

DOI: <https://doi.org/10.63332/joph.v5i4.1195>

## The American Evangelic Mission and the Women education in Egypt 1853 - 1900

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### Abstract

*Education is the most important means of the Evangelic Church for evangelization in Islamic countries that have Orthodox minorities, such as Syria, Lebanon, and Egypt. The Evangelic Church began its activity in Syria, from which (then) it set out to Egypt with a delegation that visited Alexandria, Cairo, and Upper Egypt, in 1824. The delegation monitored the educational conditions and noticed that there were no schools for girls. Then, the Evangelic Church decided to start its missionary activity in Egypt, in 1853, and used education as a means to spread the Protestantism among the Orthodox. In this research, the researcher seeks to monitor the efforts of the Evangelic Mission to educate girls in Egypt. The researcher also discusses how this mission was able to move into this thorny field, in spite of being operating in a new conservative environment. The mission succeeded to persuade the new Protestants to educate their daughters, joined after that by the girls of the upper-class Muslims. The Evangelic mission also provided home education to the Egyptian women; it started by adult education, which consider revising as a practical way to persuade society to educate girls. By the end of the nineteenth century, the Evangelical Mission succeeded in forming the first pioneers of education in Egypt.*

**Keywords:** Egyptian women, The Evangelic Mission, Egyptian Copts, Education in Egypt.

### Introduction

In the early 19th century, the United States of America opened up to the world with caution. The Evangelical (American) Church then began looking for a foothold in the Ottoman Empire's property, specifically in Syria and Egypt, to herald its Protestant doctrine at the expense of Orthodox Copts. The evangelical church had known as the Presbyterian; because it considers its priest to be an elder teacher.

This study is concerned with the efforts of the American Mission in the education of women in Egypt in the second half of the nineteenth century. This period was the education of women in Egypt at its beginning, and Egyptian society reserved for women's education.

The study came in three main points; first point dealt with the arrival of the American Mission to Egypt and its activity and the difficulties encountered. On this point, the researcher answers problems, including how did the Mission overcome an environment in which it had no followers, How did it prepare itself, and whether the United States Government had support the mission. The second point presented the education of Egyptian girls, to see how evangelical missionary was able to work in such an environment. The third point was devoted to the education of women in their homes, bringing the mission to the key of society, to overcome society's traditions and break its deadlock.

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The study depended on original sources of the topic; such as the first American missionaries, including Watson and Elder. The study also relied on a series of missionary documents, as well as printed publications that transformed into a weekly magazine named "the Guide", which recorded the activities of the American missionary in Egypt.

### **American Mission in Egypt**

Orthodox doctrine prevailed between the Copts of Egypt and Christians of the Ottoman Empire in general, while Catholics were a minority, but Protestants did not have a presence, until the American Church decided to preach in the region in the early 19th century to spread its doctrine, their missionaries succeeded in Syria. Three years later, the Ottoman Sultan issued a resolution recognizing the Protestant's right to elect their agent to consider their personal circumstances, such as marriage, divorce and inheritance. (Samaan, 1976)

In 1823/1824, a delegation from the American Evangelical Church visited Egypt, starting in Alexandria, Cairo and then Upper Egypt, they watching Egyptian monuments, meeting Copts and Muslims, they monitoring existing schools. They noting that the Catholic Church's activity in education was limited, and that there were no girls' schools in Egypt at all. (Missionary Herald, 1823) On 15<sup>th</sup> Nov. 1853, the first American mission, which included the Reverend Parent and Tomas Making and his wife, arrived from Damascus at the port of Bulaq in Cairo.(Salama, 1982)

The American missionary was not alone in operating in Egypt, but they preceded by German and Scottish missionaries, which opened schools for boys in Cairo and Alexandria. The two missionaries paved the way for the American missionary. Evangelicals explained that they came to Egypt to put the Coptic Church in front of its mistakes, to come out of lethargy and be more effective in service of Christian. (Missionary Herald, 1864)

The American missionary believed that proselytize was not aimed Muslims, so they focused on the Copts, and the missionary went along with a courageous and simple programme that clearly showed the Copts that their church was overwhelmed with mistakes and urged them to rid themselves of its limitations. They have to follow the Protestant doctrine instead the Orthodoxy. (Missionary Herald, 1864)

At the end of 1853, The American mission began its work in Cairo in English language, in Darb El Geneina in Almuski, Cairo. In the beginning of 1855, the first service held in Arabic. The service proceeded in both languages until the missionaries mastered Arabic. In Alexandria, the Reverend John Hogg began proselytizing on 6<sup>th</sup> Dec. 1856. The first Presbyterian Church complex held on 13 April 1860. (Salama, 1982)

Figure 1 shows the evolution of the mission's membership, which in 1862 amounted to six missionaries and their wives, and three unmarried female missionaries. In 1869, there were 21 missionaries, including nine couples, a man and two girls were unmarried. (Elder. 1958) Evangelical work stretched throughout Egypt from Alexandria to Aswan, and there were 14 schools with about 600 pupils, male and female. (Missionary Herald, 1869)

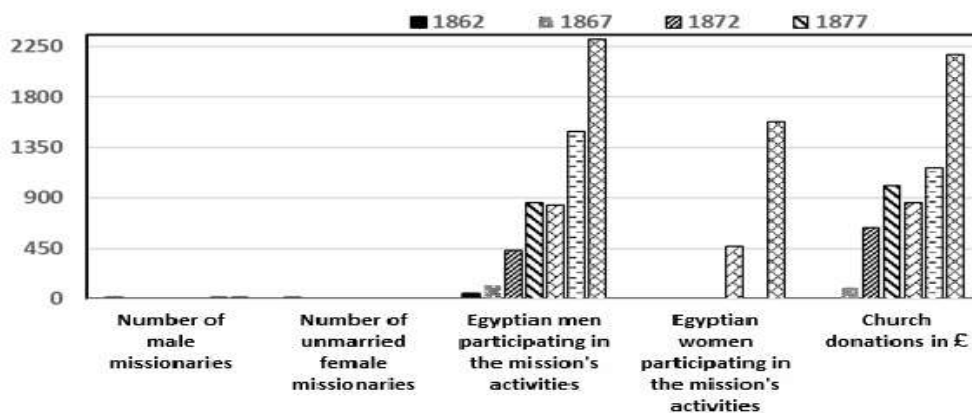


Figure 1. Evolution size of the American Mission in Egypt 1862-1892

The previous data-based format (Egyptian Evangelical Nashra, 1893) shows that the converted Egyptians Copts to the Evangelical Church numbering about 44 men in 1862, increasing to 2314 in 1892. They participated strongly in its missionary and educational activities. Women's participation in the Evangelical Church in Egypt delayed until the beginning of the 1880s, but from this date, they participated strongly, their number being 468 in 1882, and increasing to 1577 women after ten years.

If the evangelical church started with financial support from the mother country (United States) but it soon persuaded converted Copts, especially the wealthy, to finance their missionary and educational activities. Figure 1 indicates the evolution of the evangelical church's contributions, which in 1867 was about Pound 104, 10 years later reached over Pound1,000, and 1892 donations reached Pound 2177.

The Egyptian Presbyterian Complex managed the mission activities, which was held under the patronage of Pastor Dr Watson, periodically once a year, consisting of American missionaries, national priests and one elder from each regular church. Watson chose one of the national priests to preside the session; For example, in February 1893 the complex held in the village of Bani Adi, Nasser district in Beni Suef, attend 13 missionaries, 11 priests, 15 elders, 7 delegates, and headed by Pastor Benjamin Pham, pastor of Abu Teague Church. (Egyptian Evangelical Nashra, 1893) One of the church's wealthy people hosts meetings of the complex and is required to be close to a railway station. The complex allocates permanent committees and subcommittees to follow up on the implementation of the tasks. (The Guide, 1896) In February 1898, the complex decided to be divided into four geographically distributed compounds, and to establish a collective body consisting of one third of the priests and elders of each complex called Snoods of the Nile. (Egyptian Evangelical Nashra, 1898)

The Egyptian Presbyterian Complex was concerned with proselytizing, so it appointed a special department called the "Mayor of Missionary", who appointed missionaries for six months and identified their areas of work, dividing Egypt in 1894 into 160 centres, mostly in Upper Egypt. The mission faced two problems; the first was the decrease in the number of missionaries, which addressed by relying on students of the theology school before graduating as a training course. The second was to provide the necessary expenses, initially the consignment incurred the expenses, after then asked church members to contribute to the payment of missionaries' salaries,

and then Pastor Dr Harvey persuaded many church members to spend 10% of their money on Missionaries salary. (The Guide, 1898)

From the missionary recruitment statistics, we note the missionary's interest in missionary activity in Asyut and Jerja; the evangelical church appointed in Asyut ten missionaries and in Jerja six missionaries, due to Asyut's geographical location that mediates Upper Egypt, while it appointed six missionaries in the whole delta. (The Guide, 1898) The high rate of illiteracy among the population of Upper Egypt resulted in an increase in missionary activity. The illiteracy rate (above 7 years) was 96.2%, mostly female, with an illiteracy rate of 99.9%, compared with 92.9% for males. (Population of Egypt, 1897)

The acceptance of a new member in the Evangelical Church would have required four conditions; the first: to have practice the new life with missionaries, and realized the difference between the two churches. The second: to keep paying 10% of his income. The third: to have practised individual advocacy and attracted a new man to the Protestant church. On the question of worship, the Orthodox insisted on Coptic language, Catholics used Latin. While, the Evangelical Church adopted Arabic in its worship, so it was easy and close to its subjects' hearts. (Interview with Abdenmour. 2002)

In 1867 the missionary formed men's associations, some of which specialized in the dissemination of Protestant doctrine through religious, social and educational activities, others collected funds from wealthy Christians and distribution to the poor Christians. These associations numbering 1892 up to 31. While, women's associations began in 1887 with four associations, and then increased to nine in 1892. The associations depend on self-financing for their activities assistance in establishing schools and helping the poor, especially in times of crisis. For example, during 1897 the monthly average of the amounts distributed by Asyut Society was approximately 12.36 pounds per month, which benefited 118 families, including only 10 families from evangelical churches, and 108 Orthodox Copts family, confirming the missionary objective of the assistance. (The Guide, 1898)

The Coptic Orthodox Church opposed American Protestant missionary in Egypt strongly, because it was a threat its entity, aimed to transforming its followers into Protestant. The Orthodox Church regards Protestantism as invalid religion; in its view, Luther's followers departed from all Christian churches, allegedly performing worship deprived of the inherited priesthood, stripping them of this secret removing all the church's secrets from them, so the Orthodox ruled that the Protestant religion is invalid. (Al-Haq, 1900) In contrast, evangelicals see only themselves as adhering to the Gospel, and see that their church is the only one holding onto the Bible. They say in their preaching God said, the holly book said, they do not say Z pastor said or Z council said. (The Guide, 1898)

The United States Administration supported the evangelical mission; The US consul in Egypt countered the Coptic Church's resistance to the American missionary, he tried to persuade the Coptic Patriarch to refrain from boycotting the missionary, as serving religion and spreading the gospel, but his attempts were unsuccessful. (Abdelhamed, 1981) Differences were deeper than mere mediation; there are disagreements about the foundations of the doctrine, baptism, fasting, nefarious, and mediation of saints. Disputes dealt with by clergy pens on both sides on pages of newspapers and magazines. in a cynical critique up to insulting and hurling many times. Al-Haq newspaper has accused evangelicals of invaliding their faith. On the other hand, Al-Murshed newspaper replied, "The righteous Orthodox clergy confined to the life of Jesus and after him to Saint who presents incense, accepts vows, prays for the dead, and takes a fare until he fills his

pocket of gold. The newspaper drove its mental and transport evidence on the proven intercourse of Jesus after his crucifixion. (The Guide, 1896)

The American Missionary succeeded to convert a number of Orthodox Copts to Protestant doctrine through education, so the Coptic Patriarch visited Asyut in 1867, to reduce the activities of the American Missionary. Watson accused the Egyptian government to facilitate the task of the Coptic Patriarch, who travelled on a government ship, entered Asyut in a majestic procession, and he asked village elders to exert pressure on the Copts to leave the schools of missionary and attend Coptic schools, and threatened them not to recognize their certificate. In addition, not to accepted in railway jobs. Because village elders were Muslims, Wasson asserted that the Government was behind the problem. However, the problem was likely had been caused by pressure of influential Orthodox Church in predominantly Christian villages. Even if its elders was Muslims, as evidenced by Wasson himself stating that Dr Hogg wrote his complaint to the authorities in Abi Tej, and spoke with its management Hammam Bey, who issued an official blame to the village elders concerned, and told them to allow the boys to go to the missionary school. (Watson, 1898)

Then the resistance of the Orthodox Church rose to a pragmatic style, the Orthodox increasing of their schools, so that their children would not turn to missionary schools. Dr Hogg states that he was absent from his school on a trip to Akhmim, when he returned, he found many pupils left to the Coptic School. By examining the matter, he found that poor people had subjected to desperation and intimidation, so he wrote to US Consulate a petition in detail, in which he chose a case of a pupil who seduced his father with a 1.50 pound and 75 KG of wheat. In addition, he wrote to Directorate of Director of Abu Tig and Judiciary, thus he reduced resistance of the Orthodox Church. (Watson, 1898)

Thus, the United States Mission succeeded in stabilizing its feet in Egypt, and finding many followers. It relied on education to disseminate its principles among the Egyptian. For half a century. The Missionary had been restructured the administrative system. The mission developed a proselytizing plan and prepared cadres of missionaries and associations to implement this plan. It drew people's attention to its intense sanctity of Sundays, to fight fads and denials, providing services to the people. The United States Administration's interventions to support the Mission diplomatically and financially give an impression of the American role in this case. The American missionary justified its missionary activities in Egypt as serving the Christian foreigners. This is not true, since only 39 American nationals in Upper Egypt generally, accounted for about 1% of the 3,995 foreigners in 1897 (figure 2), and they accounted for only 0.1% of the Upper Egypt population in 1897. (Population of Egypt, 1897)

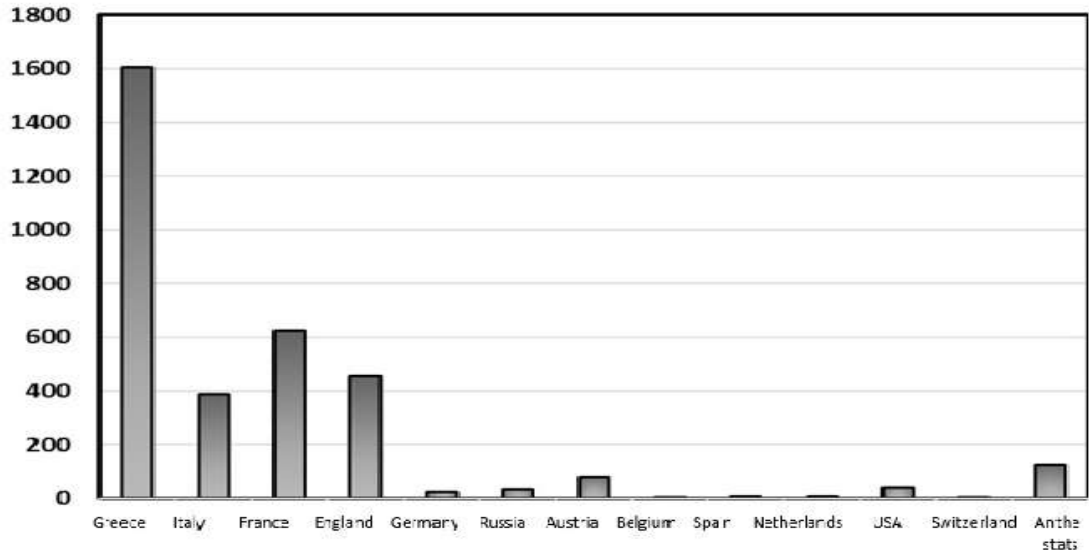


Figure 2. Distribution of the Foreign Population by Nationality in Upper Egypt, 1897

As for the Egyptian administration's attitude towards the American Mission, the Mission's leaders described Saeed Pasha as protective saint of the Missions. During his tenure, the Mission laid the foundations of its work. In 1862, he gave the Mission a large building in the Mosqi Street, responded Pastor Muller request, after the mediation of the American consul. (Ismail, 1980) On June 4, 1878, Khedive Ismail approved the U.S. Consulate's request to appoint Pastor George Barsoum as secular head of the evangelical community, and to have patriarch rights. (Samaan. 1976)

As for the Egyptian State's attitude towards foreign education, although Saeed Pasha neglected education and many Egyptian schools had closed, he took care of foreign education. (Salama, 1982) Under Ismail, the opening of employment in the railway, post office and translation into government and judicial interests was one of the temptations of foreign education. The rich also tend to obtain foreign protection in order to be no subject to Egyptian administration. (Sami, 1917)

Under British occupation, American missionaries blame British politics for not Christianize most of Muslims. Watson said: "In the aftermath of the occupation, many Muslims came to ask about the truth of the Christian religion, all those around me thought it was time for Egyptians to emerge from Islam to Christianity. A number of Muslims believed that persecution and harassment against the new Christians would disappear under control of a Christian force, believing that Britain was working to serve the Christian religion. (Watson. 1898)

Watson forgot the protection offered by foreign privileges to the Mission. As for the failure of the Mission to Christianize Muslims, it was a matter of belief. If the matter had been about authority, there would not have been a single Muslim left in Eastern Europe after the demise of the Ottoman Empire, and not a single Christian would have remained in the Arab East after the spread of Islam.

There is no doubt that the steady increased in the number of foreign schools, while remaining completely independent of Egyptian knowledge Ministry, in accordance with foreign privileges,

has harassed the country's education practitioners. Mustafa Riad 1872 has submitted a draft law regulating foreign schools and subjecting them to State domination. However, at the time the Egyptian Government was unable to implement this proposal. (Ismail, 1980) This has not prevented provincial local administrators to visit American schools and attending their tests, who invited by evangelic church, for publicity to schools. The evangelical publications and newspapers informed much of this news, for example the visit of Zagaziq's director and governor to the American School. (The Guide, 1895) also Assiut's manager visited the evangelical schools. (The Guide, 1896)

### **Mission and Girls' Education**

At the celebration of the American Girls' School in Cairo Patron of the Protestant Church said: "someone asked Napoleon: what the greatest needs of France? He replied, mothers, and there is no doubt that most of what we have grown up good or bad from our mother's legacy and training. We have to raise our thoughts from what had been impressed about girls, disregard and despise her. We must equate the girl from the point of education with her brother. I do not want to raise the girl to the supreme position that others ask to her, because this is a corrupt nature that is different from creating it, but I ask you not to neglect her". (The Guide, 1896) These words undoubtedly expressed the view of the evangelical church on the issue of women's education.

The following are elements of girls' educational process:

#### **The School**

The buildings did not stand in the way of evangelical dispatch. The member of the Mission began teaching in his place of residence, and declared about his activities. For example in Darb El Geneina of Al-Musky was the first boys' school at the Mission home, on 29<sup>th</sup> Nov. 1855. In Alexandria, Pastor John Hogg opened a school one week after arriving in a modest room at the home of his host Pastor Herman Philip. (Watson. 1898)

Girls' education in Cairo officially began in 1860 by a school opened at Al-Saqqaien Street, then the school of Al-Azbakia district, where their pupils were 100 in a short time. (Watson. 1898) In Alexandria, the Evangelical Mission inherited the Girls' School, which the Scottish Mission opened 1856 in the Jewish Quarter.

In 1865, the American Mission set up a girls' school in Asyut at Al-Hallaj's house. The following year, tow girls' school opened in al-Mansoura and al-Fayoum by Reverend William Harvey. These schools starting with forty-five Schoolgirl. Harvey also founded a third school in Snore 1870, bringing the number of girls' schools at the end of the year to thirty schools, and proceeding to build girls' schools throughout Egypt. (Salama, 1958)

The American mission convinced the wealthy Copts to take responsibility for the construction of schools. The predominant feature of Upper Egypt schools was the contributions of the wealthy; For example, Wissa Buqtor and his brother Hanna founded an elementary boys' school in Asyut. (Egyptian Evangelical Nashra, 1893) In Akhmim, Sohag, Gergus Pashtelli established a school. Daoud Takla family founded a Boys' School in Bahjoura village, currently affiliated to Nag Hammadi in Qena governorate, and thy renovated the Girls' School. They endowed 108 acres to spend on the two schools. In Sinbu village of Dairrot, Assiut governorate, Mikhail Fltas established tow schools, one for boys, the second for girls. (Gerges. 1968)

### **Female Teachers:**

Foreign teachers affiliated with the mission took over teaching girls, managing schools, and supervising internal departments. Wives of the first missionaries, Watson, Harvey, Hogg, and Lansing, formed the first nucleus of female teachers. Then the majority of female teachers were unmarried missionaries; for example, Miss Marta Mackawn, who came to Egypt in 1860, and established a girl school at Asyut, She continued teaching until she lost her sight. In Alexandria Miss Sara who arrived from Damascus in 1858, carried the burden of teaching. Elsa Johnston Miss, who arrived in 1869, served at Asyut Girls' School. In 1871, Miss Anna Thompson arrived; she continued to serve at the School of Haret Al Saqayen until she died in 1932. Many other Misses of the Mission teaching for girls in Egypt. (Elder. 1953)

According to the mission's reports, the enthusiasm and excellence of Misses teachers contributed many pupils taking the gospel path on Protestant doctrine. Despite their parents' harassment, the girls realize that their guidance is real. (Missionary Herald, 1864, Vol. 60) After several years of work, the mission allows the missionaries to travel to their country on vacation for a period of three or four months, for recreation, seeing family, or treatment. Before travel a farewell celebration organized by female co-workers with some Evangelical families. (The Guide, March. 1894)

Over time, batches of Egyptian female students graduated, the mission used them in teaching to assist the mission members. With the expansion of girls' education, the percentage of Egyptian female teachers increased, until at the end of the nineteenth century, their percentage in Asyut girls' school reached three foreign female teachers opposite eight Egyptian female teachers. (The Guide, 1900) In appointing female teachers, the Mission relied on girls' school in Asyut, which graduated fifty-five students in the first fourteen years; thirty of them appointed in the teaching field. (Watson, 1898)

### **Female Students:**

The mission faced a problem in girls' education due to the customs of the Egyptians at the time, and the distances with lack of transportation, so the mission overcame these problems by opening a boarding house for girls at an early date. In 1864, a boarding section opened at the girls' school in Azbakya. It began with five girls, the number increased in 1884 to 34 students out of a total 170 students. In the girls' school of Asyut, the boarding section began with three girls, in 1879 the number of students reached to twenty-four students. (Gerges, 1968)

Another problem faced the American mission in girls' education, was the incitement of the Coptic Church of Girls not to attend religious seminars and prayers held in missionary schools; urging girls' parents to prevent their daughters from going to missionary schools. In some cases, these efforts were successful, under the threat that education in such schools might hinder marriage. Which disturbs mothers who wants their daughters to marry early. The Christian families relied heavily to facilitate the marriage of their daughters on priests. (Watson, 1898)

With regard to the attitude of Muslims and Jews towards missionary schools, there was a turnout of Muslim girls. In 1879, there were 195 Muslim girls out of a total of 349 students at Haret al-Saqayen School. The mission also opened irregular classes commensurate with Muslim girls' conditions, the monthly attendance rate was about 134 and the daily attendance rate was about 89, the aim of teaching them to read and write. Muslim students belonged to different classes of society. (Elder, 1953) As for Jewish girls, they constituted two-thirds of the students at the Alexandria School, which was located in the middle of the Jewish Quarter. However, in 1862,



the Jews withdrew their daughters from the mission school and opened their own school; for fear that, their daughters would convert to Christianity. (Watson, 1898)

For residential fee including education and eating, it was at three levels; the third level was 40 Egyptian Piasters per month, 55 for the second, and 90 for first. The student must bring her books and all her supplies from materials, brushes and cover. If she wishes to teach piano, she must pay an additional 50 Piasters per month. If she wishes to additional courses in English, she must pay an additional 30 Piasters per month too. (The Guide, 1900)

The most famous student of the evangelical girls' schools was Bamba, who was married to Prince Dhulup Singh, son of the King of Indian Punjab province. This young man converted to Christianity and lived in England from his early age in preparation for succeeding his father in ruling the Punjab province. Although Queen Victoria advised him to marry an Indian princess, however, he was not inclined to live an extravagant life. Therefore, Bamba impressed him while he was visiting a girls' school in Cairo. He requested to marry her, and the missionary succeeded to complete the wedding, after the prince donated to its activities. (Missionary

### **Educational Activities for Girls:**

Girls studied the same curriculum of boys, in addition to sewing, embroidery, and housework, which qualified them to be useful wives and mothers. (The Guide, 1900) In 1863, the mission introduced prayer and religious meetings into the girls' schools, attended by the teaching staff and administration, in addition to the Christian students. (Watson, 1898)

The aim of American schools was not only to give female students a degree, but also to disseminate public culture, correct the concepts prevailing in the Egyptian Christian Society and respect for morality. The female teachers would follow their students and train them in reciting poetry, public speaking, dialogue, and discussion. (Mahfoudh, 1968) Literary associations had also established in schools to train students in writing, construction, speech and debate in Arabic and in English, under the supervision of female teachers specializing in both language and its literature. In addition, American schools annually host leading writers and intellectuals for lectures and cultural seminars. (The Guide, 1898)

Since evangelism was the primary aim of the American schools, they focused on religious activities, so they allocated a hall for prayer, in which Lord's Dinner Supper practiced, to include new members of the students to Evangelical church. (The Guide, 1896) In the middle of the last decade of the nineteenth century, Young Men's Christian Associations formed in Evangelical schools similar to the American schools. With the aim of paying attention to religious work among female students, urging them to pray and join the Evangelical Church, and devoting their efforts and their lives to this aim, to qualify them to serve the Christian religion in the areas of work after that. (The Guide, 1896)

The schools celebrated the exams and the graduation of their female students as a part of propaganda for girls' education and the Evangelical Church. The schools administrations sent invitations, in the name of the pastor of the Evangelical Church in the region, to the consuls of countries and to the men of the local administration. Foreign missionaries, churchmen, and families also attended. During the celebration, the school administration showcases its students' ability to comprehend their lessons, public speaking, literary dialogues, home economics, songs, chants, music, and acting out novels. Prizes also distributed to outstanding female students. (Beirut Nashra, 1884)

In this way, the evangelical mission in the field of girls' education in Egypt went through a profound field and paid attention to all elements of the process of girls' education. The number of girls in evangelical schools demonstrates the extent to which Egyptian society has responded to the issue of girls' education and belief in their right to education and its impact on the progress of society.

### Women's Home Education:

year s	Regular associatio ns	Evangelical Young Men's Christian Associations			women associations		
		Numbe r	member s	Donation s in pounds	numbe r	member s	Donation s in pounds
1862	0	0	0	0	0	0	0
1867	1	0	0	0	0	0	0
1872	5	0	0	0	0	0	0
1877	6	0	0	0	0	0	0
1882	17	0	0	0	0	0	0
1887	47	40	0	0	4	4	150
1897	31	3	90	30	8	261	40

Table No. (1) Evolution of American Mission Activity in Egypt Sample Every Five Years

(Egyptian Evangelical Nashra, 1893)

The American Missionary founded women's associations, the most important of which are *Al-Eatedal Society* (the Moderate Society) and the Missionary Women's Association, with aim of disseminating Protestant doctrine among women. These associations have pursued several means, including seminars and lectures, with the stated aim of fighting vices such as smoking, drugs and others. (The Guide, 1894) One of its means is also education, as women's associations were able to provide education to women in their homes. The Women's Missionary association established a school for educating women at homes. The American mission entrusted that association to supervise of this school. By reviewing names of the teachers, we find that this school began with foreign teachers who were members of the mission, and after graduating batches in girls' schools, the association began to use Egyptian teachers, in addition to the foreign women. In records of 1879, it found that the members of this school visited 130 Egyptian families, including about 60 Muslim families. (Elder. 1953)

In 1896, the number of female students studying at home in Cairo alone became 751, and the number of female teachers was 20. In the rest of Egypt, there were 650 girls receiving lessons at home, of whom 77 were Muslims. The association asked female teachers to be role models for others in reading, knowledge, religiosity, patience, steadfastness, honesty and piety, and to instill a love of knowledge in her students. (The Guide, 1896) Among Muslim women, the school's activity is limited to teaching and influencing by example, while among Christian women from non-evangelical families, the study of the Bible in its spiritual meanings had added to science. (The Guide, 1896) This is a missionary activity among women at their homes.

Thus, the mission succeeded in overcoming social customs and reaching women in their homes, and this is a great determination. This activity was not limited to Christian families, but rather extended to aristocratic Muslim families. The Evangelical Church has undoubtedly been very successful.

### **Conclusion:**

From the foregoing, it is clear that the American mission was able, within half a century, to establish itself in Egypt. The Protestants became a recognized sect, although they faced many difficulties related to doctrine, customs, and traditions. Perhaps the most important result of the evangelical work was that it woke the Orthodox Church from its slumber, thus acting as an alarm bell. The American Consulate intervened whenever necessary to protect the evangelical church's rights and allowed its missionary associations to collect funds to support the missionary activities in Egypt, confirming its role.

The activities of the evangelical mission in the Egyptian girls' education not an end in itself, but one of the proselytizing tools targeted women, given their important role in their homes with their daughters. The decline of national education in Egypt helped the American mission achieve its goals through girls' education. Likewise, Egypt's interest at the time in educating boys was part of the renaissance, which had founded by Muhammad Ali. Free education was the general feature of education in the second half of the nineteenth century. However, the mission resorted to applying a low-cost system in its schools, while providing boarding accommodation to overcome the high expenses.

The Evangelical Church was the pioneer of girls' education in Egypt, attracting them to education by all means, and reaching married women within their homes. The Egyptian society's response to girls' education is evidence of the civilization of the Egyptian people and its willingness to rectify their situation if they had given the appropriate conditions. Wealthy members of the Evangelical Church contributed to building schools and donated endowments to support schools. Sons and daughters from various sectors that formed the fabric of Egyptian society at the time attended these schools; Evangelical Christians, Orthodox Christians, Muslims, and Jews.

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