sami Kohen, Adil Özdemir, Şima Belik, Esin Hoyi, Fusun Üstün, Filiz özer and Melvin Wittler.

While we are glad to welcome so many newcomers to the school staffs, we have also bade farewell to a number. To the best of our knowledge their addresses are the following :

Gloria and Russell Blixt, 5816 36th Ave. N.
Minneapolis, Minn. 55422; Sheila Bradley, Priory
Cottage, St. Monica's Priory, Spetsbury, Blanford,

Dorset, U.K.; Ruth and Edwin Dudley, 1030 Hartford Turnpike, North Haven, Conn. 06473; Bette Galloway, Corse Old Vilarage, Church Lane, Hartpury, Glos., U.K.; Vanessa Reeves, 'The Bothy' Manor Park, Kins Bromley, Burton-on-Trent, Staffs, U.K.; Virginia Devens, 432 S. Harvard Blvd., #313, Los Angeles, Calif. 90020; Katherine Robinson, 311 Ely Rd., Akron Ohio 44313; Margaret Abbott, Koinonia Farm, Rt. 2, Americus GA 31709; Alison Wylie, 1 Calhame Gardens, Gloghy To. Down, N. Ireland; Mark and Roswitha Shanahan, Pfarrweg 2, 8015 Ottenhofen, W. Germany; Michael McRoberts, 2 Harveul Court, 145 Graham Rd., London SW19 3SL ; Margaret Gürce, Hacı Emin Efendi Sok. 1/9 Topağacı, Istanbul; Sandra Palmer, 6 Silver Birch Grove, Churt-on-Park, Wellington 4, New Zealand.

The Shepard family has enjoyed an eventful summer with the wedding of Lorin and Leslie Maria Eiring in Nashville, Tennessee in July 11, 1987. His brother Whitman and his wife Bengu and daughter Nazey (currently at Robert College in Istanbul) were there to help them celebrate. In addition, Margaret (Shepard, Izmir 1976-79) and Stephen Mahoney (Izmir 1975 - 1979) are rejoicing in the birth of a daughter, Serin Wynne, on July 27. The Mahoneys are at Cushing Academy in Ashburnham, MA 01430. Many congratulations and good wishes to the whole family!

Four issues of Serce, the Üsküdar School paper for 1986-87, were sent us by the Drs. Henry and Nancy Lennstrom to show us what high quality work is being done there. The magazine has colored pictures on the cover, snapshots, drawings and articles in English and Turkish. It is managed by students with the help of two of the teachers.

The death of Anne Glass (Izmir 1956-61) occurred in Issequah, WA on March 4, 1987. Anne was a teacher of home economics, and the last year she was there she mimeographed a collection of recipes which her friends and colleagues had given her. This small book has grown continued to be in print ever since; the most recent edition, newly named Cooking in Turkey, was published in January of this year.

We are grateful to Professor Roderic Davison who has contributed the following bit of local history:

COULD THE ABCFM MISSION IN ISTANBUL HAVE BOUGHT THE DUTCH CHAPEL IN 1847?

Records of the American Board of Commissioners for Foreign Missions contain an interesting letter by Cyrus Hamlin dated April 27, 1847, indicating that the mission had decided to accept the Dutch Ambassador's offer to sell the Chapel to them. The sale was never consummated. An incomplete search of the ABCFM records has failed to find the reason for failure of purchase.

Hamlin's letter, sixteen sides of writing, closes with his signature "On behalf and by vote of the Constantinople station."1 In it he reviews the need of the mission for better quarters for its Protestant Church, and the mission's prolonged search for suitable quarters; all places considered have disadvantages. Now, says Hamlin, the Dutch Ambassador, Count Mallerus, has offered to sell the Dutch Chapel to the mission for \$16,750. Although the Chapel would be expensive, the mission wants it, for it brings many advantages, among them Dutch protection and avoidance of the possibility of interference by the Sublime Porte. The mission hopes that its friends in the United States will raise the money, quietly.

One site previously considered was not good as it was "just where the refuse of Pera and Galata congregate to get up rows and particularly to mob the Prot. Armenians." Another site was "too near a Turkish mosque." Aside from the Dutch Chapel, the best possibility is the house of the Rev. Mr. Allan of the Scotch mission. But this too has disadvantages. "It is directly on the street. Every church in this country is surrounded by a high wall and a court so as to seclude it from the noise of the multitude and from improper intrusion. This is of no little importance to us on account of the brick-bats and loose stones with which every street abounds." Furthermore it is wooden, requiring repairs and alterations, and permission for these is problematic.*

The Dutch Chapel on the other hand is of massive masonry, is fire resistant, has a fine "magazine" beneath it, and can be extended back to hold 500 people. Although the price high, it is not as high as

its worth, and real estate in Galata and Pera has doubled in price in the past three years.

The question is whether to buy the Dutch Chapel. "Now here we stand on the banks of the Jordan." We have told Mallerus that we accept his offer, and he has written to the King of Holland for the formal permission for the sale, which he expects to receive.

"Since writing the above," Hamlin says toward the end, "I learn that the Spanish and Russian Embassies have both made application for this property, knowing nothing of our designs, and if we withdraw it will fall into papal hands or become a private ambassadorial chapel and as such will exert little influence beyond the Russian embassy. We commit this subject to your hands earnestly praying that He to whom belong the treasures of the church may graciously incline his people to pour them out to the full measure of our wants..."

Despite the many arguments in favor of purchase adduced by Hamlin, it did not happen. Was it for lack of contributions in America? Or for lack of permission from the King of the Netherlands? The answer may possibly be in Dutch archives at The Hague, or perhaps still in the ABCFM records.

In any case, in the following year the mission bought a different property, a lot on which to build a chapel. A letter from the mission described the lot as next to the British embassy compound, on the "north side of the English Palace."² A neat sketch map accompanying the letter locates the site. But the building cannot begin right away, and the letter complains that the British Ambassador, Canning, was giving little support for the building.³ This chapel also, it appears, remained a project only.

* All underlining is Hamlin's.

- 1 ABCFM Records, Houghton Library (Harvard) Armenian Mission VIII, 1846-1859, vol. 207, document #24, C. Hamlin, Constantinople, 27 April 1847, to Rev. R. Anderson, D.D., Secretary of the A.B.C.F.M.
- 2 ABCFM Records, vol. 207 as above, H.A. Homes, Secretary, Constantinople, to Rev. R. Anderson, 1 November 1848.
- 3 Stratford Canning became Lord Stratford de Redcliffe later.

Anna G. Edmonds, Editor