

20 January 1971

Dear Friends:

The principals' reports to the January 16th meeting of the Turkey Schools Board of Managers give such clear pictures of the three schools that they have been excerpted for this issue of *Dear Friends* in place of the usual statistical report.

Uskûdar American Academy for Girls

Helen Morgan, Principal

Statistics

The total enrollment for the present is 525 students, of whom 167 are boarders. There are 18 full scholarship students and 15 on partial scholarship. The total faculty numbers 45, of whom 27 are Turkish and 18 are foreign. There are eight buildings, used as follows: 1) Huntington Hall: administration, auditorium, principal's apartment; 2) Bowker Hall: kitchen, dining room, common rooms, work rooms, study hall, dormitories, teachers' and surveillant's quarters; 3) Barton Hall: orta and specials' classrooms, science laboratories, guidance office, orta dean's office, bookstore, teachers' work rooms, dormitories, surveillant's quarters; 4) Martin Hall: library, infirmary, lise classrooms, home economics laboratories, day pupils' lunch room, audiovisual room, dormitories, teachers' and surveillants' quarters; 5) Round House: music classroom; 6) Gate Cottage: art classrooms; 7) Emir Konak: carpentry and electrical shops, teachers' quarters; and 8) Kinney Cottage: home management house, teacher's quarters.

Staffing

All classes are being taught by qualified teachers. Because a physics teacher and head of the science department was not found, we again have the expert services of a retired teacher who has for several years wished to be released. The mathematics department still lacks a chairman. Class supervision, interviews with and evaluation of teachers, and coordination between teachers and students are being carried out by the academic dean, a post newly established and great-

ly needed.

Program

The science - arts division at the Lise II level is in operation for the second year. The results at the end of the first year in terms of admissions to Robert College (university level) were startling. Twenty-two of the students who applied for entrance to this university for the current school year were accepted on the basis of examination -- an admissions record for our school.

At the urgent request of Yardımlaşma Derneği [Association for Help to the School] members, the French Club was continued; this year there is a small intermediate class and two beginning classes. These classes are held during activity periods and after school. Ballet lessons and instruction in saz playing are given on the same basis, the students paying a small amount to cover the cost of these extra-curricular lessons.

The English program has been somewhat strengthened, though much more needs to be done, especially in terms of the use of English among the students at all possible times during the school day. A voluntary English Corps, involving a pledge to use English at all times has been moderately successful. The students have asked for more rigid enforcement of and penalty for violation of the English Rule, and this is now being implemented by vote of the faculty. At the beginning of the year all students were evaluated in oral English on the basis of tape recordings, and further evaluations of this type to assess progress are anticipated.

Plant

Small improvements, such as the provision of an adjunct to the physics laboratory to provide an office, work room and storage space, were made during the summer of 1970. The architect's plans call for division of the present gymnasium into classrooms, the addition of a classroom on the corridor connecting Bowker and Barton Halls, and the erection of a gymnastic "shelter" on the playing fields; the latter would be a complete building, but with two removable walls. Plans have passed the local Department of Public Works office and are now in the hands of the Ministry of Education. Contacts earlier this month with the Minister of Education and the General Director of Private Schools in Ankara were fruitful and promising.

Administration

The distribution of administrative duties accepted for this school by the June 1970 meeting of the Turkey Schools Board of Managers has been working very well. This new plan combines most administrative positions with teaching. Extra-curricular activities for all groups using school facilities and involving teachers' or students' time are coordinated by the foreign vice-principal. The addition of a very efficient administrative secretary has made it possible for the principal to devote much more time to public relations and administrative fund-raising. An Administrative Committee composed of the Turkish and foreign vice-principals, the academic dean, and the orta and lise deans under the chairmanship of the foreign vice-principal, handles most procedural and policy changes affecting student affairs. This committee brings certain matters to the faculty meeting for discussion and final vote. Both the orta and lise deans are full-time Turkish bilingual teachers and both have given excellent service.

Finance

The Yardımlaşma Derneği continues to give excellent support to the school. The dernek has TL 114.000 in the bank at present, and the Sağlık ve Eğitim Vakfı [Health and Education Foundation] reports receipts in the amount of an additional TL 16.500 which will be available for various school projects and for covering a possible deficit at the end of the year. The government has authorized increased fees for next year, and for five-eighths of this year, this extra income to be used exclusively for office and Turkish teachers' salaries in adaptation to the newly instituted government Personnel Law.

The response of local business firms contacted by the principal and the president of the Yardımlaşma Derneği has on the whole been cordial and fruitful. Firm promises of regular support have been given, and several additional contacts a week are planned for the next three months. An open-house luncheon in honor of heads of donating firms was successful and other such affairs are planned for later in the year.

Community Support and Involvement

Besides the financial aid of the Yardımlaşma Derneği, moral support has been given, and real help in the solution of certain school problems. The principal and Turkish vice-principal are invited to all executive committee meetings of the

dernek. The Alumnae Association is also helping the school in various ways. Up-dating of the lise lounge is a project presently being worked upon, and two full scholarships are being continued.

School Affairs

Strong efforts are being made by the administration and the faculty to involve the students in making certain procedural and policy decisions which affect them. Students are represented on several committees, such as the uniform committee, the English Rule committee, and a newly formed student-faculty advisory committee. The Student Association has issued an open invitation to faculty members to attend their weekly meetings, and the response has been good. As we assess the efforts of our Board schools in Turkey, we seek to accomplish the educational goal of creating "changed behavior" and add a further dimension which will result in "changed lives".

Tarsus American College
Wallace M. Robeson, Principal

The school year so far at Tarsus has been fairly routine. This fall, inspectors came from the Ministry of Education, doing the triennial inspection that was postponed from last year due to a shortage of funds. Their report has not yet been made available to us, but you may be sure it will not show us perfect. Some things they commented on during the course of their examination are: bearded foreign teachers should show respect for the culture of the country in which they are living and working - they should remove their beards. Formality is important, whether in school records, classwork, or student-teacher relations. Our campus needs to be neater, and we should have a larger maintenance (cleaning) staff. The furniture and buildings are not worthy of an "American" school. The library is excellent. The curriculum, teachers' plans for the year of teaching, the record in the classbooks, and daily teaching must coincide. The dormitories must be kept neater, and students must keep their beds clean and neat.

Faculty

Despite the beards, we have a good faculty this year. The teachers sincerely want to help the students in academic and

extra-academic ways. Dorm teachers have too long a day - they begin work by 8:00 AM and are not free until as late as 11:00 PM. Other on-campus teachers take their turn at *nöbetçilik* one or two nights a week. Each teacher has several weekends of duty during the year. Within the limits of curriculum, facilities, and materials, the teachers are giving our students a very good education. One major complaint of the faculty is that in winter the classrooms are too cold, and some cannot be heated because the stoves turn into smoke machines.

Library

The library has taken a new place among the activities on campus. Books have been moved from the closed stacks into the reading room, where all customers can see and handle and select the books they wish. The library is available all day, from morning through the evening study halls. Regular open hours include the lunch period, the daily activity period, after classes until supper, and during evening study halls - a total of some 21 scheduled hours each week; at other times classes may go by appointment. A part-time assistant has been employed (and paid by gifts solicited by a visitor this fall) to help the full-time librarian, particularly with the books in Turkish. Circulation so far this year is about 3·300 volumes, whereas the total for last year was 4·228 books.

Study Halls

Lise boarding students enjoy a privilege known as "free study hall". A weighted grade average of 6.7 makes a student eligible to spend his evening study time in the lounge, where he may use his radio, visit with his friend, or simply sit. Students do say they try to raise their average in order to enjoy this privilege. Those who want to study in absolute quiet have the choice of attending the "silent study hall", where the students manage themselves and do indeed have a silent study. A *nöbetçi* is on duty every evening in the lise area and another in the orta area. Students monitor all study halls.

Finances

Finances continues to be a problem of major proportions. Local fund-raising is off to a slow start - some of our wealthiest patrons (graduates and friends) are also the most elusive. There is some considerable feeling among parents that fees must meet the operating costs of the school - they do not sense the problems we want to avoid by having students from a variety of economic levels of society. They say "A good education is expensive. If they don't have enough money to pay for it, let them go to the free public schools." An advisor has been engaged to study our financial affairs and give us suggestions for improvement. His initial report is due in our hands by January 22.

Administration

The lise (Alan McCain) and orta (William Amidon) deans and the boarding dean (Johannes Meyer) have taken over most of the student-related work of the principal, freeing me for planning and community contacts. The new Turkish assistant principal (Haydar G8fer) is taking an active part in the management of the school and is particularly helpful in matters of attendance and discipline.

Statistics

Interesting statistics from the school show that of the 39 teachers, 16 are Turkish and 23 foreign. Of those foreign teachers, 3 are Dutch, 2 are Australian, 2 are English, 1 is German and the rest are from the United States. There is a total of 384 students enrolled, of whom 241 are boarders. Thirty students are receiving scholarships valuing T.L. 33.900.

Izmir American Collegiate Institute
Lynda Blake, Principal

Had this report been written before December 15, it would have begun and ended routinely. But...To begin with the routine, there are 630 students enrolled, with some 53 teachers, of whom 26 are Turkish and 27 are foreign. Of the Turkish teachers, 10 teach in English.

We started the fall lacking a chemistry teacher, we knew

two teachers would be leaving in December - not as bad a start as some years, and yet not what one would call strong. That is - personnel recruitment is still a real problem. By mid-November a qualified chemistry teacher was on hand, the English teacher has now been replaced by a local American military wife, and we are making do for the business courses between us.

Vice Principal

Our Turkish Vice-Principal, Meziyet Cuyan, left for a well-earned leave on September 9 and expects to be back by February 15. She has spent her study time in Washington, D.C. and has done school visiting under the auspices of the Board. Jennie Mustapha, our former teacher, and friends in Minneapolis including another former teacher, Necla Uner, and Dr. Donovan Johnson are having what we hope is proving to be a refreshing experience. Meanwhile, our Turkish Literature teacher, Özcan Kara, is taking her place as Vice-Principal.

Student Body

The student body seems fairly alert. The President and the Executive Committee of the Student Council as a whole are a level-headed, earnest group. While we are aware that there are students with attitudes to the right and left of center, so far it has not shown itself in inner-student tensions as far as we can observe, nor major tensions between students and faculty. We have two new areas of student participation this year - four members of an ad hoc curriculum study committee, who meet with the School Committee - chiefly administrative personnel and department heads, who discuss various phases of school policy. This working together really started last spring with the discussion of the new final exam system for lise IV's. We are starting to enjoy the "give and take", and while it is not a working teamship yet because it is so new, we feel that it has potential strength. We have also instituted this year, following suggestions from certain experiences last year, a Problem Committee - there are four student members elected by the Student Council, and four faculty members representing the administration, the faculty and the Guidance Director.

Careers' Day

As I look back, there are two special occasions I would like to mention. One is our Careers' Day on December 11 - when we introduced 12 women and 2 men to the 1ise student body as a whole, then the 1ise III's and IV's had half-hour interview periods with these people, according to their listed choices. This Careers' afternoon has been in our program for several years, but it becomes increasingly significant because the panel are chiefly our own graduates who come back to tell the girls "like it is". The special feature this year was that the panel was from the three Board schools - we borrowed a Talas - Tarsus graduate for architecture, and an Üsküdar graduate for anthropology. The value of the program was heightened for me when one shiny-eyed senior said, "Do you suppose someday I might be invited back to be one of the speakers?"

Financial Support from Outside Sources

The other occasion was also in December - on the 14th, when the Executive Committee of our Koruma Derneği (committee to support the school), our Okul Aile (PTA), our Alumnae Association and our Student Council met for tea and a get-acquainted session with the newly-organized Sağlık ve Eğitim Vakfı (Health and Education Foundation). Some 34 of our people met 6 out of 8 directors of the Foundation who were able to be present for this, their semi-annual meeting. Of the approximately 40 people present, not more than 8 were American. This served to demonstrate to the people present that we mean it when we say we wish to be in partnership with the Turkish community in planning for and operating our Board Schools. All questions of lines of authority and local representation are not solved, but at least we had a sense of seeking together that I, personally, found very encouraging. And here my report would have ended on December 14.

But at 1 AM on December 15 the phone rang insistently. Mr. Blake stumbled down the stairs to answer it - it is usually a wrong number, occasionally a girl is ill and the Matron needs medical help, but this time he rushed back up the stairs, shouting, "Parsons is burning". We got there as soon as leaden legs could carry us. The fire department got there soon after. They had been called by a graduate neighbor.

The fire was under control by 1:45 but not before reducing our chemistry lab to ashes, with a real loss in equipment patiently built up over the years on a limited budget. While smoke damage was extensive throughout the building, other rooms were not harmed so much, and we were grateful for the good construction that had gone into the building in 1950 - for when we first saw the flames we thought the whole building would go. The fire had obviously been started from outside - there was evidence of efforts to start it in two other places besides the lab - so far we do not know by whom or why, though the Prosecuting Attorney is still working on the question. We estimated the loss to be about 75.000 TL to repair the building and up to 150.000 in equipment.

The expression of sympathy and concern was almost overwhelming. The students stood watch in the office building the night after the fire to show their solidarity with the school - their first desire was a protest march - against the "sabotage", but we felt that would achieve nothing. The three supporting associations had a meeting by the end of the week, and help was offered in assessing the loss and in following up a request for repairs from Ankara. The students immediately went into their own campaign to raise funds for the lab, and had raised 10.000 TL by vacation time. The supporting groups did the same. They said repeatedly, "Do not worry. We will have it as good or better than before." During the New Year's vacation, the head of our labs, Miss Douglass, forewent her vacation. Students came every morning to help with clean-up and salvage under her direction. Our workmen outdid themselves. The smoke-damaged halls and the hazırlık floor are shining, and all but the chemistry lab will be re-occupied by January 4. There are efforts started to borrow microscopes, to get slides from Ege University, and to get donations of lab equipment from firms in town. We have hopes that our science program will not suffer too much because of this set-back. I am fairly sure the repairs will be covered by insurance. If not, they might be paid or supplemented by the Koruma Derneği, and substantial help will be given toward the equipment.

Fantastic newspaper tales have come out of this: one day a young reporter told me that he had heard that President Nixon had ordered that the lab be re-done at U.S. government expense. I said that we had heard no such thing. "Well, wasn't it a good idea?" I replied that we had gotten along

without government help to date, and I felt we would prefer to continue that way. Another day, I was accused of purposely setting the fire, to be able to enlarge the building, so we could accommodate Robert College which is cutting back and wants to move down here. Also, I know Armenian as my mother tongue. Another time I was supposed to have asked the Turkish Education Department for 50.000 TL in damages (this is probably when we put in our request for repairs, according to Law 625). But in the main, people have been sympathetic and understanding, almost as if they had personally suffered the loss. I was very glad that the Foundation meeting had come before the fire: I believe it helped make people in Izmir feel their responsibility in the whole process of education at ACI.

Anna G. Edmonds, Editor

Dear Friends,

Avni the Conqueror

Comrade, bring me wine for soon the tulip fades away
Bleak autumn comes and spring must pass away
Although my mind inclines to sanctity
Whene'er I see earth's beauty I'm on fire
Thus am I dust and my heart fears to sigh
For with the morning breeze that dust must blow away.

--Avni, Poem 22

On February 18, 1451 a youth of twenty-one became sultan of the Ottoman Empire. Twice before he had held the position unsuccessfully, and twice it had been taken from him by his father in order to save the Empire. In less than three years this sensitive, unsuccessful youth had brilliantly accomplished what all the sultans before him had dreamed of and what no ruler since has done: the city on the Bosphorus was conquered. But both to Turks and to Westerners seeking to understand the Turkish spirit, the fact that Mehmet the Conqueror was also an accomplished poet is more than remarkable; it is almost unheard of.

Mehmet II was born in April, 1429, the fourth son of Murat II.⁻¹ He came from a family that respected learning: he himself knew Turkish, Greek, Slavic, Arabic and Persian. His grandfather, Mehmet I, was a man of great charm; such charm, in fact, that Timurlane is said to have offered his daughter in marriage to this enemy. (The honor was declined.) Mehmet I found time for public service and for supporting the arts along with his cares for regenerating the Ottoman Empire which had fallen apart under Timurlane's onslaught. Mehmet II proved a worthy grandson.

Today Mehmet II is known mainly for his conquest of Constantinople; this, of all his many battles, has remained the most famous. But following the events of May, 1453 he went on to extend the Ottoman Empire throughout Hungary (except

for Belgrade), the Crimea and even to Otranto on the tip of Italy. Besides being a great warrior, he was a far-reaching administrator. It is largely because of his Kanunname (Book of Laws) based on Roman law and the revision of it by his grandson, Suleyman I, that the Ottoman Empire reached and remained at the height of its power for 150 years. Mehmet II established the system whereby the land conquered by his army was divided into different classes of fiefs, assigned to the maintenance of mosques, schools and charitable institutions or converted into common and pasture lands. He endowed many benevolent and educational institutions including Istanbul University, and he organized the ecclesiastical, legist class, the ulema. He built a number of important buildings including the mosque named for him (Fatih) and that of Eyub, to say nothing of Rumeli Hisar.

In personality, Mehmet II is said to have been merry, even jocular, and to have been partial to men of learning: several of his grand viziers seem to have been chosen especially for their literary skills. He encouraged scientific studies and was interested in the arts of Renaissance Italy: The man who painted his most famous portrait was Gentile Belini.

Western opinion has not always been kind to him, but that is to be expected for anyone who conquered Istanbul. Respect, awe and a distrust for the enemy are what appear in European attitudes. In spite of this criticism, the personality of Mehmet II that emerges from history is that of a vigorous, decisive commanding general and sultan, alert to the time in which he lived, its dangers for him and for his empire, its challenges and its pleasures.

However, it is particularly Mehmet, the poet, with whom this paper is concerned. Under the mahlas (pen-name) of Avni he wrote enough poetry to make a complete divan, a book of probably 900 poems. These short love poems are not outstandingly better nor outstandingly worse than those of the other poets of his age. But he, a ruler of a military state, wrote them; and through them something of the man and his time come to life for us today.

Only 87 of Avni's poems are left, and of these some seem incomplete. They all observe the ornate, artificial discipline of Ottoman poetry; they are not unique in their use of language or their richness of imagination, but on the

other hand they do exhibit one unusual characteristic: each poem has an internal unity; each takes one idea and plays with it. The vocabulary of the poems is a mixture of foreign and Turkish words (considered a defect, particularly as bilingual synonyms often occur in the same couplet) with a frequent use of clichés. However, even with the formal elegance of the style, a warm atmosphere of integrity comes through.⁻² That the absolute monarch of the Ottoman Empire in the 15th century would take time to be such a scholar and sensitive artist, and that his poetry still has power to reach across the years and across the differences between Eastern and Western literary styles is a tribute to the richness and vigor of Mehmet II.

In presenting the poetry several technical details need to be noted: Classical Ottoman poetry relies heavily on the stress of syllables in a line. The stress becomes one more of length than of heavy and light syllables. (The technical name for the form most common in Avni's gazels is the remel; the syllable pattern is fa'ilatün, fa'ilatün, fa'ilatün, fa'ilün.) This frequent occurrence of long syllables is perhaps the most difficult to reproduce in English translation and still achieve something of the original effect of sophisticated poetry rather than a forced school exercise.⁻³

In addition to this, classical Ottoman poetry relies on a deep rhyme pattern. Often the last three or four syllables are identical through the poem. Elden gider is an example from Poem 22 which is quoted at the beginning of this article. With its inflections, Turkish has a fertile source of rhymes; English does not, and the repetition quickly becomes tiring to Western ears.

There is a further problem for foreigners who try to appreciate Ottoman poetry. The conventions of this poetry run counter to much of Western standards of beauty, and therefore it is difficult to set aside Western traditions and accept contrary values in poetic imagery. Classical Ottoman poetry, like its model, the Persian, is basically artificial, obscure, exclusive and excessively embellished. That this was the intention must be understood before there can be any appreciation of the discipline and realization of this genre.

The editor and translator of the most scholarly work on Ottoman poetry, E. J. W. Gibb, makes this analysis: the

poetry "is enveloped in a mass of ornament... Individually these figures may be, and very often are, both graceful and ingenious, but they are thrown together without...thought... to their effect as a whole. The result is certainly brilliant, sometimes dazzling, but the dignity which comes of restraint and orderly procession is not there... A poetry which waltzes...in every kind of ambiguity of expression and far-fetched conceit must inevitably be extremely artificial... But this by no means necessarily implies a lack of sincerity...

"...Similarly this poetry is highly conventional. It is replete with what are called stock epithets: the 'moon face, the cypress form'...But for all this...[it] shows within certain limits, extraordinary fertility of imagination, and not infrequently an almost super-gracefulness both of thought and expression...But this beautiful language is so artificial, so far removed from everyday speech, that it has at all times been incomprehensible to ordinary men..."-4

In attempting a translation of these poems into English a carefully measured meter and a rigid repetition of the rhyme scheme has been consciously avoided in the hope that the elaborate imagery and a more subtle rhythm will fascinate rather than offend. The meaning of each line of the original has been retained in each line of the translation and the order has been observed, except in one instance where English syntax demanded a reversal in the couplet. Of necessity most of the play on meanings of the words is lost in translation. In Poem 14, to give only a few examples, the word zünнар is translated as habit; its fuller meaning is 1) a rope girdle worn by Christians, 2) a monk's cloak, and 3) the ringlets of a mistress, and thus it refers to sünbül (ringlets) of the second line while at the same time contrasting with the ehl'i iman (Muslim religious community) of the following line.

From the Divan of Sultan Mehmet II
(May God have mercy on him)

Poem 1

Your face is the new moon of holy days, your raven locks
 nights of revealed mysteries;
Your glances work miracles like Moses' hands, your ruby
 lips are Jesus' breath of life.
This divine grace with which God has endowed you
Not even the famous Mani could write a description to equal.
High heaven with all its stars has never seen the beauty
Of your crescent forehead, your moon-like face.
The green vaulting sphere of heaven is merely a bubble in
 the goblet
From which I have drunk at your banquet of love's grief.
Within the limits of a gazel Avni has sung your praises:
But your face is where beauty is born, your mouth a mystery.

Poem 4

Although the lover laments the misfortune of separation
And blood is flowing from his eyes in place of tears
Although he wears the dress of dust from the mountain
 of scorn
And though he goes naked in the valley of misfortune
Although he beholds tyranny and still is faithful
Although he is mocked at but continues to lament
Although every day he comes and goes through the desert
 of sorrow
And every night he is a guest in the palace of absence
Although he finds no strength to make known his secret love
While the darts that rend his heart lie concealed in his breast
Although there is no mercy from the charmer for his
 heart-sickness
And no one can find the remedy to cure his sorrow
Although they give the wealth of the world, crown, throne,
 dynasty,
Still, as long as Avni controls his destiny, he will never
 forsake you.

Poem 12

The tears from my eyes scatter gems at your foot
The mirror of the heart is the mirror-bearer to your beauty
Should your royal image descend to the abode of my heart
The carpet of my face would be gold-embroidered for your foot.
Although the poison of separation has made my heart sick
Still it hopes for the wine of union with you.
My soul is hoping for the sword-flash of your coquettish
glance
My eyes are full of expectation for the mark of your foot.
O Avni: he whom fate and fortune favor
Involuntarily makes his beloved yield to him.

Poem 14

I saw a sun-faced beauty who is moon of all the world;
Her lover's sighs are her black ringlets curled.
She has put on clouds like the radiant moon, this graceful
cypress
And yet she reigns over Christian lands as monarch of
comeliness.
Whoever is not tied heart and soul to the knots of her habit
He is not of the community of believers; he is a heretic
among lovers.
Those her side-long glances have killed her lips bring back
from death;
If that beauty has a faith it is Jesus' in her life-
restoring breath.
But, Avni, never fancy that she will submit to your pains:
Emperor of Istanbul though you be, she still in Galata reigns.

Poem 27

We have turned our bodies into dust on the path of fidelity
And yet we sweep clean that path of the beloved with our
sighs.

Wine belongs at the head, not spilled at the feet:
We understand the respect due to your wine in this way.
If the sorrow of separation can be assuaged in reunion
We discover kissing your ruby lips can cure the sting of
your sly glance.

This was our purpose in opening our breast to the arrows
of separation

We make our soul fearless to risk dying in pursuit of you.
If it were possible to remain at the threshold of the
beloved

Our dwelling, O Avni, would be at the summit of heavens.

Poem 60

He does not tie his heart to Paradise who has seen Galata;
He who has seen that beloved form never thinks of the cypress.
I saw there a Christian who speaks with a foreign accent;
Anyone who had seen Jesus would have said His lips had come
to life.

No one could keep firm hold on his belief and understanding;
Whoever sees that Christian would become an infidel, O Muslims:
Those who have drunk the pure wine she drinks never think of
the river of paradise;

They who have seen where she worships would never go to
a mosque.

O Avni, they would know she was a foreign infidel,
They who recognized around her waist the rope girdle, around
her neck the crucifix.

Footnotes

- 1 The Encyclopedia Britannica says Mehmet II was the second son of Murat II, the Encyclopedia of Islam says the fourth.
- 2 "Fatih, Şair Avni" by Abdülkadir Karahan in Türk Dili ve Edebiyatı Dergisi, Cilt VI, 31 Aralık 1954, p. 23.
- 3 An example of an attempt in English to approximate this effect is this line if it is read carefully observing the stresses:
I before me/saw a sun-faced/angel the moon/of the world.
Bir Güneş yüz/lü melek gör/düm ki alem/mahıdur.
- 4 A History of Ottoman Poetry by E. J. W. Gibb, Vol II, pp. 28 - 32 passim.

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--Anna G. Edmonds, editor

No. 613

Near East Mission
United Church Board for World Ministries
Posta Kutusu 142, Istanbul, Turkey
1 June, 1971

Dear Friends,

As we look around at the varying amounts of hirsute decoration on our friends, we are amused by two references we recently stumbled onto: one from a book written about 550 A.D. and the other a book published in 1968 A.D. Taking the second one first, according to the Funk and Wagnalls Standard College Dictionary, "longhair" is "U.S. slang adj. 1. Of or pertaining to intellectuals or their tastes"!

In the mid 6th century an official historian broke away from his assigned task to write (and hide) a scurrilous attack on the members of the court. One wonders that the account (and its writer) escaped destruction considering the breadth of the historian's denunciation of his contemporaries. It was saved, however, and gives us today an even more wry view of ourselves than Procopius could have hoped in his Anecdota or Secret History of the Byzantine court of Justinian in the city of Constantinople. Describing the men of the party, or Faction, that Justinian was playing politics with, Procopius says,

"In the first place, the mode of dressing the hair was changed to a rather novel style by the Factions; for they did not cut it at all as the other Romans did: they did not touch the moustache or the beard at all, but they wished always to have the hair of these grow out very long... However, the hair of their heads they cut off in front back to the temples (bangs), leaving the part behind to hang down to a very great length in a senseless fashion... In the second place, as to fashions in dress, they all insisted on being well clad in fine garments, clothing themselves in raiment too pretentious for their individual rank...causing the foolish to suppose that their bodies must be so fine and sturdy that they must needs be covered by such fine garments, not taking into consideration the fact that by the loosely woven and empty garment the meagerness much rather than the sturdiness of their bodies was demonstrated."

VISITORS

Since the first of the year there have been several visitors from the New York office. Miss Marcella Begovic, purchasing agent, made her first trip to the Near East. Dr. Margaret Blemker has been on an extended visit, staying several weeks at each institution. Dr. and Mrs. Alford Carleton have also been here. He was visiting as president of the American Friends of the Middle East.

CHANGES IN PERSONNEL

Dr. Frederick D. Shepard returned to the Mission the end of March to prepare for becoming principal of the Izmir American Collegiate Institute this summer. He will be joined by his family in June.

Miss Esther Spafard left Gaziantep on April 30 at the end of her 3-year term as a nurse there. She returns to her home at 1028 Farmington Avenue, West Hartford, Connecticut 06107. Shortly before she left, the Gaziantep Hospital staff was joined by Miss Willy Verhouver, R.N. from the Netherlands.

DEATHS

Mrs. Ruth West Campbell, teacher of Art History and Literature at Üsküdar, 1955 - 1960, died at her daughter's home in Bristol, England, on February 13. Before coming to Üsküdar, Mrs. Campbell had been headmistress of the Greenwich Academy in Connecticut.

Dr. Harold B. Belcher, former treasurer of the American Board of Commissioners for Foreign Missions, died March 31 in Melrose, Massachusetts. He began his career with the American Board as Mission Treasurer in Foochow in 1914 and served in that and in other positions for 45 years, retiring in 1958.

Mrs. J. Riggs Brewster died in Claremont, California on February 15th at the age of 88. Mrs. Brewster and her husband were in educational and relief work in Thessaloniki and Athens from 1915 to 1949.

LOCAL NEWS

Mrs. Sofi Huri was honored by her friends and close associates of the Redhouse Press and Mission Office at a dinner at the Pera Palas Hotel on April 29. Mrs. Huri has worked with the Redhouse Press for 48 years.

A dinner was held Saturday evening, May 22nd, at the Şato Restaurant in Izmir for the Mission officially to honor Mr. and Mrs. E. C. Blake who retire this year. The Blakes have served as missionaries in Istanbul, Merzifon and Izmir since 1928. Mr. Blake has also been principal of the Talas School.

Three men armed with guns forced themselves upon Paul H. Nilson, Bible Society representative, in his office on the morning of March 15th. Turhan Han, the business manager of the American Board, and Robert Avery went to his aid, disarming the men and holding them until the police arrived. The court case is still pending.

The Girls' Service Center in Cihangir was the scene of a robbery the afternoon of April 23. The doorkeeper of the Center was robbed of a considerable sum of his personal money which he had hidden in a bedroom dresser drawer.

Martial law was declared in 11 provinces of Turkey on April 24 to help curb the rash of bank robberies, kidnappings and student disturbances. Kidnapping has been made a capital offense following the murder on May 22nd of Mr. Ephraim El Rom, the Israeli consul-general in Istanbul.

Work on the Bosphorus bridge continues as people watch daily hoping to see the dramatic changes of steel girders and spans. Instead, most of what we notice is heavy trucks and their dirt and dust on the streets. A small by-pass is being macadamized near the Zincirlikuyu corner of the Yıldız Blvd. Something similar seems to be happening a little farther down that street. Across the Bosphorus a graceful sweep of road from Bağlarbaşı into Beylerbeyi is visible. It gives us armchair engineers something to talk about.

OUTSIDE NEWS

Miss Julia Neufeld (Izmir 1967 - 1970) has been selected to be listed in the 1970 edition of Outstanding Young Women of America on the basis of her unselfish service to others, charitable activities, community and civic and professional recognition.

A new publication of "Jerusalem Study Papers" entitled Ends and Odds is being prepared by the Anglican Archbishopric in Jerusalem. It is to be "a sequence of background studies in the life and work of the Church from which it comes, in the larger community of Churches and fellow men in their respective faiths, in the Middle East." The first two (January and April) are well worth studying. These and future copies can be had by writing Rev. F. H. Palmer, Holy Trinity Vicarage, 1 Selwyn Gardens, Cambridge CB3 9AX, England.

Also from Jerusalem comes the following article. We hope to be able to add more information about the Ecumenical Institute as it develops. In September 1971, the Ecumenical Institute for Advanced Theological Studies will be inaugurated in Jerusalem. Christian theologians from many universities, countries, confessions and disciplines will come there annually to carry on various research projects within an ecumenical community. Any scholar who has completed a first degree in theology may apply for entrance. Most residents will be on a year's leave from teaching posts in theological seminaries. Financial support is being solicited from individuals and foundations. Policies are being determined by an Academic Council of thirty-three theologians. The rector is Monsignor Charles Moeller; vice-rectors are Professors Panayotis Christou and Paul S. Minear. Inquiries should be addressed to the Institute, P. O. Box 19556, Jerusalem. The following essay, written by a member of the staff, describes the new community.

An Ecumenical Venture in the Holy Land

by Margery Turnbull, Administrative Secretary

I first heard of the new Ecumenical Institute at Jerusalem more than two years ago. I was then in far-off Scotland, saying good-bye to Anne, who is a member of the Grail International a Catholic women's organization. She was preparing to set off for Jerusalem to take up the post of warden of a new residential institute shortly to be opened there. I watched her go with more than a tinge of envy, little dreaming that one day we would be travelling together to the Holy Land, for by greatest good fortune the opportunity later came to me, a member of the church of Scotland, to take up the post of administrative secretary of the Institute. After many delays and some anxious moments, we finally landed at Tel Aviv airport in January of this year, and began this exciting ecumenical adventure.

Our first glimpse of the new building, which stands on a hill between Jerusalem and Bethlehem, quite staggered us. No more beautiful or appropriate site could have been chosen. The large windows of the dining-room and the long narrow windows of the chapel look straight towards Bethlehem. On the other side, where the large and well-equipped library stands, the view is towards Jerusalem. In the distance are the mountains of Moab, and all around the Judean hills. Everywhere you turn there are reminders of the stories of the Bible, for so long only pictures in the mind's eye.

We were impressed by the way in which the building has been designed to suit the purpose of the new Institute. It is to be a place where scholars of all the main Christian traditions -- Catholic, Orthodox and Protestant -- can work together to hammer out the meaning of the Christian faith today. But it is also to be a place for people to live together in a community which will surely be quite unique. There will be men and women of all ages; married couples with their families; lay and ordained people; priests and monks. For this reason, there have been provided hostel rooms for single people, apartments for the families and for us, the women members of the staff, and a section of rooms for the Benedictine monks who will be looking after the library

and the garden. In the common dining-room and recreation rooms, all will meet together. And in the chapel there will be a daily worship in which all will be invited to join.

The Institute is certainly not an "institution" like a college or a hospital. It is more like a large family house, or even a small city, where all can come together or go their separate ways as they please. And what a cross-section of Christendom will be there! The first group of scholars, who will arrive next September when the Institute opens, will come from every continent in the world. Walking through the empty building, not quite yet finished, we could imagine the babel of tongues that will one day fill it. We were excited to think that there will be no barriers cutting off nation from nation or race from race.

As befits a community, the scholars, while each pursuing their individual research will be working round a common theme, and at weekly meetings they will share their progress and problems. During the first year of the community's life, this theme will center on how the Christian concept of "salvation" can be understood by Christians today and can be made meaningful to contemporary man, whether he be humanist, Marxist, Muslim, Hindu, Jew or merely puzzled. Later, as the Institute develops, it may become a point where contact can take place between representatives of these different views. We had not been long in Jerusalem before we felt how good it was that such a center should have been established just here. For Jerusalem is not only the holiest place of Christianity, but also the place where the divisions of mankind today are most tragically felt. The quest-for-unity, both inside and outside the Church, is not merely a pleasant academic exercise, but a matter of life and death.

A small lamp, made of pottery, which was used by the early Christians in Palestine, and many samples of which have been discovered near Bethlehem, has been chosen as the symbol of the Institute. The lamp bears the motto "the light of Christ shines everywhere". This is our hope and prayer for the institute -- that a light may truly shine forth from it as from the "city set on a hill."

-- Anna G. Edmonds, Editor

Dear Friends,

The following article on Turkish art was prepared by Mrs. Bilge Ölçer, a member of the staff of the United States Information Agency in Istanbul.

TURKISH PAINTING

Turkey's cultural development constitutes the most remarkable and noteworthy result of the Kemalist reforms which were begun in 1923. They have remained ignored by the Western public largely because those books written on the subject of the new Turkey have confined themselves to analyzing political, military and industrial developments. However, the cultural, intellectual and artistic life is equally active. The number of institutes, schools, universities, libraries, museums and other educational organizations is increasing every day. Theaters and concerts have an evergrowing public. Economic prosperity (which favors enterprise in architecture and the modern decorative arts) has metamorphosed the daily surroundings. Monuments erected everywhere to the Kemalist revolution have contributed so much to the increase in statuary that our sculptors often find themselves overwhelmed by official commissions. Galleries for exhibitions of art work by Turkish artists and foreign guests have burgeoned in number. While all forms of art exhibit this flowering, this article will concentrate its attention on painting and drawing.

After having long been influenced by the various western schools, Turkish painting seems now to be attaining its goal of combining the Ottoman miniature tradition with the main trends of modern western art. A school of Turkish painting has been born marked by a national flavor, but worthy, because of the spirit that animates it, of occupying a unique and honorable place in the world of art today.

Turkish painting according to the western techniques had its beginnings in the 19th century. By 1900 it too was showing the impressionistic expressions current in European art. Since then a nationalistic emphasis has been gaining predominance. To understand these developments it is necessary to look at the historic character of Turkish art.

Almost all the standard reference books describe Turkish art as a satellite to that of the Arab-Persian civilization. But the exhibition "The Splendour of Turkish Art" organized by the Museum of Decorative Arts in Paris during the 1953 season was considered a remarkable revelation of the Turkish genius so long unrecognized by the outside world. Even before that, however, Professor Celâl Esat Arseven (whose book Les Arts Decoratifs Turcs is the definitive work on the subject to date) had written, "It is to be deplored that in works on the history of art, Turkish art whose individuality manifests itself in so many admirable works, should occupy a place in no relation to its importance." He remarks further, "Arabic art, full of an unrestrained richness often losing itself in details, makes an impression on us by its complex lines and the heaviness of its forms; Persian art, full of decorative fantasy, exalts the spirit and increases emotional speculation." Indian art differs from the others by the mysticism of its forms and the vast numbers of excrescences which remind one of the luxuriant growth in the forests of that country. But Turkish art can be recognized amongst all these by its simplicity of composition, by its harmony and by its rationalism entirely free of any exaggeration.

From central Asia to Asia Minor, from the Seljuk period (11th to 15th centuries A.D.) to the Ottoman school of Bursa and Istanbul, Turkish drawing offers to the seeker a continuity of spirit and technique whose originality gives it an independent place within the frame of Islamic art. Its characteristics are its simplicity of composition, its calmness of line, its realism and a certain violence of color along with an absence of ornamental arabesque and that decorative sinuosity which is peculiar to Persian drawing.

The two schools of Turkish miniature painting nearest to our time are the Seljuk and Ottoman schools. They have a particular relevance because in discussing the traditions making up the background of modern Turkish art one must give full credit to the influences of these schools. It is unmistakably the Seljuk and Ottoman traditions that are carried on by Turkish contemporary painters.

Seljuk art, justly called the Gothic period of Turkish art in its medieval characteristics, is rich in the number of still existing works and in their distinctive quality. Following the traditions of the Persian kings, the Seljuk sultans patronized the arts by sheltering the most famous painters in their palaces and by founding academies to teach the art of drawing. At the beginning of the 12th century Konya became an artistic and intellectual center of the entire Islamic world. Just like the courts in the city states during the Italian Renaissance, the medreses (educational and religious institutions) of the Seljuk Turks were equally the centers of artistic and literary activity and of metaphysical speculation. The order of the Mevlevi Dervishes in Konya (established in the 13th century) encouraged and protected many architects, painters, poets, musicians and decorators of great talent. Despite the religious ban in accordance with early Islamic (and Judaic) writings on the reproduction of the human figure, the tekkes (dervish lodges) were decorated during the period by large frescoes. The technique of distemper in which eggs and sizing are mixed with the pigment before painting on plaster was widely used.

In the Ottoman school the last master of Turkish miniatures was Levni (18th century), many of whose works are on display in the Topkapı museum. He was an artist who observed and recorded with great humor the daily life of that period. His compositions of popular scenes are painted with a lively brush that depicts to perfection the life of the people. At the same time he painted portraits of people representing a variety in society: sultans, dignitaries, foreign ambassadors, dancers and musicians. Levni's range of colors (one of his distinguishing characteristics) consisted of fresh tones which were clear and often very rich but at the same time simple and modest in their harmony.

The whole of the 19th century was a long (perhaps too long) period of transition for Turkish society. With the decline of the eastern tradition in drawing religious architecture and the decorative arts suffered a decadence that sprang from their inability either to resist or to integrate with the European influences. By the second half of the 19th century a new school of art had been formed that adopted the spirit, form and technique of European painting. Sultan Abdulmedjid, the instigator of this new movement, like a number of his predecessors was not only skilled in the art of war but also an enlightened protector of the fine arts. His palace housed a collection of paintings by European masters. He expanded the teaching of painting in the schools and created scholarships for artists. The school of Turkish painting that was born constituted a complete divorce from the eastern tradition that had prevailed up through the 18th century. This school was represented by good landscape and still-life painters, but good portrait painters were rare.

With the Kemalist revolution early in the 20th century a new generation appeared. These young painters constructed their works geometrically and painted with strong, bold strokes which made the works of the preceding generation appear soft and weak in comparison. In 1930 "The Society of Independent Painters and Sculptors" was founded. Aggressive like all young groups, the Independents exhibited their works frequently, often using cafes and restaurants for their galleries.

Among the people important in influencing the development of Turkish art was Osman Hamdi Bey who was both a painter and an archeologist. During the latter part of the 19th century he studied in Paris and then returned to Turkey where he applied what he had learned in both fields. In 1880 he founded the first archeological museum of his time in the Çinili Köşk on the palace grounds in Istanbul. A little later he founded the State Fine Arts Academy which was reorganized in 1937. His works fill a salon at the State Museum of Art and Sculpture in Beşiktaş.

In 1937 Leopold Levy, a French painter, was invited to Istanbul to teach painting at the Academy. Under his influence another group of artists calling themselves "The New Group" (which can now be called the old group) appeared. The French influence soon wore off, and the painters turned to looking to Turkey and its traditions for their inspiration. Some of them went to Anatolia to paint landscapes but some still copied the west.

At present because of the wealth of opportunities, it is Istanbul where modern art is finding its inspiration. In general it is an active center of education; there is an important art school and several private schools, a museum of painting and sculpture and a number of art galleries (two municipal ones in addition to those of Harbiye, Darüşşafaka, Modern, Gallery 1, Şişli Terakki, the Vocational School, the Fine Arts School, the Applied Arts School, and the German, French and American Cultural Centers). The State generously supports arts through annual exhibits in Ankara and with awards. Many ministries and institutions such as banks have funds to purchase art works.

Critical opinion has been divided for many years over the importance and the quality of the work produced by Turkey's modern painters. Some artists have favored the so-called popular arts while others have deliberately leaned towards a style dominated by ornament and arabesques. A minority have worked at endeavoring to achieve a synthesis of the essentially decorative vision of the Orient with the western preoccupation with humanity.

In the opinion of Nurullah Berk, professor of art and ex-director of the Fine Arts Museum, those artists who have turned towards the decorative tradition of Turco-Oriental art seem to have made the best choice. He says, "A past of unbelievable richness with a diversity of forms and wonderful colors lies open to them offering an inexhaustible field of exploration. Carpets, ceramics, stained glass windows, miniatures, illuminated manuscripts, calligraphy, forms of popular art and all the splendid repertoire of Turkish art... constitute a yet unexplored field giving material for unlimited research in every direction."

However some balance between the old and the new, the East and the West is necessary. The abandonment of the western spirit which considers art as a field for the expression of human passions in favor of the eastern spirit for which such expression would be usurping divine prerogative led the artists to find to their detriment pictorial art merely a pretext

for ornamental studies. To continue to paint miniatures in the traditional spirit and to copy the motifs of carpets and other folk art without incorporating some new expression led to a sterility in the decorative spirit whose first principle is visual delight.

Today there are many Turkish painters of first rank whose efforts have given an original and genuine aspect to Turkish painting which has separated it clearly from the European art schools. Among these can be mentioned Turgut Zaim, Cemal Tollu, Bedri Rahmi, Sabri Berkel and Eren Eyüboğlu, though these are only a beginning of the list.

What are the results which have been obtained up to today in the search for a national artistic expression? Certainly the search has not leveled off on a plateau. But the present day artistic works indicate such rich promise that an important Turkish school of painting and perhaps sculpture may be born in the near future.

Anna G. Edmonds, editor

Dear Friends:

PERSONNEL, FORMER

A number of people associated with the Near East Mission have returned to their homes during the last several months:

Miss Linda Anderson
 4737 - 19th Ave.
 Moline, Ill. 61265

Miss Anna Magaretha DeHoop
 Wierbenseneeg 50
 Vriezenveen, Netherlands

Rev. and Mrs. Everett C. Blake
 289 Woodward St.
 Waban, Mass. 02168

Miss Florence Hazlett
 c/o Iranzamin
 Box 14 - 1245
 Tehran, Iran

Mr. and Mrs. Martin Brinn
 Priory School
 32 Hope Road
 Kingston 8, Jamaica

Miss Jeanne L. Kiefer
 c/o Weber
 2111 Dietz Farm Road N.W.
 Albuquerque, New Mexico 87107

Dr. and Mrs. Jack R. Brown
 916 - 36th Ave.
 Seattle, Wash. 98122

Mrs. Paul (Mary Louise) Kirk
 c/o E. Amspoken
 4328 Elm Ave.
 Long Beach, Calif. 90807

Mr. Richard Cable
 RFD #1 Box 437
 Morris, Conn. 06763

Mrs. Richard H. Jackson
 (Cheryl Shark)
 Route 2, Box 54
 John's Island, South Carolina
 29455

Miss Cynthia Cuthbertson
 7750 Ash Street
 Birch Run, Mich. 48415

Mrs. Harald Unger (Elizabeth Biro)
 Beyaz Gül Sok. 98
 Arnavutköy, Istanbul

Miss Esther L. Spafard
 1028 Farmington Ave.
 West Hartford, Conn. 06107

Mrs. Helen Wycoff
 201 Park Ave. Dr.
 Elizabeth, Penna. 15037

Similarly there are a number of new people working in the various institutions of the Mission:

GAZIANTEP

Miss Carol Greenfield, R.N. has come on a three-year term to work as a nurse at the hospital. Her home in the United States is in Ackley, Iowa.

ÜSKÜDAR

Mrs. Clara Klug holds degrees from Oberlin College and the University of Delaware; her home is in Wilmington, Del. She is teaching art.

Miss Katherine Ward is a teacher of music. She comes from Dubuque, Iowa. In addition to study at other schools she holds degrees in music from Dominican College and the American Conservatory of Music.

Miss Fay Linder is teaching physical education after having taught that and been Dean of Girls for several years at the American College for Girls in Arnavutköy. She is the daughter of the late Mrs. Katherine Linder of the staff of the Office of Communication in Chicago and New York.

Miss Mary Ingle has returned to Üsküdar after a year's furlough in the United States and England.

Mr. and Mrs. Johannes Meyer and their family are living in Rumeli Hisar and Mr. Meyer is teaching physics at Üsküdar.

Mr. and Mrs. Anthony Burrows have also moved from teaching in Tarsus. Tony teaches chemistry and Anne-Marie is teaching English and working in the office of Student Activities.

IZMIR

Miss Barbara Johnson's home is Dallas, Texas; she is teaching physical education having studied at the University of Texas and at East Texas State University.

Mrs. Effie S. Weller has degrees from the University of Kentucky and California Western University in addition to other study. She taught for a number of years before coming to Izmir where she is currently teaching psychology and working in guidance.

Dr. Judith B. Welles comes from Hasting-on-Hudson, New York. She is teaching philosophy and music. Her formal training was at Mount Holyoke, Chicago Theological Seminary, Hartford School of Religious Education, Hartford Theological

Seminary and the University of Edinburgh. She has been Dean of Students at Lake Erie College.

Mr. Leonard Shaw's most recent teaching experiences have been in British Columbia, the State of Washington and Guam. He attended Western Washington State College and the Univ. of Oregon; his home is in New Westminster, British Columbia. He is joined in Izmir by his wife, Türkân Şefike, and his young daughter Nur Denise. Mr. Shaw is teaching English.

Dr. and Mrs. Frederick D. Shepard are now located in Izmir where Dr. Shepard is principal of the school. Their son, Lorrin, returned with them.

Mr. and Mrs. James Fitzgibbon returned from a year's furlough in the United States to teach in Izmir.

TARSUS

Mr. Kenneth Berry is teaching mathematics. His home is in Cumberland, Maryland; he studied at Frostburg State College, Tulane University and Johns Hopkins University.

Mr. George Ripley Tracy is helping Tarsus meet an emergency in the science department for a short time.

Four families spent short furloughs in the United States this summer: the Verne Fletchers are back in Beirut, the Kenneth Ziebels in Nicosia, the Wallace Robesons in Tarsus and the Melvin Wittlers in Istanbul.

BIRTHS, MARRIAGES AND DEATHS

A daughter, Angela, was born to Don and Nancy Hornish in Gaziantep on September 23.

Hilda Ferda was born to Ton and Hilda Jansen in Gaziantep in May.

Altan and Letitia Ünver, former teachers at Tarsus and Üsküdar are parents of a son, Everett Rıfkı, born in Ankara on September 23.

Roxanne Scott, daughter of John and Gwen Scott of Üsküdar, was married on August 14 to Donald Barry in Northfield, Minn. The couple spent a two-week honeymoon visiting Roxy's parents in Istanbul.

Elizabeth Biro (Üsküdar 1968-1971) and Harald Unger were married in Oberwart, Austria on July 29. They are living now in Arnavutköy and Elizabeth is working part-time for the Redhouse Press.

Miss Katherine Fletcher, a teacher at Üsküdar from 1924 to 1945, died in Waburn, Mass. on June 23. She was a Smith College graduate in 1900 and had a Master of Arts degree from Columbia Univ. in 1912.

Mrs. Lulu Service Goodsell, wife of Dr. Fred Field Goodsell and mother of Mrs. Everett C. Blake, died on August 10. With her husband she had lived in Gaziantep, Marash and Istanbul from 1907 to 1930. During the First World War they were in the United States. She was a constant companion and winsome homemaker through all the years of Dr. Goodsell's service and travels when he was Executive Vice President of the Board.

LOCAL NEWS

Among the many visitors this summer were the William L. Nute, Jr., who spent about a month in Turkey staying longest in Istanbul and in Namrun. Also here were Whitman Shepard, Frances Avery and Colin Edmonds.

Lorin Shepard and Sandra Schoup are now at the Community School in Tehran, Iran; Whitman Shepard and Robert Edmonds are at Northfield Mount Hermon School in Massachusetts; Colin Edmonds is at George School in Pennsylvania; Frances Avery is at Wilmington University; David Avery is studying aviation mechanics in Tulsa, Oklahoma; Richard Avery is a senior in high school living with the Donn Kesselheims (Tarsus 1952-1957) in Amherst, Massachusetts; and Deborah Scott is in Carleton College, Northfield, Minn.

The J. Ford Forsyths, formerly of Lincoln, Nebraska, are now in Istanbul where he is the minister of the Union Church. They spent 10 days this summer at Dhour Schweir attending the conference on Christian Islamic relations conducted by Dr. Kenneth Cragg. They hope to attend the conference of union church ministers in Zurich, Switzerland at the end of October.

A community farewell party for the Everett C. Blakes was held on the Izmir school campus the evening of June 5 with over 600 people in attendance. The party was sponsored by the three local supporting groups of the school, the Alumnae Association, the PTA (Okul-Aile Birliđi) and the Society for Aid (Koruyanlar Dernek). Among the many things presented to the Blakes that evening were a rug, citations of appreciation from the Minister of Education and the Vali and airplane tickets to return to Izmir for a visit.

Mrs. Sofi Huri, for 48 years a member of the staff of Redhouse Press, retired on July 15 and went to live with her daughter in Athens. Her address there is Odos Saronos, No. 6, Terma Patision, Athens, Greece. Mrs. Huri was one of the original members of the editorial committee working on the

complete Redhouse Turkish-English Dictionary which was published in 1968; she translated into Turkish many of the books the Press published during the years she worked for it. Just this spring her English translation of Leyla and Mecnun was published by UNESCO in Paris.

Work is progressing on the remodeling of the hospital in Gaziantep. The first two phases of construction are completed and in use.

Mr. Fritz Newman gave a month of service during July to the Talas-Nute Clinic. In August he was one of the members of the Language School, and since has returned to Harvard University where he is a sophomore.

A work camp sponsored by several churches in Connecticut spent some weeks this summer landscaping the entrance to Tarsus College. The work of the teachers at the school and the campers has made a major improvement to the appearance of the school.

Twenty-seven people spent the month of August in Istanbul attending Language School. In addition to the three hours of classes daily there were the usual orientation lectures on the Mission and the culture of Turkey and several excursions including an all-day picnic to the Prince's Islands. August 22nd a number from this group plus others making a total of 21 swam the Bosphorus from Kanlıca to Rumeli Hisar at about 6:30 a.m. (Hostess note: Thanks to the help of everyone, the pancake breakfast for 30 was cooked, served and the kitchen completely cleaned up before 9:30, making it possible for the director of the Dutch Chapel Choir to be in church ten minutes earlier than he ever gets there on an uncomplicated morning any other Sunday of the year.)

Robert College has officially become a co-education lycee and is now located on the campus of the former American College for Girls in Arnavutköy. Bosphorus University (Boğaziçi Üniversitesi) opened on September 10th, and classes are now in full swing. Most of the buildings belonging to Robert College have been turned over to Bosphorus University, although a few were retained for the use of the Robert College Community School and faculty.

In the 30 September 1971 issue of the New Scientist and Science Journal, a British publication, there is a short article by Patrick Ryan entitled, "And the last word ... on muezzins". In spite of having been associated with church choirs almost continuously since 1938, we heartily applaud his attitude:

"AND THE LAST WORD ... ON MUEZZINS

"The muezzins of Turkey who alliteratively call Moslems to prayer from the minarets of mosques have been ordered to stop using tape-recorders and loudspeakers for this devout purpose. Even though such modern aids both to repetition and amplification must save the holy men much laryngeal strain and a whole lot of running up and down spiral stairs, the Turkish Minister of Religious Affairs has issued the ban because the distorted summons to praise Allah "added to the cacophony of environmental pollution". Although the translator may perhaps have put this peace-loving point somewhat ponderously, the edict does serve to emphasise the universal predilection of the reverent to make free with the decibels.

"Those whose mis-spent lives already disqualify them from an after-life anywhere above purgatory, might join in wonderment about why the pious generally have to worship so noisily. Visiting saucermen from Mars might well report back to base that all our Gods must be hard of hearing. The imam bellows from his onion-tower in such Tannoy-magnified tones that the very cabinet ministers are roused to protection of the public ear. The Salvation Army seeks the way to heaven and beats hell out of Sunday afternoons by banging big drums, blowing fierce brass, and shattering peace with fervent tambourines. Voodoo believers hammer on smaller tympany, Anglicans quiver to the numbing boom of mighty organs, and Buddhists batter the unoffending air with the resonance of vast bronze gongs. The gathered believers of all

religions lift up their voices in choral unison to the full stretch of their supplicating lungs; tin roofs of esoteric chapels quiver to the swell of stentorian hallelujahs; and cathedral walls of all creeds vibrate dangerously to the sound of a great amen. And what goes on in Wales on a Sunday to the glory of their cymric divinities could well have done in the eardrums of all the archangels for time evermore.

"Could it be perhaps that, like football crowds, pop fans and Nuremburg rallies, we all shout and chant together in denominational orison to persuade ourselves that, contrary to reality, we are not each and everyone of us ultimately alone. On contemplating all the vocal thunder which arises from regular sanctity, it is difficult to refrain from feeling that Wesley's wisdom may now be outdated, and that noiseiness, rather than cleanliness, is indeed next to godliness. On which criterion, it may not be the poor in spirit or the pure in heart that inherit the kingdom of heaven. And certainly not the silent. The laudably righteous here below may rise to everlasting glory only to find that the kings of the decibels are the truly elect of paradise. And that their own eardrums are petrified the moment they pass the Golden Gates by the posthumous Massed Bands of the Brigade of Guards, the holy and iron-lunged hosts of the Liverpool Kop Choir, and the ancestors of the Rolling Stones equipped with electric harps, all belting out sacred music at Force Eighteen and bringing Satan to hammer on the ceiling of hell for a bit of peace."

+ + + + +

September and October have seen an unprecedented amount of activity in the Redhouse Press. Of the eight books that have been in production this summer, four are now on sale! In order of their appearance these books are:

Kerem Balıkçı (5 TL), the photographic picture story of an Istanbul boy who spends a summer vacation on a small island in the Marmara and learns about the life of and respect for the fishermen there.

Shorter Redhouse Turkish-English Dictionary (60 TL), an abridgement of the 1968 edition with about 60,000 terms defined.

Aile Sofrası (30 TL), the Turkish version of An American Cook in Turkey sold together with a plastic measuring cup.

Martin Luther King, Jr. (10 TL), an adaptation of the biography Marching to Freedom edited by Robert M. Bleiweiss.

Three other books are due to be off the presses before the end of the month:

A Tree to Climb (10 TL), a simplified English story for orta students.

Göçmen Kuşlar (10 TL), with full color illustrations of the migratory birds of Turkey.

An American Cook in Turkey (50 TL), considerably revised and expanded for the third edition.

Two other books have also been reprinted this year:

Hikâyeler by Leo Tolstoy (3.50 TL), a collection of two short stories.

Gandhi (7.50 TL), a translation of Gandhi, Fighter without a Sword by Jeanette Eaton.

Anna G. Edmonds, editor

No. 616

Near East Mission
United Church Board for World Ministries
Posta Kutusu 142
10 December 1971

Dear Friends:

HALİDE EDİP ADIVAR

PERSONAL REMINISCENCES by Süreyya Ağaoğlu

I knew Mrs. Halide Edip Adivar from the time I was seven years old as she was a close friend of my parents and we used to pay family visits back and forth. My sister and I attended the same school her younger son was attending. Some evenings my father would take us after school to Halide Edip's home in Gedikpaşa. It was there that the leading intellectuals of the country would gather to discuss various cultural topics. The "Türk Ocağı" (the society then leading the Turkish ideology movement in the Ottoman Empire) and the "Türk Yurdu" (the periodical of that society) were usually the main topics of the discussions.

In those days Halide Hanim was divorced from her first husband, Salih Zeki Bey, a mathematician, and she was living alone with her two sons. I remember her as she was in those days, her reddish hair drawn into a chignon at the back, her powdered face, and her sweet but very dominating voice. Although I loved her deeply I was often scared of her. But I respected her always. As I grew up she became one of my idols -- as she was for many others of that time. We read all her articles and her books avidly. Her novel, The New Turan, had inspired all the youth, and we all sang the songs from it for many years. In this novel Halide Edip had imagined Turkish women with full voting and political rights. What she imagined then is true today.

Halide Edip founded the Society for Women's Emancipation which sponsored courses for women, teaching them reading and writing and some home economics such as child care, dressmaking and housekeeping. She was a nurse during the Balkan War; she taught in many schools and founded the Girl's Lycée in Beirut. In 1918 during the occupation of Istanbul by the Allies we heard the first voice against injustice raised by her.

As children we first heard her speaking publicly, clad in black, from the balcony of the Fatih Town House where my mother had taken us. A little later we also went to hear her at the Sultan Ahmet Square. That day she spoke movingly to a crowd of thou-

sands of people. The next time we met her was in Ankara in 1922. She had joined Mustafa Kemal Paşa's army as a sergeant, and with him had entered and freed İzmir.

After the war she wrote her most famous novels, The Flame Shirt, Hit the Bitch and The Rebel Wolf of the Mountain. These stories all revolve around the life and heroism of the Turkish people and particularly the difficulties faced by the Turkish women during the war.

Halide Edip Hanım was not just a woman of letters. She was a teacher, a soldier, a good mother, a good citizen and a patriot. For a while she was abroad, teaching in America, Europe and India. During that time she wrote articles and gave lectures about Turkey. She knew English very well and wrote four of her books originally in English, The Clown and His Daughter, The Turkish Dilemma, Memoirs of Halide Edip and Turkey Looks Towards the West. I think she was the first Turkish Muslim graduate of the American College for Girls which was then located in Üsküdar.

Upon her return to Turkey she became a professor of English Language at the Faculty of Literature of Istanbul University. After she retired from this post she was elected a member of parliament from İzmir in 1950. She retired from that in 1954 and devoted herself to writing again. Shortly before her death she wrote The Purple Wisteria, a novel describing her childhood and youth.

Halide Edip Hanım lived and acted with both feeling and logic. She was loved and respected by many of the leaders of Turkey. Among these people was her second husband, Dr. Adnan Adıvar. However, I think she never forgot her first husband, Salih Zeki, whom she loved and married at a very young age. I know this because it happened that she and I travelled together by plane to London in 1950. She didn't enjoy flying, and to relieve her mind she talked a lot about Salih Zeki during the journey. She never forgave Salih Zeki for becoming involved with another woman -- but, on the other hand, she never forgot him either.

The last time I saw her was a fortnight before her death. My sister, Tezer, and I were called by telephone and told she wanted to see us. We went and found her in bed. She told us that this probably was the end and that she would not be able

to see us again. But she wanted to live just a little longer so she could write a book she would call The Gate of Pain. That seemed a strange subject to me so I asked her why. She was suffering from uremia at the time and she said she wanted to describe the pain of this illness. Shortly afterwards I had to leave for Europe. She had us called again, and my sister, Tezer, was one of the last ones to see her.

Halide Edip Hanım was able to express her feelings, her pleasures and her pain, effectively. She always believed in the Turkish people and the success of the Turkish Republic. At times she was extremely harsh, but always there was an undergirding sweetness, too. We loved her, all of us, for all she was. Without doubt Turks will never forget this woman, a great patriot and a great lover of justice.

Süreyya Ağaoğlu is a graduate of the Istanbul Girl's High School and the Istanbul University Faculty of Law. She has been a leading practicing lawyer in Istanbul for many years. She is one of the founders of the Society of the Friends of Children (Çocuk Dostları Derneği) which, among other things, is responsible for a boys' orphanage in Istanbul.

SHORT BIOGRAPHY

Halide Edip Adivar was born in Beşiktaş in 1883. Her mother, Fatma Bedrifem, died when she was very small. Her father, Edip Bey, married again soon, and she went to live with her grandparents. Her father was director of the tobacco monopoly in Yanya, Bursa and Antalya. The house in Beşiktaş in which she was born figures in several of her stories, particularly in Mor Salkımlı Ev (The House with the Purple Wisteria). The afternoon sun through the purple flowers around the back of the house seemed always to her to shine like fire, and references to it occur in several of her works.

When she was still quite young she was sent to the Kira Eleni kindergarten in Yıldız where she learned Greek which was to prove useful to her later on. At the same time a hoca began giving her private lessons at home in the Koran and other books. By falsifying her age, she was entered at the American College for Girls (then in Üsküdar) when she was seven. She studied English, Arabic and French literature, and with the help of her teacher translated Mader (Mother) into Turkish; the book was published in 1897. She did not

graduate from school the first time she entered it because of a government law, but then she entered it again a few years later. Her last year there she was failing in mathematics and was tutored by the well-known Salih Zeki. In 1901 she graduated from the school and married Salih Zeki Bey.

The first years they were married she helped him with Kamus-u Riyaziyat (Dictionary of Mathematics). In 1903 her first son, Ayetullah, was born, and sixteen months later her second son, Hikmetullah, was born. During those years she translated Hamlet into Turkish.'.

In 1908 she began writing articles that appeared in Vakit, Akşam, and Tanin newspapers and Yeni Mecmua, Musavvir Muhit, and Şehbal magazines under the name of Halide Salih. The articles that appeared in Tanin aroused criticism among the religious fanatics. Following the events of March 31st of that year when a newspaper man was killed and she herself was threatened with assassination, she hid for some time with her sons in the Sultantepe tekke and then at the American College. From there they escaped to Egypt and then to England. They were back in Turkey in 1909. While they were in England she became interested in nationalism. Her first published novel, Sevviyye Talib, was written in 1909-1910.

In 1910 she separated from Salih Zeki when he wanted to marry a second wife. She became a teacher at the Kız Öğretmen Okulu (Girls' Teachers Institute), the Istanbul Kız Lisesi (Istanbul Girls High School), and an inspector at the Vakıf Kız Mektepleri (Pious Foundation Girls' Schools). It was at this time that she became acquainted with Ziya Gökalp and his friends and became interested in folk lore.

During the Balkan War she went again to England where she began writing Yeni Turan (The New Turan). On her return to Turkey she worked in a 30-bed hospital. In 1916 she went to Lebanon and helped open a number of schools there. She became engaged to Dr. Adnan Adıvar on April 29, 1917 and they were married that year. Dr. Adıvar was then president of the Türkiye Büyük Millet Meclisi (Grand National Assembly), and Halide became an onbaşı (corporal) in the war.

In 1918 Halide Hanım was busy making speeches in Fatih and Sultan Ahmet squares that stirred up the people to a new understanding of patriotism. That winter she taught western literature at Istanbul University. In 1920 she had gone to help Atatürk, as a translator and speech writer. Because of their having opened the first Turkish Grand National Assembly on April 23, Atatürk, Adnan Adıvar and several others were condemned to death by the sultanate. The outcome of the War for Independence cancelled that threat. Halide Hanım was a nurse in the Eskişehir Red Crescent Hospital in 1921. She was with the army as a sergeant when it entered Izmir on August 30, 1922.

For four years then she was in England and for ten years in France where she gave lectures at the universities on Türkology. In 1932 she also lectured at Yale, Columbia and the University of Michigan. In 1935 she was invited by Mahatma Gandhi to study social conditions in India, and so she went as a visiting professor to Delhi University.

Returning to Turkey at the end of 1939 she became Professor of English Literature in the Faculty of Literature at Istanbul University, a post she held for ten years. She was elected as an Independent member of parliament from Izmir in the national election in 1950; she continued as a representative until 1954 when she returned to the University.

Dr. Adnan Adıvar died in July, 1955, and she herself died January 9, 1964.

NOVELS

Halide Edip Adıvar's novels can be divided into three types:

1. psychological
2. novels about the War of Independence
3. general novels

Of the first kind Handan (1912) and Kalp Ağrısı (1924) are the best. Vurun Kahpeye (1926) and Ateşten Gömlek show the War of Independence. Sinekli Bakkal (1936) and Tatarcık (1939) are novels about Turkish society.

Tatarcık takes place in a village where Lâle, a young girl, lives. In the same village are both university students and other boys who care only for money.

Vurun Kahpeye is about a girl by the name of Aliye who goes as a teacher to a village in Anatolia against her friends' wishes. She lives there with Ömer Ağa and Gülsüm Hala who had lost a daughter about her age. She falls in love with and is engaged to Tosun Bey who is a soldier on the side of Atatürk. One of the leaders of the town, Uzun Hüseyin, and a religious leader, Hacı Fettah, are against her. In addition, the Greek commander, Damyanos, is in love with her. From time to time Tosun comes to the village and Aliye supplies him with news of military movements. During a skirmish Aliye is killed by Uzun Hüseyin and Hacı Fettah, and Tosun in turn kills them.

Handan was written in the style of a series of letters from Handan's teacher, Nazım, her husband, Hüsnü Paşa, and her friend's husband, Refik Cemal. Handan lives in Kuzguncuk; she is rich and has had an English education but her family keeps her shut up. She is smart and beautiful, and spoiled by her uncle. She is in love with her teacher Nazım but distrusts him and marries an older man, Hüsnü Paşa. Nazım commits suicide, and Hüsnü Paşa begins to be interested in other women. Her Kuzguncuk friend, Neriman, marries Refik Cemal, then becomes ill. Handan also is not well. They are all at this point living in Europe. Refik Cemal takes care of Handan and they fall in love. Handan dies and Neriman returns her body to Istanbul. Handan as a novel is the closest to being autobiographical of any of Halide Edip's works.

Ateşten Gömlek is one of Halide Edip's best novels. The main characters are Peyami, a foreign service official from a high society family in Şişli; Mukbil Bey from Izmir, a rich man who marries Ayşe; İhsan, a soldier who planned to marry Ayşe; Ahmed, Ayşe's five-year old son who is killed in the fighting in Izmir at the same time his father is; and Ayşe herself. Ayşe inspires all the men with a burning desire for a successful conclusion to the war and at the same time an equal desire for her. She acts as a nurse in the war. All the characters are killed in the fighting; she, İhsan and Peyami are buried together.

Kalp Ağrısı concerns Zeynep and Azize. Zeynep is in love with Dr. Saffet and engaged to him; Azize is engaged to Hasan, but she falls in love with Dr. Saffet while Hasan falls in love with Zeynep. Azize marries Hasan; they go to Vienna where Azize is in a tuberculosis sanatorium and Hasan neglects her for Dora who looks like Zeynep.

Zeynep marries Miralay Muhsin Bey. Azize's health is threatened by her pregnancy. Hasan has to return to war, but Muhsin Bey extends his leave to take care of her. The baby is born, Azize dies and Hasan is left sadly holding his baby daughter.

The main character of Sinekli Bakkal is Rabia, the daughter of the Orta Oyuncu, Kiz Tefvik, and the granddaughter of the imam of Sinekli Bakkal. Kiz Tefvik marries Emine against the imam's wishes. He tries to leave his acting and opens a grocery store, but his interest and ability are in the theater and the store is poorly managed. Emine returns to her father. A daughter, Rabia, is born, and is brought up by her grandfather to be an excellent imam. She becomes quite interested in music and musicians, but she has been brought up to believe that her father and his profession are bad. One day she happens past her father's store, and in spite of having been taught to hate him from birth she finds she loves him. She begins to help him in his store, thus drawing the wrath of her grandfather. The imam and Emine turn her out, so she goes to live with her father and the actors. Kiz Tefvik gets mixed up in revolutionary publications and is exiled to Damascus. Rabia finds she is in love with the Italian musician, Pregrini who becomes a Muslim in order to marry her. Her grandfather and her mother die; she and Pregrini move into their house. The general pardon that comes with the constitutional government frees Kiz Tefvik who joins Rabia and Pregrini and begins a new, happy life.

Anna G. Edmonds, editor

No. 617

Near East Mission
United Church Board for World Ministries
Istanbul, Turkey
December 15, 1971

Dear Friends:

Miss Susan Rowe arrived in Turkey on December 12 to begin teaching English in Izmir. Miss Rowe's home currently is Ventura, California; she studied at Lewis and Clark University and at the University of Oregon and has lived in a number of countries besides the United States.

The Richard Kroekers of Üsküdar are the parents of a baby girl, Renée Marguerite, born in Istanbul on December 5th.

Rachel Brinn was born to Martin and Sue Brinn (Üsküdar 1969-71) on November 15 in Kingston, Jamaica.

Melike Susan Warrick was born on September 20 in Boston, Massachusetts. Her father, Lyle, is a librarian at Boston University, and her mother, Cathy, is a part-time student at Tufts University working on a Master's degree in early childhood education. The Warricks were at Üsküdar 1967-1970.

Larry and Jeanine Jones (Üsküdar, Tarsus 1963-66) are parents of a baby girl, Juliet Ariel, born July 22. This is their second child. Larry has a position at North Carolina State University in the department of counseling and personnel services. He is doing research, teaching and supervising graduate students.

The wedding of Charlotte Bunker (İzmir 1961-64) to Thomas E. Sullivan took place in Granby, Connecticut on August 28. Several former İzmirli's were present to help celebrate the event: the Blakes, Jo Ann Roda, Becky Somes Crampton and Virginia Dornbos. The Sullivans are now living in New York City: 333 E. 30th Street, Apt. 15D, New York, N.Y. 10016.

Clara Engle (Gaziantep 1946-51, 1960-62; Adana 1953-54) has been cited as Nurse of the Year by the District Nursing Association. Clara's address is Lock Box A, Caro, Michigan.

Ank de Hoop (İzmir 1969-71) is now teaching in Utrecht. Her address was reported incorrectly in the last "Dear Friends". We hope this is correct: Wierdenseweg 50, Vriezenveen, Netherlands.

Dr. and Mrs. Paul S. Minear have returned to the United States from Jerusalem because of health problems. Their permanent address is 41 Dolan Drive, Guilford, Connecticut 06437.

Dr. and Mrs. Richard B. Updegraff (Gaziantep 1961-1970) have been assigned to Ghana for service in Adidome Hospital, P.O. Box 5, Adidome, Tongo District, Ghana. They expect to be there next fall.

The Raymond Whites (İzmir 1928-1934; Mardin 1948-57) have retired from the active ministry and are now living in their old home town: 1302 St. James Court, Winfield, Kansas 67156. Their son, Burnley, is also in Winfield.

Rev. and Mrs. Ezra Porter Young have moved this year from Florida to 3228 La Veta Drive, N.E., Albuquerque, New Mexico 87110. The Youngs were in Istanbul for a number of years in the 1940's and early 1950's when Rev. Young was the director of the Men's Dershane.

Mr. and Mrs. Frank Coan are living in İzmir this winter at 17 Mustafa Bey Caddesi, Işıklar apt. Like Rev. Young, Mr. Coan was director of the Men's Dershane in İstanbul in the late 1950's.

Mr. and Mrs. Walter Gulick have moved to Corvallis, Oregon this winter where Walter is teaching in the department of religion of Oregon State University. Walter was a teacher of math in Tarsus 1960-63.

The John Scott Evertons are leaving Robert College February first to go to Jogjarkarta, Indonesia where Dr. Everton will be the representative of the Rockefeller Foundation in Indonesia working in the field of educational development in connection with Gajah Mada University.

Professor Celâl Esat Arseven, whose book, Les Arts Decoratifs Turcs, was referred to in the last "Dear Friends" (614) has just died in Istanbul. He was one of the deans of the Turkish scholarly community.

The 125th anniversary of Armenian Protestantism was observed the week of November 14-21 at the Gedik Paşa and Aynalı Çeşme churches in Istanbul. The Rev. and Mrs. Asadur Sadikian from Aleppo were here representing the Armenian Evangelical Union of the Near East; Rev. Bakkalian came from Marseilles representing the Union of French Armenian Evangelicals.

The study theme of the Mission retreats this winter is "Self as a Member of Creative Community." One successful retreat under the leadership of Rev. Ann Schoup took place in Talas, November 20-21, with twenty-two people in attendance. A second, longer retreat is planned for January 31 to February 5, 1972 at the Baler Hotel in Istanbul. The leader will be Dr. Ford Forsyth, minister of the Union Church in Istanbul. Those interested are asked to contact Mrs. Schoup by January 1st.

A five-storey automobile parking building is under construction in Istanbul directly across from the passenger building of the harbor. As welcome as this is, it is only one of many that are needed around the city to relieve the serious crowding on all the streets.

And the tunnel is finally open and working. It has been under repair for some months, and when it first opened was working only a few hours a day. There have been several rumors that various foreign companies have made bids on a subway in the city, but so far the tunnel between Karaköy and the beginning of İstiklâl Caddesi is the only reality.

On November 19th the ownership of the Wingate property in Talas was officially transferred to the Health and Education Foundation. This transfer means that all the major pieces of property being used by the Mission are no longer held in the names of individuals but are registered with the government either in the name of the American Board or the Health and Education Foundation. (It is hoped that the property still in the names of individuals can be transferred shortly.) The Wingate property in Talas included the New Dorm (hospital building) and adjoining garden in the lower compound and the Çardakbaşı vineyard on the back road. Its transfer was somewhat complicated because the owner has been long since deceased.

Anna G. Edmonds, editor