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THE ACTIVITIES OF THE AMERICAN BOARD MISSION IN AND AROUND TRABZON AND THEIR STUDIES IN THE FIELD OF EDUCATION
(Amerikan Board Misyonerlerinin Trabzon Ve Çevresinde Yürüttükleri Faaliyetler Çerçevesinde Eğitim Alanındaki Çalışmalar)

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Türkçe Özet

Trabzon, gerek Amerikan misyonerleri, gerekse diğer ülke misyonerleri tarafından yürütülen çalışmalarda dikkate alınan bir merkez olmuştur. Bütün misyoner örgütleri açısından büyük önem arz eden Trabzon'un Amerikan Board örgütü açısından önemi ve bu önemin diğer misyoner örgütlerine kıyasla derecesi çalışmamızın özünü teşkil etmiştir. Trabzon'un misyoner çalışmaları açısından taşıdığı önem belirlenirken, öncelikle Amerikan Board misyonerlerinin buradaki teşkilatlanması ve bu teşkilatlanma içerisinde Trabzon ve buraya bağlı dış istasyonlarda yürüttüğü eğitim çalışmaları ve bu çalışmaların diğer istasyonlarda yürütülen eğitim çalışmalarından farkı ele alınmıştır. Ayrıca, Amerikan Board'ın Trabzon'daki eğitim faaliyetleri, Başbakanlık Osmanlı Arşivi'nden elde edilen belgeler ışığında da değerlendirilmeye çalışılmıştır.

Çalışmada, Trabzon ve çevresinde Amerikan Board'ın yürüttüğü eğitim çalışmaları, Amerikan Board'ın Osmanlı ülkesindeki teşkilatlanma yapısının geçirdiği evreler çerçevesinde değerlendirilmiştir. Trabzon'un -istasyon veya dış istasyon olarak- teşkilat yapısındaki değişmeler ışığında, Trabzon'da ya da Trabzon'un bağlı olduğu istasyonlarda yürütülen eğitim çalışmaları üç aşamalı olarak ele alınmıştır. İlk olarak buradaki çalışmalar, *Türkiye* ve *Ermeni Misyonları*'nda yürütülen eğitim çalışmaları içerisinde incelenmiştir. Daha sonra Trabzon'da, Erzurum'a bağlı dış istasyon iken

sürdürülen faaliyetler -burada Erzurum merkez istasyon olduğu için temelde Erzurum üzerinde yoğunlaşılmıştır- ve ardından Trabzon'un *Batı Türkiye Misyonu* sınırları içerisinde bir istasyon haline getirilmesinden sonraki eğitim çalışmaları irdelenmiştir. *Batı Türkiye Misyonu* içerisinde bir istasyon olarak çalışmaların yürütülmeye başlandığı 1885 yılından itibaren, Trabzon istasyonunda sadece eğitim çalışmaları değil diğer alanlardaki çalışmalar hakkında da ayrıntılı bilgiler verilmeye çalışılmıştır.

The studies of the American Board Missionaries initiated in 1835 in Trabzon, was preceded due to the changes of the Board's organizations in Anatolia until the end of the 1860. Last of all, Trabzon was taken into the border of the Western Turkey Mission and made as a station in 1885, and other living sites were linked as the out-stations of Trabzon[1]. The studies were mostly of significance after being the station. On the other hand, the studies of education in the other stations of the Western Turkey Mission were better than the studies of education around Trabzon. There were not colleges, theology schools or boarding schools in Trabzon. The educations in schools in Trabzon were not preceded and they had the similar education system of the coeducational schools around the other sites of Trabzon.

In this article, the studies of education in Trabzon will be shed into light by pointing out the organizations of the American Board Mission, and the educational discrepancies around Trabzon. In addition to this, the educational activities in Trabzon will be evaluated by the documents of the Ottoman Archive in the Prime Ministry[2].

1. The First Arrival of the American Board Missionaries in Trabzon and Their Organizational Studies

The American Board missionaries firstly reached Trabzon which was on the eastern of Istanbul and the seaside of the Black Sea. Thomas P. Johnson was the first American missionary was accustomed to live in Trabzon in 1835[3]. On the other

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1. For further information about the American Board Missionary and its organizations in the Ottoman: U, Kocabaşoğlu, *Kendi Belgeleriyle Anadolu'daki Amerika* (19. Yüzyılda Osmanlı İmparatorluğu'ndaki Amerikan Misyoner Okulları), (İstanbul, 1989).
2. In this study, Trabzon and its around will be focused on within the administrative organizations of the Ottoman State.
3. J. L. Barton, *Daybreak In Turkey*, (Boston, 1908), p. 127; W. E. Strong, *The Story of The American Board* (An Account of the First Hundred Years of the American Board of Commissioners for Missions), (Boston, New York, Chicago, 1910), p. 93; W. E. Curtis, *Around the Black Sea*, Hodder and Stoughton, (New York, 1911), p. 33.

hand, the first arrival of the American Board missionaries in Trabzon was 1831. The authorities of the American Board Mission charged Eli Smith and Harrison Gray Otis Dwight for the study in Anatolia in 1830. These two missionaries started their 16 months survey of the field study in 26th May 1830 in İzmir, considering the weather conditions in the Anatolia. These two missionaries also asserted that the major concern of this field study was *to ascertain the state of the Armenians in their own country*[4].

The field study initiated from İzmir to Anatolia. Throughout this journey, the first settlement of the field study was Merzifon which was one of the neighbours around Trabzon. Smith, in his chronicles, asserted how they reached Merzifon Plain in May and they did not know to settle definitely the boundaries of the ancient divisions of Anatolia. He also pointed out that they reached the borders of Galatia after the Paphlagonia and last of all how they entered Pontus, and reached Merzifon after twelve hours. Smith also asserted that Merzifon was not considered to be a city but a town occupying the site of the ancient Phazemon, from which it also evidently drives its name. And he informed that there were 5000 houses of which 1000 were Armenian and the rest Turkish[5].

After the field study of Merzifon, they respectively reached Tokat, Erzurum, Caucasia and Karabagh. They reached Trabzon after the departure of Karabagh. Throughout their journey they visited the Armenian Boarding School, which had 150 college boys in Trabzon. These two missionaries pointed out that there was a Greek Grammar School in Trabzon, and this school was closed due to the death of the two school instructors[6]. Dwight pointed out his thoughts about the Trabzon and its surroundings in his chronicles and he also claimed that the folk of this region was extraverted and cunning that's why they belonged to the pure Greek origin[7].

At the end of their field study, they reported what they saw and witnessed about the cities in a very positive manner. Thanks to their report, The American Board decided to focus on the mission studies from the shores of the Black Sea, expanding from Sinop to Trabzon, to the hinterland of Erzurum. In these reports, Trabzon was attracted the attention of being the mission centre where the American

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4. E. Smith, *Researches of the Rev. E. Smith and Rev. H. G. O. Dwight in Armenia: Including a Journey Through Asia Minor and into Georgia and Persia with a Visit to the Nestorian and Chaldean Christians of Oormiah and Salmas*, Vol. I, (New York, 1833), p. 43.
5. Smith, ibid, pp. 89-90.
6. F. A. Stone, *Academias For Anatolia*, (New York 1984), p. 32.
7. G. Augustinos, *Küçük Asya Rumları*, (Ankara, 1997), p. 197.

Board missionaries began to study among Greeks and Armenians[8].

Justin Perkins, who was one of the American Board missionaries, came to Trabzon before its being the station. The American Board, which took into consideration the advice of Smith and Dwight about the study among Nasturies, charged Perkins to visit the Urmiye on the way of Trabzon in 1833[9].

The condition of Trabzon proceeded and changed depending upon the decades due to the organizations of the American Board. When the mission studies of the American Board took place in 1835, there appeared two missions other than the Syria Mission at the Ottoman lands.

The Mission of Istanbul was one of the two missions and founded in 1831. At the first years of this mission, four missionaries, three women assistants and one native assistant worked one another and that's why this mission was of significance of being the only one station. The American Board Secretary, who came to the Ottoman lands in 1829, aimed at reaching and finding out different field study areas. For this reason, Anatolia was chosen for the best place of being the mission station. While Isaac Bird was charged to re-initiate the studies of Syria Mission in Beirut, Goodell was charged to run the mission station in Istanbul[10]. Throughout this process, Eli Smith and Harrison Gray Otis Dwight wandered the East Anatolia. After the foundation of the Mission of Istanbul, the Board studies expanded all around the Ottoman lands.

The other mission was the Asia Minor Mission. This mission had four stations respectively in İzmir, Bursa, Trabzon and Sakız Island. Gemlik and Demirtaş were the two out-stations of the mission. The studies of this mission were held by seven missionaries, one presman, three women missionary assistants and one native assistant.

The American Board decided to focus on two important issues about their organizations on the Ottoman lands in 1839. The first issue was to unite *the Mission of Istanbul* and *Asia Minor Mission*, and to change their names as *the Turkey Mission*. The Turkey Mission did not last and the name changed as *the Armenian Mission* in 1849. The Armenian Mission had the centre stations respectively in Istanbul, İzmir, Bursa, Trabzon, Erzurum and Antep in 1850, and had the outstation centres respectively in Kayseri, Sivas, İzmit, Urfa. The American Board in Anatolia changed the organization in 1856, and it divided *the Armenian Mission*

8. Augustinos, ibid, p. 197.
9. J. L. Grabil, *Protestant Diplomacy and the Near East Missionary Influence on American Policy (1810-1927)*, (Minneapolis, 1971), pp. 135-136.
10. Grabill, ibid, p. 9.

into two: *the Northern Armenian Mission* and *the Southern Armenian Mission*. The Northern Armenian Mission expanded its borders around the centre stations as İstanbul, İzmir, Trabzon, Erzurum, Tokat, Sivas, Kayseri, Arapkir, Harput and Bahçecik, and there appeared approximately 30 out-station centres. Within this period, 49 American Board missionaries including 29 women were charged in the Northern Armenian Mission[11.] The other mission, founded in 1856, was *the Southern Armenian Mission*, and its station centres were Antep, Maraş, Urfa, Antakya and Halep. According to the chronicles dated 1857, 12 out-station centres belonged to these stations and 14 American members of the American Board were charged in these centre stations[12.]

The second issue that the American Board in Anatolia focused on was to charge the missionary Jackson to run a station in Erzurum in 1839. Hence, the base station Istanbul and the other station respectively Bursa, İzmir, Trabzon expanded through Erzurum. In addition to this, Antep became the station in 1848. At the meeting of the mission held in 1850, it was pointed out to expand the idea of Protestant Christianity in the Ottoman lands, and missionaries decided to govern the cities of Tokat, Sivas, Amasya and Merzifon from Trabzon station; and Harput, Muş, Bitlis and Van from Erzurum station. Moreover, Kayseri and Tarsus were of importance as well. After the meeting of the mission, they came to an agreement to run mission stations respectively in Musul in 1850; in Arapkir in 1853; in Tokat and Kayseri in 1854; in Maraş, Halep, Sivas and Harput in 1855; in Urfa, Antakya and İzmit in 1856; in Diyarbakır in 1857; in Mardin, Bitlis and Edirne in 1858; and in Adana in 1863[13.]

The American Board, on the one hand focused on the organizations and on the other hand the religious and the educational issues. The station in Trabzon became one of the mission stations of the American Board where the missionaries started their activities in organization, religion and education firstly.

The studies of the American Board were of significance in the field of religion. Therefore the Board missionaries and implicitly the Ottoman State were considered to admit the religious studies of the American Board. When the activities and their results about this concern were studied in detail, it would be asserted that they were of significance. The American Board missionaries, who directly applied to the religious studies of the Armenians, aimed at altering the Gregorian Church. The Protestant order spread over among the Armenian society in spite of the forces

11. *Papers of the American Board of Commissioners for Foreign Missions* (*PABCFM*), Reel 522, No:27.
12. *PABCFM*, Reel 522, No:46.
13. Kocabaşoğlu, ibid, p. 93.

and discrepancies and the campaigns of the Gregorian and the Catholic Theology Orders against the American Board.

Last of all the Patriarch of the Armenian Gregorian, Çamurciyan (1802-1865), prepared an official curse manifest after hearing that most of the Armenian Gregorians converted into the Protestant order in 1846. He also strictly prohibited other Armenians to keep in touch in the commercial issues with them. In spite of all these prohibitions, approximately 40 Armenian families separated from the Gregorian Church, converted into the Protestant order and founded an official Protestant society by the leadership of Der Haçaduryan. The Patriarch Çamurciyan, informed the Ottoman Empire about this conversion, and stated that the new so called society violated the secrecy of the Catholic order. After the official statement of Çamurciyan, the Grand Vizier was concerned about this issue in 1846, and in the end the *Protestant* order became an official order and had its own concessions in the church. The excommunicated Christians demanded the guidance of missionaries and England was concerned about issue, and the English ambassador in Istanbul applied to the Babıali in 15th October 1847, and achieved to found the Protestant Armenian Church[14]. Thanks to incoming applications, the Armenian Protestant society was commanded by firman in 1850, and a copy of this command was sent to the Kumkapı Armenian Patriarchy. Although the Greek and the Armenian Patriarch were against this command, it was unwillingly approved by them. Throughout this chaos, the American Board held their mission studies in the new churches of İzmir, İzmit, Adapazarı, and Trabzon. The first concessions of these new founded churches were granted to the Armenian Protestants[15]. Thanks to these studies, 4 new churches founded in 1846, 6 in 1848, and 7 in 1849[16].

The American Board was content with the developments in the field of religion in 1850s and accelerated its studies by holding a meeting in Harput in 1860. In this meeting, the American Board decided to divide the Armenian (Turkey) Mission into three missions in Anatolia[17].

According to the new organizations, the region excluded western side of a border drawing from Trabzon to Mersin was called *the Western Turkey Mission*[18].

14. Stone, ibid, p. 69.
15. Strong, ibid, p. 105.
16. *PABCFM*, Reel 516, No:6, 9, 10; Reel 517, No:3, 8, 10, 13, 15; Reel 519, No:37, 100; Reel 520, No:3, 5, 8; Reel 522, No:6, 7, 10.
17. In fact this era is the one which The American Board tried to establish the infrastructure in the Ottoman lands. In this respect the missions and the American Board's manners are subject to change. After 1860, there appeared not very important changes in the organizations, and the Board preceded to some extent.
18. The Western Turkey Mission is one of the largest missions both in population and ratio.

The stations belonged to the Western Turkey Mission were respectively, Istanbul, İzmir, Bursa, İzmit, Merzifon, Kayseri, Sivas and Trabzon after the year 1885. The triangle area among the southern part of Sivas, Mersin and Halep were organized as the Central Turkey Mission; and Maraş, Adana, Antep and Haçin became the stations of this mission. The eastern part of Anatolia was called the Eastern Turkey Mission including the stations in Harput, Erzurum, Van, Bitlis and Mardin

Although the general structure of the stations did not change, the regions and the conditions sometimes caused the stations and the out-stations to change. For example some of the out-stations were under the control of the central stations, or it became the out-station and other out-stations were under the control of this out-station. Trabzon was the station which always changed its status of being the central and the out-station.

As a consequence it may be asserted about the organization of the American Board that Trabzon became the station of the Asia Minor Mission in 1835, and this mission was altered as the Turkey Mission in 1849, and became one of the stations of the Armenian Mission. After the division of the Armenian Mission in two in 1856, the studies were held in Trabzon by the Northern Armenian Mission. However, the American Board documents portrayed that Trabzon became the out-station of Istanbul in 1857 and of Erzurum in 1859. After the arrangements about the mission regions in 1860, Trabzon belonged to the borders of the Eastern Turkey Mission[19]. The organization of Trabzon became the out-station of Erzurum from 1859 to 1885, and after this period Trabzon belonged to the Western Turkey Mission's station[20].

2.The Educational Studies in and around Trabzon depicted the American Board Chronicles

The educational studies in and around Trabzon held by the American Board were evaluated by the processes in the organizations on the Ottoman lands. On the light of the changes in Trabzon's condition of being the station and the out-station, the studies in the field of education were pointed in three stages. The first stage was considered to be the studies of education held in the Turkey and Armenian Missions. When Trabzon was the out-station of Erzurum, the studies in education were held in Erzurum. After being the station, Trabzon's condition in the field of education was scrutinized in the borders of Western Turkey Mission. Since the studies in education held by the Western Turkey Mission in 1885s, the American Board pointed out the studies other than education in the station of Trabzon.

19. *PABCFM*, Reel 676, No:11, 17, 62, 79, 93, 113, 115; Reel 680, No:7, 8, 73; Reel 685, No:100; Reel 694, No:60, 205, 264.
20. *PABCFM*, Reel 596, No:341, 343, 352, 388; Reel 607, No:183; Reel 617, No:190.

Although the sources depicted that the educational studies in Trabzon initiated in 1885s, the chronicles of the American Board portrayed the first studies about Trabzon were held in 1840.

a. The Turkey Mission, the Armenian Missions and the Condition of Trabzon

The American Board chronicles about the educational studies dated 1860s, portrayed only the numerical values of their studies. The number of the schools around the regions, and the number of the students other than the American Board's educational studies were not pointed out. For this reason, there appeared no numbers about the schools and students about Trabzon station separately from the American Board's general studies in the Mission regions where Trabzon belonged; and the educational studies and statistics in and around Trabzon were evaluated and given in this respect.

Although there were two regions of mission in 1839s, all the studies were held by the *Turkey Mission* until 1849. The statistics of the American Board in the field of education was stated as[21]:

Year	Theology school/college	Number of students	Secondary school/girl	Number of students	Secondary school/boy	Number of students	Primary schools	Number of school boys	Number of school girls	Total number of students
1836	-	-	-	-	-	-	1	50	-	50
1837	-	-	-	-	-	-	1	80	-	80
1838	-	-	-	-	-	-	3	-	-	225
1840	-	-	-	-	-	-	5	-	-	60
1841	-	-	1	3	1	7	4	6	62	78
1842	-	-	1	3	1	20	6	20	160	243
1843	1	20	-	3	-	-	9	-	150	223
1844	1	34	-	2	-	-	8	-	70	271
1845	1	30	1	8	-	-	6	-	-	48
1846	1	35	1	13	-	-	7	12	-	164
1847	1	47	1	23	-	-	7	35	18	146
1848	1	28	1	23	-	-	5	11	26	132
1849	1	24	1	23	-	-	9	64	48	214

21. *PABCFM*, Reel 517, No:8, 13, 15, 37; Reel 519, No:100; Reel 522, No:6, 8, 10, 12, 14, 17, 19, 21, 23, 24, 26; Reel 520, No:10.

As it was stated in the chart, the number of high schools such as theology schools, colleges etc., of the American Board were very few. The education was held in the coeducational primary schools. Until 1849s there appeared only one Theology school or college, and secondary school for girls. These schools also were in cooperation with Istanbul. Hence it might be asserted that the Board studies in the field of education in Trabzon covered only the primary schools.

When the organizations of the American Board were studied in detail between 1850- 1855, it would be pointed out that the studies in the field of education in Trabzon were held by the *Armenian Mission*. The numerical values of the educational studies of this mission could be stated as follows[22]:

Year	Theology school/college	Number of students	Secondary school/girls	Number of students	Secondary school/boys	Number of students	Primary schools	Number of school boys	Number of school girls	Total number of students
1850	1	25	1	22	-	-	5	22	19	225
1851	1	27	1	20	-	-	12	21	39	477
1852	2	67	1	32	-	-	17	-	-	478
1853	2	67	1	25	-	-	25	-	-	741
1854	3	66	1	35	-	-	36	-	-	966
1855	1	40	1	25	3	21	44	582	287	1229

In the chart, although there appeared an increase in the numbers of the primary schools between 1850 and 1855, the number of the secondary schools and colleges were not as high as the former. The developments of the Armenian Mission in the fields other than education and the incredible increase of the stations and the out-station caused the American Board to make a new arrangement on the American Board organization in Anatolia. This progress started in 1855, and the Armenian Mission was divided into two: the Northern Armenian Mission and the Southern Armenian Mission in 1856. At this stage Trabzon belonged to the Northern Armenian Mission.

The educational studies including the schools, the number of the students in the borders of the Northern Armenian Mission stated in the American Board chronicles as[23]:

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22. *PABCFM*, Reel 517, No:8, 13, 15, 37; Reel 519, No:100; Reel 522, No:6, 8, 10, 12, 14, 17, 19, 21, 23, 24, 26; Reel 520, No:10.
23. *PABCFM*, Reel 522, No:27, 31, 32, 35, 36, 40, 41.

Year	Theology school/college	Number of students	Secondary school/girls	Number of students	Secondary school/boys	Number of students	Primary schools	Number of students/boys	Number of students/girls	Total number of students
1856	2	60	1	25	-	-	37	593	316	1004
1857	1	16	1	23	1	48	40	238	129	1080
1858	3	46	1	22	-	-	42	521	190	1040
1859	1	44	1	22	1	19	47	234	120	1381

In this chart, the educational studies of the American Board focused on the primary schools rather than the secondary schools and the colleges. The American Board renewed its organizations in Anatolia, and Trabzon belonged to the Eastern Turkey Mission and became the out-station of Erzurum in 1860. For this reason, the educational studies held in Trabzon were evaluated by the station of Erzurum.

b. The Eastern Turkey Mission, the Station Erzurum and Trabzon

The station in Erzurum was considered to be the oldest station of the Eastern Turkey Mission when the foundation date of the station in Trabzon was not taken into consideration. The first studies in the station of Erzurum were stated in the American Board reports and there were two American members of the Board and one native assistant in 1840. After the increase of the number of the American missionaries into four in 1842, the first church was built and the studies in religion initiated. These studies preceded after the members of the Protestant church increased into five in 1847.

Although the American Board missionaries took part in the station in Erzurum, their activities were not of great significance. The native assistants started working in the stations and the out-stations in 1850s. When the station in Erzurum was founded, only two Americans held the positions, and the number of the Americans increased to 8, and the number of the native assistants increased to 27 in 1914[24]. Assistants in the field of health also participated in the station in Erzurum. The first assistant in the field of health started to work in the station in Erzurum in 1889, but

[24] For the statistical information of the station in Erzurum and its separation through the years, the sources are as follows: *PABCFM*, Reel 517, No:8; Reel 520, No:10; Reel 522, No:14, 26; Reel 676, No: 4, 36, 37, 100; Reel 680, No:56; Reel 685, No:118, 251; Reel 694, No:72, 157; Reel 703, No:327, 341; Reel 712, No:612, 655;

there did not appear regularly working assistants. For example, only two assistants in the field of health worked regularly in 1910 and 1914 in Erzurum. The hospital in this station had 787 patients in 1914.

The first religious facilities initiated in 1840 and the first church was founded by the American Board within the same year. This church had 13 Sunday morning religious community in 1841. The number of the religious communities in the founded churches did not increase in the station in Erzurum. When the station in and around Erzurum belonged to the Eastern Turkey Mission in 1860s, the organizations[25] in the field of religion accelerated, and most of the people converted into Protestant order.

The first Protestant church in Erzurum founded after the first foundation of the church in İstanbul in 1847. The church in Erzurum had 5 members. After 1860, the number of the churches and the number of the members increased. The sources depicted that there appeared 9 Protestant churches in Erzurum in 1914[26].

On the one hand the religious studies and the other hand the organizations were taken into consideration. In this respect the American Board missionaries stopped to focus on the field of education. The reports of the Board about educational facilities depicted 14 years after the foundation of the station in Erzurum. According to this report two coeducational primary schools were opened in Erzurum in 1853 by the American Board, and these schools had 20 students. Within the same year, the out-station in Hupus which belonged to the station in Erzurum had 15 primary school students.

The American Board missionaries initiated the studies of education in the station in Erzurum not before the studies in religion in 1853. In the same year, the development of the two schools and the 20 students in the station and in the outstation in Erzurum was as follows[27]:

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25. For the further information about the out-stations and their organizations in Erzurum, the sources are depicted in *PABCFM*, Reel 676, No:11, 17, 62, 79, 93, 113, 115; Reel 680, No:7, 8, 73; Reel 685, No:100; Reel 694, No:60, 205, 264.

26. The statistical information about the religious studies in the station in Erzurum is as follows *PABCFM*, Reel 517, No:10, 13, 15; Reel 519, No:37; Reel 522, No:6, 8, 10, 12, 14, 17, 19, 21, 24, 25, 27, 35, 36, 40; Reel 676, No:4, 11, 13, 17, 25, 31, 36, 53, 68, 73, 93, 100, 114; Reel 680, No:7, 25, 26, 38, 56, 73, 99, 109, 143; Reel 685, No:97, 125, 146, 180, 214, 217, 251, 275, 279; Reel 694, No:28, 60, 102, 121, 140, 157, 189, 205, 228, 233, 265; Reel 703, No:325.

27. *PABCFM*, Reel 676, No:4, 39, 40, 168, 109; Reel 680, No:67; Reel 685, No:100, 258; Reel 694, No:72, 157; Reel 703, No:327, 341; Reel 712, No:612, 655; Reel 522, No:26.

Year	Theology school/college	Number of students	Secondary school/girls	Number of students	Secondary school/boys	Number of students	Primary schools	Number of school boys	Number of school girls	Total number of students
1855	-	2	-	-	-	-	1	-	-	22
1860	-	-	-	-	-	-	1	28	-	28
1865	-	-	-	-	-	-	6	75	58	133
1870	-	-	1	8	-	-	11	148	77	258
1875	-	-	1	18	-	-	17	237	76	324
1880	-	-	1	19	-	-	18	331	125	480
1885	3	93	1	40	-	-	19	339	209	704
1890	-	-	1	20	2	22	17	293	179	514
18951	-	-	1	38	2	53	16	476	288	858
1900	-	-	1	32	1	18	12	194	199	443
1905	-	-	1	30	1	27	14	208	232	497
1910	-	-	1	200	1	85	17	326	247	858
1914	-	-	1	14	1	23	11	229	240	506

c. The Western Turkey Mission and the Station Trabzon

Trabzon, where all the studies were held as the out-station in Erzurum from 1859 to 1885, became the centre station in 1885 and belonged to the Western Turkey Mission. After the change of the status in Trabzon, the other out-stations belonged to Trabzon and Trabzon became the station of the American Board[28]:

1835: Trabzon

1868: Ordu

1875: Semen

1876: Giresun

1885: Beyalan

1887: Sinanlı

1890: Yenipazar

1900: Gülköy

The American Board chronicles depicted that Trabzon did not own any out-stations in 1859 and it was the out-station in Erzurum. When Trabzon was the out-station of Erzurum, Ordu, Giresun and Semen were in cooperation with

28. *PABCFM*, Reel 596, No:341, 343, 352, 388; Reel 607, No:183; Reel 617, No:190.

Trabzon, and being the centre station, these out-stations belonged to Trabzon. Furthermore, after being the centre station, Beyalan, Sinanlı, Yenipazar and Gülköy became the out-stations of Trabzon as well. The American Board missionaries not only took part in the station in and around Trabzon, but also participated in the studies in Gümüşhane, Rize, Lazistan and in the towns of Giresun. The number of the American Board missionaries increased depending upon the studies and the years in the station and the out-stations in Trabzon[29]:

Year	Missionaries and the assistants								Total number of the missionaries/ assistants
	Americans			Native assistants					
	Missionaries	Women assistants	Total	Priests	Other preachers	Tutors	Other helpers	Total	
1840	1	1	2	-	-	-	-	-	2
1845	2	2	4	-	-	-	1	1	5
1850	2	2	4	1	-	-	1	2	6
1855	1	1	2	-	-	-	2	2	4
1860	-	-	-	-	1	1		2	2
1865	-	-	-	1	-	1	2	4	4
1870	-	-	-	1	-	-	-	1	1
1875	-	-	-	1	-	-	-	1	1
1880	-	-	-	-	-	-	1	1	1
1885	1	1	2		2	6	3	11	13
1890	1	1	2	3	-	11	-	18	20
1895	1	2	3	2	3	11	2	18	21
1900	1	1	2	3	3	16	1	23	25
1905	1	2	3	4	1	17	4	26	29
19102	1	1	2	4	1	19	4	28	30

There were no American missionaries between 1859 and 1885, due to the fact that the station in Trabzon belonged to Erzurum. In the chart, the number of the missionaries and assistants increased in 1885 because of being the centre station of Trabzon.

The studies in religion became core of the American Board activities not only on the Ottoman lands but also in and around Trabzon, and the other facilities developed paralleled with these activities. Although the Board

[29] *PABCFM*, Reel 676, No: 11, 36, 100; Reel 596, No: 335; Reel 607, No:185, 338; Reel 617, No:190, 300; Reel 680, No:56; Reel 685, No:97; Reel 517, No:8; Reel 519, No:100; Reel 522, No:14, 26; Reel 520, No:10.

missionaries came to Trabzon in 1835, the studies of religion started in 1840. After 1840, the quality and the quantity of the studies increased year by year. In this respect, the studies in religion in the station and in the out-station of Trabzon, and the number of the Protestant members were designated as follows[30]:

Year	The number of worshipping places	The average number of the religions community	The number of the churches	The number of the church members
1840	1	4	-	-
1841	1	12	-	-
1842	1	10	-	-
1843	1	10	-	-
1844	1	30	-	-
1845	1	11	-	-
1846	1	21	1	14
1847	1	28	1	16
1848	1	27	1	14
1849	1	28	1	14
1850	2	30	1	13
1851	1	37	1	13
1852	1	36	1	12
1853	1	43	1	15
1854	1	36	1	15
1855	3	45	1	18
1856	3	50	1	20
1858	-	-	1	15
1859	-	-	1	18
1860	2	85	1	19
1862	1	97	1	20
1863	1	50	1	22
1864	2	50	1	24
1865	1	50	1	29
1866	1	40	1	29
1867	1	40	1	29

30. *PABCFM*, Reel 520, No:10; Reel 517, No:8, 13, 15; Reel 519, No:37, 100; Reel 522, No:6, 8, 10, 12, 14, 17, 19, 21, 24, 25, 27, 35, 41; Reel 676, No:11, 18, 25, 31, 36, 54, 69, 73, 92, 100, 114; Reel 680, No:7, 25, 38, 56, 73, 109, 143; Reel 685, No:97, 180, 214; Reel 596, No:352, 378, 398, 418; Reel 607, No:183, 222, 270, 305, 336, 379, 430, 480, 531; Reel 617, No:190, 202, 252, 253, 271, 297, 298, 325, 326, 354, 355, 382, 383, 434, 435.

1868	1	48	1	24
1869	1	50	1	20
1870	1	45	1	20
1871	1	40	1	22
1872	1	20	1	20
1873	1	20	1	20
1874	1	20	1	20
1875	1	20	1	20
1876	1	20	1	20
1877	1	25	1	20
1878	1	25	1	20
1879	1	35	1	20
1880	1	35	1	20
1881	1	30	1	20
1882	1	20	1	12
1883	1	50	1	12
1885	3	310	1	29
1886	4	400	1	28
1887	6	450	1	31
1888	4	515	3	84
1889	4	560	3	58
1890	6	657	3	140
1891	5	685	3	180
1892	5	675	3	
1893	5	698	3	205
1894	5	715	3	223
1895	5	810	3	222
1896	5	755	3	236
1897	6	630	3	285
1898	6	715	3	314
1900	6	828	3	344
1901	6	740	3	355
1902	-	-	3	-
1903	5	685	6	375
1904	5	755	3	373
1905	6	780	3	420
1906	6	925	3	444
1907	6	875	3	456
1908	6	826	3	456
1909	5	740	3	468

As it was stated in the chart, the first religious movements initiated by four religious communities, and developed gradually within 11 years. The first church was founded in 1846, and it had 14 members thanks to the studies of the missionaries.

After 1885 in Trabzon station, the most crucial concern was the division of the facilities held by the American Board in the out-station of Ordu into two on Armenians and on Greeks. These facilities were of significance both for the Armenians and The Greeks. At this stage, the year of the initiated mission facilities for the Armenians was 1867, and for the Greeks was 1882. The American Board missionaries gave great importance to these facilities and in addition to this the study fields of the Greeks and the Armenians in Ordu were held by the priest and this field was considered to be the first field of study. The out-stations such as Giresun, Sinanlı, Beyalan, Gülköy and Semen were considered to be the second field of study where all the studies of religion were held by the preacher.

The religious facilities of the Greeks were of significance in the midst of 1870[31]. The reason for this significance was increasing the policy of the Russia to protect the Orthodox society on the Ottoman lands. Most of the orthodox society was the Greeks on the Ottoman lands, and the American Board missionaries implicitly struggled with the Russia to influence the Greeks, and the Bible studies began to be taken into consideration among Greeks.

The orthodox society of the Greeks were of significance in the station in Trabzon; for instance the school, which was under the authority of the Protestant chapel, had 6 Greek students in 1875; asking for a native of Greek preacher, who knew Turkish from Samsun in order to serve Greeks taking part in the Sunday religious communities in Trabzon. Moreover, the American Board missionaries gave importance to the religious manuscripts which had the scripts of Turkish written in Greek characters named as Karamanlıca[32]. All these studies related to this concern developed in a positive manner, and the society of the Greeks demanded a Protestant Greek tutor respectively in Ünye, Bafra, Trabzon, Fatsa and the town which was on the border of Vezirköprü. These studies held in the station in Trabzon were improved and only focused on the Greeks as a result of the implicit enterprises of Russia and the American Board missionaries.

Although the American Board strictly focused on the religious facilities and studies, the studies in the field of education were not strictly taken into consideration in Trabzon. When compared to the other regions, the studies in the field of education in Trabzon could not be improved in spite of the enterprises of the American Board. The American Board chronicles depicted the studies in the field of education including the five preceding years as follows[33]:

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31. *PABCFM*, Reel 589, No:343.

32. For further information about this concern; M. Ekincikli, *Türk Ortodoksları*, (Ankara, 1998); Y. Anzerlioğlu, *Karamanlı Ortodoks Türkler*, (Ankara 2003).

33. *PABCFM*, Reel 517, No:8; Reel 520, No:10; Reel 522, No:14, 26; Reel 596, No:343; Reel 607, No:185,

Year	Number of primary school	Number of school boys	Number of school girls	Total number of students
1840	1	--	--	--
1850	1	5	13	18
1855	1	14	16	30
1860	1	--	--	34
1865	1	--	20	20
1880	1	--	16	16
1885	5	100	40	140
1890	9	194	159	408
1895	8	189	159	423
1900	11	285	203	561
1905	10	272	243	515
19103	11	259	336	595

In the chart the educational studies held in the station in Trabzon were not as good as the studies of the other stations in the Western Turkey Mission. The chart also portrayed that the educational studies were only for the coeducational primary schools, and not for the theology school, and coeducational secondary schools. In this respect, the studies held in the station in Trabzon, and the expenses in education as dollar in the Western Turkey Mission were as follows [34]:

	1865	1874	1882	1896	1906
Bursa	2.140	5.940	6.903	5.033	4.272
Kayseri	2.498	8.896	17.362	10.485	13.142
İstanbul	16.160	9.292	12.720	16.469	12.430
İzmit	2.714	5.821	6.309	3.388	3.537
Manisa	-------	4.303	11.044	-------	-------
Merzifon	4.990	7.937	10.203	8.826	9.301
İzmir	3.299	-------	-------	12.192	12.694
Trabzon	-------	-------	-------	2.948	2.842

338; Reel 617, No:192, 301; Reel 676, No:11, 39; Reel 685, No:100.

34. It is not possible to give information about the theology school, coeducational secondary school in the station and the in the out-station in Trabzon. *PABCFM*, Reel 582, No:104-105; Reel 588, No:260; Reel 596, No:192; Reel 607, No:367; Reel 617, No:95.

Trabzon was in the borders of Western Turkey Mission in 1885, and there appeared no information about Trabzon in 1865, 1874 and 1882. The information about Trabzon was depicted in 1896 and 1906. According to the chart, the most important station was in Merzifon in the Black Sea. The expenses of Merzifon were on the second rate after the expenses in Istanbul. When station in Kayseri became more important than the station in Merzifon, the rate of Merzifon decreased to three in 1870, and the facilities of the Greeks varied in İzmir, and the rate of Merzifon decreased to four in 1880. Trabzon was put into records in 1896, and was at the worst rate for the educational expenses.

The studies held in Trabzon were not as good as the other stations, due to the fact that Merzifon was the most crucial station especially in the field of education, and all the expenses were observed in the station in Merzifon. It would be possible that the studies were considered to be important not only for the American Board but also the society of Trabzon that the society helped financially to the Merzifon Anatolia College. In addition to this, the American Board could permit the Christian society in Kayseri, Sivas and Trabzon to choose the member of the administration of the Merzifon Anatolia College, if they paid at least 300 liras for the college in 1896. And if the Christian society in Kayseri, Sivas and Trabzon paid at least 600 liras for the college until 1896, they would be granted to choose the second administrative member of the Merzifon Anatolia College[35].

d. The Studies Held by the American Board in Trabzon and the Importance of the Port in Trabzon

The American Board brought all the goods related to its studies and facilities by using the port in Trabzon[36]. Although the American Board tried to bring the goods, they encountered some problems at customs. The major problem was to pay the cash deposit for amount of duty on goods. Goods intended for the American Board missionaries and their institutions in the interior, were allowed like those of other nations free of duty, but a deposit was required to be made in cash for the amount of duty, on the goods they received, which deposit was returned to them upon the return of the document accompanying the goods, signed by the Custom Authorities at their destination showing the goods to have been received by the

35. *PABCFM*, Reel 597, No:200-203; Reel 628, No:343; Reel 629, No:599-602.

36. Although there were natural harbours in the Black Sea, the harbour in Sinop was on the best condition, but Sinop did not have the facilities in farming as observed in Samsun and Trabzon. The commercial rate of the Trabzon harbour increased from 1840 to 1870 which was the remnants of the Pontus. Gerasimos Augustinos, *Küçük Asya Rumları*, translated by Devrim Evci, Ayraç Yayınları, Ankara 1997, p. 44. The technology in the field of shipping were of significance in the harbors of Samsun and Trabzon Augustinos, ibid, p. 143.

party on whose name the entry of same was made and they have not exceed the amount allow on free duty.

This was causing much inconvenience as some times they were obliged to make large deposits, and often lose of the deposits; the American Vice-Consul Mr. Ojalvo in Trabzon addressed the Customs Authorities begging them to accept personal guaranty instead of cash but was told that the rule was an old one and general and it was not in their power to modify it. The Vice-Consul addressed again asking them to consider the matter again and if they were not able do grant it to refer same to Constantinople, as he considering it reasonable was convinced it would be granted. The Director very kindly accepted his suggestion, and on the 12th February 1906 the Vice-Consul was notified that his request has been granted by the Custom Authorities at Constantinople.

After evaluating the application, the Custom Authorities in Istanbul accepted the offer and the requirement of cash deposit for amount of duty on goods intended for the American Missionaries in the interior has been modified to a personal guaranty. The Missionaries were pleased with the success. Furthermore Mr. Ojalvo informed the American Consular Agent at Samsun to apply to the Custom Authorities there and obtain same priviledge for Harput, Sivas and Merzifon missionaries, whose goods had to pass through Samsun. The British Consul in Trabzon had also applied on behalf of their missionaries[37].

The second problem of the American Board missionaries related with the Port of Trabzon, is the decision of being formed a commission to examine all goods for the American Board missionaries and their religious and educational institutions etc. entering the Trabzon Customs by the Ottoman Empire. After the decision of the Ottoman Empire, the American Vice-Consul Mr. Ojalvo wrote a letter of warning to the Ministry of Foreign Affairs of his country to have written the American missionaries to be careful in ordering goods from abroad in 16th February 1906.

The commission, composed of the First Commissioner of Police, the comptroller of the landing and the Director of the Municipality, charged to examine carefully all goods intended for religious and educational institutions, hospitals and for the use of the foreign missionaries in Trabzon as well such goods passing in transit for the interior. The commission was not to be stationed at the Customs, but it would be called only when goods enters the customs, for the above mentioned parties. The missionaries were not contented with the studies and the existence of such a commission. For this reason the missionaries informed their governments about the commission and their problems via the American Vice-Consul at Trabzon. About

[37] *NAMP*, Mc T-700, Roll 1, No:55.

the commission problem as *the formalities actually needed for the withdrawing of missionaries goods, took from three to four days and the addition of the commission would make it more difficult* and they criticised the decision of the Ottoman State about the establishment of the commission. The American Vice-Consul at Trabzon evaluated the decision of the Ottoman State as a strict measurement and wrote to the American missionaries in the interior, to take care in ordering things from abroad, to be careful not to ask anything which may cause suspicions or of a prohibitive character[38].

Trabzon is important for Merzifon as a port where goods is passing in transit for the interior. However the American missionaries in Merzifon station sometimes supported the studies and the facilities held in Trabzon. These missionaries also supported the social, cultural, economic facilities around the region at every respect on the grounds that they knew all the needs of this region. They presented a report about what they saw and did around this region to the American Board in 1910. For example, they held an annual meeting of the Western Turkey Mission in Bardizag and discussed to found a high school in the Black Sea. Before this annual meeting, George E. White was on duty in Merzifon and he was charged to take notes with Mr. Crawford and his wife, Mr. Fulyan and Miss Willard in Ordu and Trabzon.

Throughout this field trip, the studies of education held in the station in Merzifon were influenced by their efforts. When they reached Trabzon, they learned that there was a secondary school. They also learned that one of the teachers of this school graduated from the Anatolian College, taught English, was paid a good salary and intended to found a university. When they reached Ordu, they realized that the Anatolian College graduated teachers took part in the Armenian and Greek Protestant society schools, and this concern made them happy, as well.

Thanks to all reports, and evaluation, Mr. White prepared a report to the American Board in 1911, and Trabzon was chosen the place to found a high school by the American Board[39]. However, the political concerns in Anatolia in the preceding years caused the American Board not to found the high school in Trabzon.

3. The Ottoman Archives About the Foreign Countries and Their Associations in Education in and Around Trabzon

The sources of the facilities held in and around Trabzon could be found not only from the American Board documents, but also the Ottoman Archive of the Prime Ministry. However, in the Ottoman Archive documents activities of the

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38. *NAMP*, Mc T-700, Roll 1, No:56.
39. *PABCFM*, Reel 628, No:355-364.

American Board missionaries have been evaluated according to the Ottoman State administrative organizations in and around Trabzon, not the organizations of the American Board.

As known Trabzon was conquered by the Ottomans and became a sanjak in 1461[40]. After being a sanjak of the governorship of Erzincan-Bayburt, Greek and Anatolia, it was linked to the governorship of Erzurum in 1535. In addition to this Trabzon turned out to be a province and was designated as *Eyalet-i Batum* or *Trabzon Eyaleti* in the first half of the 17th century[41]. When the studies of the American Board were taken into consideration in 1820, the condition of Trabzon and its administration was of significance in the middle of the 19th century. In 19th century, Trabzon was divided into four sanjaks and these sanjaks were divided into subdivision of provinces and sub districts. These sanjaks were respectively Canik, Trabzon, Lazistan and Gümüşhane[42]. The schools in these sanjaks were determined in the Ottoman archives.

According to the Ottoman administrative organizations, there were three schools of the American Board in Trabzon. The first school was a coeducational primary school whose education lasted 7 years. This school was rented in the ward of İskender Paşa[43] and the age of the primary school students was between 3 and 12. This school was only for the Armenians and the Greeks around the region and was founded by the command in 1281. The total number of the students was 50 including 29 of Armenian Gregorian, 18 of Protestant, and 3 of American in 1322 (1904-1905). The region of the school was a place where the Muslims, Armenians and Greeks lived together. The head of the school was American; and there were three Ottoman and two American women instructors.

The documents portrayed that the Christian Ottoman students, Americans, and the French students attended the courses of this school. However the Muslim Ottoman students were not allowed to participate in the courses, but any of the promissory notes were not received about the attendance of the Muslim students. Among the other students, any of the Muslim students did not attend the courses. The authorities of this school obeyed the 129th order of foreign school policy of the Ministry of Education in the Ottoman Empire. When the Ottoman inspectors visited the school, they did not encounter such a problem. Although the school was

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40. O. Kılıç, "XVIII. Yüzyılın İlk Yarısında Trabzon Eyaleti'nin İdari Taksimatı ve Tevcihatı", *Trabzon'un Tarihi Sempozyumu* – Bildiriler, Trabzon Belediyesi Kültür Yayınları, (Trabzon 1999), p. 179.
41. For further information: Kılıç, ibid.
42. For further information: C. Akın, "19. Yüzyılın Son Yarısında Trabzon Vilayeti", *Trabzon'un Tarihi Sempozyumu* – Bildiriler, Trabzon Belediyesi Kültür Yayınları, (Trabzon 1999), pp. 193-199.
43. Muslims, Armenians and the Greeks lived together in this province.

in the province of the Muslims, there were no mosques around this province. The school authorities obeyed all the regulations, and for this reason the founder and the head of the school, Mr. Palmer was granted to receive the licence of the school in 1314[44]. Although this concession was given to the school, the head did not apply for the approval of the diplomas of the students to the Ottoman State.

The most important school of the American Board was the Merzifon American College in the Black Sea. In those years, Merzifon was the subdivision of province of the Amasya sanjak which was 32 km far to Sivas[45]. One of the unofficial branches of the Anatolian College of Merzifon was on the region of Kapıkaya which was 6 hours far to Çarşamba. The Ottoman records depicted that the primary school, which lasted three years, had only the school boys, and the second American school was founded in 1302 in the same region. According to this record, there were 20 students and one Ottoman instructor in the school. The school, which did not have Muslim students, was unofficially founded by the American missionaries. The first head of the school was known as Kevorkian[46].

The American Board mission was not only the mission in the field of education, but also it was known that France and Iran had educational facilities and founded schools in and around Trabzon as well. The Ottoman records portrayed that France had the most crucial educational facilities in Trabzon[47]. The records also depicted that there were totally 6 schools, 3 of which were in Trabzon and three of which were in Samsun. The schools were informed by the Ministry of Education in Trabzon in 4th March 1318 as follows[48];

The first French school on the avenue of Uzun Sokak and through the Christian street of Trabzon was the *Péres de la Doctrine* Cher*étiennes* College. The ownership of this college was the Ferers and this primary school was founded for the school boys in 1891. The education lasted 5 years in this college. There were 112 students in the school including the 22 boarding school students, 6 Ottoman, 8 French instructors. There were no Muslim students in this school and it was licensed in 24th April 1314.

The second French school on the avenue Hisar and owned by the priests of Kapusen, was *Soeurs de St. Joseph de l'Apparition.* This school was the boarding school of the primary school girls and the education lasted 5 years. This school

44. The Ottoman Archive in the Prime Ministry (BOA), MF. MGM, No:7/24, 8/56, 6/104; Y. PRK. MF, No:4/66, 5/20.
45. BOA, Hususî İradeler, No:92/24 L. 1314; Y. A. Hus. , No:370/59.
46. BOA, MF. MGM. , No:7/24; Y. PRK. MF. , No:5/20. BOA, MF. MGM. , No:7/24.
47. BOA, MF. MGM. No:8/77.
48. BOA, MF. MGM. , No:7/24, 6/29.

started its education in 1268 by the guidance of the Kapusen priests. There were totally 82 students, including 58 Ottomans, 8 Italians, and 10 Greeks. There were no Muslim students and it was founded by the society of Saint Joseph whose centre was in Marseille[49.]

The third French school, on the avenue of Frenk Hisar and owned by the Capusen priests was founded for the primary school boys. The education lasted 1 year in this school, and it had 2 French instructors, 7 ottoman students, 2 Italian students, 3 Russian students, and had no Muslim students.

The fourth French school on the avenue of Said Begh (the Greek province) and owned by *Féreres* was *Féreres Maristes de Lyon* College. The college had the secondary and the high school for school girls in 1305 whose education lasted 5 years. This college had 9 instructors who were nuns, and 110 students. There were no Muslim students at all[50.]

The fifth French school in Samsun, which was closer to the avenue of Said Begh and owned by the French missionaries, was *Soeurs de l'İmmaculee Conception* College. This school was founded in 1298 and its education was for the secondary and the high school girls and lasted 5 years. This school had 11 instructors and 130 students including French and the Ottoman Armenians. There were no Muslim students in this school. Another school was *Soeur de St. Joseph de l'Apparasion* in Samsun. There were also two Latin churches both one in Trabzon and one in Samsun except these schools[51.]

The Ottoman Archive records also depicted that there were three Italian schools, but they were closed by the Ottoman State. The reason for closing these schools was not detailed in records[52.]

Iran was another country which had educational facilities in Trabzon. The school belonged to Iran, was in the building of the Iran society on the avenue of İskender Pasha. This school was founded in 1300 and licensed in 1313. The primary and the secondary school had the education for the school boys and lasted 5 years. There were 4 ottoman and 3 Iranian instructors, and 42 Iranian students without Muslims. This school was also approved by the Ministry of Education and the head was Mirza Muhammed Agha[53.]

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49. BOA, MF. MGM. , No:7/24, 6/29.
50. BOA, MF. MGM. , No:7/24.
51. BOA, MF. MGM. , No:6/29.
52. BOA, MF. MGM. , No:1/56.
53. BOA, MF. MGM. , No:7/24.

Conclusion

As a consequence, it may be asserted that Trabzon was the centre of all the facilities held by the American Board and the other countries' missionaries. However, when the studies of the American Board in Trabzon were scrutinized, the studies on the other regions were better than the studies held in Trabzon. The major reason for this concern was that all the schools of education were not founded directly in Trabzon by the American Board.

The other concern might be the education level conducted in the station in Merzifon; the studies in education were at the highest level and for this reason the American Board did not need to found other schools in Trabzon. Hence it might be deduced that the American Board gave great importance to Trabzon at every respect, and the missionaries also did not ignore the facilities in Trabzon.