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American Female Missionary Victims of Epidemics

Salgın Hastalıkların Amerikalı Kadın Misyoner Kurbanları

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Abstract

Epidemics have always played an important role in human history and have deeply affected the individual, social and economic lives of states, communities and people. The communities located at the crossing point of civilizations and being on trade transition routes have been more affected by epidemics due to the intensity of interaction. This is probably why Anatolia has always faced epidemics from past to present. One of the time periods when these epidemics are intense is the process from 1820 to the end of the World War I. It is known that the American Board missionary organization was operating in the Ottoman lands during these epidemic times. For this reason, it is seen that the effects of the epidemic were voiced by missionaries, and even became the subject of American Board reports.

This study is about the female missionaries (married or single) who worked on behalf of the American Board organization, who left their country for an ideal, came to the Ottoman lands and lost their lives due to some epidemics. First of all, the subject of the study will be revealed through the information in the documents of the American Board, the articles in the Board's publication called "The Missionary Herald". In the light of the aforementioned documents, the aim of the study is to both reveal the identities of the women missionaries who lost their lives in the Ottoman lands due to some epidemic diseases and also to relate which disease they died from, and thus to make some contributions to the literature.

Keywords: 19th century, epidemic, female, American Board, missionary.

Öz

Salgın hastalıklar insanlık tarihinde daima önemli bir yer teşkil etmiş, dönem dönem devletlerin, toplumların ve insanların bireysel, sosyal ve ekonomik yaşamlarını derinden etkilemiştir. Uygarlıkların kesişim noktasında bulunan ve ticari geçiş hatlarında yer alan toplumlar, etkileşimin yoğunluğu yüzünden salgınlardan daha fazla

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etkilenmişlerdir. Bu yüzden olsa gerek, üç kıtanın birleştiği ve ticaret yolları üzerindeki Anadolu, geçmişten günümüze daima salgınlarla yüz yüze gelmiştir. Bu salgınların yoğun olduğu zaman dilimlerinden birisi de, Amerikan Board'un Osmanlı topraklarında misyonerlik çalışmaları yürüttüğü 1820 yılından Birinci Dünya Savaşı'nın sonlarına kadar devam eden süreçtir. Bu yüzden salgının etkilerinin, yerli düşünürlerin yanında misyonerlerce de dillendirildiği ve Amerikan Board raporlarına bile konu olduğu görülür. Hatta kaynaklara yansıdığı kadarıyla kimi misyonerlerin, görev yaptıkları şehirlerde maruz kaldıkları bazı salgın hastalıklar yüzünden hayatlarını kaybettikleri görülmektedir.

İşte bu araştırma, Amerikan Board örgütü adına çalışan, bir ideal uğruna ülkelerini terk ederek Osmanlı topraklarına gelen ve salgın hastalıklar yüzünden yaşamını yitiren (evli ya da bekâr) kadın misyonerlerin konu edinmektedir. Konu öncelikle Amerikan Board örgütünün kendi belgelerinde yer alan bilgiler, yine bu örgütün yayınlamış olduğu Yıllık Raporlardaki kayıtlar ve örgütün "The Missionary Herald" adlı yayın organında yer alan yazılar ile Osmanlı Arşivinde konuyla ilgili tespit edilen belgeler üzerinden ortaya konulacaktır. Çalışmanın amacı, anılan belgeler ışığında, salgın hastalıklardan Osmanlı topraklarında hayatların kaybeden kadın misyonerlerin hem kimliklerin hem de hangi salgın hastalıktan öldüklerini ortaya koymak ve böylece alan yazına bazı katkılar sağlamaktır.

Anahtar Kelimeler: 19. yüzyıl, salgın, kadın, Amerikan Board, misyoner.

Introduction

In the minds of human beings' history generally suggests political history, in other words, some sort of narration centred around the battles, emperors, agreements, and so on. However, it is not solely made up of political events or it is not the discipline which focuses on the narration of great events having been shaped by prominent persons. In our present time, historiography tends to concentrate on a wide range of subjects such as socio-cultural and economic life of people, social groups, environment and nature and so on. Namely, it has been witnessed in the recent years that the people having been neglected and their voices having been overlooked, particularly women, the poor, the peasants, workers have begun to be included in the center of the narration. Therefore, it is also possible to make a narration of history over epidemics; for there have been some history researchers who work on the epidemics, and its effects on a particular geography or a region. In this regard, McNeil, working on the history of the epidemic diseases refers to the importance of the epidemics and assumes that the history of the world is actually a mutual interaction between human beings and microorganisms (McNeil, 1976). Indeed, epidemics which can be defined as an increase in the number of individuals infected with an infectious disease in a certain population at a certain time period, have always been a major problem for a long time owing to microorganisms (Hacımustafaoğlu, 2018; Yüksel & Öykü, 2020: 74).

In the words of Crawford, history can be considered as a struggle between humans and the microorganisms. To Crawford, the microorganisms are a step forward when compared with human beings and he adds that these invisible microorganisms colonise our bodies and considerably affect our evolution process and as a result leads to epidemics that result in massive deaths and shape the history of mankind (Crawford, 2019). However, so as to understand and determine the historical movements

of the epidemics it is highly important that the written or unwritten historical documents be accessed and evaluated (Kılıç, 2004: 12).

It is known that during the course of history human beings have experienced various epidemics such as smallpox, malaria, pox, tuberculosis, leprosy and so on. As is pointed out by Kılıç, unsanitary conditions caused by life styles, the destruction of the ecological balance, the famine, natural disasters and some other factors have caused the epidemics to emerge and have deeply affected the communities having resulted in massive deaths until the treatment methods have been discovered (Kılıç, 2004: 11). Moreover, it should be noted that during the periods when the epidemics were experienced in the past, they not only led to huge numbers of people to die but also had a very deep impact upon the interpersonal and social relations and the relations between the authorities and the people (Artvinli, 2020: 49).

However, among these, plague epidemics have a particular place in that they have caused a great number of people to lose their lives and therefore they have been the subject of several scientific studies which have enabled us to learn about its past, present and future much better (Varlık, 2018: 30). As is known that plague caused millions of people to die through three major pandemics. Whereas it lost its effect in the Western Europe in the 17th century, it began to deeply affect the Ottoman lands, situated on the commercial routes leading to devastating ravages (Panzac, 1997: 1; Varlık, 2018: 30; Yılmaz, 2017).

States such as the Ottoman Empire located at the crossing point of civilizations and on important commercial routes have been influenced by epidemics due to heavy traffic of interaction. This is probably why Anatolia, on the intersection of three continents and trade routes, has always faced epidemics from past to present. In this regard, times of great national distress like famine, and plague, had given the missionaries a great opportunity to show people that they were there, not for their own personal comfort, but to heal the broken heart and give cheer to the sad and the dying. Every added missionary grave in the Ottoman Empire meant that the missionaries were there to minister and to give even their own lives for others (Barton, 1908: 215). One of periods when the epidemic diseases are more intense is the one from 1820's to the end of the World War I. It is known that the American Board missionary organization had been laboring in the Ottoman lands during these times. For this reason, it is seen that the effects of the epidemics were mentioned by the missionaries and also they became the subject of American Board reports. It is understood that some missionaries lost their lives due to some epidemic diseases to which they were exposed in the towns where they had worked diligently under very challenging and unfavourable conditions. More importantly, 19th century has been named as the golden age of the missionary activities, for several missionary societies sent a great number of missionaries to different parts of the world so as to spread their doctrines. One of these places is the Middle East in which there were the Ottoman Empire and Persia (Dalyan, 2012: 5).

This study is based on female missionaries (married or single) who worked on behalf of the American Board organization, left their country for an ideal, came to the Ottoman lands and lost their lives due to some epidemic diseases experienced in the Ottoman lands. Depending on the perception change towards the women, in the recent years the number of academic studies which prioritise and focus on



women has been on the increase. Therefore, the purpose of this study is to both reveal the identities of some of the women missionaries who lost their lives in the Ottoman lands because of the epidemic diseases and also to reveal from which disease they died, and thus to make some contributions to the field of literature.

Some information on the History of the Female Missionaries

Before talking about the female missionaries who died of the epidemic diseases, it would be much better to give some background information regarding them. According to the missionaries of the American Board, in no mission field in all the world can the terrible conditions of women and girls voice a more pathetic appeal than from the Muslim lands. For example, less than three per cent of the women of Turkey can either read or write (Eddy, 1913: 152). The desire to appoint female missionaries in the work of missionary organizations/societies, operating not only in the Ottoman lands but all over the world, resulted from the need to engage in some activities for the girls and women of the region where they went. That's why, some Catholic and Protestant missionary organizations devoted a significant amount of time, labor and money to their work for women. There are several organizations that carry out and support missionary work among women in the Ottoman country. Of these, especially the Female Education Society (FES), and the Society for Promoting Female Education in the East (SPFEE) which sent female missionaries to India in particular, and the Church Missionary Society (CMS) went to the Ottoman country after their joint work in Nazareth and Palestine. They started to send female missionaries, especially to the Middle East. For instance, the British Syrian Mission also called as the Ladies' Association for Social and Religious Improvement of Syrian Females started special studies with the help of Mrs. Elisabeth Bowen Thompson and Mrs. Augusta Metor Mott in Syria (Alan, 2016: 711-751).

There are also other missionary organizations that carried out studies for women in the Ottoman country such as the American Presbyterians in Egypt, the Scottish Presbyterians in Palestine, the Free Church of Scotland in Syria, the Society of Friends in Palestine and Lutherans and Anglicans in Persia-Urmia and so on. In 1870 the Presbyterian Board of Foreign Missions took over the work, carried out by the American Board (ABCFM) in Syria and Persia (Van den Berg, 2005, pp.103-105). In the studies among women, the Kaiserswerth Deaconesses, a German missionary organization, started to take part in the 1850s and started nurse training projects through Miss Wordsworth Smith's the Palestine and Lebanon Nurses' Mission. Throughout the century, the Deaconesses began to play an important role in the work among women (İnan, 2015; Van den Berg, 2005: 105).

Another organization that started missionary work among women in the Ottoman country and achieved significant success was the American Board of Commissioners for Foreign Missions (ABCFM). As a result of the successful work conducted among women, the American Board sent the first single female missionary teachers to the field from the year 1835 onward. The pioneers of these are Rebecca Williams, who came to Beirut, and Miss Betsey Tilden, who came to Jerusalem. These were followed by other female teachers from 1840 onwards (Alan, 2016; Dalyan).

At the beginning of the 19th century, American Protestant missionary organizations extended the range of their activities by despatching missionaries all over the world. The Ottoman territories were one of these regions. Activities for women also became very important in these studies. However, women had an important role in making missionary activities deep-rooted and creating radical changes. First of all, women enthusiastically participated in overseas missionary work by establishing voluntary associations. The beginning of these activities dates back to the year of 1800 when Baptist and Congregationalist women came together to have a source of income in order to support male missionaries. This date is also described as the date when women first started to organize for missionary work. American women began to form local groups to collect money and volunteers for advancing mission activities. These auxiliary women's groups continued their work under the supervision of church organizations led by men. For example, Ellen Parsons records that in 1839 680 women's organizations actively worked only to raise funds for the American Board. In this way, women began to take part in missionary activities (Zikmund, 1984). Moreover, at the beginning of the 19th century the educated women who did not take part in the business life, became voluntary to make themselves heard in American society. In addition to it, there have been other reasons that led to the participation of women in missionary activities such as the idea of influencing the women in the target missionary regions thinking that the women missionaries who represent the modern and the educated woman could achieve it much better through their family life and dressing style (Dalyan, 2011: 342; Dalyan, 2010a: 240).

However, after the 1850s American women started to establish women's organizations that worked independent of male-dominated organizations. Many independent women's missionary organizations date the history of acting independently of their organizations founded by men to 1861, when Mrs. Sarah Doremus founded the Woman's Union Missionary Society (WUMS) in New York. Although their work was not approved by men, women increasingly set their global agenda on teaching the Bible and educating women and children all over the world. In this sense, the Woman's Board of Missions of the as Presbyterians, Methodists, Baptists, Episcopalians, Lutherans, and Dutch Reformers formed similar organizations as well. Thus, by 1893, it was seen that 33 American female missionary organizations were effectively involved in missionary activities in the USA (Ellington, n.d; Zikmund, 1984).

Until the middle of the 19th century, women also played a major role in the establishment of the American Board. The American Board directed and managed most of the money of these women's societies. In fact, many of the Christian women left their inheritance to the American Board by will (Zikmund, 1984).

At first, the American Board argued that single women should not be sent abroad as missionaries. Because they thought that only married ladies could become dedicated missionaries. However, this notion changed over time. The biggest reason for this change was the information sent by the women sent abroad with their spouses from the region which they went to. Letters from missionary wives raised the American Board's awareness of the deprivation and plight of women and girls in non-Christian cultures. In addition, some missionaries began to attribute the slow pace of the mission work carried out on behalf of the American Board to the insufficient work among women. One of those who think so



was David Abeel, who was a missionary in China on behalf of American Board. He received permission from the American Board headquarters to return to the USA and began to work on founding the Association for the Promotion of Women's Education in the East. Thus, a women's mission society was established in 1838. About 30 years later, in 1861, women of Protestant denominations set up the Women's Union Missionary Society which acted independently of male missionary societies in New York (The Missionary Herald, 1870: 310; Zikmund, 1984).

All these initiatives among women led to the establishment of four new women's missionary societies between the years of 1868 and 1873. These organisations are: The Woman's Board of Missions (WBM, Boston-1868); The Woman's Board of Missions of the Interior (WBMI, Chicago-1868); The Woman's Board of Missions for the Pacific (WBMP, San Francisco-1873; The Woman's Board of Missions for the Pacific Islands (WBMPI, Hawaii) (Humphrey, 1889: 37; PABCFM, Reel 512, No:730-731; The Missionary Herald, 1870). The first three of these societies were affiliated with the American Board and worked in cooperation with it. The establishment of these three women's missionary societies within the Board is also important in terms of showing that the activities of the American Board among women are taken seriously. However, American Board female missionaries, many of whom were educated at Mount Holyoke or Oberlin Colleges, began to open the first girls' schools in many countries. Since these schools were not always easy to maintain and manage, the American Board had solved this problem with the help of the Woman's Board of Missions, one of the three women's missionary societies founded within the American Board between 1868 and 1873 (Humphrey, 1889: 13, Putney-Burlin, xxiii; Van den Berg, 105).

It should also be clearly noted that even before these three women's societies were established, the American Board certainly benefited from female missionaries in its work. Besides the missionary wives, the American Board had commissioned more than 170 single female missionaries in its work in the first forty years. The first female missionary sent by WBMI, was Miss Mary H. Porter, who was sent to Beijing (Pekin) at the beginning of 1869. In the same year, Miss Jennie Dean was sent to Persia. Miss Minnie C. Beach was also sent to the Ottoman country. WBMI appointed 153 female missionaries in its first 30 years. As of 1887, under the chairmanship of Mrs. Alber Bunker, WBM supported 98 female missionaries and 48 Bible women (Humphrey, 1889: 7; The New York Times, 1887).

The Female Missionaries who died of the Malignant Typhus Fever

It is known that Epidemic typhus is caused by infection named as *Rickettsia prowazekii*, carried and transmitted by body lice or fleas. Thus, it is a disease that appear as a result of war, famine, and other such events. It can be said that the historic reports of the disease go back to the Peloponnesian War, but more accurate descriptions regarding typhus begin in 1489 under the Spanish siege of Granada. For instance, the infection is also thought to have impeded Napoleon's invasion of Russia by creating a burden of disease among his troops. (Karatepe, 1999: 4-10; Özer, 2016: 219).

Moreover, Wilder states that typhus fever runs an acute of from 12 to 15 days and reaches its peak spontaneously in a less abrupt lysis. It is characterized by an incubation period from 5 to 20 days and a

petechial rash is commonly considered to be highly contagious. However, this contagiousness is a peculiar nature, not caused by the direct transmission of the contagium from the sick to the well, but rather by the transfer of body parasites carrying the contagium. It should be noted that under the proper conditions of crowding and vermin it becomes readily communicable and spreads and develops into widespread and dangerous epidemics (Wilder, 1911: 11).

In the 19th century the Ottoman troops were often exposed to typhus epidemics during the campaigns such as Crimean war in 1853 and Ottoman-Russian war in 1877-1878 and Ottoman- Greece war in 1897. However, Karatepe underlines the fact that since typhoid and typhus are often confounded, it is more probable that the disease described as typhoid might have been typhus (Karatepe, 1999: 11, 13; Bechah et al., 2008: 417-426).

Mrs. Mary E. Hawes Van Lennep

One of the female missionaries reported to have died of thphus fever in the early stages of missionary work in the Ottoman State is Mrs. Mary E. Hawes Van Lennep. Mrs. Van Lennep, the daughter of Rev. Joel Hawes, got married to Henry J. Van Lennep on November 10, 1843 and sailed from New York and arrived in Smyrna (İzmir) on April 13, 1843 with her husband. According to the death announcement in the Missionary Herald, it is said that she died of typhus in İstanbul on the 27th of September, 1844 and it is stated that everything ocuured within a year. In less than one year, she left her native land, arrived at her field of labor, began and closed her missionary work (The Missionary Herald, 1845: 21-22).

3.2. Mrs. Harriette G. Buttrick Morgan

The other female missionary who lost her life due to typhus is said to be Mrs. Harriette G. Buttrick Morgan. In her death announcement and the information given in the Missionary Herald, it is mentioned that she was born in Clinton in 1822 and got married to Mr. Homer B. Morgan on August 5, 1851. Then she sailed from Boston on October 17, 1851 and arrived in Salonica (Selanik) on February 16, 1852. However, the American Board officials received the news of Mrs. Morgan's death in a letter dated 28 September 1852 from Selanik. Her missionary life was very short because less than seven months after they reached Selanik, she fell ill with malignant typhus fever and lost her life.

When her husband, Mr. Morgan realized that she was about to die, a few hours before his wife's death, he described his wife's last moments in a touching way in these words:

“Bedros, the Armenian assistant of the station, first endeavored to announce the approaching crisis in a language which was not understood. Then his wife came, and said in Greek,

-The madam dies.

-Not one word of preparation, not one of Christian consolation to fortify me; but, like the hammer on the naked anvil, the blow fell. As soon as I could command myself, I went in to tell my dear wife of the speedy change which awaited her. She was sleeping heavily, as before, when I bent over her. I aroused her, as well as I could, and said,



- Hattie, the physicians have just been here, and have left a message which breaks my heart. They say that you must die.”

She opened her eyes, and threw her head back, and seemed to comprehend my words. I asked her,

-Are you ready or willing to die? -Yes.”

...

I would gladly have had more conversation with her, but her mind was evidently so drowsy that I forebore; and we did not need one word to assure us of her interest in the blood of the Savior.” (The Missionary Herald, 1852, p.367-368).

Mrs. Lucretia L. Barnum

From the death announcement in the Missionary Herald, it is seen that the other female missionary who died of typhus fever in the Ottoman lands is Mrs. Lucretia L. Barnum. Related to her life and death, it is said that she was born in Guilford, on March 11, 1841. At the age of sixteen she lost her older sister, and two years later her mother died. She was then invited into missionary work by the American Board. After deciding to become a missionary and accomplishing successful work, she sailed from Boston with her husband on July 17, 1867 and arrived in Istanbul on August 9, 1867 and then reached Harpout on September 26th of 1867. Shortly after reaching Harpout, her husband, Mr. Barnum, was taken seriously ill. He was just beginning to recover when Mrs. Barnum was taken with malignant typhus fever and she died on the last day of the year. No other adult member of the Harpout station had died since the work began there. In this sense, Mrs. Barnum was the first adult missionary, who died there.

She had been but a few months in the foreign field and her husband had been seriously ill. Due to the fact that she had to take care of her husband, she probably contracted the disease. On her brief missionary life and the death of Mrs. Barnum, Mr. Orson P. Allen narrates these in his emotional letter as follows:

“Mr. Barnum was just beginning to get about when Mrs. Barnum was taken sick, with what proved to be a malignant form of typhus fever. For more than a week we watched at her bedside with alternating hope and fear; but all our efforts were unavailing. She sank rapidly under the disease, and at the close of the last day of the year she fell asleep in Jesus. We are left a stricken band. Though our departed sister had been here so short a time, our hearts were drawn to her as to one who had been with us for years. Her love to all made her beloved by all our circle. Her love for the Master’s work, and her hearty sympathy with us in it, made us hope that she was to be an instrument of much good. She had given herself with enthusiasm to the study of the language. But the Master has called her to a higher service.” (The Missionary Herald, 1868: 136-137).

Miss Priscilla Nicholson

According to the death news given in the Missionary Herald, the other victim of the typhus epidemic is Miss Priscilla Nicholson. The Missionary Herald gives some brief information about her life. It is narrated

that she was born in Milwaukee on August 31, 1848 and sailed from New York on September 16, 1876, and arrived in Erzroum (Erzurum) early in December 1876 in a time of stress, for the Ottoman-Russian War was about to begin. The missionary got there with the Cole family and had to stay in Trebizond for a while because of the conditions or as a measure of health and safety. After a four-month residence in Trabzon, she decided to go to Erzurum with the other missionaries. However, she went back to conditions more dangerous than before, because of the outbreak of disease and starvation, as well as the nearing fighting and the prevalence of outlawry. After returning to the city, Miss Nicholson played an active role in the relief work there. During these relief works, it seems that she caught typhus and died of it (The Missionary Herald, 1878: 258-259).

Mrs. Elizabeth F. Barrows Ussher

In the August issue of the Missionary Herald the news of Mrs. Elizabeth F. B. Ussher's death was announced, along with the death of three other female missionaries, Mrs. Mary Eunice Goodell Barnum of Harpout, Mrs. Martha Wade Tinker Reynolds of Van, and Miss Charlotte E. Ely of Bitlis who had served with her in the Eastern Turkey Mission. Yet when the death news examined, it is seen that it is not known why these four women died of (The Missionary Herald, 1915: 456). But of these, Mrs. Ussher and Mrs. Reynolds both fell victim of typhus fever.

Then some information regarding the life of Mrs. Ussher is given saying that she was born in Caesarea (Kayseri) on October 20, 1873 as a daughter of Rev. John Otia Barrows, a missionary of the Western Turkey Mission. She was appointed as a missionary by the American Board and embarked from Boston on October 18, 1899 and came to Van station of the Eastern Turkey Mission. She married Dr. Clarence Douglass Ussher on June, 1900 in Van. She died there where she had served as a missionary for sixteen years.

It is told that Mrs. Ussher also took part in helping refugees in Van during the First World War. Here she made great efforts in order to get beds, utensils, and even food enough for the patients and her husband, Dr. Ussher who was reported to contract typhus fever upon the arrival of the party of refugees from Van to Tiflis (The Missionary Herald, 1915: 456).

At the very beginning of the First World War, all roads to Van were closed and before the June of 1915 Russians had entered Van. However, during this period a great danger of typhus emerged in the city, for the men were overrun with vermin. At this time, it was decided that the Russian troops should evacuate the city and the American missionaries in the city were also told go with them. However, five of the missionaries were already in the grip of typhus: Dr. Clarence Douglass Ussher and Mrs. Elizabeth F. Barrows Ussher, Mr. Ernest Albert Yarrow and his wife Mrs. Martha Yarrow and Miss Emma Gertrude Rogers all caught typhus. In fact, before the typhus epidemic broke out in the city, an epidemic of dysentery had begun. For instance, while Dr. Ussher was still very sick and unconscious, Mrs. Ussher had died of it in Van after 16 years of service (The Missionary Herald, 1915: 512, 536, 539).

Mrs. Martha Wade Tinker Reynolds

Mrs. Martha W. T. Reynolds, whose death announcement was given along with Mrs. Ussher's in the Missionary Herald, is the other victim a victim of typhus fever. She was born at Lyme, on December 7,



1839 and studied at Lyme Academy, and Mt. Holyoke Seminary in 1859. Ten years later she married Rev. George C. Raynolds, on August 31, 1869. Mr. Raynolds was appointed as a missionary by American Board and they sailed from New York on 11 September 26, 1869 and arrived in Harput on November 26. Then she was transferred to Van and opened Van station in 1872.

During the First World War, she collaborated with Mrs. Ussher in the missionary and relief work carried out in Van station. But the Russian troops who occupied the city during the war, were called to leave the city and the American missionaries were also told to leave the city and they decided to act together with the Russian Red Cross, though they had their own wagons. (The Missionary Herald, 1915: 512)

During the trip, on the way, Kurdish brigands attacked their caravan. Meanwhile, at one point, Mrs. Raynold also had an accident, while she was getting off the wagon, understanding that something was wrong with the harness. But as the horses moved too soon, a sudden movement of the horse caused the carriage to run over her leg fracturing it. The Red Cross surgeons set the broken bone and put her into one of their ambulances (The Missionary Herald, 1915: 512, 536).

The convoy finally reached Tiflis on August 13, where Mrs. Raynolds lingered on for nearly two weeks, but finally died, two days before her husband reached there, coming from America via Petrograd. Her husband was not with her at the time of her death because her husband had been in America to secure money for Van College, and was detained there, all roads to Van being closed in the military operations of the early part of the war. The funeral was conducted just after he reached the city (The Missionary Herald, 1915: 512-513).

There is no definite information about the cause of her death or it is not certain whether her broken limb was responsible for her death. However, the fact that almost all of her colleagues had typhus, and even one of them fell victim to this disease, strengthens the thought that the cause of death was typhus. The information she gave in her last letter to her husband, Dr. Raynolds, written early in June and after the Russians had entered Van, confirms this thought. She writes in her letter that all were exhausted due to the strain of the sick, wounded, and suffering, especially the Turkish refugees (The Missionary Herald, 1915: 456).

Miss Marie Zenger

Another female missionary who lost her life due to typhus fever in 1915, while the First World War was in full swing, is Miss Marie Zender, who began her missionary work in 1899. Miss Zenger, working as a missionary in Sivas, died of typhus in the German hospital in Erzingan (Erzincan) during the First World War. In the Missionary Herald it is said that she was at the head of one of the Swiss orphanages in Sivas. Although she was not under the appointment of the American Board, she was closely associated with the Sivas station (The Missionary Herald, 1915: 302).

The missionary Herald also touches on the reasons of the typhus epidemic. First of all, since the First World War continued, the ravages of the dreaded typhus among the sick and wounded soldiers, the underfed people, and among the doctors and nurses were becoming worse and worse owing to the harsh conditions of the war. To Missionary Herald, only the northeastern and southeastern parts of Anatolia

were seriously affected by the war until Gallipoli (Çanakkale) was attacked in April. The towns such as Trabzon, Erzurum, Van, and Bitlis, which were near the border of Russia fell within the zone of the conflict with Caucasus division of the Russian army. Harput was also affected, for it was on the line of march of the troops passing from the south to the northeast. At first, there was no actual fighting in any one of these places, except for sporadic bombardment of Trabzon. Yet many of the wounded were brought from battle fields into Erzurum and Van. At the same time, owing to the gathering of large numbers of troops under unsanitary conditions, typhus broke out in Erzurum and Harput. The Erzurum station was probably the first to suffer from the typhus epidemic, for it was also in the battle zone. For instance, it is reported that in autumn and winter there were over 300 deaths a day in Erzurum, and at Harput some 60.

Early in the winter the hospital, under the charge of Dr. Case, and the buildings of the boys' and the girls' schools were taken over by the Ottoman government for infirmary purposes. Matters soon became grave and Robert S. Stapleton and his wife, Ida S. Stapleton, who is a physician, were taken sick with typhus, as well as their two children. Dr. Case sought help from Sivas, and Dr. Charles Ernest Clark, working as a missionary for the American Board, organized a party of doctors and nurses to help the station in Erzurum in the early winter. The party, including Mary L. Graffam, Marie Zenger, and Lillian Cole Sewny, formerly connected with the mission, set out for Erzurum. The journey, which usually lasted for ten days, took twenty-one days owing to heavy snow and bad roads. When they reached Erzurum, they found that not only the hospital, but every available building was filled with the sick and the wounded (The Missionary Herald, 1915: 234).

After the First World War began, the mission school and buildings in Erzurum were turned into temporary hospitals, and a party from the mission station at Sivas, composed of Dr. Clark, Mrs. Sewny (a former nurse), Miss Graffam, Miss Zenger, and a pharmacist and an orderly from the hospital made a very challenging winter journey overland to help to care for the sick and wounded soldiers (The Missionary Herald, 1915: 127-128).

After the Sivas party had hardly arrived in Erzurum, Mrs. Sewny got the news that her husband, Dr. Sewny, was desperately ill of typhus at a village nine hours away. Then Miss Graffam accompanied Mrs. Sewny within the sound of the cannons most of the way, and reached the doctor two days before he died, and then they brought the body on a horse to Erzurum. Mrs. Sewny could not mourn her husband's death, because on the very day they had to return to Erzurum. Before Miss Zenger, Dr. Edward P. Case in the Erzurum station was down with typhus, and she was caring for typhus cases in the old American hospital. Since Dr. Case came down with typhus and ten days later his wife also went down with it, Mrs. Sewny had to take care of them. Moreover, Dr. Clark and Miss Graffam opened a new hospital, in which they had seventy wounded officers. It is reported that there are 300 deaths a day from typhus (The Missionary Herald, 1915: 190).

Therefore, the duties of the group members were very heavy in that Miss Graffam was also the head nurse of the Red Crescent Hospital, who treated eight wounded officers under the patronage of Turkish ladies, with Turkish physicians and untrained nurses. Miss Zenger was also helping Mrs. Sewny, who was trying to restore an Armenian hospital with 250 beds. It was told that two German women nurses,



the druggist and a Turkish doctor all were taken sick with typhus as well. Therefore, Miss Zenger took charge of the nursing there, and then Dr. Clark and his druggist joined her (The Missionary Herald, 1915: 212, 234). However, after the party had left Erzurum to return to Sivas, Miss Zenger was stricken with typhus and was not able to get over it. (The Missionary Herald, 1915: 302).

Miss Mary Carolyn Fowle

Another female missionary victim of typhus fever is Miss Mary C. Fowle. In the Missionary Herald, it is stated that when the telegram of Miss Mary Carolyn Fowle's death reached the headquarters of the American Board, the place where she died was not certain due to the inconsistent statements in the telegram. However, later it is confirmed that she died from typhus fever in Sivas in November 24 (The Missionary Herald, 1917: 74).

Then the Missionary Herald gives some information about her life saying that Miss Mary Fowle was born in Caesarea (Kayseri) as the child of a missionary family. She was the daughter of James L. Fowle and Caroline Palmer Farnsworth Fowle. As a child she acquired a fine use of Turkish. After studying in Woburn High School and Mt. Holyoke College in 1903, she taught for a time in her country and then she sailed from New York on May 10, 1906 and arrived in Adapazarı in June 1 to teach in the Girls' High School. However, she had to return to her country due to her deteriorating health in 1907. She was reappointed in 1910 and transferred to Sivas to be associated with Miss Graffam and Miss Rice in the Girls' School.

However, under heavy war conditions during the First World War, Miss Fowle fell ill with typhus and died of it in Sivas on November 24, 1916. Two nurses were said to take care of Miss Fowle during her illness, both of whom had already had the typhus; and they were the best nurses in Sivas (Digital Library for International Research, n.d.).

Mrs. Emma M. Barnum Riggs

Mrs. Emma Barnum Riggs is another American Board female missionary who fell victim to typhus fever with her daughter. However, there has been no information about her death in the Missionary Herald.

In the identity cards of the American Board, it is stated that Emma Barnum was born as a daughter of Mr. and Mrs. Herman N. Barnum in Harput on December 19, 1865. She was also the grand daughter of William Goodell on her maternal side. Therefore, she already had a strong missionary background. When she was appointed as a missionary to Harput station, she sailed from Boston on 31 August, 1889 after she studied at Dana Hall and Laselle Seminary. She worked among the women of the city and also taught in the girls' department of Euphrates College. She married Rev. Henry H. Riggs, who was then the President of the Euphrates College on May 2, 1907. After her marriage, she mainly carried out a heavy load in charitable and relief work, ministering to women and girls. She was one of the missionaries whose life was significantly affected by typhus fever, for this epidemic first had taken her daughter and also their family physician, Dr. Henry H. Atkinson. The typhus fever finally attacked Mrs. Riggs, and on April 27, 1917 and she passed away (Digital Library for International Research, n.d.).

Miss Annie T. Allen

According to the death announcement in the Missionary Herald, Miss Annie T. Allen died in Sivas as a member of the Western Turkey Mission. It is said that she is an interesting missionary in that she was buried with military honors accompanied by representatives of all the official bodies and a guard of honor. Moreover, she is one of the missionaries who was born in the lands of the Ottoman State on December 21, 1868 in Harput. After graduating from Mt. Holyoke College and from the Bible Normal College of Springfield, she left Boston on August 16, 1890 to give a hand to her parents in their missionary work. It is understood that she became a missionary of the American Board in 1903 and she was supported by the Woman's Board of the Pacific. Brousa (Bursa) was her regular missionary station. Because of her ability as a Near East Relief worker, she spent her last years in various parts of Anatolia. For instance, she even resided in Angora (Ankara) for a while. In January, 1921, the President of Anatolia College, George White telegraphed from Istanbul to Marsovan (Merzifon), recommending the appointment of a representative of Americans to reside in Ankara and get in touch with the Mustafa Kemal Pasha government. A few days later the governor in Samsoun (Samsun) officially informed Mr. White that their proposal was appreciated by the National Parliament in Ankara and it was known to them only through their censorship. However, The government in Istanbul did not interfere in the matter until the American Board missionaries were dismissed from Merzifon in March, and then Miss Allen was selected and sent to Ankara.

It is known that Miss Allen died of typhus. However, during her travels, she fell off a carriage on January 18, 1922 near Harput, which seriously affected her health. She became ill on the way to Sivas and reached Sivas in January 28, very ill. Her case was diagnosed as typhus and despite the best of American medical care, she passed away on February 2, 1922 and was buried with military honors. In addition, Rear-admiral Mark L. Bristol, the American High Commissioner in Istanbul, sent an official statement by cable to Washington on her death and expressed his deep sorrow for her loss (The Missionary Herald, 1922: 88-89, 121).

An Armenian girl, sent from Erzurum to America for education by Miss Eunice Atkins under the auspices of her sister, Miss Blanche Atkins, writes the following emotional statements about her in a number of Congregational Minnesota journal: "Perhaps none of you have ever been as lonely a country school teacher as I was over there, seven days' journey from any one I had ever seen before, a cold schoolhouse and sixty children seats on the dirt floor of a 12 x 14 foot room, and that was the time when Miss Eunice came to visit me. When she opened the door I cried for joy. I forgot my troubles because she began to talk about the bright side of everything. Miss Atkins was not only our teacher, but was a true friend and an affectionate mother. No girl ever hesitated to go to her in time of trouble. Her aim was to make us grow into efficient Christian women. She was not only mother to the 200-day scholars and thirty boarder girls, but she was also mother to the 200 day scholars and thirty boarder girls, but she was also mother and friend to all in Erzroom and to thousands out in the villages.!" (The Missionary Herald, 1914: 360).



Mrs. Olive N. Twichell Crawford

The last female missionary who was the victim of typhus fever while on duty in the Ottoman lands, is Mrs. Olive N. T. Crawford, who was famous for being the Mother of Trabzon among the people of the city. It is announced that Mrs. Crawford died of typhus fever on April 9, 1923. As the widow of Mr. Lyndon S. Crawford, she fell ill with typhus while caring for refugees in Trabzon.

She was born in Milford in 1854 and after graduating from Abbott Academy, she worked as a teacher for a while. Then she entered the World of the missionaries and left Boston on March 31, 1881 and she arrived in Bursa in May. She carried out successful activities at the Girls' School in Bursa. Therefore, in 1885 she was called to the Gedik Pasha center with Mrs. Newell to labor there along various lines, such as the Sunday school, a popular night school for men, two day-schools, one for Greeks and one for Armenians, a coffee-house at Kumkapı. In 1890 she married Dr. Lyndon S. Crawford in İstanbul on September 4, 1890, and went to Bursa with him again. Due to her husband's health condition, she had to spend the years between 1897 and 1903 in America. On their return in 1903, they were transferred to Trabzon to help out Dr. Parmelee and to undertake the superintendence of the station after his death in November 1903. Here they continued to work until the First World War led to really great hardships at that center, where deportations, the advance of the Russians, and the presence of many Turkish troops gave them all sorts of thrilling experiences. They were on duty in Trabzon during the war and throughout 1915 and 1916 she sent letters to the headquarter of the organization regarding the region.

After her husband, Dr. Crawford, died in 1918, Mrs. Crawford bravely kept on working with her personal efforts and the surrounding tragedies, until the war was over and she was able to turn over her responsibilities to the Near East Relief workers. After spending a few months in America, she was soon back, and faithfully at work, but in 1923 she was down with the dread typhus while ministering to others. An American destroyer brought at once a Red Cross nurse, Miss Helen Churchill, to care for the case when typhus developed, but she died of typhus (The Missionary Herald, 1923: 242-243; Digital Library for International Research, n.d.).

The Female Missonaries who died of Smallpox

Smallpox is an infectious disease most commonly caused by the variola major virus. Its symptoms include fever, headache, vomiting, mouth sores and an extensive skin rash. The rash blisters and scabs, leaving pitted scars or "pocks." Smallpox can cause pneumonia, blindness, and infection in joints and bones. Smallpox spreads in saliva droplets and through contact with the infectious rash. It can be communicated between people and from contaminated objects to people.

When the epidemics considered, it is not only limited to plague. For instance, smallpox has been known since the very ancient times and it is a disease that led to violent epidemics and also a disease which could be contagious and fatal (Kılıç, 2004: 32). Smallpox is said to have been experienced firstly among the agricultural communities in the northeastern Africa in 10.000 B.C. and it was mentined in the Chinese records in the year of 1122 B.C. This contagious disease spread to all over the world through merchants, armies and the pilgrims. Moreover, it was found that even the Egyptian mummies had scars

on their faces caused by small pox. It is also said that it led to the end of the Hittite civilisation as well (Karaimamoğlu, 2021: 34).

Smallpox broke out in the second half of the 19th century nearly throughout the Ottoman Empire. For instance, in the epidemics which occurred in 1874 and lasted for two months, it was reported that 30-40 nonmuslims per day lost their lives and the number of the Turkish people having died of smallpox epidemics is said to be much higher. In addition, as far as it is seen in the newspapers, it is understood that it assumed a violent character in 1876 in the towns such as Kastamonu, Sisam Island, Üsküp, Ruscuk and İzmir. In the years of 1863-1864, 1889 and 1892 in Trabzon, in 1896-1897 in İzmir, Manisa and Aydın. Moreover, in 1902 it turned into an epidemic in the centers and the districts of Erzurum, Edirne, Urfa, Sivas, Bolu, İzmit, Hicaz, Trabzon, Erzincan and it spread to nearly every part of the Ottoman lands in 1913 (Ünlü & Albayrak, 2021: 3030-304).

Miss Martha A. King

In the Missionary Herald it is written that the American Board officials received the news of Miss Martha A. King's death on February 1st, 1896, at Merzifon owing to smallpox. Then it is said that she was born on December 26, 1867 in Minneapolis, and she graduated from Carleton College in 1891. After serving for a time as an assistant in the Park Avenue Church, she offered herself for Foreign Service through the American Board. She chose this position for three reasons: her love for Savior, the command of Savior and the great need. After receiving appointment, she sailed from Boston on August 5, 1893, with her good friend, Miss Frances C. Gage, both joining the Western Turkey Mission at Merzifon. She labored for two and a half year there.

The Missionary Herald also provides some details related to her illness. It is mentioned that she had been sick for eleven days. At first, her disease was supposed to be the measles, but proved to be smallpox or confluent variola. It should be noted that when she was in Merzifon, Miss King began to win the heart of the young people soon. Afterwards, in visiting and touring, she also made friends very quickly among the young and the old. These friends were very upset when they heard about the news of her death. For instance, a poorly clad boy, who brings milk every morning, to whom she had given a pair of stockings, heard about the sad news and sitting down by the gate wept passionately (The Missionary Herald, 1896: 143-144).

Miss Eunice M. Atkins

In the news about the death of Miss Eunice M. Atkins, she is portrayed as a person who was young, cheerful, democratic, outspoken, abounding in love for the people, fearless in the face of missionary problems, laughing at sacrifices involved, genuine, practical, aggressive by the American Board officials. It is said that it is learned by a telegram received from Istanbul in March 18 she lost her life due to smallpox. Moreover, it is mentioned that she was working as a missionary in Erzurum station of the Eastern Turkey Mission. Since she joined the Erzurum station in 1908 she had carried the burden of the girls' school. Besides, whenever opportunity offered, he spent her time on making tours (The Missionary Herald, 1914: 225).



Some more information can also be found in the Missionary Herald regarding the life of Miss Atkins. It is told that she was born in January, 1882 at Elk River and was educated at the high school of that town and also at Hamline University. She was appointed as a missionary by the American Board on February 25, 1908. She set out for the Ottoman lands in the following August. She was supported by the Woman's Board of Missions of the Interior (The Missionary Herald, 1914: 226).

The Female Missionaries who died of Plague

Even though mankind have experienced so many epidemics and natural disasters since the time immemorial. Out of these, plague has a particular place in the collective history of mankind (Sherman, 2019; Kuş, 2018: 107-132; Pierre, 1983: 156), for it is asserted that plague had been one of the diseases which were frequent and fatal in the ancient times. It is defined as "taun" in the Islamic world described as "The Black Death" in the Western world. (Kılıç, 2004: 17).

Plague is primarily a disease of rodents and their fleas, which can infect humans. It is transmitted between rodents by rodent fleas, and can be transmitted to people when infected rodent fleas bite them. As with many primarily zoonotic diseases, plague is a very severe disease in people, with case fatality rates of 50-60% if left untreated. It is said to be responsible for widespread pandemics with high mortality rates. For instance, it is estimated that during the 14th Century the "BlackDeath" caused an estimated 50 million deaths, approximately half of them in Asia and Africa and the other half in Europe, where a quarter of the population succumbed (Panzac, 1997: 88; Varlık, 2018: 30-31; WHO, 2022).

In addition, although there were a great number of plague epidemics which occurred at different times and places, especially in historiography the three ones have been mentioned more often; for they were pandemics between the continents. The first one occurred in Istanbul in the 6th century, and it is named as "Justinian plague". The second one, known as "the Black Death", broke out in the 14th century. The third one emerged in Hong Kong in 1894 and from here it assumed a rapid character having spread to all over the world within ten years through sea transportation from port to port (Panzac, 1997: 94; Varlık, 2018: 30).

The Ottoman Empire had frequently experienced plague epidemics. Even though it prevailed throughout the lands of Empire, it was violently experienced, especially in Istanbul and Anatolia. For instance, at the end of the 15th and the beginning of the 16th century the plague epidemic experienced depending upon the famine on the Black Sea coasts led to considerable ravages. However, throughout 17th century it is seen that it became prevalent. In the Ottoman records it was stated that the plague epidemic known as "great plague" broke out in 1637 and "violent plague", more effective, emerged in 1655. It continued and increased its intensity in the 17th and the 18th centuries as well. In the studies on the epidemic diseases in the Ottoman Empire, it is striking that it began to be experienced before the 16th century and continued till the end of last quarter of the 19th century nearly in every Ottoman province (Demirtaş, 2004: 38; Erdoğan, 2017: 45-46).

Elizabeth Baker Dwight

Mrs. Dwight's death is learned from the lines written by her husband's pen. In his letter dated July 10th, he says that the plague, which raged in Constantinople with peculiar violence visited his family and resulted in the death of one of his children, and that two days afterwards his wife also fell a victim to the disease. He mentions that he had himself been exposed to it in every possible manner, while it was in his family and was of course anticipating an attack. He was in strict quarantine in one tent and his surviving children in another nearby. (The Missionary Herald, 1837: 429). In the coming days, Mr. Dwight and his three surviving children are in good health. Her husband was exposed to it in every possible way for two days and two nights, before they knew it was the plague, sleeping in the same bed with his sick wife. Afterwards he attended to his wife, Mrs. Dwight, throughout her sickness, which lasted twelve days in all, giving her medicine, moving her in the bed, changing the clothes, and in short, nursing her just as he should have done in any other disease. Commodore Porter, charge d'affaires of USA in the Ottoman State, rode daily to the front of Mr. Dwight's house, during Mrs. Dwight's sickness, to inquire after her health, and to see if any thing was needed. The supplies of Dwights were all brought by his man. His sister and Mr. Porter came to the house of Mr. Dwight nearly every day. In addition, the commodore took the two eldest boys of Mr. Dwight into his family until Mr. Dwight finished his quarantine (The Missionary Herald, 1837: 475, 496-497).

From the information given above in the Missionary Herald, it is understood that the female missionary Mrs. Dwight died of plague which broke out in Istanbul in the year of 1836. In fact, plague which began in Egypt violently in 1835 and followed by cholera really worried the Ottoman government, which put a temporary quarantine into effect, but it was not obeyed strictly. Panzac states that plague which emerged in Istanbul at the same time with the one in Roumelia caused destructive ravages in the town (Panzac, 1997: 220).

The Female Missionaries who died of Influenza

The history of influenza or influenza-like disease dates back to ancient Egypt and Greece 2500 years ago. However, medical historians do not agree on when the first influenza epidemic occurred. Some scholars believe that there were no epidemics in traditional hunting and gathering societies, and that the necessary conditions for an outbreak were not present until man began to domesticate and live in close contact with animals, like pigs and birds, and when a substantial proportion of the population lived in larger cities where contagion could be easily spread (Mamelund, 2008, p.597). In addition, Influenza pandemics, distinguished from epidemics on the basis of their geographical spread, have caused significant illness, death, and disruption for centuries. Influenza viruses are named for the Latin Influentia, or influence belonging to the Orthomyxoviridae family, they have a genome made up of eight segments, which together code for ten proteins and it can be separated into types A, B, and C. While types A and B are responsible for the majority of morbidity and mortality, type A is the only one with pandemic potential (Hastings- Krewski, 2016: 2).

It is possible to say that that the outbreak in 1580 represents the first influenza pandemic. It is likely that the strain emerged that summer in Asia, spreading by land routes to Asia Minor and North Africa



before moving across Europe and into North America. Disruption, illness, and death were widely reported. The first reference to influenza in scientific literature appeared in 1650. From this date onwards, the history of pandemics has been documented more reliably. The first pandemic of the 18th century began in the spring of 1729 in Russia, spreading across Europe during the ensuing six months and around the globe over the next three years. The second pandemic of that century appears to have begun in China in the autumn of 1781. It spread through Russia and Europe over a period of eight months, with a particularly high attack rate among young adults. The major pandemic of the 19th century began in the winter of 1830 in China. Reported to be of similar severity to the 1918 Spanish flu pandemic, it spread across Southeast Asia, Russia, and Europe, and into North America by 183. Despite a high illness attack rate, associated mortality rate was low. In the winter of 1889, another pandemic emerged in Russia, spreading by rail and sea across Europe and North America. It is estimated that the outbreak killed about one million people globally (Hastings-Krewski, 2016: 3; Parıldar, 2020: 21; Taubenberger- Morens, 2006: 70).

Elizabeth Augusta Davis Greene

The Missionary Herald firstly provides some information about the female missionary Elizabeth A.D. Greene. It is mentioned that she was born in Lisbon, on August 24, 1831. After graduating from Mt. Holyoke Seminary in 1857, she married Rev. Joseph J.K. Greene, on August 23, 1857 during his course of study at Union Seminary. After being commissioned as a missionary for the Western Turkey Mission, she sailed from Boston on January 17, 1859 with his husband. They arrived in İzmir in February 22. Then she went to his new field of labor with him in Nicomedia (İzmit). Here she learned the Armenian language. The Family of Greene were transferred to Bursa on July 22, 1862, then to Istanbul on June 8, 1871.

Moreover, it is told that after she had served as a missionary for thirty-five years, she died of influenza, on January 27, 1894 within a week. A funeral service was held in January 29, attended by a large congregation of Armenian, Greek, American, English and German friends, such as Dr. George F. Herrick, Avedis Constantian, and H.S. Barnum taking part in the services. Just like his mother and father, one of her sons, Frederick D. Greene, also entered missionary work in Van, one of the distant stations of the Eastern Turkey (The Missionary Herald, 1894: 153).

Mrs. Isabelle Davis Clarke

The news of Mrs. Isabella Davis Clarke's death was received by a telegram in February 28 from Samokov, Bulgaria. She had been an invalid for a long time and her death was not altogether unexpected, but an attack of influenza undoubtedly hastened her end. (The Missionary Herald, 1894: 139).

In the Missionary Herald it is said that Mrs. Clarke was born in Holden, on July 1, 1829. She was married to Rev. James F. Clarke on April 14, 1859. They left Boston for Turkey on June 14, 1859, were located at Philippopolis (Filibe), when they came to the Ottoman land. They were compelled to visit America for recuperation in 1870. On their return, in 1871, they were sent to Samakov. Throughout her

missionary life, so far as her health and strength permitted, she was ever ready to engage in whatever work for the people came to her hand, such as house-to-house visitation, holding meetings among the women, carrying on the Girls' School in the absence of its regular teachers, or giving counsel as the wife of the acting pastor of the Samokov church, as well as making tours and attending to the village work in Bulgaria and Macedonia. All these studies further deteriorated her already bad health and exhausted her. Ultimately, an attack of influenza undoubtedly led to her death and she passed away in Samokov, Bulgaria, on the 28 of February, 1894 (The Missionary Herald, 1894: 194-195).

Mrs. Harriet Elizabeth Dodge Jessup

Although Mrs. Harriet Elizabeth Dodge Jessup does not work for the American Board, she is a missionary who served on behalf of the Board of Foreign Missions of the Presbyterian Church (BFMPC) in the Syria-Palestine region of the Ottoman lands and died from influenza here. In the American Board records, there is no record of her death due to the transfer of the Syria-Palestine Mission to the Presbyterian Board in 1871. The Syria Mission was transferred to BFMPC in 1870 (Alan, 2015: 24).

She was born in New York City and got married to Mr. Henry Harris on October 1, 1868 Jessup. She sailed from New York on October 17, 1868 and arrived in Beirut on November 22, 1868. Due to influenza her life ended in Beirut on April 5, 1881. In 1881, Mrs. Jessup's children contracted the influenza, and while she was taking care of her children, she also contracted the disease. The disease attacked her throat and later her lung cavity, and as a result she developed pleurisy. After apparent recovery, Mrs. Jessup suddenly suffered collapse on the evening of April 5th, and died quickly. It was really a terrible shock to her family (Digital Library for International Research, n.d.).

The Female Missionaries who died of Malignant Malaria Fever

Malaria is caused by the protozoan parasite Plasmodium. Human malaria occurs as a result of four different species of Plasmodium. Humans occasionally become infected with Plasmodium species that normally infect animals, it is known that the malaria parasite is transmitted by female Anopheles mosquitoes, which bite mainly between dusk and dawn and Malaria is an acute febrile illness with an incubation period of 7 days or longer. Thus, a febrile illness developing less than 1 week after the first possible exposure is not malaria (WHO, 2022). It is assumed to have caused a substantial number of people to die since the very ancient times. Besides, it is said that the victims of the malaria occupied half of the graveyards until the Second World War (Kılıç, 2004: 36; Koylu & Doğan, 2010: 210).

Malaria has deeply affected and shaped the daily life of the communities who lived in Anatolia throughout the course of history. When the disease was scientifically identified in the 19th century, it made it possible to be able to take some measures against it as a result of the efforts made by the Ottoman State. In this regard, the disease-born factors were intended to be eliminated through decreasing the spread of mosquitos, drying swamps, informing people and so on (Akgündüz, 2016: 96). In line with the death announcements in the Missionary Herald, it seems that there has been only one female missionary who died of Malaria fever while she was working at Maraş station in 1894.



Miss Harriet A. Lovell

In the identity cards of the American Board, it is seen that Miss Harriet A. Lovell was born in Flint, Michigan and received her education in the schools of that city and afterwards continued her education in the National Conservatory of Music in New York City and at the University of Michigan, Ann Arbor. After finishing her university education, she decided to become a missionary and in regard to her decision to become a missionary.

After deciding to become a missionary and being appointed by the American Board, she sailed from New York on November 2, 1892 and arrived in Marash on January 14, 1893, and joined the staff of the Girls' College in Marash. However, his work, which she started with enthusiasm, did not last long, for she died from malignant malarial fever on December 28, 1894 (Digital Library for International Research, n.d.; The Missionary Herald, 1895: 86).

The Female Missionaries who died of Cholera

Cholera is a diarrhoeal disease caused by infection of the intestine with the bacterium *Vibrio cholerae* and it can infect both children and adults. It is usually transmitted through contaminated water or food and remains (WHO, 2004: 7). Many early sources record the presence of cholera before the 19th century. For instance, it is seen that it was even described in China in the first century, and later in the seventh century. Both Hippocrates and Galen described an illness resembling cholera, and various European authors considered it one of the gravest epidemic diseases in ancient history (Gomez, 2008: 95).

When plague was managed to be taken under control through the practice of quarantine measures in 1830's, this time cholera, graver than plague emerged assuming a global threat to human beings. It is understood that it displayed a local characteristic in India until 1817, but it started to make a rapid spread out of the borders of India, and became very effective in Asia, Europe and America and turned into pandemics in the 19th century. It led to six pandemics in 1817-1823, 1829-1851, 1852-1859, 1863-1879, 1881-1896 and 1899-1923 (McNeill 1976; Pollitzer, 1959; Yilmaz, 2017: 23-55). As far as it has been told in the Missionary Herald, as in the case of the Malaria fever aforementioned above, it is seen that due to cholera outbreak there has been only one female missionary having lost her life in Trabzon in 1848.

Mrs. Harriet Briggs Stoddard

Harriet Briggs Stoddard is one of the female missionaries who lost her life from cholera during their visit in Trabzon for a while although she did not serve in the Ottoman lands but in Persia-Ormooih (Urmiye) on behalf of the Nestorian Mission. Harriet began teaching at Bradford Academy after graduating in 1842. She was a deeply religious person and soon agreed to work as a teacher on a mission financed by the American Board of Foreign Missions to Nestorians in Persia. Before her departure, however, she became engaged to the Reverend David Tappan Stoddard. They were married in February

1843. In Urmiye in Northwestern Iran, Mr. Stoddard directed a school for Nestorian boys and he was aided by Mrs. Stoddard.

As a consequence of his impaired health, Mr. David Stoddard found it necessary to give up his missionary labors and have a rest for a time. Therefore, in 1848, the failing health of both Mr. and Mrs. Stoddard necessitated their leaving of Urmiye in June 20, intending to be absent for about four months to visit Erzurum, Trabzon and İstanbul. On reaching Erzurum they heard that cholera emerged in İstanbul. As a result, they decided to go to Trabzon. The cholera had been violent in the town in the previous year. They went into quarantine upon their arrival, the 27th of July. It was rumored that the disease had made its appearance, and the next day the sad truth was but too fully confirmed. Mr. and Mrs. Stoddards wanted to take a refuge with Mr. Powers and his family, but the quarantine rules did not allow it.

Mr. Powers was the only missionary in the city, residing with his family at a medical station a few miles from the city. In anticipation of the arrival of Mr. Stoddard and his family, Mr. Powers went down to the city from his country residence to which he had previously retreated for the health of his family, to make preparation for their reception in quarantine on Thursday, July 27. They arrived while he was there. The same day, the cholera broke out in the city with considerable violence. On Saturday, the families of Powers and Stoddard families got together and broke up after chatting for a while. On Tuesday following Mr. Powers learned that Mrs. Stoddard was ill, and he immediately went to the city and a physician had been called. Up to this time Mr. Powers and Stoddard did not think that Mrs. Stoddard got cholera. On Wednesday, August 2nd, the symptoms were more unfavorable, and the physician was again called in and remained by the sick bed till her death.

Mrs. Stoddard was buried there and Mr. Stoddard left Trabzon for İstanbul by a steamer after remaining with Mr. Powers for a while with his daughters. In İstanbul death met his family again because due to cholera the nurse who took care of his children lost her life (The Missionary Herald, 1848: 386-387).

Conclusion

Throughout the course of history human beings have been exposed to several epidemic diseases such as plague, typhus, smallpox, leprosy, influenza, malaria, and so on. As a result of being located on the transit routes, some states like the Ottoman Empire went through such sort of diseases more often. Moreover, the epidemics are seen to have had a deep impact upon political, social, cultural and economic lives of the communities. For instance, throughout history they have caused a great number of people to die regardless of their ethnicity, religion, sex and so on. Undoubtedly, one of the groups exposed to such epidemics have been women. In this regard, the female missionaries who came to Ottoman lands to serve for the American Board and worked really hard under very challenging conditions at the beginning of the 19th century were affected by some epidemics and lost their lives there.

Not only the women missionaries under the charge of the American Board organization but also their own families were influenced by epidemic diseases in the Ottoman lands. It is seen that during the outbreak of some epidemics such as typhus, smallpox, malaria, influenza, and plague and so on some



of the female missionaries are reported to have lost their lives. In fact, they sometimes sacrificed their children, spouses or colleagues to the epidemics as well. As far as it is mentioned in the Missionary Herald Magazine, it is seen that owing to epidemic diseases around 95 American Board female missionaries seem to have lost their lives during their missionary work in the Ottoman State. For instance, it is understood that 19 of those female missionaries are said to have died of the epidemic diseases such as malignant typhus, smallpox, plague, influenza, malignant malarial fever and cholera. Under the light the information obtained from the sources, it is clear that the most important and serious contagious disease that caused female missionaries to have died of is typhus, for eleven American Board female missionaries seem to have died of it. Out of the remaining eight female missionaries of the American Board, three died from influenza, two from smallpox, one from plague, one from, malaria and one from cholera. Yet it should be noted that even though the plague epidemic in Istanbul in the year of 1835 led to a considerable number of deaths in the town, there seems to be only one-woman missionary to have been reported to have died of plague. It could be explained with the fact that at the beginning of the 19th century the number of the woman missionaries was very few in the Ottoman lands.

Author Contribution Percentages

The first author: 60 % and the second author: 40% contributed to the study. The authors took an active role in the research and reporting process.

Conflict of Interest Statement

Our article titled "American Female Missionary Victims of Epidemics" does not have any financial conflict of interest with any institution, organization or person. There is no conflict of interest between the authors.

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Genişletilmiş Özet

İnsanların zihinlerindeki tarih genellikle siyasi tarihleri ima eder, yani savaşlar, imparatorlar, anlaşmalar etrafında odaklanmış bir anlatıya işaret eder. Bununla birlikte, tarih sadece siyasi olaylardan oluşmaz veya belirgin kişiler tarafından şekillendirilmiş büyük olayların anlatımına odaklanan bir disiplin değildir. Günümüzde tarihçilik, insanların sosyo-kültürel ve ekonomik yaşamı, sosyal gruplar, çevre ve doğa gibi geniş bir yelpazede konuya odaklanma eğilimindedir. Diğer bir deyişle, özellikle kadınlar, fakirler, köylüler, işçiler gibi ihmal edilen insanların ve seslerinin görmezden gelinmeye başladığı bir anlatının merkezine dahil edilmeye başlandığı gözlemlenmektedir. Bu nedenle, salgın hastalıklara dair bir tarihçilik de yapmak mümkündür; çünkü belirli bir coğrafya veya bölgedeki salgın hastalıklar üzerine çalışan bazı tarih araştırmacıları bulunmakta ve onun etkileri üzerine çalışmalar yapmaktadır. Bu bağlamda, epidemik hastalıkların tarihi üzerine çalışmalar kaleme alan McNeil, epidemilerin önemine değinir ve dünya tarihinin aslında insanlar ve mikroorganizmalar arasındaki karşılıklı etkileşim olduğunu varsayar (McNeil, 1976). Gerçekten, belirli bir nüfus üzerinde belirli bir bulaşıcı bir hastalığa yakalanan bireylerin sayısında artış olarak tanımlanabilen epidemiler, uzun süredir mikroorganizmalar nedeniyle büyük bir sorun olmuştur. Crawford'a göre, tarih, insanlar ve mikroorganizmalar arasındaki bir mücadele olarak düşünülebilir. Crawford'a göre, mikroorganizmalar, insanlara kıyasla bir adım öndedir ve bu görünmez mikroorganizmaların bedenlerimizi kolonileştirerek evrim sürecimizi önemli ölçüde etkilediğini ve sonuç olarak büyük ölümlere neden olan salgınlara yol açtığını ve insanlık tarihini şekillendirdiğini ekler (Crawford, 2019).

Tarih boyunca insanlar, çiçek hastalığı, sıtma, çiçek, verem, cüzzam gibi çeşitli salgın hastalıklarla karşılaşmışlardır. Kılıç'ın belirttiği gibi, yaşam tarzlarından kaynaklanan hijyenik olmayan koşullar, ekolojik denge bozulması, kıtlık, doğal afetler ve diğer bazı faktörler salgınlara ortaya çıkmasına neden olmuş ve tedavi yöntemleri keşfedilene kadar toplumları derinden etkileyerek büyük ölümlere yol açmıştır (Kılıç, 2004, s.11). Ayrıca, geçmişte salgınlara yaşandığı dönemlerde, sadece büyük insan kayıplarına yol açmakla kalmamış, aynı zamanda kişilerarası ve sosyal ilişkiler ile otoritelerle halk arasındaki ilişkilere derin bir etki yapmış olduğunu da belirtmek önemlidir (Artvinli, 2020, s.49).

Uygarlıkların kesişim noktasında bulunan ve ticari geçiş hatlarında yer alan toplumlar, etkileşimin yoğunluğu yüzünden salgınlardan daha fazla etkilenmişlerdir. Bu yüzden olsa gerek, üç kıtanın birleştiği ve ticaret yolları üzerindeki Anadolu, geçmişten günümüze daima salgınlara yüz yüze gelmiştir. Bu bağlamda, açlık ve veba gibi büyük ulusal sıkıntı dönemleri, misyonerlere, insanlara kendi kişisel konforları için değil, yaralı kalpleri iyileştirmek ve üzgün ve ölmekte olanlara neşe vermek amacıyla orada olduklarını göstermek için büyük bir fırsat sunmuştur. Bu salgınlara yoğun olduğu zaman dilimlerinden birisi de, Amerikan Board'un Osmanlı topraklarında misyonerlik çalışmaları yürüttüğü 1820 yılından Birinci Dünya Savaşı'nın sonlarına kadar

devam eden süreçtir. Bu yüzden salgının etkilerinin, yerli düşünürlerin yanında misyonerlerce de dillendirildiđi ve Amerikan Board raporlarına bile konu olduđu görülür. Hatta kaynaklara yansıdığı kadarıyla kimi misyonerlerin, görev yaptıkları şehirlerde maruz kaldıkları bazı salgın hastalıklar yüzünden hayatlarını kaybettikleri görülmektedir.

İşte bu araştırma, Amerikan Board örgütü adına çalışan, bir ideal uğruna ülkelerini terk ederek Osmanlı topraklarına gelen ve salgın hastalıklar yüzünden yaşamını yitiren (evli ya da bekâr) kadın misyonerleri konu edinmektedir. Konu öncelikle Amerikan Board örgütünün kendi belgelerinde yer alan bilgiler, yine bu örgütün yayınlamış olduđu Yıllık Raporlardaki kayıtlar ve örgütün “The Missionary Herald” adlı yayın organında yer alan yazılar ile Osmanlı Arşivinde konuyla ilgili tespit edilen belgeler üzerinden ortaya konulacaktır. Çalışmanın amacı, anılan belgeler ışığında, salgın hastalıklardan Osmanlı topraklarında hayatlarını kaybeden kadın misyonerlerin hem kimliklerin hem de hangi salgın hastalıktan öldüklerini ortaya koymak ve böylece alan yazına bazı katkılar sağlamaktır.

