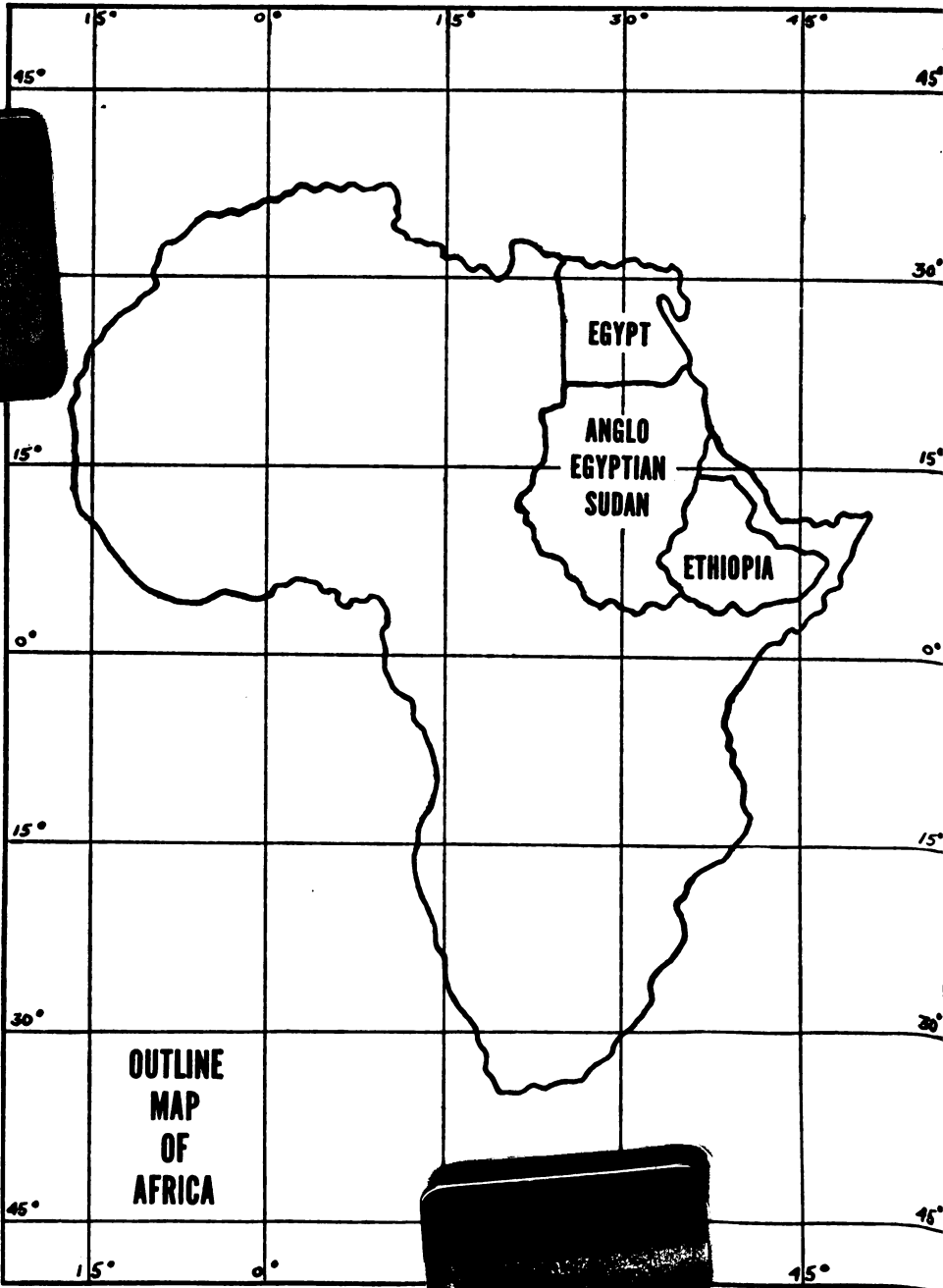
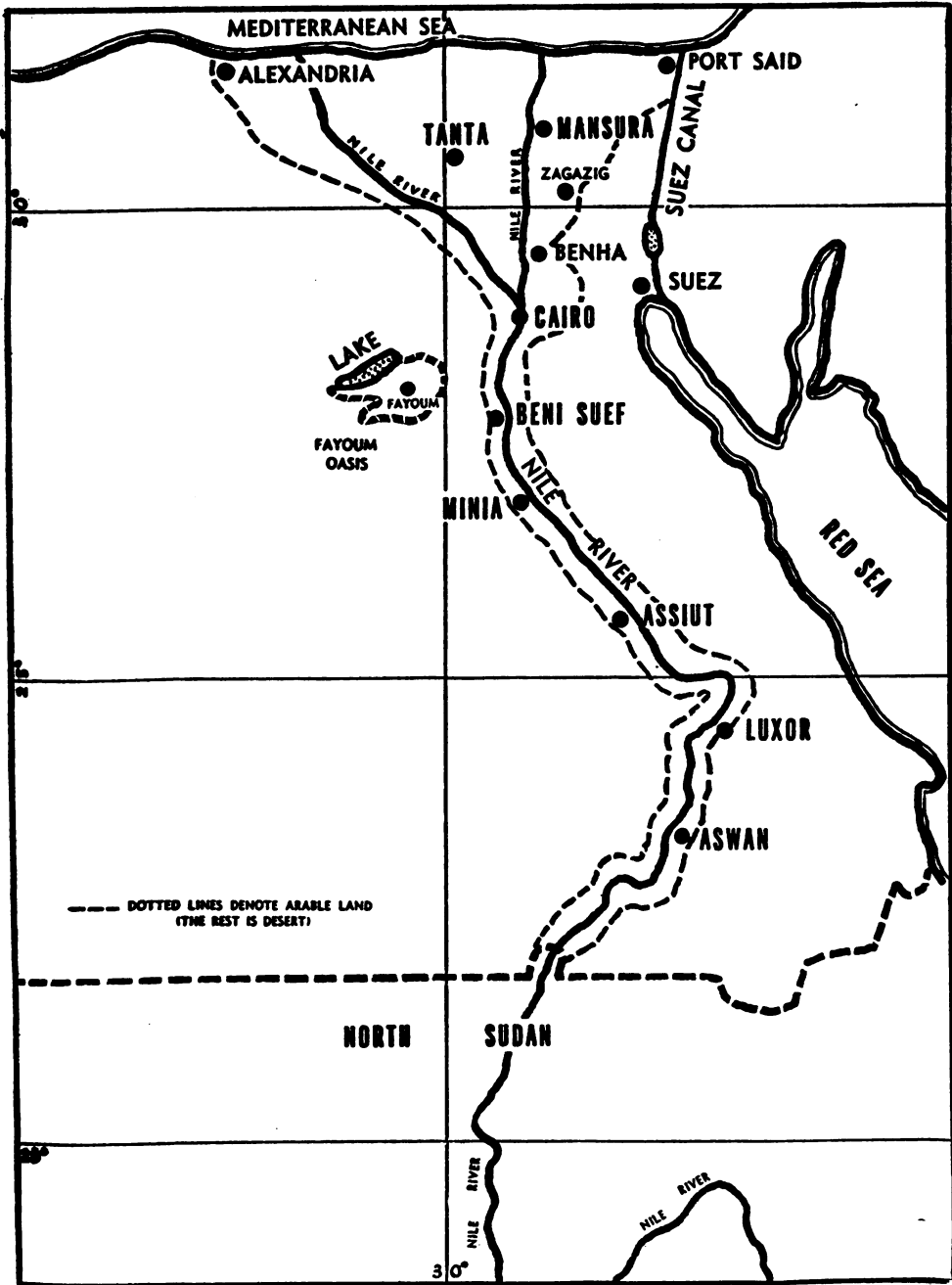


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The Association of the Egypt Mission at Assiut College, January, 1954.

Vindicating A Vision

by
Earl
EARL E ELDER
=

The Story of the American Mission in Egypt
1854-1954

THE NILE

*It flows through old hushed Egypt and its sands,
Like some great mighty thought threading a dream,
And times and things, as in that vision, seem
Keeping along in their eternal stands.*

—JAMES HENRY LEIGH HUNT

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To
*All My Former Colleagues and
Missionary Friends Whose Service
in Egypt Is the Theme of This Book.*

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The untiring work of Margaret B. Crawford has made possible the preparation of the manuscript.

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INTRODUCTION

When the American Mission in Egypt celebrated its centenary in 1954, it was inevitable that some record of its history be suggested. Because the writer had passed the age of retirement and had been connected with the mission for some 40 years were reasons for his name being suggested as one who might gather the material and put down something permanent which could be of value to those who were interested in what had been accomplished and how.

Others have undertaken very successfully the writing of portions of this story. The very elaborate chronology of the first 42 years has been told by Dr. Andrew Watson. The opening chapters of his book give in full detail the conditions prevailing in Egypt during the middle of the nineteenth century as well as a review of the tenets of Islam and the story of the church in Egypt and Protestant missions. Miss Rena Hogg's biography of her father, Dr. John Hogg, *A Master Builder on the Nile*, has interpreted with keen insight the development of the mission and the Evangelical Church as revealed in the stirring events of his life which came to its close in 1886. Dr. Charles R. Watson wrote something of the first 50 years of the mission's history in his books, *Egypt and the Christian Crusade* and *In the Valley of the Nile*. The first was "a handbook on Egypt in relation to the Christian missionary enterprise." The first half of this book deals with the country, its people, its history, its religions, and the early missionary efforts. However, the following sections are a concise record of the mission's history and a survey of the methods employed. In chapters 4, 5 and 6 of *In the Valley of the Nile* the story of the mission up to 1908 is given. References to the work of the mission down to 1921 appeared in Miss Anna A. Milligan's, *Facts and Folks in Our Fields Abroad*, in her study of the various types of missionary effort conducted by the United Presbyterian Church of North America in its foreign fields. Dr. Davida M. Finney published, in 1939, her book, *Tomorrow's Egypt*, in which she analyzed social reforms long overdue and challenged the church to take a greater share in education

and social work. The collection of stories about Dr. L. M. Henry and comments on his life by colleagues appeared in 1945. More recently Dr. H. E. Philips has given the life histories of some converts from Islam to Christianity in a book entitled, *Blessed Be Egypt My People*.

At the close of 75 years of labor in the Valley of the Nile, the mission asked Dr. J. R. Alexander who first came to Egypt in 1875 to prepare a history that would bring Dr. Watson's chronicle up to date. His unpublished manuscript entitled, *Knowest Thou Yesterday*, which covers the period 1854 to 1934, has also afforded another valuable source for this study of "a hundred years along the Nile." In addition to all these the Annual Reports of the Board of Foreign Missions, the Minutes of the Egypt Mission Association, articles in the church papers and numerous brochures have also added considerable light. Papers on special phases of mission activity or policy and theses presented by some missionaries in pursuance of academic degrees have proved very useful.

The Handbook of Foreign Missions (1953) of the United Presbyterian Church, prepared by the Promotional Department, outlines the present occupation of the field by the mission in Egypt, as well as others in the Sudan, Ethiopia and Pakistan-India. A complete list of missionaries who have had career appointments in all the fields forms a valuable appendix. This volume will provide for many years a reference book on the position and location of mission stations with geographical data and personnel locations as of 1953.

No one realizes more keenly than our missionaries in Egypt how lacking their history is in exciting drama. Farther into the interior of Africa there are lions, venomous reptiles, and crocodiles, also naked savages with spears and shields. Against this background it is easy to add thrills to a narrative. In certain areas of the Near East there have been massacres of Christian populations during the last century. Major tragedies have come in the wholesale deportation of inhabitants of cities and villages. Harrowing experiences with bandits, and even the kidnapping and assassination of missionaries have had their role in the changing scene of events. During the hundred years that our church has had representatives in Egypt the remarkable providence of God has spared them and their families

many of the frightful heartbreaking experiences that have made history elsewhere full of tragedy.

This story of one mission in the Near East will serve as one pattern or method of approach. It is not only the arrival and assimilation of a constant flow of new recruits into an expanding enterprise. Gradually and at times in clearly stated terms a policy or *modus operandi* was formulated. Missionary statesmen of the mid-twentieth century may find much to criticize in the development of work. With the present emphasis on church-centered missions, did this group in Egypt lag behind in shifting responsibility to national leaders, or was it far in advance of the strategy of other fields in this respect? The policy followed in many lands has been severely censured in the light of events during the past decade in China. Had greater burdens been assumed at an earlier date by national leaders the situation there might not have been so hopeless as it now appears. Had the foreigners planned a much quicker program for realizing self-support and self-government the indigenous churches might have been much stronger when the foreigners were withdrawn.

In the history of modern missions the Near East furnishes a unique problem because of the presence in most lands of ancient Christian churches. Today some, if not all, of these Orthodox groups are in affiliation with the World Council of Churches. Although the overwhelming majority of the population in Near Eastern lands is Muslim, the Evangelical churches that have been formed here have drawn their membership largely from people, or those whose ancestors were, once connected with the various Orthodox communities. One hundred years ago the early missionaries saw these churches as having exchanged the purity of true worship for the adoration of saints and as being dominated by hopeless superstition and the victims of abysmal ignorance. The Bible had been replaced by liturgies which were not understood by the masses of the people. The clergy lacked competent leadership and spiritual insight through lack of education and through moral decay. In all of these Near East areas the Roman Catholic Church was actively missionary and uniate churches subservient to Rome were evolving out of the different Orthodox groups.

A vision for the extension of the Kingdom of God farther into Africa from Egypt and by Egyptians was early expressed. Though

sometimes the pressure of daily work seemed to dim it, the vision remained the ultimate goal to be realized.

The roster of the Egypt Mission on Centennial Day, 1954, shows strong roots with its past. Of the families under the Board of Foreign Missions six are sons of former members of the mission: Willis A. McGill in his third term; Paul W. Jamison, Paul H. McClanahan, James W. Pollock, and John A. Thompson (his grandfather was Dr. J. R. Alexander, a missionary for 65 years in Egypt) in their second term; and John G. Lorimer in his first term. Mrs. Pollock is the daughter of the late Dr. Howard J. S. Buchanan, once a missionary in Egypt. Under the Women's Board, Davida M. Finney, Evelyn McFarland, Helen M. Walker, and Martha A. Roy are all daughters of the mission. Of the persons serving the Board of Foreign Missions more than half received their appointments following the Second World War and had at that centennial date been on the field less than ten years. Of the Women's Board, however, of the 35 on the roll only 11 had come for the first time to career service since 1945.

Only one of the Board of Foreign Missions missionaries was in Egypt before 1920 in contrast to five of the Women's Board. Ten more women had arrived before 1925, which reveals the fact that among the women 15 had given a combined service to Egypt of more than 500 years.

The story of the American Mission in Egypt is not a tale of a few brilliant personalities who dominate the scene. Throughout the century there have been many strong characters with decided opinions but they have not completely overshadowed those of fewer and less radiant gifts.

The great majority of its members have come from the Scotch-Irish ancestry that welded the United Presbyterian Church into being out of the uniting Presbyterian bodies. But the Christian Reformed Church, the Reformed Church in America, the Presbyterian Church in the U.S.A., and the Associate Reformed Church in the South have also contributed personnel who were appointed to the mission. There have been families of strong Baptist ancestry who saw in the presentation of the Gospel in Muslim lands something more important than the mode of the initial ordinance. Methodists and Congregationalists have made their contributions, but mainly the names

appear to be related to those people who were unyielding adherents of the John Knox brand of Calvinism.

At times there have been links of family relationship that bound a score of the mission personnel together. From McClenahan to Finney, and then back to Hogg and Work and Jamieson or from Work to Jane Smith to Boyd to Bell. Sometimes it was difficult to untangle the complicated threads. Another chain runs through Henderson and Roy to Giffen to Russell and Caldwell, or from another Giffen again to Dr. Carrie M. Buchanan, or to Jamison and then Galloway. Another combination links the names of French to McLaughlin, Howard Buchanan to Pollock, then (via Burns) Moore, or to Meloy and then to Brownlee. Nor are these all that can be linked together. But there have been no ruling families.

Although the statements made in the majority of cases can be easily documented, it has seemed best in a popular work of this nature not to burden the reader with detailed notations and repeated citation of sources.

Spelling of proper names has not followed any set system of transliteration. People with the same name often spell it differently in English. Many place names like Assiut, Benha, Zagazig, and Luxor have been adopted in recent years not in mission usage only but in general throughout Egypt. No attempt has been made to distinguish all the Arabic consonants. However, in some words the ' (ain) and the ' (hamza) have been shown out of consideration for those desiring approximate accuracy in pronunciation.

1854-1879

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CHAPTER ONE

THE BEGINNING

THE sun had just risen over the desert hills of the Muqattam range east of Cairo on November 15, 1854, when a small Nile steamer docked at Bulaq, the port of the capital city of Egypt. On board, looking at the strange impressive pageant of changing scenes about them, were a young man and his wife, the Rev. and Mrs. Thomas McCague. They had been sent to Egypt as missionaries of the Associate Reformed Presbyterian Church of North America. They were the vanguard of a host of some hundreds of Americans who, during the century that was to follow, shared in the manifold ministry of the organization known as the American Mission.

How different 1854! What a cavalcade of world events separates that date from 1954. Yet that year a century ago saw Western Europe fearing the threat of Russian expansion. While the McCagues were on the Atlantic bound for Liverpool, the Light Brigade made its famous charge at Balaclava. On October 31, 1854, just about the time that their steamer was passing Gibraltar, the *Lady of the Lamp*, Florence Nightingale, arrived in the Crimea to tend wounded soldiers. In 1854 Franklin Pierce was President of the United States. That year witnessed the launching of the Republican Party which raised its voice against slavery as a great moral and social evil.

Other lands of the Near East had already become the fields of American missionary endeavor. Western Turkey in 1819, Central Turkey in 1847, Palestine in 1821, Syria in 1823, Urumia in Persia and Cyprus in 1834—that is the record of the places occupied by the American Board of Commissioners for Foreign Missions. The coming of the McCagues to the Valley of the Nile was the result of a visit by Dr. J. G. Paulding to Egypt. This missionary of the Associate Reformed Presbyterian Church, resident for five years in Syria, came to recuperate his health, but with the eye of a church

strategist, he saw Egypt as a field, great in its need yet favorable in position. Missions that had done pioneer Protestant work had withdrawn, or were about to withdraw. Trouble was impending in Turkey and he feared that he and his colleagues in Damascus might need some possible place of refuge, so he proposed sending workers to Egypt. The General Synod of his church meeting in Allegheny, Pennsylvania on May 21st, 1853, voted, "That our missionaries be instructed to occupy Cairo at their earliest possible convenience." Young Mr. McCague when confronted with a choice of going to Syria where the church had already established work, or being a pioneer to a new field, said, "Then I will go to Egypt."

Early in December of 1854, or just 20 days after the arrival of the McCagues, the Rev. James Barnett, one of the pioneer missionaries from the Syria Mission, reached Cairo. This addition to the small beginning was more than just another person. He came with a workable knowledge of Arabic, able to preach to Egyptians in their own language, and well acquainted with the life and customs of the Near East. Many responsibilities were now shifted to older shoulders, yet the McCagues are remembered as the pioneers who first arrived on the field.

Napoleon is said to have remarked to the Governor of St. Helena in his first interview, "Egypt is the most important country in the world." If the standard by which importance is measured is the desire of foreign rulers to dominate a land, Egypt surpasses all rivals. From the Persian Conquest in the sixth century B.C., Egypt had seen a long procession of Greeks, Romans, Arabs, Turks, and others, all of whom understood the strategical value of the land that had once been dominated by the Pharaohs. The Arab Conquest in 640 A.D. ushered in the medieval period. The political theories of Islam which involved Khalifas and their factors, a church-state without a legislative body but dependent for laws upon rulings and judgments based on the Qur'an and traditions have continued into modern times. The short interval of French domination from 1798 until 1801 only served as an opportunity for a certain Muhammad 'Ali to gain prominence as a soldier of fortune. Egypt had been nominally under Turkish rule since 1517, but the country suffered from all the iniquities of being a province in the Ottoman Empire. The policy of farming out taxes provided tribute for the Sultan. It

also enabled the Pasha who represented him in Egypt to fill his own pockets. However, the Mameluke families, whose forebears had ruled the country prior to the Turkish conquest, still exercised much administrative authority as rulers of the 24 provinces into which Egypt was divided. Since through them tribute for the Sultan was obtained, the result was frequent friction and at times open revolt.

Out of this background arose Muhammad 'Ali, an officer in the Albanian mercenaries under the command of the Turkish Pasha in Egypt. This officer had been among the troops whom Napoleon routed at Abukir. He had fought alongside the British at Alexandria in their defeat of the French troops left behind by Napoleon when he fled in 1799 to France. In the confusion of cross currents that later followed the evacuation of the French, Muhammad 'Ali maneuvered himself into a position between the Turks and the Mamelukes. He was recognized as the Pasha of Egypt by the Ulema of the Azhar when the Turkish Pasha was expelled in 1805. Reluctantly the Sublime Porte acknowledged him as the paramount power able to restrain the turbulent elements in the political picture. To confirm his position and give reality to his power he had to rid himself of the Mamelukes. This was done by inviting them to a public ceremony at his palace in the Citadel and then having them massacred as they departed, descending through a narrow defile.

Later Muhammad 'Ali extended his power into the Sudan and founded Khartoum in 1823. Falling out with the Sultan, Muhammad 'Ali threw his victorious armies across Syria into Asia Minor where at Konia the Turks suffered an ignominious defeat. Lest he upset the applecart of European politics by taking Constantinople, the European powers forced his armies to withdraw. However, Muhammad 'Ali established his family as ruling in Egypt, the only obligation being to pay a tribute annually of \$1,500,000 to Turkey. His son, Ibrahim, who had so ably commanded the Egyptian troops in Arabia and then in the campaign against Turkey, was appointed regent but died before his father. At the close of his reign in 1849, Muhammad 'Ali was succeeded as viceroy by his grandson, 'Abbas I. The five years during which 'Abbas ruled were filled with deeds of rapacity, intolerance and cruelty. His reactionary policy would have undone all that his grandfather had accomplished in reform of Egypt's political and economic life had he not been cut off by death, a death

accompanied by suspicions of foul play on the part of some of his own court.

Sa'id, who came to the throne in the year of the arrival of our pioneer missionaries, was the youngest son of the founder of the dynasty. His reign has been described as a combination of the Arabian Nights and the gay life of Paris. His enjoyment of Western ideas and customs made him popular with Europeans, while his reforms like the abolition of slavery, of conscription and corporal punishment endeared him to those of the poorer classes who had endured these hardships. He is probably most famous for his enthusiastic support of Mr. Ferdinand de Lesseps who planned the canal through the Isthmus of Suez. Work began on this project on April 22, 1859, after much opposition from the British Government.

The topography of Egypt is easily defined with its life-giving Nile and its large expanse of desert. The fertile valley and delta in 1854 as now were only about three per cent of the whole area. On the north stretched the Mediterranean Sea, on the east the Red Sea and on the west the Libyan desert, a portion of the larger Sahara desert. From the south comes the Nile the source of which had puzzled geographers for millenniums before 1854 but in four years' time Speke was to discover Victoria Nyanza and present his solution to the riddle.

The official census issued by the Government of Egypt, taken in the years 1847-48, gave the population of the entire country as 4,542,620, with Cairo having 253,541 and Alexandria 143,134.

More than 90% of the total population professed the religion of Islam. Its pride, as even those who know Islam but superficially are aware, is its monotheism that confesses Allah to be the only true God. Its sacred book, the Qur'an, it is claimed was revealed by the Angel Gabriel to Muhammad over a period of some 20 years. Faith is summarized by theologians as belief in Allah, his angels, his books, his prophets, the final judgment involving the existence of Paradise and the Fire, and the predestination of good and evil.

The religion of Islam, sometimes incorrectly designated as Muhammadanism, is expressed by the believer in bearing witness to Allah as the only god and to Muhammad as the messenger of Allah; in worship or prayer with the face turned towards Mecca, the holy city in Arabia with its shrine, the Ka'ba; in paying the poor-tax to

such as the needy, the wayfarer, or one whose inclination to Islam needs financial encouragement; in fasting the month of Ramadan and in making the pilgrimage to Mecca at least once in his lifetime if circumstances permit.

From the Qur'an one learns that by it the Arabs were granted scriptures in their own tongue just as the Jews had their Torah and the Christians their Gospel or Evangel. Soon, however, Islam appears as a rival of other religions and then asserts its pre-eminence as the religion for all mankind and that is because Muhammad is the Seal of all the Prophets.

In particular Islam has been unique in its challenge to Christianity and the Western powers. Since the functions of a Muslim government include a comprehensive concern for religion, the world is divided into the Abode of Islam where that religion is dominant and the Abode of War which is the area of the world not yet brought under its sway. However, it concedes to religionists with a book, such as Christians and Jews, permission to live and worship God according to their consciences even within the Abode of Islam. But there are many restrictions which have made the lot of minorities a difficult one.

For more than 1,200 years prior to 1854 Islam had faced Christianity on many fronts. The first century of its history saw expansion into the Holy Land and Egypt, then across North Africa and the Straits of Gibraltar to Spain and France with defeat coming to army after army of Christian nations. It was only at the Battle of Tours in France in the year 732 A.D. that Karl Martel hammered back the Saracens. Yet the Moors were to remain in Spain for seven and a half centuries after this, or up until the days of Columbus.

No curtain of fire divided the two realms, for Christians still made pilgrimages to the Holy Land. Yet there was dissatisfaction over the treatment of pilgrims and so the Western World in 1095 A.D. launched the Crusades. Two centuries passed before this attempt to conquer Islam with its own weapon, the sword, met final and unmistakable defeat. In the meantime both Christians and Muslims had been threatened by the Tartars. Then a new menace confronted the Christian rulers. The advance of the Osmanli Turks on the decadent Eastern Empire, resulting in the fall of Constantinople in 1453 A.D., was not checked until it reached the walls of Vienna.

But the challenge of Islam has not appeared only in many fields of battle. It is the only one of the great world religions that categorically denies many of the distinctive tenets of the Christian faith. Muhammad as the Seal of the Prophets usurps the unique claims of Christ. Christ is rejected as the Son of God, the Saviour of the World. The historicity of the crucifixion being denied, there is no hopeful message of the Cross. Because of the disharmony between statements in the Qur'an and the Bible, the latter is considered to have been corrupted by the hands of Jews and Christians who wanted to promulgate teachings of their own. The Muslim's sacred book bears testimony to other scriptures as revealed by God to Moses and Jesus. But the books the Jews and Christians now possess must have been changed with the express purpose of eliminating references to Muhammad, or of propagating teachings contrary to those of the Qur'an. Some Muslims today may have radically changed their views on these matters, but orthodox Muslim theologians still maintain the position described.

The picture of Egypt in 1854 is indeed incomplete without some reference to the Coptic community who claim as their ancestors the ancient Egyptians. Their Christianity was the result, according to their church fathers, of the missionary efforts of Saint Mark in the latter half of the first Christian century. Two hundred years later martyrdoms under the Emperors Decius and Diocletian took their grim toll of devout believers. Early in the history of Egyptian Christianity fierce quarrels rent the church over theological questions, and complications increased with rivalries between the different classes. Names like Athanasius, Anthony and Pachomius show the leading role played by Egyptians during the fourth century. Following the decision of the Council of Chalcedon in 451 A.D. on the question of the two natures in the person of Christ, the Coptic Church because of its adherence to the Monophysite (one nature) doctrine separated from the main stem of the church.

At the time of the Muslim conquest of Egypt in 640 A.D. the Copts, out of hatred of their Greek rivals who favored the Eastern emperor and his henchmen then ruling in Egypt, welcomed the Arabs hoping for amnesty and protection. The history of their church under various Muslim rulers is filled with references to ignominious regulations, discriminatory measures against the minor-

ity and outright persecutions. These humiliating conditions resulted in repeated defections of the less loyal members of the Christian Church. By 1855 the total number of their community was said to be about 250,000 souls.

This was the Egypt that received the McCagues and Barnett in 1854.

CHAPTER TWO

PIONEERS WITH A PURPOSE

GETTING settled in living quarters on a narrow street in the Darb al-Gunaina section of Cairo occupied the first weeks of the missionaries' time. Even before they concluded this necessary task they decided to have a religious service in English for any who might prefer Presbyterian forms of worship to those of Episcopacy. In order to avoid any suggestion of rivalry they attended the Anglican service in the morning while reserving an hour in the afternoon for theirs.

Years afterwards following the death of Dr. Andrew Watson in 1916 recognition was made of the friendly relationship between English and Americans in Cairo in the early days of our mission. A top British official writing in the Egyptian Mail said, "In the early days of the Anglican Church in Cairo, before the erection of All Saints, the little British community held their services in a small room in the Ezbekia quarter, lent (I believe I am correct in saying) by the American Mission, and the friendly relations between the American Mission and our church have ever since continued.

"From the minutes it would appear that, in the absence of a regular chaplain, the services were frequently taken by Dr. Watson and other members of the American Mission, for in 1879 we read that 'a vote of thanks was accorded the American missionaries, represented by the Rev. Dr. Lansing and the Rev. Dr. Watson for the service they have always willingly rendered to the English community in the absence of the English chaplain.'"

The new arrivals in Egypt gave first consideration to the study of Arabic but emphasized as well the importance of contacts with all the phases of Egyptian life. This came through visits to Coptic Orthodox schools and those of the Greek Orthodox and Armenian Orthodox communities, by calling on the Coptic Patriarch as well as other men of influence, and by becoming acquainted with places of historic interest such as the pyramids and al-Azhar, the famous

Islamic mosque and college for advanced instruction in Islamic law and theology.

The outstanding events of 1855, the first year of our missionaries' residence in Egypt, include the terror of pestilential plague, a scourge of cholera, a peasant rebellion in Upper Egypt against exorbitant taxes and the extension of the railway from Alexandria as far as Cairo. The small school for boys started on November 29th with Mr. 'Awad Hanna as teacher inaugurated a far-reaching educational program that culminated in scores of elementary and primary schools and in colleges or high schools in Cairo, Assiut, Luxor, Alexandria and Tanta. "Several persons were induced to attend the services on Sabbath day on account of their children being in school." That testimony given in description of the early days continued valid for many, many years. The Evangelical Church which came into being through the efforts of missionaries was founded on the conception of the school as the handmaid of the church. It was an effective agent for disseminating Christian principles.

Perhaps, however, the more potent instrument for immediate results in the initial years of our church's witness was the printed page. As a visible agent, books and pamphlets persist in their testimony long after the voice of the preacher is silent. Repeatedly in the early annals tribute is paid to the ready sale of Scriptures and other Christian literature. Journeys by boat up the river offered occasions for distributing books and tracts.

Writing in his diary in June, 1855, Mr. Barnett from the fullness of his heart recorded an extended prayer of thanksgiving, confession and intercession. It was the days of the Crimean War, of the plague that had taken its toll of victims, and the danger of the rebellion in Upper Egypt. A few sentences reveal the burdens on his heart.

"While Thy judgments are abroad on the earth may the people learn righteousness. Thou seest the iniquity of this city that it is very great; Thou seest that here are many precious souls; we have come from a far country to do them good; do Thou open up doors of usefulness to us. Do Thou here revive Thy work, which is Thine own, and may the time soon come when nominal Christians, Jews, and Muhammadans will all turn to Thee, and love and serve Thee from a pure heart fervently. . . ."

The question that has certainly been asked by many a reader who has reached this far in the history of the American Mission is, "Why was Egypt chosen as a field for missionary endeavor?" Lady Duff Gordon has said that "Egypt is a palimpsest in which the Bible had been written over Herodotus and the Qur'an over the Bible." In contrast to much of the continent of Africa this land has been richly flooded with civilizations and cultures. Ruins of temples and monuments pointing back thousands of years were a mute testimony to this salient truth. Why should a land hoary with antiquity and boasting a dominant religion that worshiped one God, and the home of an old indigenous church that claimed St. Mark as its founder become the object of missionary work? The simple reply without elaboration or equivocation, without repeating accounts given by many authors of religious conditions in those days, without any exalted sense of human superiority, would be the need for the Gospel and its enlightenment and the words of Christ's great commission to His disciples.

Other Western groups had already recognized the urgent necessity not only decades but centuries before. It was to Damietta in Egypt that St. Francis of Assisi came in 1219 and, having been taken prisoner, preached, so the tradition goes, the Gospel to the Sultan. The story of Roman Catholic missions in the Near East merits volumes. It is sufficient to state that almost every century from the days of Francis of Assisi has a story of martyrdom, or of the founding of schools, or of polemic publications setting forth the Catholic faith both to Muslims and to Christians of the various Orthodox rites in the East.

In more modern times Count Zinzendorf of the Moravian Brethren, desiring spiritual fellowship with the Abyssinian Church, sent a certain Frederic W. Hocker to Cairo. He was commissioned to obtain "a competent knowledge of the Arabic language; to collect all possible information relative to the actual state of Abyssinia, and the best mode of visiting it, and to seek to obtain the good will and confidence of the Patriarch of the Coptic Church." This forerunner of a host of Protestant missionaries in the nineteenth and twentieth centuries arrived in Cairo, August 27, 1752. Other Moravian missionaries followed in course of time and work was started in Behnesa, as well as Cairo. No endeavor was made to organize

those who listened to their preaching. Unfortunately, by the close of the eighteenth century, their efforts were discontinued.

The Church Missionary Society of the Church of England, formed during the Napoleonic wars, sent the Rev. William Jowett into the Mediterranean area and in 1819 he paid his first visit to Egypt. Here he received a welcome from Coptic priests and monks. At the end of 1825 five Germans from the Basel Seminary reached Egypt under the auspices of this society. Not many years later schools for girls and boys were started. The evangelization of the Muslim population was the ultimate aim although by 1840 there were six places where religious services were held with Copts in attendance.

Other areas than Egypt had greater claims on the support of the Church of England. Although one of the Church Missionary Society's men, the Rev. J. R. T. Leider, remained on until 1865 as Consular Chaplain in Cairo, the work was practically closed by 1852, though not officially until 1862.

In 1850 Bishop Gobat, at that time Anglican Bishop of Jerusalem, wrote of the lack of success of the ministry given to the Coptic Church.

"The missionaries seem to follow almost too strictly the plan on which the mission was begun, to seek the friendship of the clergy, especially of the higher clergy, of the Eastern Churches with a view to influencing them gently, in the hope that by slow degrees they would become convinced of their errors and themselves reform their respective churches. But the system has failed and I am convinced that it will ever fail with the several Eastern Churches as well as with the Church of Rome. Individual conversions must be the aim as the only means of prosecuting reformation."

Dr. Andrew Watson, as one who came to Egypt a decade after this, testifies, however, to the extensive influence of the Church Missionary Society in the circulation of the Scriptures and through them correcting the conception of Christianity held by many Coptic people.

Almost three years passed after the arrival of the first missionaries before one was located in Alexandria. The Rev. Gulian Lansing, returning to Damascus from America in late November, 1856, stopped in Egypt because his health had been impaired by the rigors

of the northerly climate. Having had five years' experience in Syria, he knew Arabic and plunged at once into the activities of the mission. At first the plan seems to have been for Barnett to go to Alexandria but there was delay. Fears for Lansing's health and the opportunity of his going up the Nile with a distant relative postponed the occupation of Alexandria. Eventually it was Lansing who was sent there, but not until October, 1857.

Other societies had been established there prior to his coming. It was at the home of a Doctor Philip representing a society from Scotland for the conversion of the Jews that the McCagues had spent a few days on their first arrival in Egypt. Preliminary investigations by representatives of this society led to the proposal that a Protestant college be founded in the city that had once been the home of the famous catechetical school of early Christianity. Young John Hogg, a graduate of Edinburgh University, who had studied at Divinity Hall, had come out under a three-year contract to start the enterprise. Arriving in Alexandria on December 6, 1856, he opened the school on the 15th of that month, but unfortunately the location was not too attractive. It was to the house of this bachelor Scot that Mr. Lansing came to make a home for himself and family. So the end of 1857 found the two helping one another. The friendship then established was broken only by the death of Dr. John Hogg in 1886.

The dream of a Protestant college in Alexandria, however, was of short duration. The United Presbyterian Church of Scotland in assuming the responsibility for the mission stations of the Society for the Conversion of the Jews decided on a policy of concentration which involved strengthening Algeria and closing Alexandria. Mr. Hogg, having failed to gain the support of the church in Scotland, returned to his homeland with the hope of completing his theological studies, receiving licensure and discovering a way for returning to Egypt in some missionary capacity. The cordial invitation of the United Presbyterian Church of North America (which resulted from the union in 1858 of the Associate Presbyterian and the Associate Reformed Presbyterian Churches) given at the request of its missionaries in Egypt solved the final problem. Having completed his studies in Divinity Hall, Edinburgh, in September, 1859, Hogg was licensed two months later. A spirited romance with eighteen-year-old

Bessie Kay culminated in a wedding ceremony in January of the following year. Two weeks later the bride and groom sailed from Liverpool. In the Bay of Biscay their steamer succumbed to the assaults of a hurricane and they were cast adrift with others in a small boat. Rescued and returned to Scotland, they spent four hectic weeks recovering from the severe shock of exposure and accumulating a new outfit to replace the loss of all their wedding gifts and other property. Friends and many others kindly made generous donations.

On March 18, 1860, they arrived in Alexandria. The family has contributed greatly to our mission in Egypt. Their daughter, Miss Rena Hogg, a missionary in Assiut from 1899 until 1937 when she retired, has written the story of her father's remarkable career under the title, *A Master Builder on the Nile*. She lived on in Assiut after retirement and was until her death in the summer of 1956 a living link with the stirring days of the mid-nineteenth century. Her eldest sister, Miss Jessie Hogg, served as a member of the mission in Assiut from 1886 until 1902. Her youngest sister, Miss May Hogg, was for some years a nurse in our hospital at Assiut. The Rev. Hope Hogg, a son, served with the mission from 1887 until 1894 after which he was a professor at Oxford and Manchester, England.

The year, 1858, marks the coming to Egypt of Miss Sarah B. Dales, the pioneer of a great host of unmarried ladies in the mission, who have through great sacrifice and devotion rendered remarkable service to the womanhood of Egypt. In the visitation of homes, in the healing ministry of hospitals, through teaching and supervising schools, and in pioneer social service they have made thousands of friends and brought new ideals of Christian living.

Miss Dales sailed on the same steamer with the McCagues in 1854, but her initial years in the Near East were spent in Damascus. Her location in Egypt was occasioned by the transfer to the mission of a school in Alexandria formerly conducted under the auspices of a Ladies' Society of Paisley, Scotland. When Miss Pringle, the lady in charge, was compelled to return to Scotland, the urging of the local committee persuaded the mission to undertake the school. Miss Dales, described as possessing "natural vivacity, tact, intelligence and Christian earnestness," soon enabled the school to recover its prestige, lost during the interim following Miss Pringle's retire-

ment. Not long after assuming responsibility for the school Miss Dales wrote,

"During the month and a half of our connection with it, we have received more than 80 girls, with a daily average of 35, large numbers being kept at home on account of ophthalmia. It is quite a Jewish school, there being only a few Christian girls, and but one Muslim."

In addition to the Rev. and Mrs. John Hogg, the year 1860 brought new recruits in the persons of the Rev. and Mrs. Samuel C. Ewing and Miss Martha J. McKown. The Ewings were to spend most of their career in Cairo and Alexandria. Although Miss McKown remained at first in Alexandria to assist Miss Dales, her name in mission history is associated with work for women and girls in the up-country and with the hospital at Tanta which is dedicated to her memory.

From the very beginnings of the mission its indebtedness to business and professional foreigners in Egypt for counsel and advice was considerable. These men in turn quickly realized the value of the mission's program. In 1859, Mr. L. Muller, of whom we shall hear more later, suggested that a petition be submitted to His Highness, Sa'id Pasha, the viceroy, asking for a house or lot (on which a building be constructed) which might serve as a permanent headquarters. He had already made a gift to the Roman Catholics. Mention was made of the schools opened for preparing the youth of Egypt for the benefit of their country. Since the aim was to enlarge this effort, His Highness was asked to lend assistance through such a grant.

The pioneer missionaries on arriving in Cairo had obtained a place of residence in the Darb al-Gunaina quarter. However, in a short time they were compelled to move. After considerable expense in adapting another building to their needs the missionaries went through a similar experience of searching for a place to establish permanent headquarters. There are distinct advantages in mission economy in owning such a center.

In February of 1862 by the help of Mr. Thayer, the American Consul-General, a large building near the west end of the Muski Street, in Cairo, was secured from the viceroy. That summer Messrs. Lansing and Ewing, like many a missionary in the years to follow, busied themselves supervising alterations and repairs. The

anticipated increase in attendance followed. In a month's time the 50 enrolled in the school became 200, and the Sabbath audiences doubled.

In Alexandria a building was obtained in 1864 through gifts of friends in America and elsewhere at a cost of \$16,500. It was in the Haret-al-Yahud (Jewish quarters) section of the city. Here was located the school for girls to which Miss Sarah Dales came in 1858. Although the location was surrounded by narrow streets and the building was not well adapted for school and mission purposes it served as the mission center in Egypt's port city for many years. The girls' school there continued until 1923 when it was voted to transfer its appropriation and equipment to opening a similar school in Bacos. The property was sold in 1924.

Presbytery Formed

The immediate occasion for the formation of a presbytery in Egypt was the ordination of Mr. John Hogg when he returned from Scotland with his bride. The secretary of the Foreign Board of the newly formed United Presbyterian Church had communicated in 1859 to the missionaries the authorization of the General Assembly to form with their colleagues in Damascus a presbytery. There had been some delay with discussion of the need for such a formal organization. However, when Mr. Hogg arrived from Scotland without ordination and some felt this rite a prerequisite to his successful ministry a presbytery was formed on April 13, 1860. This took place at the mission house in Darb al-Gunaina, Cairo. Mr. Barnett preached the sermon and was chosen moderator.

Almost five years of teaching and preaching elapsed before any move was made to admit into the Evangelical fellowship those who were willing to confess openly their adherence to its principles. Among the four accepted and admitted to the communion table was a former Coptic monk, Abuna Mikha'il from Balyana. From a brother monk he had obtained in exchange for a pair of shoes a complete copy of the Old and New Testaments in Arabic. Soon he had acquired a very good knowledge of their contents. He was long an attendant at the services in Cairo. Although at first he received little encouragement, he offered his services to Dr. Barnett and expressed

his willingness to serve the mission as a preacher. He was later employed and many are the stories told of his interviews with individuals and his important service in speaking to small groups.

Father Mikha'il had spent some time in Abyssinia while a monk. Later he received instruction from a member of the Church Missionary Society before he contacted American missionaries. He did work as a colporteur after identifying himself with the Protestant Church, and spent a winter or two with Lord and Lady Aberdeen in their work from a Nile boat. He was also one of the principal workers who visited the men condemned to the galleys. Many of them were Coptic scribes against whom judgment had been passed for some petty offense, or in many cases they were victims of injustice and oppression. Mikha'il also did pioneer work in the Delta in Zagazig and Mansura in the late 1860's. His name as that of the first Egyptian to be elected pastor was added to the roll of the presbytery in February, 1867. He was the first Egyptian to be the moderator of presbytery. He died on May 24, 1883.

Others who joined the Protestant Church with him were Menas Ya'qub, an Armenian; Nasr, a Syrian; and 'Awad Hanna, the teacher of the boys' school in Cairo. On this occasion the sacrament of the Lord's Supper was administered in the Arabic language. "They hoped that by coming out and separating themselves from their corrupt churches and taking a stand on the Lord's side and on the principle that God's Word is the only rule of faith and practice, they would be the means of doing much good to doubting minds and faltering hearts." To critics who decry the injury done to the ancient churches by this move, the only reply would be that the open Bible read by intelligent people led to this step. Like others facing a conflict of loyalties they had to make a decision.

The first communion to be held in Alexandria was in May, 1860. At that time seven Egyptians were partakers in the Evangelical fellowship. One of these of Syrian origin was a woman, Warda Barakat. She later married Girgis Malaik and emigrated with him to America in 1882, taking up residence in Monmouth, Illinois.

Previous attempts to give the Word of God a dominant place in the lives of people called by the Name of Christ had met fierce opposition. These in Cairo and Alexandria understanding something of the fate that awaited them, chose to take the stand they did.

CHAPTER THREE

OPPOSITION AND OPPORTUNITY

AT JUST what date the little band of missionaries reached the conclusion that Assiut in Upper Egypt was a strategic center to be occupied is hard to determine. The call for missionaries and teachers was urgently made long before they actually came.

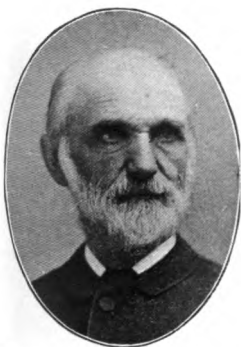
An increasing knowledge of the country led the American missionaries, as it did the Moravians a hundred years before them, to see the importance of the upper country, the Valley of the Nile. To win a real hearing in Egypt it was necessary to reach not only the great cities of Cairo and Alexandria, but the scattered towns and villages along the banks of the Nile. In an early annual report action was taken that at least two married missionaries (one of them a physician) ought to be sent to Assiut. Girga and Luxor were also seen to be important centers. It was among the Christians of Upper Egypt that the Church Missionary Society had found many who received the Word of God gladly. Itinerating visits offered opportunities for casual contacts and sales of Scriptures. Workers were left in Assiut, the prominent Coptic city of Upper Egypt, to start schools but they seem to have had a precarious existence. A crisis was reached in the arrival of one Faris al-Hakim, a one-time priest of Syrian origin. He possessed considerable talent and a good command of the Arabic language. The growing opposition of Coptic clergy to agents of the Americans was augmented by the fact that he was a Syrian and also one who had broken his monastic vows. These facts made his attempts to start a school difficult in the extreme. Even prominent Muslims considered his distribution of books at a low price as a matter deserving investigation.

An incident connected with his name received considerable publicity and deserves mention in a history of the mission. It has to do with a woman, by birth a Copt but who Islamized for worldly gain and then later expressed a desire to return to the faith of her fathers. Owing to the absence of the Coptic Bishop from Assiut at

the time, his agent brought her to Faris al-Hakim as one to whom he could shift the onerous problem, and also as one who might give her real assistance. He knew that according to strict Muslim law she could be deemed worthy of the death penalty should she openly denounce her faith in Islam. Faris remembering that the Sultan of Turkey, 'Abd al-Majid, had recently issued a decree of religious liberty undertook, at the urging of about 50 leading Copts, to defend the woman. The case was not pressed against her by her Muslim husband until the new Sultan, 'Abd al-'Aziz, assumed power in Constantinople.

The Muslims in Assiut believed that the new Sultan would repudiate the ideas of his predecessor regarding religious liberty. The chief of police after summoning Faris ordered him to deliver up the woman for judgment. When he arrived at the court he found some 60 men present. From the command of the judge's scribe, "Sit on the ground," he suspected that there was trouble ahead. In spite of his respectful manner the crowd began to curse him and his religion. Called an infidel, he tried to explain he had come as defendant of the woman and could not be classed as an infidel. The crowd cried out the more and some leaders urged that he be beaten. Not content with seeing them spit on him, strike and kick him, the judge ordered that the foot-rack be brought. His feet firmly fixed in it, they were now subjected to the bastinado torture. For half an hour the men took turns at the cruel, vicious practice. Seeing that he was about to faint they desisted for a time. Then some one kicked him on the head to arouse him and Ayyoub Kashif, one of the prominent men in Assiut, started the torture again. Others took their turn. After a quarter of an hour he swooned away only to be revived and dragged along the ground in the direction of the governor's palace. The judge on horseback was followed by the crowd shouting, "There is no god but Allah, and no religion but Islam." Not finding the governor at home Faris was then dragged to the police court. There was no cessation to the beating during the whole time.

Some Christians who stopped to inquire what the trouble was were greeted with, "Faris, your champion, has been beaten almost to death, and when we have done with him we shall finish up with you. O ye infidels, ye accursed ones." At the orders of the judge the beating started again and thus Faris was brought to the prison.



Rev. Thomas McCague



Mrs. Thomas McCague



Rev. James Barnett

*Early
Pioneers*
(Chapters 1 and 2)



Rev. Gulian Lansing



Miss Sarah Dales
(Later Mrs. Lansing)



First Mission Property in Cairo



Rev. John Hogg



Egypt almost equals in area the part of the United States north of the Mason-Dixon Line, stretching from Maine to the Mississippi River. About 97 per cent of this vast area is desert. The cultivable land of Egypt is not even as large as Massachusetts and Connecticut. Yet the soil is very fertile. As many as 1,200 people live on a square mile.



It was now about eleven o'clock of the morning of July 25, 1861. The unfortunate man lay bound in prison until midafternoon, apparently in a dying state. The order then came from the judge to have him sent home. Carried there on a wooden litter, the authorities now demanded bail. Because he could furnish none, back he was taken to the prison. The governor having heard by this time of the whole affair sent his physician to the prison. About two a.m. of July 26th, he took Faris back to his home.

On the arrival of the governor in Assiut that morning he summoned the judge, Ayyoub Kashif and other notables. After severely reprimanding them he sent out a town-crier to warn the populace against committing such outrages and threatening with the galleys any who might participate.

The incident was reported by the missionaries in Cairo to the Hon. W. S. Thayer, the Diplomatic Agent and Consul-General of the United States of America. He took up the case with the Minister of Foreign Affairs. Sensing the usual delay in considering such matters, he obtained an audience with the viceroy himself, who was on the point of leaving Egypt for Constantinople. Various punishments were proposed but the American official was only satisfied when the following decision was communicated to him. "Order has been sent to Assiut to fine the 13 men whose names you gave me this morning, each according to the degree of his responsibility, to the amount of 100,000 piastres (\$5,000). Order has been given to the governor of Alexandria to send that sum to your consulate with the request that you give it to Faris. Order has been sent to Assiut to put these 13 men in prison for one year."

The prompt and serious judgment was a declaration that order was to be maintained, that persecution of Evangelical workers was to be avoided, and that culprits, whether high or low, would be summarily dealt with.

On the viceroy's return from Constantinople a month later, he was persuaded (as had been tacitly understood from the time the judgment was given) to release the men from prison. The Rev. G. Lansing, with his family and Miss Dales, arrived in Assiut when the order for lenient treatment of the culprits came. As only those who know the Orient well can understand, a magnificent dinner was prepared at which the released prisoners were hosts and Lansing

and Faris were honored guests. Kashif Bey spoke of the marvel of his speedy liberation to which Mr. Lansing replied, "Know, sir, that your Qur'an imprisoned you and our Gospel released you," indicating the spirit of forgiveness which the Christian message instills in the heart.

The whole matter had its reverberations that reached even to the White House and the halls of Congress. United States Government documents of 1862 give the correspondence of President Abraham Lincoln with the Viceroy Sa'id Pasha and the Secretary of State, Mr. William H. Seward, with the U. S. Consul-General in Egypt, Mr. William S. Thayer. Report is made in great detail of all that happened.

The incident was recalled more than 30 years ago when a great-grandson of Ayyoub Kashif enrolled as a student in the boarding department of the mission's school for boys at Ezbekia, Cairo.

Distribution of Literature

After five years of the mission's history the type of approach accorded the best reception was still the sale and distribution of Scriptures. Dr. Andrew Watson calls the year 1860 "a year of Bible distribution." The great Muslim festival in honor of Sayyid al-Badawi at Tanta and that in honor of St. Damiana, a Coptic saint, held at the monastery named for her, both proved occasions for displaying and selling religious literature, especially the Bible or portions of it. The missionaries, Lansing, Hogg, and McCague, realizing the effectiveness of this method of getting the "good news" into the hands of the people, purchased on September 6, 1860 the "Ibis," a houseboat for use on the Nile and the larger canals from Messrs. Robert Fleming and Company. The "Ibis" was originally the property of the Viceroy Sa'id Pasha.

Dr. McCague, many years afterward when he revisited Egypt, recalled the five weeks spent in 1860 between Cairo and Luxor with the boat as the base of operations. Four Egyptians accompanied the McCagues. Vivid in his memory was the stop at Assiut where they went through the streets with a donkey laden with books, calling out, "The Holy Bible for sale." One of the Egyptians, Ibrahim Yusuf, was left behind at Assiut to be a teacher. Another one of

the company remained as a colporteur. A third stayed at Luxor to open a school there.

Toward the end of 1860 Mr. Lansing headed south with the "Ibis" again on a similar campaign. Luxor became his headquarters until early in March of 1861. An interesting feature of the winter's work was the vigorous assistance rendered by Lord and Lady Aberdeen who were spending the winter on a houseboat in the vicinity of Luxor. Reports tell of a trip to Esna where from a tent pitched nearby they, for ten days, presented the Gospel by spoken word and printed page. Again in a letter Mr. Lansing told of visiting 70 villages between Luxor and Cairo during that winter. Total sales amounted to \$625.00.

The year 1862 is significant as the one in which the Rev. John Hogg and family first used the "Ibis" for a long itinerating tour on the Nile. Between March 1st when the boat left Cairo for Aswan and May 8th when they returned to the capital 1,160 miles had been traveled and 63 villages visited. The missionary had talked with more than 700 people, among them 62 priests, 45 monks, and two bishops. With these clergymen of the Coptic Church the subjects for discussion ranged from the unique atonement of Jesus Christ to the sacraments and speaking in an unknown tongue.

The boat went directly south only stopping for Sabbath rest or when the winds ceased at some important town like Beni Suef, Minia, Assiut, Girga, or Luxor. However, once having nearly reached Aswan in the vicinity of the first cataract the daily routine of calls on notables, government officials, Coptic leaders and other interested persons began. Books were made available for sale, and invitations given to come to the boat, or to the house of some willing friend, where a service was held in the evening.

At the close of the long day the captain of the "Ibis" loosed the anchor. During the night the boat was carried by the current down to another town. The next day the rounds of visits and conversations started in a new situation and with new people. And so the witness was given. This procedure became the pattern for Nile evangelism for many years to follow. By the close of the nineteenth century there were scores of Evangelical groups scattered along the river and many churches had been organized. They became the centers of missionary evangelism. Even after the advent of the

automobile missionaries still used boats on the Nile and the large canals as an effective method for best reaching the villages.

There is a unique charm in itineration on the Nile. The traveler is thrown daily into the teeming life of the country. Yet he retains a measure of independence. Having brought his home with him, he is not dependent on the villagers for lodging. No matter how excellent the accommodations there are added burdens in sleeping in a strange bed and even in imposing on famed hospitality.

Schools in Cairo

The development of schools in the early days of the mission was naturally centered in Cairo and Alexandria. When the McCagues took up residence in the Haret al-Saqqa'in quarter of Cairo in 1856 the boys' school was transferred there for a short time, Mr. 'Awad Hanna remaining in charge. Although it soon boasted an attendance of 35 pupils it was closed in 1860. Two reasons are given—to encourage the policy of payment of fees at the school in the Ezbekia quarter (which had been started again) and also to facilitate the opening of a girls' school in Haret al-Saqqa'in. This project was one "upon which Mrs. McCague had set her heart for some time." Dr. Andrew Watson remarks, "This school was opened in June (1860) and was really the beginning of female education in Cairo in connection with our mission."

Another school was opened for girls in the Ezbekia quarter in October of 1861. Stirred by the mission's interest in education the Coptic Patriarch had undertaken a program of establishing schools. Among them was one which had been originally started by the Church Missionary Society. On the 10th of October word came that the Coptic Patriarch was giving up this school. Mrs. Leider called later at the mission and said, "The Patriarch has given up *my* school; you must take it over. . . ." Mr. Ewing acted immediately and engaged the teachers again and instructed them to gather the girls who had been dismissed. Under these circumstances the school for girls in Ezbekia was launched.

CHAPTER FOUR

DAYS OF ROMANCE

EGYPT has ever been a land of charm and fantasy. Across millennia of history appear characters who have been entranced by its history, its scenery, its people. The first decade of our stay in Egypt closed with a very exciting and yet strange romance.

Early in the year 1864 among the distinguished visitors in Cairo who sought recuperation and distraction was the young Maharajah Dulip Singh, an Indian prince of high rank. He was heir to the throne of the Punjab which his father, the fabulously rich Runjit Singh, had lost to the British. The son, although exiled from his land and his people, received from the British Government an annual income approximating \$2,000,000. In addition he had enormous wealth in jewels and in estates in Great Britain. His short visit to Egypt was an interlude in a sad journey to India. By special permission of Parliament he was being permitted to accompany his mother's remains back to her homeland that there her body might receive the proper rites of the religion which she had professed.

Incidentally, Dulip Singh had another errand to perform. He must find a wife suitable to his peculiar tastes and mode of life. Queen Victoria, with whom he was in high favor, advised him to marry an Indian princess, who had been educated in England. He, too, preferred someone from the East. Yet he was not anxious for a life partner whose tastes were for "the gaities and frivolities of fashionable aristocratic life." About three years before, through the influence of a Rev. William Jay of the Church of England, he had become a follower of the lowly Galilean and wanted a Christian for his wife. Although the Maharajah was not permitted to live in the Punjab, he was accounted as deserving royal honors and held rank next to that of the royal family.

Detained in Cairo by the illness of his secretary, the Maharajah sought some interest to beguile his boredom. He found pleasure

and fellowship in calling on the American missionaries whose quarters were not far from his hotel. February 10, 1864, is given as the date of his first visit to the mission house. Having ascertained something of the various activities conducted by the mission, two days later he presented the mission with a gift of \$100 for prizes to deserving children in its schools. "His modesty, simplicity, and humility, and the genial, loving, genuine tone of his Christian character" impressed those who met him. A short time afterwards the sum of \$250 was donated for the general purpose of the mission, it being agreed that \$100 of the sum be designated to the girls' school library.

Dulip Singh usually wore European clothes but now and then he might appear in Indian dress with a profuse display of diamonds and other jewels. Following his attendance at religious services on a Sabbath when he came dressed in Indian style, he wrote a note to Mr. John Hogg. In it he made a proposal that caused no little excitement and called for prompt action. He was on the point of leaving for India but before his departure he wanted to know whether there might be in one of the mission schools "a truly Christian girl who has joined the church, and whom you and Miss Dales could recommend to me for a wife."

At once there occurred to their minds the name of a girl whose short history was a remarkable one. Bamba, a fifteen-year-old girl of mixed parentage, had an Abyssinian slave for her mother while her father was a wealthy German merchant residing in Egypt. The father recognizing the impossibility of Bamba's being happy in an Abyssinian marriage had sent her to school for an education. Pictures of the girl which have been preserved after 90 years reveal a beautiful, reserved, solemn child. Two months prior to the visit of the Indian prince, Bamba, after a deep and extended religious experience, had publicly confessed her faith in Jesus Christ and had been accepted into the fellowship of the church. Her friends were deeply touched on this occasion, some even were in tears. Her heroic stand influenced several other girls to seek salvation through Jesus Christ and commitment of their lives to Him.

Word was conveyed to the Prince that this girl Bamba might suit his requirements. He was informed of her background and parentage as well as her charm, grace and winning manners. The

description given was sufficient for the Prince to say that he remembered having seen her on one of his visits. Ignoring the question of her racial origin, he was attracted by her sterling Christian character. His great concern was that she share his ideals of Christian life and service.

The following day Dulip Singh appeared at the door of Mr. Hogg's house. He had thought and prayed over the matter and now came to make a formal proposal for the hand of Bamba. Miss Dales now gave the girl the first intimation of all the planning and proposing that had been going on for the last 24 hours. The character of the girl could not have been more clearly portrayed than in the unaffected composure and straightforward sincerity with which she considered the offer of the Prince. She expressed her happiness with life in the school as student-teacher. When urged to give the proposal consideration as a call to wider service, she said that of course her parents must give their opinion.

Before departing for India the Maharajah left to the wondering girl a costly bracelet and a ring which he asked her to wear for his sake, even though she might refuse his proposal. The further details of the story of their courtship by correspondence, the decision of her father, Mr. Muller, to let Bamba settle the matter for herself, the conflict in mind and heart of the simple girl over the meanings of Christian life and service for her have been given in other books in considerable detail. Suffice it to say that since she knew nothing of society in Cairo, how could she be expected to mingle with royalty in London. Her sphere of usefulness for Christ she conceived to be the little room where she lived with her mother and the school where she had learned and taught. After considerable prayer and counsel, however, the decision was reached to accept the Maharajah's offer as a call from God.

The word was communicated to Bombay and from there Dulip Singh replied concurring in the belief that the marriage had the assurance of God's guidance and that the blessing of a Christian wife was to be granted him. Instructions were given regarding her future education. In the next few weeks the ladies of the mission played the role of fairy godmother to the young girl. Having lived all her life with her mother, she knew practically nothing of European customs or habits, except what she might have observed in

infrequent contacts with missionary homes. Westerners, accustomed to sit at table and to use knife and fork, can hardly appreciate the task confronting this simple girl ninety years ago. Although she seemed to adapt herself easily to new ways, her health gave way under the strain. After an attack of jaundice she went to recuperate in Alexandria and to be with her father. She was there when Dulip Singh returned to Egypt. After the six weeks required by law for residence prior to marriage, the ceremony took place in Alexandria on June 7th. Interestingly enough Bamba maintained her grace and calm throughout the pomp and display of the evening which culminated in a princely dinner while the Maharajah confessed that he was so confused that he knew little of what was said.

Two weeks after the wedding the happy couple paid a visit to Cairo and remained for a fortnight. Bamba assumed no air of a grand princess as she happily spent the greater part of each day among her former companions. The last Sabbath of their visit was marked by a celebration of the Lord's Supper together with the small Protestant community. Before the Maharajah departed with Bamba for England he gave a thank-offering of about \$5,000 in her name to the mission and promised an annual gift of about \$2,500 for the support of two missionaries. There was also a promise of the establishing of a printing press for the mission.

These gifts, coming at the time when funds from America because of the terrible Civil War then raging were sometimes delayed and contributions were decreased, helped the mission through a crisis.

Reading the story of the early days of our labors in Egypt, one finds few references to the war between the North and the South. The mission treasury at times was far in debt. "Every remittance from America lost over sixty-four (64) per cent in transit owing to the exorbitant rate of exchange the Civil War had brought in its train." The generous gifts from the Maharajah came at a most opportune time.

In January, 1865, the Maharajah returned with his bride to Egypt for a trip on the Nile. He purchased the "Ibis" from the missionaries for what was really the happy pair's honeymoon. They took the opportunity of distributing Scriptures on their journey. On leaving Egypt the "Ibis" was left in the care of the missionaries

to be used as formerly in evangelism. Finally in 1874 the Maharajah after completely refitting the boat gave the boat to the mission in Assiut towards a fund for the college.

Late in the year of 1862, Dr. J. B. Dales, the Secretary of the Board in America, arrived in Egypt with his family and a Dr. James Prestley. They traveled at their own expense but were commissioned by the board to report on what they saw of the work being done by the church's missionaries.

It was during their presence in Egypt that the first local congregation of the Protestant Church was organized. Elders and deacons having been chosen in Cairo, the ordination and installation ceremony was held on February 15, 1863. The two representatives of the board shared in the service.

The presbytery at its meeting the same day took another very momentous step. Plans were made for starting a training class for young men interested in dedicating themselves to the Christian ministry. There were six individuals whom the presbytery considered capable of taking courses in theology. Three of them were ex-priests with independent support. Two others of the six were partially employed in the mission. The missionaries in Cairo were directed to organize the classes and arrange for instruction in systematic and pastoral theology and church history.

The year 1865 marks the close of the war between the States. In the annals of the American Mission it was memorable among other things for the terrible scourge of cholera that struck the Delta. Ordinary pursuits and occupations ceased. Visiting the sick, burying the dead and comforting the sorrowing became the sad duty of those who escaped. Gloom hung over the cities of Alexandria and Cairo. The mournful chant of funeral parties filled the otherwise deserted streets. Many of the church members in Alexandria, being of Syrian origin, left for the mountains of Lebanon. Mrs. Lansing and infant child were among the victims of the terrible scourge.

The Beirut Bible

The new Arabic version of the Scriptures appeared that year as the result of many years of research and meticulous scholarship of Dr. Eli Smith and Dr. Cornelius VanDyck and their learned

Syrian assistants. Using the findings of recent scholarship, they foresaw many of the changes and corrections that appeared later in the American Revised Version. Up to that time the version generally used was that sponsored by Pope Urban VIII and published first at Rome. It followed the Vulgate and was lacking in precision, style and at times the best taste.

Once the Coptic Patriarch was visiting in a home that obtained one of the new Bibles from Beirut. Seeing the man's son reading it he cried out, "Why do you read such a book as that? Don't you know that Americans have corrupted the Word of God and made it teach heresy?" The reply was, "How do you know that it teaches heresy? Where are the Bibles that you have caused to be printed for your people? Bring us a copy, and then we shall compare it with that printed by the Americans, and see whether the latter teaches heresy or not. Meanwhile, we intend to read and study this till you furnish us with a better." The following evening the Patriarch upbraided his own brother whom he found busily reading the new translation. But the brother in turn accused the high dignitary of blasphemy because he said that the Word of God taught heresy. He refused point blank to surrender the Scriptures.

After almost 90 years it sounds strange to hear of this tirade against the Beirut version. Today it is found in many Coptic homes. When the Liberation Rally wanted recently to give copies of Scriptures sacred to the soldiers of the Egyptian army, the Christians received copies of the Beirut version.

CHAPTER FIVE

GRAND TOUR OF THE COPTIC PATRIARCH IN 1867

IT WAS thirteen years after the arrival of the first missionaries that a determined assault on Protestant activities was made by the Coptic Patriarch. A number of factors contributed to this move. In other countries of the Near East leaders in Orthodox churches were troubled by the distribution of the Scriptures in languages understood by the common people. In Egypt even before the Americans came copies of the Scriptures or portions of the Holy Bible had been widely distributed among the laity of the Coptic Church. Many had been stirred to study the Bible. They found in its teachings quite a contrast to the emphasis on the observance of saints' festivals and the prescribed fasts which had marked the Coptic Church's life for centuries.

The appointment of the John Hogs and Miss McKown to Assiut in Upper Egypt where the Coptic community was especially strong also served to intensify the opposition of the clergy. In passing it is difficult in modern times to imagine the vicissitudes of travel in 1865. Today when Assiut is only five or six hours from Cairo by a railway express train or a little over an hour by air we can hardly believe that it took them from February 4th to the 21st. Their only food for two days was sun-baked bread boiled in sugar and water.

In Assiut the missionary's attendance at part of the services in the Coptic Church may not have been considered by the clergy as a kindly gesture since he left before the celebration of the mass. However, at the afternoon meetings which he held in the mission school-room, he honored the Scripture lesson used at the Coptic Church by making it the basis of his sermons. Attendance at these meetings increased in three weeks' time from twelve to fifty.

Strong opposition from the Coptic authorities was due to the policy of Demetrius II who in 1861 had succeeded the rather progressive Patriarch Cyril X. Demetrius was not at all in sympathy with the program of the missionaries. They were not only rivals but a definite

challenge to his authority. With the passing of Sa'id, the Viceroy who had been generous in his support of Western influences, the reactionary Patriarch found an ally in his successor, Isma'il, the grandson of Muhammad 'Ali.

Shortly after the succession of Isma'il to power in 1863, the Patriarch began a vigorous campaign against the teachings of the missionaries. When later he visited his flock scattered throughout Upper Egypt he insinuated that the missionaries aimed to alienate the Viceroy's loyal subjects and make them Americans. It is a calumnious charge that has often been made since that day. A former minister of education and a leading writer of Egypt was reported in the press in 1953 to have said that Egyptian Christians who did not claim allegiance to the Coptic Church were tools of foreign powers. Westerners have undoubtedly abused at times the privileges granted them. Isma'il was convinced that there was a lot of foreign intrigue. His fears of the infiltration of democratic ideas through Christian schools may have been the cause for his support of the Patriarch.

The thirst for knowledge among many of the Coptic community was real. The popularity of the mission's schools was evidence of this. In order to prevent attendance at them the Coptic hierarchy undertook to open a number of rival schools. In encouragement of this venture Isma'il was reported as willing to grant them a total of 1500 acres of land. Above all the Viceroy put a steamer at the disposal of the Patriarch in 1867 that he might make a grand tour of Upper Egypt. The express purpose was to stamp out Protestantism.

Through lack of qualified teachers and support of the pupils' parents the plan was not too successful. In many cases the most of the students returned after a few weeks' time. The threats of excommunication did not stop people from listening to Evangelical teaching.

People suspected of leanings toward that type of Christianity were bastinadoed by government soldiers, threatened and even imprisoned. Bibles and other Christian literature were publicly burned. Even all books emanating from the Protestant press in Beirut, Syria, were under the ban. Before the Patriarch and his entourage reached Assiut threats from the government markedly reduced the attendance of the boys' school. In brief this was due to a report that students in the Protestant schools would not be eligible for exemption from

military service. In an age when it was difficult to get students for schools, education had been popularized by excusing from army service those who could pass a simple examination in religious subjects. Some of the Patriarch's retinue were responsible also for a report that those who had become Protestants might be put in shackles and sent to the galleys. Through exercising religious freedom they had incurred the ill favor of the Viceroy.

The entrance of the Patriarch into Assiut riding on a donkey was like a triumphal procession, with priests and acolytes bearing crosses and palm branches, burning incense, beating on cymbals and crying, "Hosanna . . . Blessed is he that cometh in the name of the Lord."

Assiut

One of the first things which the head of the Coptic Church did after his arrival in Assiut was to order the flogging of a priest from a nearby town who had permitted his brother, a Protestant, to conduct evangelistic services in his church. Following his humiliation the priest was degraded from his office and driven out. The Patriarch dared not offend Mr. Wasif Khayatt who had openly espoused the Protestant cause, since he was a prominent member of the community and wielded considerable influence. Nor could he do much to hinder the infant Evangelical Church except to threaten and excommunicate any Copts who would dare to attend its services. He could, however, he believed, ruin the schools—the one for boys, the one for girls, and the newly founded seminary—by issuing bulls of denunciation against any who would support them. This he proceeded to do.

It was the subsequent persecution of parents by government officials at the instigation of the hierarchy and the connivance of the Viceroy that really influenced the parents and led them to withdraw their children. The threat of the bastinado and forced labor in government gangs had their effect for a while, but in time the pendulum swung back with the result that "never again did the Egyptian Government take such decided action in favor of the Copts against the Protestants, though there is no doubt that it continued to prefer the principles and practices of the former to those of the latter."

Akhmim

At Akhmim, about 50 miles south of Assiut and on the east bank of the Nile, the Patriarch had another opportunity to demonstrate his violent antagonism to Protestantism. This town, linked with ancient Egypt as Khemmis and with early Christianity as the Greek Panopolis, was the place of refuge of Nestorius, reckoned as heretic in the fifth century. Late in 1866 Girgis Bishatli, an elder in the Cairo church, was sent to Upper Egypt on a colportage tour. Having completed this he settled in Akhmim, his native town, hoping to establish a permanent Protestant witness through a school for boys. It was not long before the Roman Catholics, who have considerable strength in that district anathematized him on four occasions. The Coptic bishop added his ecclesiastical disapproval at least three times. However, the zealous schoolmaster was so busy with the students of his small school that he ignored the threats.

On the Patriarch's arrival April 22, 1867, he sent word to Girgis ordering him to appear before his august presence. When Girgis, following Oriental custom, attempted to kiss the high potentate's hand it slapped him instead, and its owner's voice rang out with these words, "Seize him! . . . Drive him out of town this very night. If he refuses to go, then beat him till he dies and cast his body into the Nile, and if anyone, even if the Viceroy himself calls you to account for doing so, say the Patriarch ordered it." Only through the intervention of some local Coptic dignitaries was Girgis able to delay his departure until the following day.

Fam Stephanos

Another victim of the Patriarch's relentless opposition was Fam Stephanos, a tax collector for Qus and district. This town lies some 160 miles to the south of Assiut and about 20 miles north of Luxor. Lady Duff Gordon in her letters wrote of having met Fam Stephanos. Certainly she could not be accused of prejudice in favor of missions.

"He is a splendid fellow and I felt I looked on the face of a Christian martyr, a curious sight in the 19th century; the calm, fearless, rapt expression was like what you see in noble old Italian pictures, and he had the perfect absence of doing pious which shows

his undoubting faith. He and the Mufti, also a noble fellow, sparred about religion in a jocose and friendly way which would have been unintelligible in Exeter Hall. When he was gone the Mufti said, 'Oh, we thank them, for though they know not the truth of Islam, they are good men and walk straight; and would die for their religion; their example is excellent; praise be to God for them.'

She went on to tell how he had induced some hundred others to accept the teaching of the Presbyterian missionaries.

Even with Fam's reputation for integrity and uprightness the Patriarch did not hesitate to encourage the Copts of Qus to accuse him in writing of corrupting public morals. Even before the Patriarch's arrival in the city four men had been thrown in prison on unjust charges. This deliberate action on the part of a government official showed how closely the government was working in co-operation with the Patriarch in his campaign to stamp out Protestantism.

Nothing came of the charges at the time, but when the Patriarch left Qus about the middle of May he vowed that he would obtain a government order to have some of the leaders banished to the White Nile, which in those days meant exile and almost certain death. The government orders for Fam's deportation along with two others of the Evangelical faith were disguised at first as an appointment to tax collecting at Esna and vicinity some 80 miles farther up the Nile from Qus. A detailed letter by Mr. E. Currie, the missionary who was stationed in Qus at that time, is recorded by Dr. Watson's history of the mission (pp. 213-220).

The missionary's insistence on being allowed to accompany the party into the unknown, the stern refusal of the guards to let him do so, the serene composure of Fam as he was led away to the boat form stirring scenes in the drama centering around Fam Stephanos.

Mr. Currie's account tells how some were set upon and beaten at the time of the Patriarch's visit; others were attacked and thrown to the ground; some were dragged before the supreme Coptic hierarch and compelled to renounce their faith. A mob of about 200 stormed the mission house in Qus with bricks and missiles. After these preliminaries that happened at the time of the Patriarch's visit, it was not surprising that the punishment planned for Fam and other leaders was so severe.

Writing of his own preparations to accompany Fam and the others into exile, Mr. Currie said, "Uncle Fam and the others made similar preparations, and then we assembled in the usual places, and had a very solemn season of prayer. After this the people of the town, of all classes—Muslims as well as Christians—crowded around the honest old man to honor him before his departure. The chief sheikh of the town gave his fine white donkey for him to ride upon down to the Nile. Many of the people followed us down to the river on foot, weeping. Our friend entreated them to restrain their feelings, return to town, and be manly and cheerful, but many came all the way to the boat. Then, besides the exhortation which he had given already to all the brethren, that they continue steadfast in the faith of the Gospel, before he came on to the boat he made a most earnest and eloquent appeal to them not to fear, nor to be cast down, and not to be silent, but to be more earnest than ever in preaching the Gospel to others, assuring us that the Lord would bless His cause among us in Kus, and closed by repeating with great emphasis, 'The Lord will never, never forsake those who trust in Him.' It was after sunset when we were ready to go."

The government boat with the exiles on board proceeded slowly up the river. Mr. Currie, having been denied the privilege of accompanying them, went to Ramleh near Alexandria. There he and others of the missionaries brought the most recent developments in this case of flagrant persecution to the attention of the Consul-General of the United States. This official, Mr. Hale, had already been informed of the threats against Fam and others and had protested to the Viceroy. Now he informed His Highness that it would be necessary to communicate to the Department of State in the U.S.A. the facts of this violation of basic human rights and await instructions. The British Consul, Mr. Reade, through interest in the case, sought an interview with the Viceroy, who denied that the men had been sent to the Sudan. He also protested that there were no grounds for charges of religious persecution. After all he was supreme in his own country and free to act as he pleased.

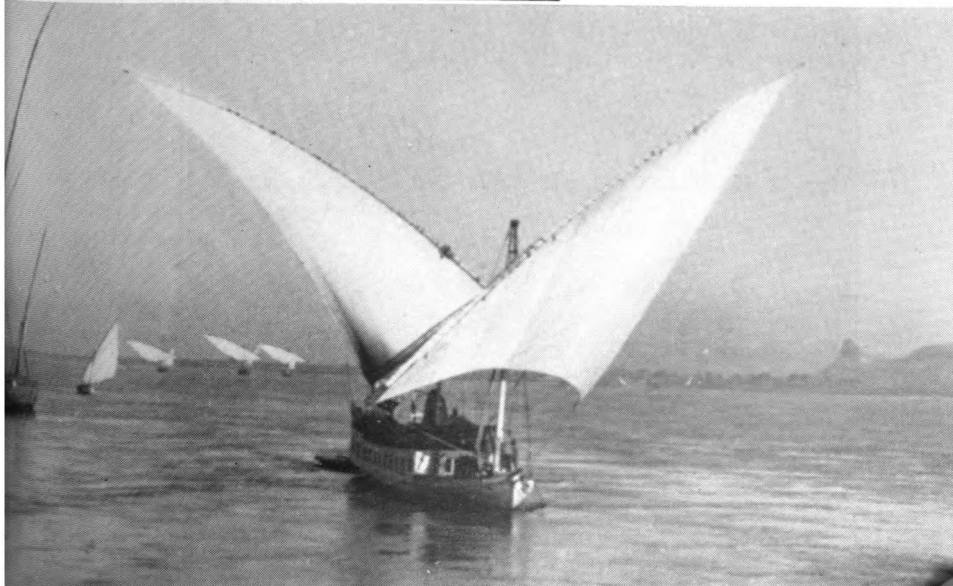
After continued delays there was a promise from the government that justice would prevail. Isma'il was provoked at the publicity the case had received and moved, it seemed, to finish it with as little publicity as possible. In the meantime the boat carrying the men



The Evangelical
Church at Assiut.

The Evangelical
Church at 'Akaka
near Minia.

The "Ibis."





**An early class in the Girls' School at Cairo.
(Bamba is the fourth girl from the left in the second row.) (Chapter 4)**

doomed to banishment had taken almost a week to reach Esna. There an order was received to delay. The prisoners were placed in custody. More than 20 days passed before they were released and permitted to return home. Scenes of great rejoicing and thanksgiving welcomed them at Qus. Yet, because the whole affair had been conducted without written orders or countermands, there was no assurance that it might not happen again.

Nor did the active opposition of leading Copts cease. In Mansura and the Fayoum there were repeated threats against the Protestant schools. Students in the Protestant school in Assiut were confronted with serious difficulties, among them being refused the customary exemption from military service and forced labor. Parents were urged to withdraw their children from Protestant schools and threatened with dire consequences, even excommunication. Col-porteurs met increased opposition wherever they journeyed. Yet they found some eager to buy copies of the Scriptures. They could be read in secret and one might judge for himself whether the charges against the missionaries were true or not.

Yet it appears that even the Patriarch was led to see that the Scriptures were an anvil that had broken many hammers for a written order was issued to the clergy that in the future no one would be invested with the functions of priest unless he were versed in the Scriptures. They were commanded to arrange for a daily study hour. In Assiut one group of Copts, five men and a boy, inspired by their study of the Bible set themselves to reform their church. Their appeal for implementing the Patriarch's orders about a daily Bible study hour met repeated procrastination. Elsewhere, too, compliance was merely verbal. Suddenly word was spread abroad that some who had defended the old Church's traditions over against the Scriptures were reputed to have proved traitors and joined the Protestant forces.

When John Hogg returned from his summer vacation in 1868 he received a royal welcome. Again the anathemas from the district bishop poured forth on the participants, but they had grown accustomed to these tirades. Shortly after this a large number were received into the fellowship of Evangelical believers.

We in the West have difficulty in appreciating all of the angles of this serious opposition of the Coptic hierarchy to Protestantism. An item in the report to the board in 1866 tells of the rebuff met by

the bishop of Assiut in the course of his annual visit to Muti'a. The men there who were the nucleus of a Protestant movement refused to give their annual donation of grain to the church on the score that they did not wish to support idolatry. An echo of such a cause for schism came to the writer more than 80 years later. A Coptic priest said there would be no conflict with Protestant evangelists if the people would continue to give to the Coptic priest their annual contribution of grain.

CHAPTER SIX

THE NEED FOR THE HEALING HAND

ON MAY 2, 1857, smallpox brought death into the McCague home taking the life of their second child. He was laid to rest in the English cemetery in Cairo, his grave being the first of a long series of American children's graves to be dug on Egyptian soil.

Repeatedly the labors of the missionaries were interrupted by sudden illness, by long sieges of sickness and by enforced vacations spent in seeking recuperation and recovery.

Dr. Paulding's illness brought him to Egypt and his sense of the urgent need was a contributing factor to the founding of the mission, yet disease with the continuing threat of plague and pestilence was prevalent and potent. Health difficulties encountered by the Rev. Gulian Lansing in Damascus led to his transfer to Egypt, but the McCagues accompanied him to Damascus in the summer of 1857 in search of the ever elusive vigor which seemed to be denied the mission personnel.

Sentences taken from early records remind us of the adverse health conditions during the first 15 years and the very imperfect means at the command of the missionaries for combating disease. "Mr. Lansing was attacked with varioloid." "Mr. Barnett was laid aside with fever." "The hearts of Mr. and Mrs. McCague were again filled with grief at the loss of their dear Mary Barnett, on May 31 (1860), the second child whose little form was laid in Egyptian soil." "Mr. and Mrs. Lansing, too, were laid aside from work for a time. Both suffered intensely with ophthalmia for many weeks, while they too were called to give back to God a little girl whom they dearly loved." "Miss Dales was ill nearly all summer" (1861).

Mr. Hogg wrote in 1865, "Our little boy fell sick the day his sister (Mary Lizzie) died and required constant nursing day and night for more than a month."

“On account of protracted illness Mr. and Mrs. McCague were compelled to return to America.”

The arrival of Dr. and Mrs. D. R. Johnston in Alexandria on July 1, 1868, marks the beginning of the medical effort of the mission. They were assigned to Assiut. The presence of foreign doctors in Cairo and Alexandria insured our mission force living in those cities adequate medical assistance in time of emergency. Among these, special tribute is paid in Watson's *American Mission in Egypt* to the professional services rendered in Cairo by Dr. J. S. Grant Bey. In every way possible he was the mission's sincere friend from 1865 until his death in 1895.

Almost immediately on arrival Dr. Johnston went with an official letter of introduction from the American Consul-General to pay a visit to Colucci Bey, the President of the Egyptian Medical Bureau. Authorization for Dr. Johnston to practice medicine in Egypt was duly granted at this time. Letters of introduction were given him to be presented to the governor of Assiut. These would spare him any interference from government officials. July and August of that year Dr. Johnston remained in Alexandria and took the opportunity to see the hospitals of that city. During his first three months in Assiut he received 247 calls for medical practice. The number of prescriptions made out reached 195 and almost \$50 was collected in fees. The dire poverty of the country was one explanation for the meager fees. No one, however, was ever turned away because of lack of funds.

The next year Dr. Johnston spent a month with the Rev. E. Currie while he was itinerating in the upper part of Egypt. This was the first of a number of similar visits to villages dispensing medicines and healing the sick as they came to him. They went as far as Edfu which is more than 240 miles above Assiut. Answering calls to villages surrounding Assiut had already acquainted Dr. Johnston with conditions in the district.

During 1870 the pronouncement of an anathema by the Coptic Bishop against anyone who would visit the mission doctor reduced for a time the number of patients. But the illness of the Coptic Bishop's sister and the request for the doctor to treat her showed how ineffective the interdict might become in times of dire distress.

Although the healing ministry of Dr. Johnston continued to

increase, the mission, as it sometimes does to this day, assigned to him burdens that were not particularly those of his profession. He was given duties in connection with the institute of higher studies, which later became known as Assiut College. Not long after this Dr. Johnston was loaded with the treasurership of the Upper Egypt Mission and the secretaryship of the mission. Soon we read of his being assigned to have charge of the so-called Literary Academy at Assiut, the embryo college.

Reports of his ministry as found in the board's records make no reference to the urgency for the erection of a hospital to increase the effectiveness of medical service. He feared that the government might be unwilling to permit the establishment of a hospital under foreign control in Upper Egypt. Grants-in-aid, such as given in India and other lands he felt were out of the question in Egypt.

When furlough time for the medical missionary arrived in 1875, the mission appointed the Rev. David Strang to Assiut College. He is said to have continued with marked success the medical practice of his predecessor. He relied very largely on his observations and experiences while a patient in the U. S. Army hospital during the Civil War. One can imagine a dozen sharp contrasts between medical practice in those days and in 1954.

Repeated requests for a doctor followed the resignation of the Johnstons during their stay in America, but it was not until April, 1884, that Dr. Elmer E. Lansing and wife sailed for Egypt as their replacement. A son of Dr. Gulian Lansing, he had spent the first 12 years of his life in Egypt and thus enjoyed the advantages that children born and reared in that land continue to have to this day. A speaking knowledge of Arabic and an understanding of the customs and problems were both in his favor.

At Assiut where he opened his clinic on May 16, 1884, patients came in numbers up to 250 before the end of the year. His first report emphasizes the need for hospital facilities to give accommodations to invalids requiring special attention. In 1888 Dr. Lansing resigned and returned to America. However, he later practiced as a physician in Cairo. His death came in 1893 while returning from a trip to Qusair on the Red Sea. His body was buried in the cemetery near Qus. Again the urgent need for a doctor became one of the priorities in the appeal for personnel.

CHAPTER SEVEN

EXTENDING THE MINISTRY OF THE MISSION— THE VISION

IN ADDITION to locating the Hoggs and Miss McKown in Assiut in 1865, the mission doubled in the next four years the number of towns and cities in which missionaries made their residence and from which they worked as centers.

The Fayoum

The first of these came in 1866 with the appointment of the Rev. and Mrs. William Harvey to the Fayoum. Dr. Lansing accompanied the young missionaries who had but a few weeks' experience in Egypt to the city of the Fayoum which they reached January 23, 1866. A house was rented. Although the contract was for a term of five years, it was one which required both repairs and considerable Christian grace and consecration before the newcomers could acknowledge it as home.

Already as the result of former visits to this large oasis area, lying to the west of the Nile Valley and some 70 miles southwest of Cairo, there were many inquirers. Dr. Lansing remained on until March, meeting often with the people who came daily to attend evening prayers and engage in religious discussion. Services were held twice every Sabbath.

Mr. Ewing assumed responsibility for the Sabbath meetings from April 1st until the close of the year. As soon as a room could be secured, a boys' school was opened and about the middle of the year a girls' school was added. The enrollment before the close of 1866 in these schools totaled 25 and 45 respectively.

However, the response in the town of Sinnoris was more ready than in Fayoum city itself. On January 24, 1870 the missionary family took up residence there. Although it was not the provincial capital, Sinnoris appeared for the time being to be the spiritual power-

house of that great oasis. The number of pastors who came from there in the next 40 years seems to have justified the strategy followed.

Qus

A second town to which a missionary was assigned was Qus. On the return of Dr. John Hogg from Scotland in March 1867, Mr. Currie who had been taking his place proceeded to Qus with the Rev. Mikha'il al-Balyani (Abuna Mikha'il). As we have seen from a previous chapter, the outbreak of fanaticism on the occasion of the Patriarch's visit and the banishment of Fam Stephanos came shortly after the missionary took up residence. The strong leadership of Fam brought into being a community of real believers. His efforts had been augmented from May, 1866 onwards by the labors of Abuna Mikha'il. Twenty-five persons were admitted to church membership by November of that year and a church organization effected. However, the move was premature for the elders elected were not ordained until years later and Abuna Mikha'il who was chosen pastor was not installed after his ordination by presbytery. The strong independent turn of mind that encouraged the adoption of Protestant teaching in this case seemed to have further produced a spirit of heady non-cooperation among the members.

Following Mr. Currie's death in 1869, missionaries sometimes paid prolonged visits to this town but no one was assigned to live there. The Rev. S. C. Ewing during a visit in 1870 held a communion service at which one member had traveled 40 miles just in order to be present for the occasion. The thirst for literature was so great that 402 volumes were sold there during that year and 332 volumes in the nearby towns and villages.

Mansura

There appears to be some ambiguity about the date for the opening of the mission station at Mansura, which is about 100 miles northeast of Cairo and situated on the Damietta branch of the Nile. For many years Triennial Reports have given 1865 as the date. Dr. Andrew Watson gives 1866 as the time when Mr. 'Awad Hanna was sent, and schools for boys and girls were opened (p. 194). This date

is also confirmed by the Board of Foreign Missions' report to the General Assembly in 1867 (p. 25). However, it was 1869 before a missionary family was sent to take residence there. In this case it was Dr. and Mrs. Watson (p. 264). The account of their early days in that old city of Crusader fame, confronts one with the many discouragements encountered. Among the difficulties were the almost universal custom of holding slaves and the avaricious mercenary spirit that dominated many Europeans engaged in the cotton-ginning business. He was also very much discouraged with the "so-called Protestants."

The policy of using the schools as opening wedges to evangelism was not too successful at first in this center. The first year, 1866, gave the attendance as 54 boys and 26 girls. Three years later there was no difference in the total number. However, with the coming of Miss A. Y. Thompson in 1872 the girls' school increased to 46, while the total names on the roll of the boys' school now reached 102.

1869

The year 1869 marks a real milestone in the history of Egypt. On November 18th of that year the completion of the Suez Canal was celebrated in a magnificent manner. Among the notables present were Empress Eugenie, Emperor Franz Joseph of Austria, the Crown Prince of Prussia and other royalty.

The mission in Egypt had its beginning in a deep sense of need but also in a desire of the mission in Syria to find a place of refuge and restoration of health. However, 15 years after the founding of the work in Egypt a comparison of the forces on the fields reveals that Egypt had become the important base of operations. The roster of missionaries of the United Presbyterian Church shows two in China, two in Italy, 14 in India, but two in Syria and 21 in Egypt. In the whole of Syria for that year there remained the Rev. and Mrs. John Crawford at Damascus, while in Egypt there were nine married couples, one widower, and two unmarried women.

Perhaps the year 1869 is a good time to review the personnel of the mission giving the names of those who had joined its forces up to that time. Some like the Hoggs and the Lansings already mentioned, the Samuel Ewings, the Andrew Watsons, and the William

Harveys had much to do with charting the course of the century's voyage and piloting the young church. These three families not only remained in the work through the nineteenth century and into the twentieth, but the widows of these veteran missionaries lived on in Cairo until far into the third decade of the twentieth century. Mrs. Ewing passed away in 1922, Mrs. Harvey in 1928, and Mrs. Watson in 1929. The Barnetts left Egypt in 1873.

The Rev. Ebenezer Currie, the missionary at Qus, played a gallant role in the story of Uncle Fam Stephanos. The great tragedy which he was called to endure was the death of his young wife less than a year after her arrival in Egypt. He survived her by only three and a half years, dying from a fever contracted while on vacation in Palestine.

Arriving in Egypt at the same time as the William Harveys, December 19, 1865, were the Rev. and Mrs. B. Pinkerton. Because his name is connected with a division which arose in the mission and church, a short account of the controversy is not out of place here. The beginning of 1868 found the Pinkertons in Alexandria. During the latter half of that year his fellow missionaries noted evidences of unusual ideas, and, what was for them, strange conduct. He had adopted certain beliefs regarding the healing power of the Holy Spirit and was imbued with strange mystical ideas. Convinced that he was called to persuade others of the rightness of his views, he gained some hearing in mission circles and among Egyptians. By the summer of 1869 the tension between him and the majority of his colleagues had reached the point where a frank discussion was necessary. At the meeting of presbytery in August of that year, Mr. Pinkerton, having resented what he considered interference from some of his fellow missionaries, resigned. He stated that he believed that God no longer required his services in Egypt.

Some of the members of the congregation in Alexandria having accepted his views started a separate meeting. Thus began the Plymouthite controversy which disturbed the unity of the Protestant missionary enterprise for many years.

A few years later Mr. Pinkerton proposed returning to Egypt, but he informed the board that he found it impossible not to give emphasis to the teachings he had previously advocated. Fearing disruption of the work already undertaken, the board refused to return

him to Egypt. Subsequently he came to the Near East under the auspices of the Plymouth Brethren and settled in Syria. The year 1874 found him back in Egypt. For a time he was the guest of Dr. John Hogg, his former colleague. Dr. Hogg considered with him the great truths to be stressed in preaching and tried to discover his motivation for the radical stand that he had taken. Miss Rena Hogg in the biography of her father has told how sympathetically the Master Builder understood the urge that drove Mr. Pinkerton to the position he took. It was not until in the 1880's that there was a real threat of schism in the newly formed Evangelical Church when the presbytery severed its connection with the Rev. Girgis Rufa'il and others. Many churches were visited by dissenters and an effort made to gain disciples. By clearly stating the differences the loyalty of the most of the Evangelicals was expressed in words such as the following, "We will stick to the church that gave us the Gospel."

By the end of the nineteenth century there were two groups of Plymouthites of considerable size, one at Nakhaila and the other at Assiut with a few scattered followers at other places. In recent years a few young ladies from Europe and the United States have come to Egypt under the auspices of the Plymouth Brethren and started schools for girls in Mellawi, Tahta and Cairo. The reliance of the movement on the lay leadership and the absence of a centralized body of control may account for its permeation into many villages through personal testimony and also for the lack of definitive statistics.

Among the missionaries listed in the report of 1869 are Mr. and Mrs. David Strang who had arrived in April, 1866, with the specific appointments to the direction of the mission press, the gift of the Maharajah Dulip Singh. For a decade the press proved a valuable asset to effort for propagating the Gospel. Competition, however, from commercial presses proved very strong and the mission press was finally sold. After residence in Cairo, Alexandria and Assiut, the Strangs retired ten years later and spent some 19 years in a pastorate in Tennessee. Mr. Strang returned to Egypt in 1895 with his son who sought relief there from illness. Mrs. Strang, responding to a call to come because of the son's critical condition, found upon arrival that he had already passed away. Exactly a year later she died as a victim of the cholera epidemic raging at that time. Having

received appointment to further service in the mission, Mr. Strang remained on until 1905 when he severed his connection with the mission. Two of his daughters served as missionaries in Egypt—Miss Isabella (1879-1888) and Miss Matilda (1885-1894).

Miss Sarah Hart who joined the mission in April, 1861, was born in England of Jewish parents. Through the influence of a sister, who had confessed Christianity, she became a zealous follower of Jesus Christ. She first came to Egypt in connection with a mission to the Jews. Her death on June 28, 1869, came under tragic circumstances. Along with a servant and a kitchen girl at Haret al-Saqqa'in, Cairo where she was living she attempted to seal with wax a large tin of kerosene from which she had just filled a smaller tin. The tin exploded. All three died that day of burns received in the accident.

Destruction of Ikons in the Coptic Church

In the tense months and years that followed the much-heralded tour of the Coptic Patriarch up the Nile to rout out Protestantism, some extreme reaction would not be entirely unexpected. In any heated conflict excess is rarely confined to one side. Assiut had become increasingly the center of Protestant propaganda not only because of the appointment of the strong personality of John Hogg as resident missionary there, but Wasif Khayatt, a very prominent member of the Coptic community, had shown real sympathy for the movement and was counted a member of the sect.

One evening in March, 1869, a group were engaged in Bible study at the home of Hanna Buqtur, a prominent Copt. A few of those present were known to be members of the Protestant Church, but more of them were still loyal members of the Coptic Church. However, they were zealous for reforming it and purging it from non-Biblical customs and traditions. The portion of the Bible studied was the sixth chapter of Judges which told of the Lord's command to Gideon to throw down the altar of Baal and cut down the Ashera near by. In the discussion that followed a comparison was made between the pictures venerated in the Coptic churches and the Ashera. If the ancient idols had been an abomination to the Lord, why not the present-day objects of adoration in the church? Did they have the courage and devotion of Gideon? They prayed three times over

the matter. To them their duty was clear. By entering the Coptic Church from a near-by house which belonged to Athanasius, the carpenter, they spared themselves the charge of breaking into the church. Once inside, the reforming zeal of the conspirators impelled them to tear down the pictures and even burn some of them. Coming away from the scene of their exploit they met the brother of Hanna Buqtur and Wasif Khayatt whom they asked to join them in thanksgiving. Instead, they were reproved for their foolhardy adventure and advised to scatter to their homes.

The next day when the deed was discovered there was considerable excitement. The astounded Coptic leaders at once sought redress from the authorities. They marched with members of their community in a body to the governor and reported the shocking desecration of the sacred pictures. Many Muslims in centuries past had felt great satisfaction in destroying images which they counted an abomination. But as officers of the law they were bound to find and imprison the offenders. The four iconoclasts at the suggestion of Mr. Hogg admitted the deed when accused. However, they added the Biblical basis for their action which brought clearly to the attention of the authorities the teaching of the Protestants. The officers counseled leniency and reconciliation, but the Copts feeling that the enemy had been delivered into their hands pressed for judgment.

The offenders were placed in the town jail but sentence was postponed pending word from Cairo. In the meantime, the singing of psalms and fervent prayers were heard in this place long accustomed to vehement language but not to words such as these prisoners spoke. They were permitted visitors and the gaol became a Protestant meeting place.

In response to inquiry from Cairo about the affair the governor gave a simple account of what had happened. Soon after this a telegram arrived from the Viceroy releasing the captives. There was great rejoicing among their friends. The news spread rapidly through the town and soon hundreds, including Muslims and Copts, gathered in the court of Mr. Wissa Buqtur, the brother of Hanna, one of those who had been imprisoned. Mr. Hogg sent for songbooks and held a service of thanksgiving, preaching a sermon "on the importance of breaking idols that were set up in their own hearts and to seek henceforth to win their brothers by words and deeds of love."

However, the inexplicably speedy release was followed by a further charge of robbery. This may have come about because the Patriarch was moved to action by the threats from the Coptic Bishop at Assiut and others that they would desert to the Catholics or abandon Assiut because of the offence to the honor of the church.

The judgment rendered, following the appeal, was a verdict of three years for the leader, two years for the other three who entered the church, and one year each to the remaining four. The value of the pictures and property claimed as having been stolen was placed at about \$1,700. This sum was ordered to be paid to the church.

The case dragged on for some time awaiting the return of the Viceroy. Finally on August 10th after the men had served a month of hard labor at Esna, in addition to the time of their incarceration in Assiut, they were released. Miss Rena Hogg in her father's biography concludes the story as follows:

"Great rejoicings awaited them at Assiut. Over a thousand Copts and Moslems visited the chief culprit on the day of his return. Their long trial had not been wholly in vain. Protestants had gained from it a firmer grip on the great realities of their faith. Interest had been quickened among the Copts, and throughout the length of Egypt Moslems had learnt that Scriptural Christianity is a purer faith than they had yet imagined."

The Vision

The year 1869 also is remarkable in presenting an occasion which captures the imagination and at the same time interprets the spirit of the mission when it viewed the world as the field for missionary endeavor. The land of Abyssinia had been brought to the attention of the little group of American missionaries meeting in Cairo in January, 1869. Although political conditions seemed to discourage strongly any further attempt to bring the Gospel to the peoples of Abyssinia they were impressed by the invitation of Dr. Krapf, a German missionary leader, who sought their whole-hearted cooperation in occupying the land for the Gospel.

The opening words of the missionaries' communication to the General Assembly reveal a strategy regarding that area of the world which is prophetic indeed. "Acting upon the principle that our

mission was commenced with an eye not merely to Egypt, but to all Northeast Africa; and upon that other principle of all correct missionary operations, that it is our duty to scatter the light, rather than to wait till the full blaze of the Gospel day be enjoyed in any one place before advances are to be made into destitute adjoining regions, we think that the time has fully come for us to take initiatory steps for commencing a mission in that most important land (that is Abyssinia). . . .

“And though we could, had we the men and money, settle a dozen more foreign missionaries even in Egypt itself, yet this would be to the speedy and great detriment of missionary interests in this land; as native agencies ought to be raised up and employed for the occupation of the whole field as soon as possible. . . .

“As to forces to constitute an Abyssinian mission we could spare from our staff in Egypt enough to commence the work, with say only a minister and a physician from America. Abuna Makhriel, our ordained priest, was for several years in Abyssinia while a bigoted Copt, and has the Amharic language, which is the principal one of the country, at his tongue’s end; and there are several Abyssinian young men, understanding both Amharic and Arabic, who could be employed, and who have urged us time and again to go and occupy their country, with the assurance that we would soon succeed, if we would only open up schools as we do here in Egypt, and that hundreds of scholars would fill them. . . .

“We will close by quoting a few lines from a letter of brother Hogg on the subject: ‘My great argument would be: (1) Our mission needs the field. (2) It has been offered to us. (3) We are better able to occupy it than any other mission in the world. (4) Our entering it formally is just a matter of time. In teaching the Copts to evangelize Africa, we must accompany them at least through Abyssinia.’

“All of which is respectfully submitted.—James Barnett.”

Eventually, in this case, meant 50 more years were to pass before our church entered Ethiopia as Abyssinia came to be called. But in this letter there is revealed two principles which must not be forgotten in the story of the American Mission in Egypt. In spite of very substantial buildings, in colleges and hospitals our mission in Egypt is not an abiding one. We establish a church that it may

be a missionary church, one that shares in the task of evangelization. We see other lands beyond the borders of Egypt that need the witness to Christ. Secondly, the church in Egypt whether Evangelical or Coptic must feel strongly its missionary obligation. Sometimes these facts may be overshadowed in concern for the immediate task in some local situation. But the great principles are there.

CHAPTER EIGHT

THE DEVELOPMENT OF EGYPTIAN LEADERSHIP

THE decade from 1869 to 1879 lacks much of the drama of the first 15 years; the stirring up of opposition, the excessive hardships of the pioneers, the romance of Bamba, the persecution of Bible readers, the banishment and imprisonment of prominent Protestants. Yet the events reveal a growing sense of responsibility of Evangelicals for the evangelizing of their own country, and for advocating changes in customs and laws that showed their moral fiber.

Market Day

One marked effect of the spread of Scriptural Christianity was the successful effort to bring about a change in the time of the weekly market at Assiut from the first day of the week to the seventh. Sunday had been for some 1,800 years, so it was reported, the day when people from surrounding villages and countryside came with their camels, cattle, donkeys, sheep and goats for sale. It was the day for buying supplies of vegetables, cereals, cheese, butter fat and other foodstuffs. Itinerant merchants with cloth of various descriptions and manufactured articles of many kinds who went from town to town throughout the province, were always on hand to sell their wares. People laid in supplies for the week. Not only was it a busy day with teeming thousands in the big market place and adjoining by-ways and roads, but for merchants large and small in Assiut it was the great trading day of the week.

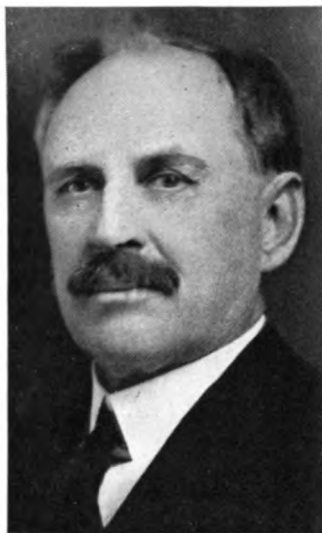
For a community that was beginning to take the Sabbath seriously as a day devoted to worship and good works, it became imperative that the market day should be changed to some other time. A petition sponsored by such leading men as Mr. Wissa Buqtur and Mr. Wasif Khayatt was signed by prominent Muslims as well as many Copts. When the government agreed to the change the common people believed this was another evidence of the zeal of the reformers.



Dr. Anna B. Watson

*Pioneers of
the Present
Medical Work.*

(Chapter 11)



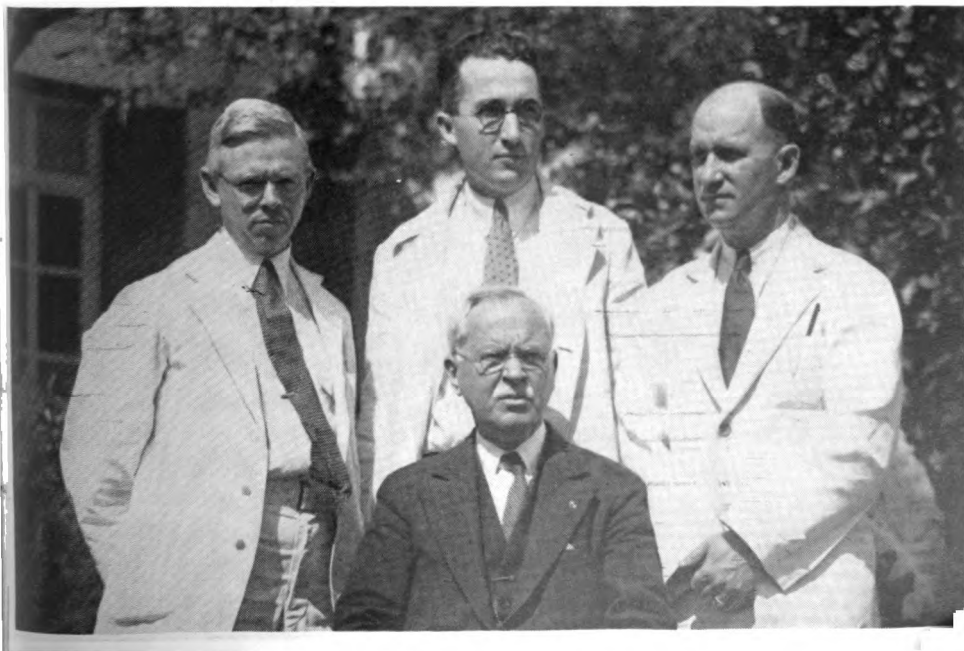
Dr. L. M. Henry



Dr. Caroline Lawrence

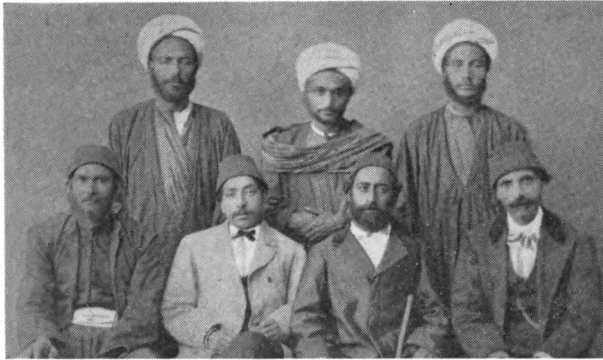
THE AMERICAN DOCTORS AT ASSIUT HOSPITAL IN 1932

Seated—Dr. H. L. Finley; Standing—Dr. N. B. Whitcomb,
Dr. H. K. Giffen and Dr. F. C. McClanahan.



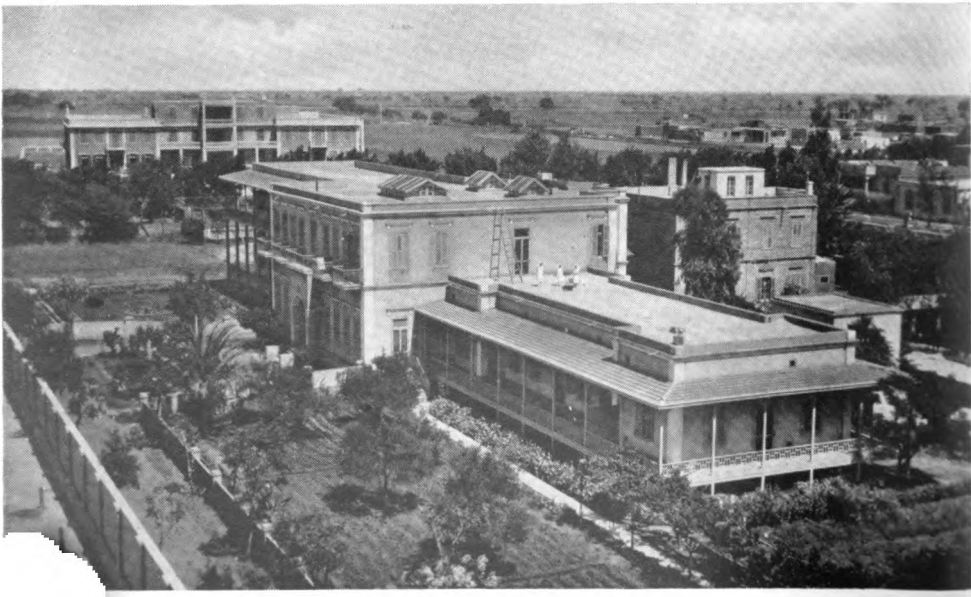


Assiut Hospital. (Chapter 11)



The Men in the Center of the Front Row are two of the Earliest Pastors, the Rev. Ibrahim Yusuf and the Rev. Tadrus Yusuf. The Others Seated are Elders, the Three Men Standing are Deacons. These Men were Among the First Leaders of the Evangelical Church.

Tanta Hospital. (The first buildings with the Mary Clokey Porter Girls' School in the background.)
(Chapter 11)



They are reported to have said, "What will these Protestants do next? They have actually changed Saturday into Sunday."

Efforts were made to have similar changes in market days in other districts. The report of the Egypt Mission in that of the Board of Foreign Missions to the General Assembly in 1880 tells of the success which crowned the efforts of a colporteur in Tanta where the weekly market held on Sabbath for centuries was changed to Monday. Also in the city of the Fayoum the repeated endeavors of an elder in the church resulted in another day than the first day of the week being substituted. In Minia and Mellawi similar word of answered prayers is given. "The Sabbath market was abolished."

The Missionary Association

In the report of the Board of Foreign Missions to the General Assembly for the year 1870 the following occurs (p. 47)—"Early in the course of the past year the Board proposed to the members of the mission in Egypt that they form an organization for the transaction of all business that was not strictly of a Presbyterial character. In accordance with this request the missionaries have drawn up and forwarded to the board, to be laid before the General Assembly, a draft of a constitution for this purpose."

As a preamble to this constitution the following reasons were stated by the mission as strongly recommending the action:

"1. There are now, and probably always will be, lay members connected with the mission who, not being members of Presbytery, are not entitled to a voice in its deliberations nor a vote in its decisions, but who, as regularly appointed missionaries from the church at home, have an equal right with their clerical brethren to a voice in the management of all matters which are secular and missionary, as distinguished from ecclesiastical and presbyterial, and whose counsels and aid are particularly valuable in all such matters.

"2. The blessing of the Great Head of the church upon our labors has brought us to begin ordaining native pastors and elders. These have full right to the official exercise of their functions, not only in reference to the churches over which they have been ordained, but also in the higher courts of the Lord's house, and we recognize their full official equality with ourselves, . . . in all church courts.

"3. On the other hand, besides the relations which we bear to the native community as evangelists, and to the partially organized native churches as temporary pastors—relations which make it our duty and right to sit in all church courts in the mission field, and to unite with native presbyters in the administration and management of all purely ecclesiastical and presbyterial matters—we at the same time sustain other well-defined relations to our church in America as its representatives and the responsible almoners of its funds—relations from which arise duties and responsibilities which we cannot transfer to native presbyters."

The different officers and their functions were then listed. Of these articles the most pertinent to the policy that was to be followed by mission, board and assembly for many years was that referring to the mission treasurer who, though appointed by the mission, bore a peculiar relationship to the board.

"It shall be the duty of the Treasurer to hold, in the name of, and in trust for, the Board of Foreign Missions aforementioned, all lands, tenements, permanent funds, libraries, printing press and apparatus, and all property whatsoever pertaining to the mission; and he shall give such legal security for said property as shall be demanded by the Board of Foreign Missions. It shall be his duty also to receive, hold, and, according to the direction of the Association, dispose of all moneys received for missionary purposes by the Association from the board or from any other source whatsoever; and he shall render a full annual report to the Association."

This separation of authority placed the location of the missionaries in the hands of the association, and made them responsible to the board for the control of funds and institutions belonging to it. Undoubtedly this seems to the modern mission strategist who makes the church paramount and who talks of partnership in evangelism as very reactionary. But it made the presbytery which later evolved into a synod with four and now (1954) eight presbyteries a body wholly responsible for all ecclesiastical matters. All church funds were entirely under its control. It bought land, erected churches on it, licensed its preachers and ordained its pastors. In fact, the seeds of self-government and self-support were implanted from that day and have borne rich fruit.

The mission continued for years to share in the evangelistic

work of the Evangelical Church through grants-in-aid. It would be absurd to say that there have been no occasions of misunderstanding and real tension. The amount to be granted by the mission, the presentation of reports on projects and the manner of payment all were causes for sharp disagreement at various times.

As one reads the reasons given for the separation of powers and authority, no mention is made of the fact that a number of unmarried women who were on the mission's roll had no role in such a body as the presbytery. Strange to say the male missionaries who were living in a time before women's suffrage had become an issue do not seem to have considered this poignant fact. Mission tradition has it that it was Miss Margaret Smith, a timid, new missionary, who when the mission association came into being, stuck by her guns and asserted her right and along with it that of all unmarried women to sit as a member of the association.

Central Property in Cairo

Among the plans of the Khedive Isma'il for the beautifying of Cairo was the erection of a large government building to command the entrance to the Muski street. Unfortunately, the property which the mission had received as a donation from his uncle, the Viceroy Sa'id, stood at this very place. This was to the south and east of the new Ezbekia Gardens which had come into being through the filling in of an old lake. The trees and flowers, the fountains and grotto which adorned this park were surrounded by a strong iron fence. A very small fee was the price of entrance which preserved it from being constantly trampled by crowds and mobs. Often band concerts, fetes and carnivals were held in the garden and on such occasions thousands thronged its gates and milled around inside. Now and then in later years when public disturbances necessitated calling out of troops they were often quartered there and set up their tents under its trees. Like the destruction of the Bastille as a symbol of the French Revolution, the Revolutionary Command coming into power in 1952 removed the tall iron fence and threw the park open to the public. Later in 1954 a broad thoroughfare was cut through the middle of the gardens.

Sometime in 1870 the Khedive began inquiries about the value

of the mission's property near the entrance of the Muski and his representatives took steps towards acquiring it. The long drawn-out negotiations involved the repeated assistance of the American Consul-General in Egypt. Even the American Ambassador to Turkey, who was vice-president of the American Bible Society at that time and very much interested in the mission's work, shared in pressing for a happy conclusion to the transfer of the property in face of numerous delays. The final settlement was the payment of a sum of £7,000 in addition to the deed to the plot of land near Shephard's Hotel. The new central quarters for the mission were erected there.

This transaction was one of the last made by the Egyptian Government before the ever-mounting financial liabilities brought to a halt the grandiose schemes of Isma'il. Had the sale and exchange of property been postponed another two months the scheme would have been stopped and the matter annulled.

Surrender of the old property just 40 days after the government made its purchase, meant that a diligent search had to be made for a convenient and suitable property which would afford temporary housing of the schools, the book department and the living quarters of missionaries located in the building.

More than a year passed before ground was broken on February 22, 1875, for the new building. Because the Ezbekia area is part of, or borders on, the old lake which existed there for centuries, it was necessary to dig deep for the foundations. What seemed a fabulous sum in that day, \$15,000, was spent on the structure below the surface of the ground. That the building has stood for more than 80 years proves that this expense was a wise precaution. Other nearby buildings have been erected and demolished, but the central building in Cairo remains a landmark of distinction.

A large crowd gathered at the premises for the laying of the cornerstone on November 26, 1875. Egyptians, Americans and representatives of other nationalities were present.

Men of Influence

The early 1870's saw a marked development in the spread of evangelical teaching in Upper Egypt. Although the commanding figure of Dr. John Hogg and his associates continued to exercise

their influence, the center shifted to Egyptian leadership just as their strategy had planned. Three congregations were organized in the Assiut district, Assiut in 1870 and Nakhaila and Muti'a in the following year.

All through the stirring days of early witnessing and resultant persecution, Hogg was sure of loyal support from Wasif Khayatt, Wissa Buqtur and his brother Hanna. Wasif Khayatt, a man of considerable wealth, had united with the church in Cairo previous to the sending of missionaries to reside in Assiut. This fact was not widely known at the time, but on the occasion of the Patriarch's visit to the up-country in 1867 he seemingly was the only one in Assiut who had openly identified himself with Protestantism. Because of his position as the American Consular Agent in Assiut and his wealth, he was only upbraided by the high Coptic Potentate for having adopted the foreigner's religion and was not subjected to threats and persecution.

Reports of the Board of Foreign Missions from 1865 until 1882 (he died in 1881) repeatedly speak of his liberal contributions, his share in establishing the church in Assiut, his assuming of all the expenses of the day school for girls at the time the mission established the girls' boarding school, and his unobtrusive humility. One reference in a statement by Dr. David R. Johnston (dated February 1, 1875) reveals the great service he rendered the mission. "For the past ten years he has cashed all our orders on the general treasury, often at a loss and inconvenience to his business, thus advancing all the money that was used for the mission work in Upper Egypt."

Wissa Buqtur and his brother Hanna also shared in many ways the establishing of the church in Assiut. Beyond what has already been mentioned this family assumed the support of the Boys' Day School in Assiut very much the same as Wasif Khayatt had done for the girls' school. They initiated the church building project which began on November 29, 1869, assuming full responsibility.

The growth of the church at Nakhaila about 18 miles southeast from Assiut shows the remarkable expansion of evangelical teaching in the early 1870's. Mr. Tadrus Yusuf was located there in the summer of 1870 with a nucleus of five members. The organization was completed on April 22, 1871, under a commission headed by Dr. John Hogg. Sixteen persons previously on the roll of the Assiut church

transferred their membership to Nakhaila. The total membership reported at the end of that year was 62. Presbytery met on October 31 to entertain the call that had been made to Tadrus Yusuf. His ordination and installation took place the following day before an audience of about 300 persons. Thus began the first pastorate formed in the Evangelical Church. At this meeting of presbytery the Arabic language became the official language for the transaction of the church's business. Another sign of nationalization.

Here again in Nakhaila the position taken by an outstanding personality gave the church strong encouragement. Tadrus Abu Zaqlami was the head of the Coptic laity of the surrounding region. Along with other members of his family he had become interested in the revival of Bible study and Gospel teaching. Before the congregation was formed, meetings were held in the great court of their house. It took considerable courage for Tadrus to renounce the exalted honors he enjoyed to identify himself with the despised and often persecuted group. After much study and some deliberation he publicly professed his adherence to the Evangelical Church. His zeal never wavered. From that time until the day of his death he carried about with him a copy of the New Testament and was ready in season and out to give an account of his faith.

The congregation at Muti'a (about nine miles southeast of Assiut) was organized just a month and a half after that of Nakhaila. The newly installed pastor at this latter place, the Rev. Tadrus Yusuf, headed the commission.

The reports of three successive years on Muti'a show how rapidly a church can develop. That for 1871 informs us that a boys' school was commenced at Muti'a with an average attendance of 28. It was carried on and entirely supported by the people of the town. The following year the attendance averaged 35, but 22 others were in Assiut schools. The people of Muti'a cared for all the expenses, not only of the schools, but the salary of the church worker. "No mission money was spent in Muti'a the past year." The new year's record shows a membership in the church of 86, and the purchase of a site for a church building.

The record of this era of the simple beginnings of the church must include a number of other persons, like Girgis Bishatli whose story at Akhmim has already been told, or Fam Stephanos at Qus.

Mention may be made of two others by reason of their outstanding service and partly because their descendants have had a place in the further development of Evangelical Christianity. Shanuda Hanna was one of Dr. Hogg's earliest students and of him he wrote, "It is worth living for to train up a dozen young preachers such as this. S's lecture would have done honour to any young man in Queen Street Hall (where Hogg received his training) or anywhere else." And there was Athanasius, the wheelwright, who was long an opponent of the evangelical teaching. Versed in the Scriptures the Copts often sought him out to answer the newcomers. Yet the time came when he, too, in obedience to his conscience came out for the unadulterated Gospel. How often his name is mentioned in connection with the founding of churches in Upper Egypt!

Early in this period the church moved to occupy some large and important centers. The report of the board for 1881 tells how workers from Cairo had opened a bookshop in Tanta. In addition a small school for boys was started and as well a weekly meeting which the bookshop keeper conducted when missionaries were not present.

The same year Dr. John Hogg with the students of the senior theological class rented a house in Minia and began meetings at night. A colporteur had been visiting this city of some 24,000 inhabitants for a number of years selling and distributing literature. The campaign started by Dr. Hogg and the seminary students was followed by a ministry for some weeks conducted by the pastor of the church at Mellawi. He urged presbytery to send a man and in compliance with his request the evangelical witness became permanent.

The Protestant Sect

Only those who have become well acquainted with life in Muslim lands can appreciate the meaning of a government's formal recognition of a religious sect. Followers of other religions than Islam are tolerated within the borders of Muslim countries. But just because they are not eligible to receive the treatment granted Muslims they are subject to their own religious authorities in some matters which we in the West delegate to the civil courts. Such matters as legalizing marriages, granting divorces, administering inheritances, and appointing guardians to minors, are governed by laws of the different

sects. This procedure consequently gives considerable prestige and power to the patriarch, bishop or recognized legal head of each community. His subjects marry, are divorced, inherit or are disinherited according to the rulings of his special courts.

Change in one's religion is not merely a matter of a new conviction or attendance upon worship according to a different form, but it involves the very structure of one's social and economic life.

The Sultan of Turkey by an Imperial Firman in 1850 had acknowledged the Protestants in the Ottoman Empire as constituting "a new ecclesiastical and civic corporation." It took many years of negotiation and patience with petty procrastinations and annoying delays before such recognition could be gained in Egypt. The untiring labors of Dr. Gulian Lansing and diplomatic pressure from the Hon. E. E. Farman, U. S. Consul-General in Egypt, resulted in a decree by the Khedive Isma'il in 1878. The Evangelical Churches chose as the man to represent them in government affairs and in matters of personal status, Girgis Bey Barsum, of the town of Saft al-Maidum.

This was just another sign of the Egyptianization of Protestantism in the Valley of the Nile.

Church Permits

One means for preventing the spread of Protestantism was the denial of a permit for the erection of a place of worship. Even though wholesale persecution of church members by the hierarchy or government officials called to their aid might cease, interminable delays or the interposing of numerous objections could be counted on at times to quell enthusiasm for giving the Protestant teaching a permanent foothold in a community.

Writing of the early 1870's Dr. Watson said, "At no period in the history of the Mission was opposition so obstinate and so long continued as during the period of . . . the cases of Mutiah and Kus" (p. 328).

In 1871-1872 the congregation at Muti'a sought a license from the Khedive to build a church, but delay followed delay as four different sites were rejected on some pretext or other. Only after appeal to the Foreign Office in Britain and considerable effort by the British

Consul-General in Cairo did the order come through. But after the permit was granted the government brooked no delay. The village authorities at Muti'a were summoned after sunset of June 8, 1877, to Assiut and at midnight were informed by the governor of the decree. They were summarily ordered to declare in writing their willingness to have the site finally selected used for the erection of the Protestant Church.

In similar manner the congregation at Qus received after long delay in early January, 1878, permission to erect their building. However, in this case the brethren were asked to select a plot of government land. The deputy governor then said in the presence of the town's authorities, "I now state in your presence that His Highness the Khedive has graciously given this plot of ground to the Protestants of Qus, for the purpose of erecting a church thereon."

At that time and up until the abdication of King Faruq in 1952 a license from the Khedive or a Royal Decree, after the monarchy was instituted, was necessary before a church could be erected. Many times during these decades of the mission's history congregations have waited years until the proper pressure could be brought to bear or the responsible officials could be persuaded to obtain the ruler's signature.

CHAPTER NINE

THE END OF THE BEGINNING— AFTER TWENTY-FIVE YEARS

THE policy of the Church in America which sent missionaries to Egypt in 1854 and the cherished hope of these emissaries of the gospel were to bear aggressive witness to all men of the glorious truth of Jesus Christ as Lord and Saviour. In a land like Egypt with a population of more than 90 per cent Muslim only those who have undertaken this privilege know with what indifference or open opposition the witness is heard by this great majority. It was never the conviction of the early missionaries that this witness bearing is the responsibility largely of messengers from abroad. Rather the strong feeling was that one of the great shortcomings of the Eastern Church was this failure to see the missionary obligation that goes with Christian faith and hope. For a century the emphasis of the missionaries has been that indigenous Christians must have the greater share of this privilege. The story of Christianity in the Near East has been one of frustration because of the fanatic loyalty of Muslims, and timidity in witnessing due to the penalties for apostasy from Islam. The spurious Christianity revealed in the lives of indifferent or misguided people, nominally attached to the Christian community, is often the greatest restraint to an effective witness.

A story related by Mr. Hogg in his diary of an irate Muslim father in Alexandria who objected to his son's studying the Bible has been duplicated scores of times since 1860 in the daily interviews with parents had by missionaries and principals of mission schools in Egypt. The father in a rage asked the teacher of one of the classes, "Who authorized you to change people's religion?" The reply of the teacher was that it was not his business to change the religion of the boys but to teach them to be good and how to behave. He asked the angry parent about the propriety of teaching obedience to parents, truth telling, abstaining from cursing and

swearing and of reverence for God. The father quite agreed, and after admitting the marked progress made by the boy in his studies he was willing to leave the matter in the teacher's hands. Rare indeed is the missionary who has not shared the teacher's experience.

Interpreters of mission strategy in the Near East have often remarked in evaluating various missionary efforts that the American Mission has in Egypt labored almost exclusively among the Copts. Because the express aim of the mission was to inspire Christians to give a vital witness and not attempt as foreigners to do the entire task of Muslim evangelization, this meant working with those who claimed a Christian heritage.

However, we are greatly misled if we imagine that few if any Muslims were attending the mission's schools. Unfortunately the early statistics did not distinguish between Muslims and other pupils, but occasionally reports of individual schools do so. As an example, the year 1873 gives enrollment as follows:

Cairo Boys' School	Out of a total of 275, 76 were Muslims.
Mansura Boys' School	Out of a total of 83, 13 were Muslims.
Fayoum Boys' School	Out of a total of 33, 4 were Muslims.
Alexandria Boys' School	Out of a total of 128, 22 were Muslims.

When we remember how recent has been the upsurge of Muslim womanhood seeking an education, it is not surprising that the proportion in girls' schools was considerably less.

A remarkable year in Haret al-Saqqā'in was 1879. The whole number enrolled at this girls' school was 349, of whom 195 were Muslims. The average monthly enrollment of 134, and the average daily attendance of 89 show how irregular classes were in those days. An interesting comment is, "These girls are of all ranks and conditions, from pashas' daughters to those of the poorest servants." Coptic priests had tried to break up the school, but Muslim girls filled up the classes depleted of Coptic girls.

The mission's press in 1872 did not print as many works as usual, but first on the list was, *The Testimony of the Qur'an to the Scriptures*. This book attempted to show that the Muslim Book often confirms but never opposes the Scriptures. It made no attack on the system of Islam. Nor did it seek to arouse hostility. The total printing of the press in that year was 298,000 pages.

Harem work, visitation of women in their homes, was greatly stressed in the early days. A report dealing with the year 1879 says that out of 130 families visited from 55 to 60 were Muslim. One reads in the record for 1878 (Report of 1879) of a Muslim woman and her son who attended daily prayers at the house of a woman who had just learned to read. This woman had also taught two men, a Copt and a Muslim, to read, and every day they had a lesson with her in the Gospel of Matthew.

About 20 years after the beginning of our work in Egypt, the conversion of a young Muslim to Christianity proved an occasion for revealing the persecution and suffering that a convert must often undergo. It is almost impossible to exaggerate the difficulties which confront a Muslim who contemplates changing his religion. Very few in the West, unless they have lived for a while in an Islamic environment, can understand the economic and social sanctions as well as the threat to one's very life that may confront one who attempts making a public profession of his conversion to another religion. Freedom of religion usually means in Muslim lands liberty to confess the faith of one's fathers or to become a Muslim. The highway in the other direction out of Islam into another faith is comparable in the eyes of the orthodox Muslims to high treason.

The famous Hatti Humayoun promulgated in Turkey in 1865 by the Sultan Abdul Majid had proclaimed, "No subject shall be hindered in his exercise of the religion he professes, nor shall he be in any way annoyed on that account. No one shall be compelled to change his religion." But the enforcement of this regulation was never carried out. Pressure from European powers on behalf of minorities in the Turkish Empire is said to have brought about this regulation. The next 50 years failed to see it invoked on behalf of a convert away from Islam.

In the autumn of 1875 a young man named Ahmad Fahmi was employed to teach Arabic to the new missionaries in Cairo. Among others to whom he gave lessons was Miss Margaret Smith. He and his two brothers Muhammad and Mahmud had been students in the boys' school in Cairo. Their father was chief clerk in the Court of Appeal. She told of Ahmad's interest being aroused in the teachings of the Bible as a consequence of his reading it with the new missionaries. Finally becoming convinced of the truth of Chris-

tianity he requested the opportunity of making public confession of his faith. It was in November, 1877, following his baptism that he found it impossible to remain any longer in his father's house. He became a member of Dr. Lansing's household. A little more than a month later his brother Muhammad and other relatives kidnapped him while he was returning from the school to Dr. Lansing's house. When the word finally reached the missionaries of his whereabouts their fears for him were greatly aroused since they knew he would be subjected to all manner of entreaty, threat and torture in order to compel him to return to Islam. Even the famous scholar and reformer, Jamal al-Din al-Afghani was brought to argue with him for eight hours one day and then six another. But he would not recant.

His mother in desperation got him to repeat the Muslim creed. One of his family guided his hand in signing a statement of his return to the religion of his fathers. Some of the missionaries were called to interview him at the British Consulate. There in the presence of his family he affirmed his decision to return to Islam. However, he was able later to get in touch with his American friends and inform them of the threat of torture and death that hung over him. In January, 1878, he again took refuge in Dr. Lansing's house. This time the government assured the Consulate that orders had been given to his family and the officials that they would be held responsible if anything should happen to Ahmad. On the other hand they informed the mission that they could not supply a body-guard to accompany him wherever he went. The offer of the Earl of Aberdeen (the son of the former Earl who distributed Scriptures) to take him to Scotland where he could pursue further his studies was accepted. There in time he received from the University of Edinburgh the degree of M.D. An offer from the London Missionary Society to work in China was accepted. There he was for many years the superintendent of the society's hospital at Chang Chew, Amoy, China.

In the Egypt Mission's Minutes of August, 1895, there is record of a letter from Dr. Ahmad Fahmi expressing a desire to return to Egypt. The approval of an offer to have him come to Tanta to open a clinic is given for submission to the board. Further reference to the subject has not been discovered.

After Twenty-Five Years

The Khedive Isma'il was deposed in 1879. His lavish spending and the subsequent bankruptcy of Egypt brought about the interference of foreign creditors. Their attempts to bring order out of chaos and restore the solvency of Egypt brought on a series of crises that ended in Great Britain's assuming a new role in Egypt.

That same year our mission completed a quarter of a century of service in the Valley of the Nile. By this date the United Presbyterian Church had abandoned or transferred to other societies its missions in Italy, Syria, China, and Trinidad. The two remaining fields were India and Egypt. Twenty-one missionaries had been sent to India since 1855 of whom 14 were on the active roll. Egypt had received in all 39 missionaries of whom 22 were either on the field or on furlough.

Four of the new names on the list of personnel continued far into the twentieth century. Miss Anna Y. Thompson who arrived in 1871 was on her first furlough in that year of 1879. She remained very active until a short time before her death in 1932. First assigned to Mansura she joined the Harveys in the Fayoum in about two years' time. Coming to Cairo in 1876 she was for about 15 years associated with the Girls' School in Ezbekia. Although her name receives widely scattered references in the story of the mission for the next half century it is difficult to overestimate the unique role which she played. Her almost encyclopedic acquaintance with persons of all classes and their family connections is remembered with wonder even today. After extensive experience in girls' education in the nineteenth century she was noted in the twentieth for her sympathetic supervision of Bible teachers among women and her interest in the Christian Endeavor movement. The Evangelical Church in Shubra, Cairo, is greatly indebted to her for her untiring labors in the days when it came into being.

Miss Margaret Smith came first in 1872 and after a short stay in the Fayoum she also was transferred to Cairo. Her name is linked with the girls' school and the church at Haret al-Saqq'a'in and with the Fowler Orphanage for girls which she opened in 1906. Miss Smith's death occurred in America in 1932 also.

In March, 1875, the Rev. John Giffen and the Rev. J. R.

Alexander reached Egypt. The former married Miss M. E. Gallo-way on June 5, 1876. She was the first missionary sent to Egypt by the Associate Reformed Presbyterian Church of the South and had traveled to Egypt with Giffen and Alexander the year previous. Miss Carrie Elder came to Egypt in 1876 and was married to the Rev. J. R. Alexander on November 25 of that year. The names of Giffen and Alexander were commemorated in buildings belonging to Assiut College, Giffen Hall and Alexander Hall. The Rev. J. R. Alexander was associated with the college from the time of his arrival until transferred to Cairo in 1913. He became president in 1887. The Rev. John Giffen shared in the work of the college at Assiut in his early years. However, his ministry was largely in Cairo from October, 1889, until his death in 1922.

In this year the Rev. and Mrs. Samuel C. Ewing were stationed in Alexandria, the Gulian Lansings, the Andrew Watsons, and the William Harveys were in Cairo, and the John Hogg family in Assiut, with Miss McKown.

In Mansura were the Rev. and Mrs. A. M. Nichol who joined the mission in 1874 and were temporarily assigned to Assiut. On account of ill health they were compelled after nine years in Mansura to return to America.

Others on the field in 1879 who have not been mentioned were Miss Eliza F. Johnston who first came in 1869 and like others served a short apprenticeship in Assiut. In the middle of 1870 she was assigned to Cairo for work in the girls' school. Here she remained until 1881 when she was united in marriage with the Rev. Robert Stewart who came to Egypt as a commissioner of the board and under appointment to India. "Egypt's loss was India's gain" as was often stated by one of her dearest friends.

Miss T. M. Campbell served from 1870 to May, 1876, in Alexandria and severed her connection with the mission in 1878. Miss Mary A. Frazier having been transferred from Damascus in November of 1877 labored entirely in Alexandria until her retirement in 1893. Miss Isabella Strang, daughter of the Rev. David Strang, joined the mission in 1879 and Mansura is given as the place to which she was appointed. During her second term she resigned in 1888 and became the wife of Carroll Lansing, a son of Dr. Gulian Lansing. Miss M. G. Lockhart arrived late in 1874

and was assigned to Assiut where she remained until she returned to America in April of 1878.

The close of a quarter century's labors is probably the proper place for a few figures. These are given at the end of the Report to the General Assembly in May, 1880. They reveal something of economic conditions, but above all the steady growth and Egyptianization of the whole Protestant effort.

"There are in the Egypt Mission 6 ordained native pastors, 6 licentiates, 8 theological students, 90 teachers; total laborers, 161; 43 preaching places, of these 11 fully organized congregations, one of which is entirely self-supporting; 985 communicants (103 new members were received this year and 143 baptisms performed), 39 Sabbath Schools, in which are 1,575 pupils, 44 schools (with Theological class), in which are 2,218 pupils, of whom 1,537 are boys and 681 girls. Ten of these schools are under the care of the mission, but have received \$2,723 tuition fees from the pupils; twenty-four are entirely supported by the people, and ten others are partly supported by the people. The teachers' wages in the native schools range from \$3 to \$20 per month. The people, besides supporting twenty-four schools entirely, and paying tuitions in the mission schools, have paid \$4,726 to the maintaining of gospel ordinances, church building, etc. averaging nearly \$3 per member. In 1879 there were sold 6,350 volumes of Scriptures, 5,235 volumes of religious books, and 9,105 volumes of educational and other books, for \$4,694."

The Church and Slavery

The Evangelical Church's stand on slavery is best illustrated in an incident that occurred at Muti'a, southeast of Assiut. At the time of the celebration of the Lord's Supper in 1871 one of the applicants for membership in the church was a Mr. Hannallah. He was the owner of a slave. Slave-owning had not been held as inconsistent with membership in the Coptic community. After a lengthy discussion on the subject Mr. Hannallah came to see that before he joined the Evangelical Church he should free his slave. He not only gave him a statement of manumission but promised to educate him as his son. 'Abd al-Karim was later baptized in Assiut



The Celebration of the Mission's Semicentennial in Cairo, 1904. (Chapter 14)



The Theological Seminary in Cairo, 1904, with Drs. William Harvey and Andrew Watson. (Chapter 24)

in the presence of some 300 people. Although he never finished the college his preliminary studies in theology made him a convincing witness to his new faith. As the Black Evangelist he became well known throughout the growing church.

The story of the mission in Egypt would be incomplete were no reference made to the small share it had in the warfare against the slave trade. Lord Aberdeen, whose father cooperated so enthusiastically in the early itinerating tours selling Scriptures and religious literature, was on a tour on the Nile in 1877. He purchased four Sudanese slave boys and placed them in the school at Assiut after granting them their freedom.

Assiut ranked as important in Upper Egypt because it was the starting point for caravans crossing the desert. Perhaps for that very reason it was the center of contraband trade in slaves. One day these boys, proteges of Lord Aberdeen, saw three Sudanese girls in the possession of some Arabs. Aided by their teacher and other students they effected the rescue of the girls and brought them to Dr. Hogg. Three years later these girls were also baptized upon profession of their faith.

It was in 1880 that Mr. Albert Roth, a young Swiss teacher at Assiut College was instrumental in the capture of a large number of slaves. A number of corrupt officials were implicated in the case and it was difficult to have them brought to judgment. However Dr. Hogg was finally able to present evidence of their culpability. Some were deprived of their positions. So in addition to opposition from ecclesiastical authorities the missionaries were not in the good graces of those who engaged in the nefarious trade in human lives.

The further exploits of Roth in his crusade against slavery, his service under Slatin Pasha and his death in faraway al-Fasher in the Sudan form an exciting story of high adventure.

But the conflict against the institution of slavery was not confined to Arab dealers. For many centuries it had been accepted as part of the social and economic pattern. In February of 1878 Mr. William Harvey made a visit to Qusair on the Red Sea and remained ten days having meetings with some of the Copts resident there. "He found several of them slave-holders and got them to promise in writing neither to buy nor sell any more, and also prevailed on some of

them to sign papers emancipating the slaves they had." (Watson p. 324)

Even after the British occupation in 1882 the mission remained keenly aware of the traffic in human kind. Miss Anna Y. Thompson's diary for March 9, 1887, reads, "Twelve freed slave girls brought to our boarding school (Cairo) sent by Sir Evelyn Baring (later Lord Cromer)." The story of these girls, their development and subsequent service would easily take up a whole chapter. Eleven of them accepted Christ as their Lord and Saviour. One especially remembered, Halima by name, was employed for several years in American and Egyptian homes. The many years of devoted assistance in the Tanta Hospital have not been forgotten.

Visitors of Prominence

The Prince of Wales

Since almost every winter tourists in great numbers converged on Egypt to visit the ancient ruins and sail on the Nile persons of some prominence paid visits to one or more of the mission stations from time to time. Early in Dr. Hogg's days in Assiut the Prince of Wales (later Edward VII) and his party were rumored to be visiting some caves in the mountain near to the city. The mission household hoped to have a glimpse of the royal visitors at this ancient site but were disappointed. Later they were to learn to their surprise that the royal party had visited the school and talked informally to the students. While Dr. Hogg paid his tardy respects to the Prince at his boat the students recalled the remarks of one of the party who had examined them briefly in geography especially on the source of the White Nile. It was none other than Sir Samuel Baker who had discovered Albert Nyanza in 1864 and who was to return that year (1869) to open up the lake areas to commerce.

Former President U. S. Grant

In January of 1878 General and Mrs. Ulysses S. Grant visited Egypt on their famous tour around the world. They saw temples and ruins at Memphis, Luxor, Aswan, and Abu Simbel. At Alexandria on arrival General Grant met the explorer, Henry M. Stan-

ley who had found Livingstone in Central Africa. At a dinner for the Grants given by Mr. Farman, the American Consul in Cairo, the Lansings were among the guests. The general had a pleasant time in reminiscence with Stone Pasha who had been a former colleague at West Point. Another soldier, who was a member of the American colony living in Cairo was General Loring who had been in the Confederate Army. Like tourists of long ago the Grant party had experiences with donkey boys, bargaining in the bazaars and trips to ruins and temples. Of course they were received by the Khedive Isma'il, who was so near abdication.

In three different books on Grant's grand tour of the Valley of the Nile reference is made to a sumptuous dinner given by the American Consul in Assiut, Mr. Wasif Khayatt whom we have met before. In each of these accounts we are told of a long and pleasant chat which Mrs. Grant had with the wife of Mr. Alexander, of the American school in Assiut. Stress is laid on the fair young bride's having come to Egypt to share the lot of her missionary husband.

1879-1904

CHAPTER TEN

THE EXODUS DURING THE 'ARABI REBELLION

IT is impossible to relate the story of the American Mission in Egypt without some mention of political crises. Even though missionaries, as foreign guests in Egypt, did not enter into politics their work was of necessity greatly influenced by dynastic changes and rebellions and revolutions.

Just a quarter of a century after the arrival of the McCagues and Barnett the occupant of the throne received a telegram from his suzerain lord, the Sultan of Turkey. It was addressed to Isma'il, the ex-Khedive of Egypt, and informed him that his son Tawfiq had been appointed to his place. The series of striking events in the years just preceding 1879 had made this step, ending Isma'il's reign, inevitable. Because of what was to follow it is necessary to review the causes of his downfall.

Isma'il has been lauded for modernizing Egypt and making it a part of Europe. He has been bitterly condemned for his extreme extravagance, his disregard of his country's welfare, his bankruptcy of the treasury and his constant resort to intrigue and cruel tyranny. Of his thriftlessness, Lord Cromer wrote, "Roughly speaking it may be said that Isma'il added on an average about £7,000,000 a year for 13 years to the debt of Egypt and that for all practical purposes the whole of the borrowed money, except £16,000,000 spent on the Suez Canal, was squandered." An English historian looking at Isma'il's misfortune said that "Europe should have built the Canal and paid money to Egypt for the privilege since it served Europe's economic interests only, and it deprived Egypt of the income of the Far East traffic previously transported by land from Alexandria to Suez. The pride of Frenchmen in the flotation feat of deLesseps, of the English in the financial coup of Disraeli should not make them forget that Egypt deserved well of Europe in this matter and was in return most ruthlessly defrauded."

To make Egypt solvent Britain and France had inaugurated a

commission of public debt and the Dual Control on behalf of European bondholders. An Englishman was responsible for control of revenue and a Frenchman of expenditures. Isma'il's inability to curb his love for ostentatious luxury and his fondness for schemes and plots to outwit his creditors led the European governments most concerned to induce Turkey to dethrone him and appoint his eldest son, Tawfiq as Khedive in his stead.

The legacy inherited by the kindly, good-intentioned Tawfiq would have challenged the most astute of politicians. In addition to the heavy indebtedness of his country and the demands of Egypt's creditors other factors complicated his problems. Not too long before this a religious movement for the revival and reform of Islam had been inaugurated in Egypt by Jamal al-Din, a native of Afghanistan. Reformers in later years were to hark back to him as the originator of the teaching that modern progress is not only reconcilable with Islam but is in fact revealed in Islam. Like more recent trends this attitude to Western achievements did not mean cooperation with, but rather a repudiation of, Christianity and at times a reversion to fanatical Islamic absolutism. It could even be used to a very good advantage to support the intransigent attitude of the rabble-rousers and the masses who lumped Christians and foreigners together as objects of bitter hatred.

Another element to be reckoned with in the Egypt of that day was the rich land-owning class who played a prominent role in politics. They were mostly of Turkish stock originally. Their conception of progress was some sort of constitutional government that deprived the Khedive of absolute powers. Since they sought some participation in the government they found themselves in opposition to the foreign controllers of the treasury who claimed to be working for the country's welfare by reducing the debt and relieving the tax burdens of the fellahin.

However, it was from a third source of discontent that rebellion finally came. For many years dissatisfaction had been increasing among the Egyptian officers in the army because they felt themselves objects of unjust discrimination. The Turko-Circassian element in the army which had dominated the officer class in the days of Muhammad 'Ali still enjoyed the prestige of holding the higher ranks. In 1878 when economy in the budget demanded that army officers be

put on half-pay, the purely Egyptian group received more than their share of the blow. These dissatisfied men put their grievances into a petition, submitted in January, 1881, to the Khedive. Among other things they asked that the Minister of War be removed and that the qualifications for promotion in the army be thoroughly investigated.

The Prime Minister—it has been hinted at the suggestion of the palace—resolved to arrest the disgruntled officers, of whom the leader was Colonel 'Arabi. When haled into the palace they were rescued by rebellious soldiers who demanded the resignation of the Minister of War. Tawfiq hoping to placate the threat of mutiny acceded to their demands. Then in September of that year, 1881, the military group staged another demonstration and insisted that the ministry be dissolved, a constitution be adopted and that the army be increased to 18,000 men. From some reports it appears that the Khedive treated secretly with the malcontents and thus double-crossed the Europeans who were trying to bring order out of chaos.

The new ministry that was formed was not only more favorable to the military party, 'Arabi was designated Minister of War. The European controllers of the financial affairs of Egypt felt that their power and prestige which had been slowly waning was now eclipsed by the strong reactionary moves of the military group. In May of 1882 the governments of France and England sent fleets to Alexandria to counter what seemed to them this swift current driving the country to further ruin.

Space does not permit the telling of the many moves on the diplomatic checkerboard whereby England and France maneuvered themselves into sole responsibility for protecting European interests. Through their consuls-general they presented an ultimatum asking for the resignation of the ministry recently formed and among other things that 'Arabi be deported. The officers of the dissatisfied regiments in turn even threatened the Khedive were 'Arabi made to resign. With the troops and the police in bitter opposition to foreigners the situation quickly deteriorated and a state of terror became a real prospect.

Further complications resulted from the sending by the Sultan of a delegation obviously to support the Khedive but above all to restore to Turkey some of the power it had once exercised. Both Egyptian parties schemed to gain Turkish favor. In an attempt to

bring about a measure of public security the head of the Turkish delegation took steps to restrain 'Arabi and the military clique.

Riots broke out in Alexandria on Sunday afternoon the 11th of June. Fanatical ruffians armed with clubs paraded the streets crying, "Death to the Christians." Among the many attacked were the consuls for England, Italy, Greece, and Russia, all of whom were severely beaten. The number of those killed has been estimated as low as 50 and as high as several hundred. Before order was restored it was necessary for the embassy from the Turkish Sultan to ask 'Arabi to quell the riots. When this was done the massacre ceased. Plainly 'Arabi was in the saddle. The European powers requested the Turkish Sultan to send troops to restore order but on condition that not one of Egypt's obligations be forfeited.

In the meantime 'Arabi set about strengthening the fortifications of Alexandria. Britain instructed its fleet to destroy this threat to its safety if further construction continued. France was invited to share in the undertaking, full knowledge of which had been communicated to the other powers concerned. The French declined to take part in suppressing the military coup. The British were left to carry out the action which would result should their warning not be heeded. The French fleet sailed away on July 10th.

The next day the bombardment began and the forts were annihilated. Again mobs murdered Europeans and set fire to their quarters of the city. Marines from British ships were landed to put out the flames and restore order. As for the Canal the powers refused to send troops to defend it in case of need, even though they had been requested to do so. They expressed their willingness to have England and France defend their own interests. The French Prime Minister asked the Chamber of Deputies for credit for defense of the Canal but was defeated by an overwhelming majority. England was left to enforce alone the plan to subdue 'Arabi. A flanking movement brought British forces into the eastern zone of the Delta and the battle of Tel el-Kebir fought on September 13th sealed the fate of 'Arabi. Thus began the British occupation.

The effect of all these events on the work of the mission and the life of the missionaries during 1881 and 1882 has been impressively told both in Dr. Andrew Watson's history and in Miss Rena Hogg's biography of her father.

The growing tension and inimical attitude to foreigners was felt by members of the mission long before mob violence actually occurred. Following the massacre in Alexandria some Muslims in other towns assumed an insolent manner and foreigners were threatened.

It appears that the missionaries from Assiut and Mansura were on June 11th at Bacos in Ramleh, near Alexandria, where the mission's summer quarters were at that time. A few days after the terrible events of that day word came from the American Consul that, owing to the state of public security, the women and children should take refuge on an American frigate then in the harbor of Alexandria. The writer remembers a visit about 60 years later to the old sanitarium buildings at Bacos with Miss Bessie Hogg who was then residing in Egypt with her sister. From childhood memories she graphically recounted the preparations to evacuate in haste. Daily there had been a steady stream of people, Turkish as well as European crowding the trains from Cairo for Alexandria and Ismailia. Meanwhile the mission circle in Cairo received similar word from American authorities to that given in Alexandria. All except Dr. Andrew Watson went down by the night train of June 15th. He, having put the families and unmarried ladies on the train, went back to the mission house for some papers and valuables, stayed the night and went down the next day.

On the Monday following Doctors Harvey and Watson went to Cairo but only a few hours after their arrival a telegram was received urgently requesting their return. Taking the night train, they went on board the frigate "Galena" as soon as they reached the seaport. After consultations with the American authorities as to the possibility of further hostilities and outbreaks of violence the decision was reached that the safe policy was to leave Egypt whenever sailing accommodations could be obtained. Doctors Watson and Ewing were chosen to remain behind to look after the interests of the mission as best they could.

Thirty of the mission group found sailings on the "Falernian" for June 21st. It was a cattle boat, but rude quarters had been prepared aboard for the human refugees. The accommodations were quite a contrast even to the crowded decks of the warship where they had been entertained for a few days. In the dark hold of the ship

bedding sheets were hung up on ropes to provide privacy for each family. For 17 days, in spite of stormy seas and diminishing supplies, the crowd maintained its morale and good fellowship. The majority of the party spent some time in Great Britain, a few went to Italy, and Mr. John Giffen with his children travelled on to America.

In Egypt Doctors Ewing and Watson spent their days ashore but at nights went on board the American warship. On July 9th they were at divine service with some of the brethren of the Evangelical Church. Two days later they watched from the deck of the frigate in the outer harbor the bombardment and the silencing of the fortifications. On the following Friday they went ashore and found the city very much deserted. On Sabbath few came to church but announcement was made that services would be resumed as usual the week following. Soon afterwards they returned to reside in the mission house and found practically no damage had been done to the property.

A cablegram was sent late in the summer to Doctors Harvey and Alexander at Southport, England, asking them to return to replace Dr. Watson whose health demanded that he have a vacation. They reached Alexandria on September 13th, the day of the battle of Tel el-Kebir. Dr. Watson hearing in Italy of the battle of Tel el-Kebir cancelled his plans for proceeding to Scotland and took passage back to Egypt. Mrs. Ewing and her family accompanied him.

The missionaries after their return to Cairo spent some days learning how their friends of the Evangelical Church had fared. An opinion expressed by many was that had the British army delayed its entry into Cairo until after Friday, September 15th, there would have been a general massacre of Christians. They believed as had often happened in other lands and in other centuries that defeated Muslim forces, as well as victorious ones, may wreak their vengeance on the defenseless non-Muslim population.

In a few months' time the families sent abroad had returned and work was resumed. Within a short time it was decided that Dr. Watson make a trip on the "Ibis" to visit the churches. It was a time of recounting blessings and recalling God's providence in preserving the lives of those who fled from Egypt and those who had remained behind. With stops at Biba and Minia, Assiut and Qena partly for repairs to the "Ibis" and partly for Sabbath services, the journey south to Aswan took more than a month. More than a week on the return

voyage was spent at Qus where a large number confessed their faith in Christ. At other places the Watsons also received a hearty welcome. Repeatedly thanks were expressed for the relief that had come with the British occupation following the terrible suspense of the 'Arabi revolt.

CHAPTER ELEVEN

MEDICAL WORK IN EARNEST

Assiut

WITH the arrival in Assiut of Dr. and Mrs. L. M. Henry late in the year 1891, with their two sons Frank and Virgil, the sporadic attempts by the mission to demonstrate that healing is a part of Christian witness came to an end. From that day until the present time the medical ministry has been an essential element in the mission's program. The reader will recall how Dr. D. R. Johnston became more and more absorbed in the supervision and teaching of classes in Assiut College. In 1875 he was elected the first president of Assiut College; but that same year he went to America on vacation and never returned. The career of Dr. E. E. Lansing as a medical missionary began in the spring of 1884, also at Assiut. But by 1888 he severed his connection with the mission and established himself in practice in Cairo leaving the mission again without a physician on its roll.

At a meeting of the association in Luxor on February 16, 1889, a preliminary report was heard from a committee on arrangements for the location of a doctor in Assiut. A proposition was to be submitted to Dr. Brydon, or some other physician (resident in Egypt) with a view to his residing in Assiut to attend the missionaries free of charge, have an office where a Bible reader might meet patients and make two regular visits a week to the schools in Assiut. His stipend from the mission was to be L.E. 150* a year.

The coming of Dr. Henry and his family solved this ever-recurring problem of a resident doctor in the important city of the up-country.

Dr. Henry's call to the mission field, his courage, his devotion and colorful career have been fully described in the book, *Dr. Henry of Assiut*. In 1891 there was no hospital in the whole of the Assiut

* The value of the Egyptian pound (L.E.) has varied considerably during the years of the mission's century. Its value in exchange was linked for a long time with the English pound (£). Until Great Britain went off the gold standard in 1931 it was usually equal to approximately \$5.00. After that date there was some fluctuation but during World War II its value was stabilized at about \$4.00. In September of 1949 with the devaluation of the English pound the value of the Egyptian pound became something like \$2.87.

Province outside the government hospital and no Christian hospital in the whole of Egypt south of Cairo. Just as the college in Assiut had started in a stable so the men's ward in connection with Dr. Henry's healing ministry was a renovated donkey stable. His first report speaks of beginning work on December 1, 1891. In the four months to follow he treated 4,343 patients, performed 41 surgical operations and visited 402 patients in their homes. In three years' time the tremendous need had so overwhelmed the doctor from Kansas that he wrote to the board in Philadelphia proposing that the earnings from his clinic be spent to rent another house. Here, as economically as possible, he would equip a small hospital. Employing a cook, training helpers, getting simple equipment were not insurmountable obstacles if the board would give the permission. As happens so often on the foreign field, the board could furnish no funds when Dr. Henry wanted to expand, but gave him its blessing.

In 1896 Miss Dorcas Teas (Sister Dorcas as she came to be called by everyone) from Philadelphia was appointed by the board to assist as nurse in the newly established hospital. The little temporary hospital did valiantly for a few years but Doctor Henry's enthusiastic vision and winning personality enabled him to collect funds while home on furlough (1899-1900). The present hospital building was started long before Dr. Henry and his family left America. During this time the contract for medical care of all those employed by Messrs. John Aird & Company who were constructing the barrage across the Nile at Assiut insured a steady and increased income. Dr. David L. Askren of Tingley, Iowa, came to the hospital at this time for this special service. Thus in this doctor began another half century of service for Egypt. After completing his short-term he remained on in Egypt. For many years Dr. and Mrs. Askren were located in the city of the Fayoum and as honorary missionary he was associated with the mission but at no expense to the Board of Foreign Missions since he practiced independently.

The new hospital was entered on October 14, 1901. Much remained to be done and workmen were still busy inside and out, but the dream had become a reality. Just ten years from the time of Dr. Henry's first arrival in Egypt a real hospital had been born. Although other doctors were to become identified with the institution, it is known far and wide throughout Upper Egypt as Isbitaliat Herany

(Hospital Henry). Dr. A. W. Pollock came in February, 1902, to assist in the hospital. Then during the summer Dr. Henry was taken critically ill and ordered home to America. For a time there was considerable uncertainty whether he could ever return. During this enforced furlough the enlistment of more recruits seems to have been his ruling passion. He found Dr. Harry L. Finley practicing medicine in Pawnee City, Nebraska, well established and with a family of children starting their education. Yet Dr. Finley sold his practice and from 1906 until 1936 was one of the staff of physicians at Assiut. Twice the Finleys volunteered to help other medical work of our church. The year 1927 found them in Ethiopia, and then in India in 1936 where both Dr. and Mrs. Finley passed on to higher service within a short time of each other.

Again the story goes that on another occasion, probably on the same enforced furlough, he called on a doctor in Lenox, Iowa. The conversation turned as it often did with Dr. Henry to the need in Egypt for Christian physicians. Not long after that Dr. Andrew F. Grant and his wife were appointed medical missionaries to Egypt. After some years at Assiut, Dr. Grant became the superintendent of the Women's Board hospital at Tanta.

The Delta

During the last decade of the nineteenth century medical mission work in Egypt made striking advances. The story of Assiut is paralleled in many respects by the beginning of the hospital in Tanta. In the first place there was a definite move in that ten years to occupy the provincial capitals of the Delta. Cairo and Alexandria were naturally the first cities chosen as centers for work. But after locating in these two important cities of the country the districts above Cairo where Coptic peoples responded had the priority, with the exception of Mansura which received its first missionary in 1869.

In ancient days in Biblical terminology Egypt was Mizraim—two Egypts, the upper and lower; the long narrow valley, and the wide, level Delta. The kings in olden times had separate crowns for each territory. Today a distinction between the two parts of the country is still pertinent. Because the nominal Christian population was predominantly located in Upper Egypt provinces such as

Assiut and Girga, the preaching of the Gospel and the distribution of the Scriptures were much surer of receptive audience there. There were villages along the fringe of the sown land that were entirely Coptic or almost so. In the Delta it was hard to find many purely Christian villages. Often in the larger towns the Christians traced their not too distant origin back to the Up-Country. In many cases the groups most interested in the Evangel were merchants from the Sa'id (Up-Country) who were plying their trade in the Delta.

In 1892 Dr. and Mrs. J. Kelly Giffen were assigned to Tanta. This city in the heart of the Delta is the shrine city of one of Egypt's most revered Muslim saints, al-Sayyid Ahmad al-Badawi. A mission report for 1903 mentions the large Coptic population of Tanta (large for a Delta city) but adds that Syrian Christians outnumber them. The early experiences of the Giffens were those of pioneers, finding a suitable place to live and for a meeting, and arousing people's interest. Two years later the Rev. and Mrs. J. Kruidenier were settled as the first missionary residents in Zagazig, although it had been a base for operation since 1885. The attendance at meetings was meager and few only were interested, although in the district villages of Hehia and Abu Kebir there were eager inquirers. In the latter place a self-supporting school had been going for several years. In November of that same year, 1894, the Rev. and Mrs. Chauncey Murch on their return from America on furlough were located in Benha as the first American missionaries to take up residence in that town.

In the minutes of the summer meeting of association of 1894 a request was made for a qualified female physician. The conviction was expressed that she would greatly aid mission work. The understanding was that she was to be sent out at the expense of some women referred to in a letter from the board. The mission stipulated that she must be a qualified physician in full sympathy with the mission's work. The report of the board to the General Assembly of 1897 tells of the sailing on October 31, 1896, of Dr. Anna B. Watson and Dr. Caroline C. Lawrence in answer to the mission's request. That same year mention is made of the special interest of the Misses Phelps Stokes of New York who after a visit to Egypt had made an offer some years before to pay the salary of a medical woman missionary. They guaranteed Dr. Lawrence's salary for three years.

The coming of these lady doctors who reached Egypt in December of 1896 is the beginning of the medical ministry at Tanta that has grown into a large hospital with its staff of nurses and doctors. In the few remaining days of 1896, before they had time to accustom themselves to a strange land and strange customs, they were receiving patients, writing prescriptions, and making professional calls in the harems of Tanta.

In the report of the medical work in the year 1897, Dr. Lawrence gives the total number of patients treated at a clinic in Benha as 268, and the number of clinic visits as being 928. This clinic conducted as an outreach of the Tanta work continued for many years. During World War I when the Tanta Hospital was closed there was no doctor available for Benha and consequently this ministry was stopped until 1919 when Miss May Holland came. But with the coming of her furlough in 1920 the dispensary she had started was closed. On her return in 1922 it was again opened and a missionary doctor or an Egyptian resident doctor from Tanta paid visits to Benha.

In 1900 Dr. Anna Watson opened a clinic in Kafr al-Zayyat, a town on the Rosetta branch of the Nile, about 11 miles west of Tanta. It continued for only a few years. Then later a clinic was opened in Mehalla al-Kubra but it too was short lived.

The first patient to be received in the hospital at Tanta which began to function April 18, 1904, was a blind Muslim woman. One of the most interesting patients that first year was a noted Muslim woman who had made a pilgrimage to Mecca. From her Dr. Lawrence removed a malignant tumor. Although the patient was well advanced in years for Egyptian women, being 65, her recovery was perfect and her praise and gratitude were shown by bringing others to the hospital.

During the early days of Tanta Hospital Miss Lulu Harvey, daughter of Dr. and Mrs. William Harvey, was the superintendent. Her knowledge of Egyptian life added greatly to the success of the new venture. In her first report mention is made of not despising the day of small things. Indeed who would have imagined what 50 years would mean in bringing new buildings, new equipment, new doctors and nurses and personnel? Truly it was a day of small things.

CHAPTER TWELVE

ADVANCE INTO THE SUDAN

TOWARD the end of the 19th century a new door of opportunity opened before the church in America and the mission in Egypt.

The field of service that presented itself has greatly changed the policy of our work in Africa. Yet it followed the lead of that little group who petitioned the General Assembly in 1869 to move on to Abyssinia. We not only have missionaries in Egypt but far up into the Sudan and Ethiopia.

The fall on September 2, 1898, of Omdurman, the Dervish capital of the Sudan, to the Anglo-Egyptian forces under Sir Herbert Kitchener ushered in a new day for that land which in area covers almost a million square miles. The chain of events leading up to this battle may be briefly summarized. The Sultan at Constantinople in Muhammad 'Ali's day granted to him among other titles and privileges the governorship of the Sudan. Ancient Egypt had many contacts with this "land of the blacks," but it was not until the nineteenth century that the country was united. At first modern Egypt's interest was in slaves and gold. Khartoum was founded in 1823. Isma'il, when his turn came, exercised control through English governors. One of these, Sir Samuel Baker (1870-1873), brought the tribesmen of the south under a united control and began a crusade against slave trade. Charles George Gordon (1874-1881) considered stamping out slavery an impossible assignment but fought valiantly against the slave trade.

The report of the book department of the mission presented to General Assembly in May, 1882, states:

"A special agent was sent as colporteur and evangelist on a tour of the Red Sea, and a number of places were visited, and Scriptures and books disseminated. A similar agent has also been sent to Khartoum. This town is located at the junction of the Blue Nile with the White Nile. . . . Khartoum has long been a place of some importance, as it is the center of trade for a large part of the country

lying south of it. It is the headquarters of the Governor General of the Provinces in the Soodan and Darfoor, that are now held by the Egyptian Government, and which extend almost to the equator. The importance of this place will increase as the provinces in the interior develop, and we trust that the time is not far distant when it will be one of our mission stations. The agent sent there gives encouraging reports of his work. He has instructions to visit, as he returns to Egypt, all the towns located between Khartoom and Aswan."

The missionaries had little intimation at that time of the terrible scourge which the Sudan was soon to suffer. The report of the board in May, 1883, tells of an important proposal that came from the American Missionary Association in New York City. Contributions had been made in Great Britain amounting to \$25,000 toward missionary work in Central Africa and more especially along the Upper Nile. The board was prepared to recommend favorable action by the Assembly. However, the following year investigations proved that the proposals of the friends in Great Britain called for operations on a much larger scale than our church felt able to undertake.

Moreover, the report for 1883 of the book-selling expedition into the Sudan referred to a great cloud ominously gathering over that land.

"The colporteur who was on his way to Khartoom when the last report was prepared reached that distant place in safety, and found many willing to purchase the Scriptures, and he disposed of his stock of 462 copies and returned to Egypt. It will hardly be possible for any one to go again to Khartoom or to any place in the Soudan, until the Mahdi or new Prophet and his followers are suppressed."

The story of the Mahdi (Guided One) and his meteoric rise to power is full of terrible events of cruelty and oppression. Suffice it to say that this Muhammad Ahmad claimed to be the one sent by Allah to restore true religion. His capture of El-Obeid, the capital of Kordofan Province, persuaded many Muslims that his cause was right and that he would drive out the Egyptians. Soon he had defeated an Egyptian army under the English General Hicks Pasha. Gordon, sent to Khartoum to relieve the Egyptian forces and direct their evacuation, was killed in the Mahdist's attack on

Khartoum. The whole Sudan soon came under the sway of the Mahdi and after his death of his successor, the Khalifa Abdallah. The loss of the Sudan was a great blow to British prestige although the Khedive of Egypt was nominally the loser in the triumph of the Mahdi. Popular sentiment in England favored an expedition to reclaim the Sudan and avenge Gordon's death.

However, ten years were to elapse before Kitchener began his slow, tedious march across the desert from Wadi Halfa, advancing the railroad at the rate of a mile and a half a day, sinking wells and clearing the desert of enemy forces. In September, 1898, came the victory of the Anglo-Egyptian army. The tomb of the Mahdi, revered as a holy place, was razed to the ground and his ashes were scattered to the winds. But the land was not to be considered a part of the Khedive's territory reclaimed from enemy occupation. It became an Anglo-Egyptian condominium, with the two flags, the British and the Egyptian, flown side by side.

In the annual report of the board to the General Assembly in 1896, the Egypt Mission challenged by the two governments' authorization of the reoccupation of the Sudan and the possible opening of that vast region to Christian work had asked, "What is our duty and the duty of our church?"

Now when the defeat of the Mahdist army was an accomplished fact the mission received an inquiry from the board about the feasibility of the extension of our work into the Sudan. At first it was necessary to reply that permission for missionaries to enter the country was not yet available. And then the following year word came from London that an organization for a special mission work in Africa was about to abandon its effort and was looking for some agency to take over its funds of more than \$9,000. The attention of this group was drawn to our mission in Egypt as the body who could carry out the definite purpose they had in mind of mission work in Khartoum and among the tribes to the south. The board informed the mission of the proposed donation and asked that an experienced missionary make an exploratory journey in the Khartoum region to ascertain the best methods of initiating work. The date when this letter was received was December, 1899. Quick action was necessary. By circular letter the mission decided that two persons should form the commission and selected Dr. Andrew

Watson and the Rev. J. Kelly Giffen for the task. On January 1, 1900, permission to visit the Sudan having been granted, they were at Shallal embarking on the steamer for Wadi Halfa. The story of their journey and report has been given in detail elsewhere. In brief the recommendation was that Omdurman become the temporary center for operations and that three missionaries (one of them a physician) be the force with which work could be carried on. The Synod of the Nile was asked to undertake sending an evangelist to Omdurman. Already a number of Egyptians had followed the army into that region and a pastor was needed for them as well as for advance evangelism. The report was approved and forwarded to America. The church in America responded enthusiastically.

At the meeting of the Missionary Association in July of 1900 approval from the General Assembly was in hand and Dr. H. T. McLaughlin and the Rev. J. Kelly Giffen were chosen to be the pioneers. Then, just as they were about to depart, word came that the government in the Sudan positively refused the establishment of a Christian mission among the Muslim population. Various reasons were suggested as the basis for this decision. Religious fanaticism had brought on Mahdism and there was no necessity for arousing it again. Islam of the orthodox variety was the religion of the Egyptian army that had shared in the conquest. That religion should be encouraged rather than some western importation. After all Islam was more suited to these Sudanese. There was no use to alienate them from the culture all around them.

At the time of the refusal liberty was granted to go to the black tribes of the White Nile region. No limit was set to the number of stations that might be opened. Absolute freedom to teach the Gospel was given. In their perplexity they sought counsel from missionaries and from the president of the board, Dr. M. G. Kyle, then in Cairo. Feeling that the mission urgently desired to follow any opening presented they made the journey to Omdurman. Mr. Gabra Hanna, a licensed minister from the Presbytery of the Delta, and a colporteur from the British and Foreign Bible Society had preceded them. A large group of men, interpreters and minor officials in the government and tradesmen, were already in the Sudan and formed a nucleus for an Evangelical Church. Giffen and McLaughlin after some time in Omdurman made a trip up the

White Nile to spy out the land. There followed approval from the mission, the board and the General Assembly of their proposal to establish a mission station on the Sobat river about 12 miles from where it empties into the White Nile. The site was designated Doleib Hill. Recommendation was also made and later approved for making the mission in the Sudan an independent mission responsible directly to the board in America.

Again in July, 1901, as Giffen and McLaughlin (this time with their wives) were about to leave Egypt the privilege to proceed to the site they had chosen on the Sobat was withdrawn. An Austrian Catholic Mission had been established about 60 miles away and it was now proposed by the authorities that the place selected must be 150 miles distant from the mouth of the Sobat. However, after waiting some time in Omdurman the objection was withdrawn and they were able to go to Doleib Hill. Indebtedness to the Rev. L. Gwynne (later Bishop of the Anglican Church in the Sudan and Egypt) is expressed by Dr. Giffen in his book, *The Egyptian Sudan*, for removing many of the prejudices of the government against missionary activity.

Not only did the mission in Egypt furnish the two pioneers for Doleib Hill, but later the Rev. Ralph E. Carson in 1902 and the Rev. G. A. Sowash in 1903 were transferred to the Sudan after service in Egypt.

The mission in the Sudan was independent of its mother mission almost from the very start. Yet for many years there was an actual bond that held them officially together. A representative of the Egypt Mission was delegated to attend the annual meeting of the Sudan Mission. As one reviews the list of those who have served, the name of Dr. S. G. Hart appears three times, Dr. John Giffen's twice and Dr. W. H. Reed's twice. This relationship continued until after the First World War when the committee on the Sudan asked to be dissolved feeling that its purpose had been fulfilled and that the Sudan Mission had come of age. It has been the privilege of the Egypt Mission to have as consultative members at its meetings from time to time (nearly always those held in the summer) someone from the Sudan and in this way among many others a common bond of interest and a fellowship in service is maintained.

The Church Missionary Society also entered the Sudan shortly after the defeat of the Mahdists. They have conducted an extensive work in the Upper Nile Province among the pagan tribes as well as in the North Sudan where Omdurman has been their center.

The Synod of the Nile followed up the work of the Rev. Gabra Hanna in Khartoum by appointing others to centers such as Omdurman, Wad Medani, Atbara, Khartoum North and Port Sudan. In 1912 the Synod of the Nile constituted the Presbytery of the Sudan as that area which lies south of Wadi Halfa, thus adding another presbytery to the original four formed in 1898.

While the synod concentrated its efforts in those centers where there were nuclei of Arabic-speaking people mostly of Egyptian origin, the missionaries extended their efforts also into the area allotted to them by the government in the South Sudan. Work here among the pagan tribes resembles that conducted among other peoples of Central Africa.

The vision of possible service for the peoples of the South Sudan by Egyptians was tardy in its appearance but eventually came before the hundred years of the American Mission in Egypt were completed.

CHAPTER THIRTEEN

THE PRESBYTERY BECOMES THE SYNOD OF THE NILE—THE EVANGELICAL CHURCH IN 1904

NO GREAT event in the history of the Evangelical Church in Egypt can be singled out as a turning point in its development during the latter part of the nineteenth century or during the early days of the twentieth century. However, in 1898, the Presbytery of Egypt petitioned the General Assembly to be divided into four presbyteries and that they constitute a synod to be known as the Synod of the Nile. Finding the evangelistic work of the long extended Valley of the Nile difficult to superintend the presbytery at its summer meeting in August, 1895, had divided the field into six areas with a committee of three ministers and two elders in each for the appointment of workers. A standing committee of presbytery coordinated the work of the different committees and cared for the general oversight. The meeting of the presbytery in 1898 was held at Qus from February third to the evening of February ninth. Fourteen missionaries, 21 Egyptian pastors and 17 native elders were present. In addition to these there were lay commissioners from various congregations, two young men seeking licensure and six asking for admission to the theological school. Entertaining the presbytery had become by this time an arduous and expensive undertaking. With the interested outsiders who were attracted by the meeting of the church's highest court the number of visitors totaled around 120. The expenses in this case were met by Elder Bishara aided by Elder Ya'qub Fam. As is the custom the Egyptian hospitality was lavish and unstinted.

One reason repeatedly given for dividing the church into four presbyteries was the heavy burden that entertainment of this large body laid upon any one church. To any at all familiar with the geography of Egypt it is seen that distances involved in travel were also great. In the division into presbyteries the importance of Assiut and surrounding country is definitely recognized. The Delta

then as now from Cairo northwards included more than half of the population. Yet three of the four presbyteries were south of Cairo, Middle Egypt, Assiut, and Upper Egypt or Thebes. Cairo, Alexandria, and all the Delta area were the Delta Presbytery, and have remained so until this day.

The synod was at first a representative body made up of one-third of the members of the four presbyteries. However, in 1901, a petition was submitted to the General Assembly requesting permission to revert to the ruling of the Book of Government. All ministers of the church with one delegated elder from each congregation now constitute the synod.

However, the date 1904 serves as a better date for evaluating the work of the church, for that year marks the semi-centennial of the American Mission with which the church was and is so closely associated.

The date April 8 in the year 1904 also brought to a close one era in the history of modern Egypt. Throughout the nineteenth century and especially since the British occupation in 1882 Great Britain and France had been strong rivals in northeast Africa for influence and prestige. On this date in April a long period of misunderstanding came to an end through a joint declaration by these two powers whereby France was recognized as dominant in Morocco and Great Britain in Egypt. Annexed to the agreement was a Khedivial decree which received the consent of the European Powers. Britain's being recognized formally as the protecting power of Egypt ended the long period of embittered rivalry in Africa. It brought an advantage to Egypt for the Caisse de la Dette which had functioned since May, 1876, had exercised an international control over a large portion of the Egyptian revenue. But by 1904 Egyptian finances were in a flourishing condition and the new agreement restricted the Debt Commission only to receiving funds.

In 1907 Lord Cromer's regency came to an end. Since he came as British Consul-General and Diplomatic Agent in 1883, this period of the Evangelical Church coincides largely with Cromer's rule. Much criticism has been leveled at British rule of Egypt. Nationalists condemn it for failure to develop universal education, to inaugurate universities for advanced studies, to train the Egyptians for self-government. One feature that cannot be overlooked is the unex-

amplified prosperity of the country and the reduction of the national indebtedness.

During the quarter century from 1879 till 1904 the Protestant Church, which had been recognized as having civil status before government authorities in 1878, had developed into a community which was estimated to be about 29,000.

These years had seen the Sudan lost and won again. The nationalist movement was beginning to assert itself. The growth in the Evangelical Church is best evidenced by the comparison of figures for 1904 and 1879.

	1904	1879
Organized Congregations	63	11
Other Centers	155	32
Ordained Egyptian Ministers	36	6
Church Membership	7,757	985
Average Sabbath Attendance	15,916	2,083
Sabbath Schools	171	39
Sabbath School Scholars	11,182	1,575

During this 25 year period the church in Egypt had been deprived of the leadership of such pioneer missionaries as Dr. John Hogg and Dr. Gulian Lansing. Doctors William Harvey, Samuel Ewing and Chauncey Murch would serve but a few years in the next quarter century. At mid-century, in spite of the noteworthy development in Egyptianization of the church, the financial link with the mission was still strong.

Mission Aid to the Church

The minutes of the association for 1904 are of interest because the estimates for the fiscal year, July, 1904, to June, 1905, are given. The sum total of the grant-in-aid to the work of the Synod of the Nile was \$8,465. Sums allocated to pastoral charges continued important. In Thebes Presbytery Sohag was to receive \$151, Akhmim \$174, making a total of \$325. In Assiut Presbytery ten pastorates, namely Bayyadia, \$102; Abnub, \$99; al-Gawili, \$63; al-Ma'sara, \$135; al-Muti'a \$96; Abu Tig, \$144; Duwair, \$120; Hur, \$138; al-Sarakhna, \$36; Sanabu, \$120; received a total of \$1,053.

In Middle Egypt Presbytery six pastorates, Saft Maidum, \$96; Sharona, \$102; Second Minia, \$210; Abu Qirgas, \$66; Fashn and Maghagha, \$150; Sultan Birsha, \$150; received a total of \$774.

The Delta Presbytery had but three pastorates, Haret al-Saqqa'in, \$105; Tanta, \$96; Mansura, \$132; receiving in all \$333.

In support of evangelists, in addition to aid for pastorates as given above, the sums allocated by the mission's budget were as follows:

Thebes	\$1,175
Assiut	1,800
Middle Egypt	1,083
Delta	<u>1,077</u>
Total	\$5,135

Added to \$75 for ministerial relief and \$770 for travel these totals make the \$8,465 requested and budgeted for the work of the synod.

The minutes of the General Assembly for the year 1904 give the membership and the number of ruling elders in the different presbyteries as follows:

	<i>Members</i>	<i>Elders</i>
Thebes Presbytery	984	13
Assiut Presbytery	3,721	35
Middle Egypt Presbytery	2,005	24
Delta Presbytery	<u>614</u>	<u>9</u>
Totals	<u>7,324</u>	<u>81</u>

More than half of the membership of the Evangelical Church was to be found in Assiut Presbytery. And in the city of Cairo with a population of about 600,000 exclusive of Europeans, there were less than 250 members of the Evangelical Church. Three congregations in all of Egypt boasted an eldership of three members, al-Gawili in Assiut Presbytery; Sinnoris in the Fayoum, Middle Egypt; and Tanta in the Delta. In the whole of Cairo and the Delta there were probably close to 6,000,000 people and of that number but 614 were members of the Evangelical Church. It was as late as November 1, 1895, that the ordination and installation of the Rev. Salih Hannallah established a pastorate for the church at Haret al-Saqqa'in, the first in Cairo. An invalid in recent years his connection with this church was to continue until beyond the date of

the mission's centennial. Clearly the great ingathering into the Protestant fold was centered in Assiut, with Minia about 95 miles north of this city as a second center.

Synodical Schools

In many of the towns and villages where no missionary was in residence the churches assumed responsibility for the conduct of day schools. In towns like Qus, Qena, Bahgura, and Sohag in the Thebes Presbytery no mission aid was given to support day schools. As a rule, some prominent layman in the congregation undertook to supply the funds needed in excess of any tuitions gathered for the running expenses of the school. In Qus Elder Bishara did this and at Qena Mr. Makram Girgis was the sponsor who met the deficits. At Bahgura, Dawud Bey Takla, the founder of the boys' school, had laid the foundations for a new school building for girls to be built entirely at his expense. A new headmaster of the school supported by Bustaros Bey Rufa'il at Sohag had accepted the position on condition that the school be listed as an American Mission school. Shortly before the semi-centennial of the mission the school was transferred to a new building that had been constructed at a cost of about \$6,000. This entire amount was furnished by the Egyptian gentleman. Reference has already been made to the Khayatt School for Girls and the Wissa School for Boys in Assiut. At Sanabu about 35 miles north of Assiut Mr. Mikha'il Faltas not only established a school for boys and another for girls, but for a time conducted an orphanage. Other prominent laymen in towns and villages between Assiut and Cairo also sponsored schools.

Since the support of these church schools was very often a private matter the standing of the schools, the efficiency of the teachers, and the buildings and equipment, depended largely on local conditions and the interest of the sponsor. Many of them bore the name of the American Mission but were only related to a foreign organization through an undefined allegiance to the Evangelical Church. Near the close of the quarter century ending in 1904 the synod as a body made an attempt to put into operation a scheme for the administration of these Evangelical schools. A general committee on education appointed by the synod was to have oversight

and direction of these schools. A school committee in each presbytery was charged with the direct control of the schools, providing teachers, making systematic inspection and sending reports to the synod's general committee.

The scheme had been in operation for a year when the following facts were presented in 1904 to the synod:

"The schools are fewer in number than they were a few years ago. In 1900 there were reported 186 Evangelical schools in Egypt. In 1904 there were but 167. If we compare attendance we find a few more pupils reported the latter year.

"The people are paying more for education in the village schools. In 1900 they paid \$18,628 for 166 schools, or an average of \$112 for each school. In 1904 for 143 schools they paid \$24,504, an average of \$171 for each school.

"In our Evangelical schools the demand is for more advanced teachers than were desired four years ago. In a number of instances we (at Assiut College) have not been able to supply first-class teachers when wanted, although within the past two years 40 students have been graduated from the college. It is to be remembered, however, that 15 of these are now in the Theological Seminary preparing for the Gospel ministry and several others have taken up the study of medicine.

"Some of our schools seem to be losing something of their religious character, when compared with what they should be and with what they were a few years ago. The cause lies in the influence of government and other competing schools, and in the tendency to compromise.

"A number of students when applying to the school committee for appointments as teachers have signified a willingness to be sent to the Sudan if the Lord should open the way. During the year 1904 four were sent there."

The church was still being built up from the school as is evidenced by the requests that came to the synod's committee for teachers. "In almost every instance the call for a teacher contains a condition that he be able to preach and conduct a religious meeting if necessary. Thus, they frequently do the work of an evangelist in the town to which they are sent, and as a result a church is frequently started and the work is extended."

The Sabbath school received special attention in the annual reports. But one contributor writing in 1889 had said that it was scarcely yet an institution really in operation in Egypt, in spite of these successive annual reports. A decade later another writing complains that only 25 out of 69 schools report more than one teacher. Still another missionary finds the greatest difficulty in arousing interest because there is a failure to differentiate between the Sabbath school and its function and the teaching of Bible in the day school. The problem has even now not yet been solved although the next 20 years did see tremendous strides made by an organized Sabbath school movement.

Evangelism

In studying the remarkable growth of the church in membership during this quarter century it is needless to point out that more than 98 per cent of those received, if not more, were from the background of the ancient Coptic community. Although no detailed study of the method of the propagation of Protestantism to ascertain how many became identified with the new church as members of a group, of a family, or a clan in a village, and how many were individual conversions, there is a feeling that the Evangelical Church penetrated into up-country villages and towns in the framework of a family or larger group. From the very earliest efforts of the missionaries there was no mass movement, no adoption by a whole village of Protestantism. Members were received into churches as individuals. Yet strong family ties furnished a bond that brought people into the Evangelical community. Persecution that tried to stem the tide in the late 60's seemed to have died down. However, the Patriarchate and higher clergy of the Coptic Church remained adamant in their attitude of unrelenting opposition. But a Coptic bishop was to tell Mr. Theodore Roosevelt a few years later, "The American Mission has done a great work for Egypt, for it has taught us to read our Bibles."

Mission work in the Delta of Egypt has often had for its nucleus the fruits of the labors of some earnest worker in Upper Egypt. Down to the present time cereal merchants from villages in the Assiut Province are found in many Delta towns and cities.

As far back as 1884 we read of a man and wife in the village

of Kafr Bilmisht in the western area of the Delta, some 45 minutes by donkey from a railway station. They were "enlightened and declared Protestants who had been led to adopt Evangelical views of divine truth through intercourse with Protestants from Mair, who are accustomed to transact business in the honey trade in the Delta."

In the autumn of the same year a bookshop was opened in Zagazig with the assistance of the American Bible Society. 'Abd al-Masih Habib, a convert from Islam, was appointed as agent. He and his wife, a former teacher at Haret al-Saqqa'in girls' school, conducted Sabbath services and a Sabbath school. An audience of over 60 greeted the missionary on his visit. Of the nine who partook of communion on another occasion, six were from congregations near Assiut who had moved to Zagazig and formed the nucleus of the congregation there.

One link connects the Evangelical Church in Egypt with Christian groups in other lands of the Near East. The Rev. Girgis Anshanlian was originally a silk weaver from Turkey. He migrated to America and was for some time a special student at Xenia Seminary. He came to Egypt in November, 1884, and worked for more than a decade in the Nile Valley, his particular field being the pastorate at Qus. In the autumn of 1895 Rev. Girgis left for Armenia to spend a year or more among his own folk. Arriving at Diarbekir just before the terrible massacre, he fell a victim to the cruel murderers along with many of his fellow countrymen.

When one turns to the ingathering of Muslims the picture is quite different. Throughout the whole area where Islam holds sway there have been few group movements toward Christianity. Certainly not in the Near East. Those who have come have been almost invariably lone inquirers. The convert as a rule has been estranged from family and friends. Should the prerequisite to baptism be that the candidate bring another inquirer to Christ how many would have presented themselves? A man's foes in this case are those of his own household. Apostasy in Islam is deserving of death. It is comparable to treason to one's country.

Yet in the 1880's there was a feeling of greater freedom than previously. "Seven Muslims were baptized during 1888. Thus new proof is added that makes us hope that prejudice is beginning to



Giffen Hall at the Assiut Preparatory School. (Assiut College)

A Bird's-eye View of the Campus of Assiut College. (Chapter 15)





Ex-President Theodore Roosevelt at the Dedication of the American College for Girls, Cairo. Miss Ella O. Kyle, the Principal, was not present when the photograph was taken. Her picture has been superimposed by the photographer. (Chapter 16)

give place to reason. And also that there is real religious liberty in Egypt, liberty to believe on Christ and confess Him. Many Christian books are read by Muslims and many of them are beginning to understand the doctrines and results of Evangelical Christianity."

The previous year Bible women from Cairo told of meetings at the mountain village behind the Muqattam hills. Almost all the residents were Muhammadans who labor in the stone quarries. "At their own request the meetings were held on Fridays, so that the men might attend too."

But in that same decade a school was summarily closed by Muslim authorities on the grounds that the Protestant teacher was corrupting the minds of the Muslims of the village. When a school in another town was ordered to be reopened by the higher authorities at Cairo, the governor of Assiut who had closed it raised a hue and cry against the missionaries as creators of religious unrest. Through Reuter's agent the story received considerable publicity in being broadcast by wire over the world.

At the end of this half-century of the mission in Egypt the evangelization of Egypt's overwhelming majority remained the supreme task of mission and church.

CHAPTER FOURTEEN

THE MISSION AT MID-CENTURY— THE DISTRIBUTION OF PERSONNEL IN 1904

AT THE half-century mark of the mission's history the personnel numbered quite a few who were beginning their ministry. Others had reached the sunset days of long service. The total years spent up to that time by Doctors Ewing, Watson and Harvey in the Valley of the Nile were 126. And if one wished to count as well those of their wives the total would be double that number. The years of Miss Anna Y. Thompson, Miss Margaret Smith, Dr. J. R. Alexander and Dr. John Giffen, the four who had come in the 1870's, added up to 125 years. Yet the first three of this quartet were to live on through the next quarter century during which their energies remained unabated. Dr. Giffen was to remain in active work almost till the time of his death in 1922.

Dr. Thomas McCague, one of the pioneers, although long resident in America after retirement from Egypt, was still living in 1904.

Even though there were venerable men and women on the roll the mission gave no signs of senility. There were a score of young people some still struggling to master the guttural sounds of the Arabic and others just starting their second term. Some of them were to become veteran missionaries and end their sojourn in Egypt during or after World War II.

Alexandria—Here were stationed Dr. and Mrs. Thomas J. Finney (1882) who had spent the earlier years in Egypt in Mansura. They were just starting their plans for the financing and erection of the large central building in Alexandria. It remains to this day a monument to their vision and persevering devotion. In interviews and personal contacts Dr. Finney made an ideal approach to Muslim inquirers. For many years he was the responsible editor of the church papers.

Mrs. Finney, after his untimely death in 1915, received appoint-
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ment from the Women's Board and was either in Mansura or Cairo until she died in Assiut in 1926.

The Rev. W. L. McClenahan (1898), in charge of the boys' school, suffered in 1905 the loss of his wife, the former Jessie Hogg, who had been principal for many years of the Pressly Memorial Institute in Assiut. He was zealous in evangelistic work. However, he was to present in 1914 his resignation owing to a change of views on the matter of praise and baptism which made it impossible for him to subscribe to our church's standards. The board at first did not accept but asked that he take a furlough in America.

Earnest in his desire to give an extended witness throughout the whole of Egypt, he joined with Miss Ely, formerly of the North Africa Mission, and others in independent missionary activity. He later married Miss Ely. With some young recruits from America they launched the Nile Valley Campaign which aimed to present the Gospel to every individual in the land. He died in Israel September 6, 1953.

Miss Lenora J. McDowell who was in charge of the Central School for Girls at Haret al-Yahud in Alexandria came to Egypt in 1892. In 1912 she resigned from the mission to marry the Rev. J. P. Dysart and left Egypt.

Miss Minnehaha Finney also in Alexandria had under her care the Muharram Bey School for Girls. She had spent just a decade in Egypt, the early years being in Mansura.

Miss Zella Mitchell, in addition to missionary preparation, was helping Miss McDowell. Her days in Egypt were from 1902 to 1907.

Mr. C. H. Baldwin was a missionary teacher in the boys' school.

Tanta—In this the great city in the heart of the Delta, the Rev. and Mrs. James G. Hunt were stationed. They first came to Egypt in November, 1897, and spent their first years in Cairo. After their first furlough they were located for two years in Assiut for itinerating evangelistic work and then from 1908 until 1917, when they left Egypt, the name of Hunt was associated with the Theological Seminary and the training of young men for the ministry. Their resignation three years later deprived Egypt's growing church of a teacher who was respected and loved. Dr. Hunt served pastorates in the United States in addition to holding the Chair of Missions at Allegheny Seminary.

Miss Adelle McMillan, also located in Tanta, first reached Egypt in 1895. After a term in Alexandria she was appointed on her return from America to superintend the girls' school in Tanta. Invalided home she died in Chicago, March 10, 1907.

Miss Margaret Bell associated with Miss A. McMillan in the work for women and girls was to have a long stay in Pharaoh's land from 1901 until 1945. Located in widely separated places as Luxor, Tanta, Mansura, the girls' college in Cairo, Zagazig and the Fayoum, the mission often turned to her to fill a vacancy in time of need.

The story of Dr. Anna B. Watson has already had its opening chapter in the beginnings of the Tanta Hospital for Women. She returned to America in 1912, but did not sever her connection with Egypt until 1920. One of the veterans going back into the nineteenth century she was still living in 1954. Associated with her at the hospital at the time of the semi-centennial was Miss N. Drake, M.D., while Misses Lulu Harvey and Daisy Robertson were in charge of the nurses.

Mr. David S. Oyler was the short-term teacher in the boys' school.

Mansura—At this town on the Damietta branch of the Nile were the Rev. and Mrs. W. R. Coventry who had come to that city in 1902, two years after their arrival in Egypt. Mrs. Coventry died later in America while they were on furlough. Sometime after he came back to Egypt Mr. Coventry married Miss Mary Kerr in 1914. Returning to America during World War I he died in Springfield, Illinois, in April, 1918. Ever interested in improving the facilities for missionary itinerating he had much to do with the plans for both the "Allegheny" and the "Delta Car," and their use in evangelism. Mrs. Mary K. Coventry returned to Egypt in 1919 as a missionary under the Women's Board. Also stationed at Mansura in 1904 was Miss Helen Ferrier whose missionary career covered exactly a quarter century since she arrived in Egypt October 26, 1900, and she died just 25 years later in America. Her name is especially associated with the girls' schools in Luxor and Beni Suef, but she also ably filled responsible positions in Cairo, Assiut and Mansura.

Zagazig—The Rev. and Mrs. Samuel G. Hart, whose names

became synonymous with Protestant missions in this district, labored here for 18 years. The larger part of their first term which began in 1892 had been spent at Assiut College. Following the Zagazig period assignment took them back to Luxor district for evangelistic work and then when the New World Movement building program got under way Dr. Hart was in Cairo and responsible for a large share of it. Mrs. Hart died in 1926 and he retired from Egypt in 1930.

Miss Anna M. McConaughy, newly arrived in 1903, and Miss Alda B. Atchison in 1904 were assisting Mrs. Hart in the conduct of the girls' school. Later Miss McConaughy was to superintend the girls' school at Qulali in Cairo. In 1905 Miss Atchison was to be in Luxor, and after two years there she was sent to Tanta. From 1912 she was to share in the administration of the American College for Girls in Cairo and from 1916 was the senior missionary on its faculty during important years of its development until she left for America in 1923.

In the boys' school, Mr. A. L. Godfrey was teaching.

Benha—This district was under the supervision of the Rev. and Mrs. J. Kruidenier although they made their residence in Cairo. They came to Egypt in 1889 and had been in Luxor, Mansura, and Zagazig. Later they were to be in Tanta, but during these years as well as until the time of his death in 1924 his name is connected with the teaching of Hebrew and Old Testament at the Theological Seminary in Cairo. He was for a number of years the mission's editor of the church papers and was successful in his instruction of Muslims in the Christian way of life.

Cairo—The capital of Egypt had in residence in the central building at Ezbekia, Dr. and Mrs. Samuel C. Ewing, Dr. and Mrs. Andrew Watson, and Dr. and Mrs. William Harvey whose pioneer efforts along with Barnett, Lansing, and Hogg, had laid the foundations of the mission and the Evangelical Church. Dr. John Giffen who had married Miss Elizabeth Newlin in 1883 was also in Cairo as principal of the boys' school, the oldest in the mission. In his report of that year 1904 he mentioned the honor that school had in educating the first two students licensed by the Presbytery of Egypt, Tadrus and Ibrahim Yusuf, and Gabra Hanna, the first Egyptian Protestant minister to go to the Sudan.

Two young men busy in language study and giving instruction in the boys' school were the Rev. Bruce Giffen, son of Dr. John Giffen, and the Rev. S. A. Work. The former remained as missionary from 1903 to 1906, the latter finished the quarter century from 1904 to 1929.

Miss Margaret Smith at Haret al-Saqqa'in with Miss A. Hammond to help her, and Miss Anna Y. Thompson at Faggala schools assisted by Miss Laura B. Walker, Miss Marion Paden starting at Qulali and Miss Ella O. Kyle at the Cairo Boarding School for Girls (soon to be the College for Girls) accounted for the women career missionaries with assignments in Cairo.

Missionary teachers in Cairo are listed as the Rev. D. G. Moore, Misses C. Dysart, A. B. Ferrier, Lorimer and Ingram.

The Fayoum—The Rev. and Mrs. J. H. Boyd represented the Foreign Board here. Coming to Egypt in 1902 they spent their first term in Tanta, the Fayoum and Alexandria. After a short turn at Zagazig and a year again in Alexandria they became identified with Tanta from 1912 until his death in 1932.

Miss E. R. Martin was beginning her mission career of 40 years as the principal of the girls' school in the Fayoum. After her first term of service she became the head of the girls' school in Ezbekia, following the opening of the girls' college in the new property on Sharia 'Abbas. The story of the remarkable ministry of Miss Martin to the church and to the community really belongs in a later chapter.

Dr. and Mrs. D. L. Askren were beginning their unique medical mission in the Fayoum that year.

Beni Suef—Here were the David Strangs. Dr. Strang had returned to Egypt in 1896 after an absence of 20 years. His second wife was Miss Mary F. Lawrence. He was to leave Egypt in 1905.

Assiut—Assiut College in 1904 was under the direction of Dr. J. R. Alexander and Prof. R. S. McClenahan assisted by an able group of American teachers in addition to the Egyptian staff. The Rev. E. M. Giffen, appointed to Egypt in 1889, was a brother of Dr. John Giffen. He is remembered especially for his work in the book department. He and Mrs. Giffen left Egypt in 1906.

The Rev. R. W. Walker, newly arrived, was teaching some classes in the college in addition to his study of the language. After

a few years in the Beni Suef district the Walkers were assigned to Benha. Among Mr. Walker's distinctive services was his membership for some years on the Municipal Council of Benha.

Miss Rena Hogg had received career appointment in 1899. Practically all of her activity centered in Assiut, the city where her father's name is still a blessing. In addition to superintendence of the Bible women she for many years directed the destinies of the Khayatt school. Although she reached the time of retirement in 1937 she lived on until her death in July, 1956, in the city and community that has revered her father and loved her.

Miss Myra Boyd (later Mrs. Charles S. Bell) entered the work in 1902. Although a new missionary she was carrying the heavy responsibility of the Pressly Memorial Institute. Miss Ruth A. Work, who had been a short-term teacher at the institute, was beginning that year two score years of devoted service for the women and girls of Upper Egypt.

At the hospital Dr. L. M. Henry was inaugurating the new buildings and enlarging the healing ministry he had started only little more than a decade before. Doctor and Mrs. Grant, as recent arrivals, and Dr. and Mrs. A. W. Pollock, former short-termers starting as permanent missionaries, were being initiated into medical careers of long standing in northeast Africa.

A total of 19 were the short-term teachers and nurses in Assiut at that time.

Assiut College—Teachers and Assistants

Messrs. J. A. Veazey, R. G. Deevers, J. H. Grier, C. S. Bell, F. S. Hoyman, B. H. Moore, F. S. Thompson, Misses A. Irene Struthers, and M. E. Moore.

Pressly Memorial Institute—Teachers

Misses Mary A. Work, Alicia Burns, Sarah A. McCrory, Myrtle Wilson.

Assiut Hospital—Nurses

Misses M. Marshall, M. P. Martin, Brownlow, Colingwood, Rudge, and Van der Molen.

Luxor—Miss Carrie M. Buchanan, after some years in Assiut College following her arrival in 1891, was laying the foundations of the boarding school for girls that later was to bear her name.

Assisting her was Miss Jean Gibson whose service in Egypt was to last but two years since she died in 1905.

On the roll of the mission in 1904 there were a few taking at that time their regular furlough.

Dr. and Mrs. Chauncey Murch first arrived in Egypt in 1883 and after some months of Arabic study in Cairo were assigned to Luxor, the first missionaries to take up permanent residence there. For a few years in the 1890's they were in Benha, but later were returned to Luxor with which city the mission and church associates them, perhaps in part because of Dr. Murch's great interest in Egyptology. Dr. Murch died in 1907.

The Rev. and Mrs. W. H. Reed were on their first furlough in America. Their first term which began with their arrival in 1896 was spent in Assiut and the Fayoum.

Miss Dorcas Teas' name has been associated with the Assiut Hospital. Along with Dr. L. M. Henry she had the responsibility of opening and developing our first hospital in the Valley of the Nile. She died in America in September, 1926, almost 30 years after she reached Egypt.

Miss Cora B. Dickey's labors in Egypt also began in 1896. Her first term seems to have been almost equally divided between Cairo, Tanta, and Assiut largely in girls' schools. She severed her relationship to the mission in 1907.

Dr. C. C. Lawrence, who along with Dr. Anna Watson began the medical work in Tanta, resigned from the mission in 1910.

During the quarter century that closed in 1904 a number of people had come to Egypt as missionaries but, through lack of adjustment or because of health or family reasons, resigned and returned to the United States. In the case of four families it was transfer to the Sudan—Dr. and Mrs. J. Kelly Giffen (1881) and Dr. and Mrs. H. T. McLaughlin (1898), the pioneers; then the Rev. Ralph E. Carson (1895) in 1902; and the Rev. and Mrs. George A. Sowash (1896) in 1903. Mrs. Elizabeth Graham Sowash who came with her husband in 1896 died in 1900. Later he married Miss Kathleen G. Spring.

Reference has already been made to Dr. Elmer Lansing who opened medical work in Assiut in 1884 and resigned in 1888. The Rev. Hope Hogg was at Assiut College for seven years from 1887. He married Miss Mary Elizabeth Work who had come to Egypt in 1890. The Rev. W. M. Nichol came in 1889 and married Miss Amanda Jamieson in 1894. She had arrived in 1892 and was assigned to Assiut. The Nichols were stationed for a time at Luxor.

The Rev. and Mrs. Kennedy W. McFarland were in Egypt from 1892-1901 with assignments to Assiut, Alexandria, and Zagazig. The Rev. and Mrs. James P. White whose dates in Egypt are from 1894 to 1900 served in Cairo and Mansura. They retained a keen interest in Egypt and foreign missions. Mrs. White was editor of the Women's Missionary Magazine for many years. The Rev. J. O. Ashenhurst came to Egypt in 1887 and married Miss Adella Brown in 1892. For some years they were stationed in Samalut. After returning to America Mr. Ashenhurst became interested in the rural ministry in America.

Miss Grace Brown from 1894 to 1903, Miss Harriet Conner from 1880 to 1892 and Miss Matilda Strang, daughter of Dr. David Strang, from 1885 to 1894 were also members of the mission for these periods of time.

Miss Martha McKown who had pioneered in Assiut along with the Hogg's was compelled because of failing vision to sever her connection in February, 1887, with the girls' school in Assiut. Visiting in homes became her medium of ministry for Christ until she retired in 1894.

The Book Department

An examination of the methods used by our mission in the first half century has shown the stress laid on the school-church. However, literature remained an outstanding feature. The book department all during the nineteenth century and for the first decade and more of the twentieth takes equal rank with evangelism and education, and later on medical work. In 1886, sixteen colporteurs were employed with centers as follows: two in Luxor, seven in Assiut, five in Cairo, one in Mansura, and one in Alexandria. One of them had spent three months on what was then the frontier of Egypt, and visited Aswan, Korosko, and Wadi Halfa. "The English offi-

cers allowed him free passage on their steamers, although they were used only for war purposes, and for carrying the mails. At Wadi Halfa some of the Egyptian soldiers were delighted to get copies of the Scriptures, and they wished the colporteur to have meetings with them, but that was not practicable."

In the mission's 1900 report italics are used to announce the importance of the doubling of the number of Scriptures sold in that year in comparison with a decade before. "More than 20,000 volumes of Scriptures have been put in circulation in Egypt in the past year (1899)."

During the years of the nineteenth century the direct responsibility was in the hands of the missionaries and colporteurs whom they employed. A Bible portion, a copy of the New Testament, a Gospel or a leaflet giving the Sermon on the Mount were the opening wedge by which the missionary or worker gained entrance into a village or opened a conversation.

In 1902 the great societies for printing and distributing the Scriptures, the British and Foreign Bible Society and the American Bible Society, through their anxiety to increase circulation of the Scriptures assumed a more active role and became directly involved in distribution in addition to printing and publishing. Although they aimed to work in connection with missionary societies and sought missionary cooperation in supervision, there was some friction during the transition period. The sales of Bibles and Scripture portions, however, increased so that in 1903 the total number of volumes sold almost equalled the volume of sales in 1901 and 1902. In the division of territory the British society was given the Delta area and the American society the valley above Cairo as far as Wadi Halfa. Cairo and Alexandria were both to be common territory. Some 30 years later the two societies were to pool their interests under the United Bible Societies.

1904-1929

CHAPTER FIFTEEN

THE OUTREACH OF A TRAINING COLLEGE

THE year of jubilee in the history of the American Mission in Egypt is marked by building programs just getting under way. In 1900 Dr. J. R. Alexander, the president of Assiut College, came to the United States on furlough. The mission had requested the board to authorize him to solicit funds for better equipment for the college. In those days before the Board of Administration began to function and when the quotas of the board were not strictly scrutinized, it seemingly was a comparatively easy thing to get permission for a special drive. This was true if there was a proviso, as in this case, that the approach be made to individuals of means.

A New Campus

A committee of interested friends around Pittsburgh, Pa., took up the project. They were Dr. J. K. McClurkin, Mr. J. J. Porter, Dr. R. M. Russell, Mr. Samuel Young, Mr. John D. Fraser, Mr. T. J. Gillespie and Mr. William J. Sawyer. Sufficient funds were raised to purchase some acres of land and erect the main college building (now Alexander Hall) and Sawyer Memorial Science Hall. Later a gift of \$55,000 from Mr. John D. Rockefeller provided for the erection of Johnston Hall and Society Hall as well as for grading the land.

On the afternoon of February 11, 1907, the first stone of the main hall was laid by Dr. J. G. Hunt the Moderator of the Synod of the Nile. Members of the synod and others took part in the ceremonies. A large audience of a thousand people assembled for this auspicious event.

The site for the new campus of the college was a large plot of ground on the Ibrahimia Canal and not far from the newly-erected barrage across the Nile. When the buildings were started there were practically no houses on the mile-long road that led from the

railway to the new situation. Since that day the city has spread rapidly in that direction revealing the keen foresight of those who planned the future of the college.

The construction of these buildings and others to be erected later was under the direction of Mr. F. S. Hoyman who had been sent by the Pittsburgh committee. He had been in Egypt at the college as a short-termer from 1903 to 1906. Later in 1909 he became a member of the permanent staff of the mission. For years he was the responsible superintendent for the erection of many of the new buildings.

The college had moved into the first building of its own in 1870. In a few years, however, this was overcrowded. The first real building program brought into being the building now occupied by the preparatory department. It was in the autumn of 1883 that a portion of this building was first occupied. The Rev. John Giffen was in charge of construction and the main section of the buildings is today called Giffen Hall in his memory. Dr. John Hogg stated that Giffen by his architectural skill in planning and his constant and careful supervision had saved the mission thousands of dollars. What is sometimes forgotten is the generous contribution made by the students of Divinity Hall of the United Presbyterian Church in Scotland. Through special solicitations they had raised about \$6,872 for the erection of suitable buildings for the training school and college at Assiut.

The purpose of the college from earliest days since it was founded in 1865 was the training of leaders for the developing church. Yet the inducements for enrolling in an institution of learning were widely varied and somewhat complex. An interesting comment is found in the annual report for 1865.

“The boys’ school was opened with seven names on the roll in the beginning of March; in the month of November the number in daily attendance was about 70. These boys were chiefly the grown-up sons of the Coptic peasantry from the province around Osiout. Their avowed object in coming to our school was that they might learn to read and understand the Bible. Their real and primary object, however, was to secure immunity for their boys from the oppressive exactions of the Viceroy, and especially to escape the conscription, which they dread worse than death.”

A Training School for Teachers

However, the Rev. J. R. Alexander in reporting of the year 1879 wrote of the great pleasure it was to tell of the fruit the college was bearing in the training of teachers. With the exception of one member the whole junior class had been sent out for a year of practice teaching. Almost all of the schools where they were placed were receiving their entire support from the people. This policy was to discover their success and future usefulness.

"The desire for teachers—trained teachers, *seeing* teachers—is constantly increasing. Until three years ago all the native teachers in Upper Egypt with but few exceptions were *blind* men." Speaking of the village schools he goes on to say that 24 of them were "entirely supported by native efforts and controlled by native influence." In 15 of these the teachers were mostly trained in Assiut College.

The report for the year 1895-96 states that the students were from 101 different towns and villages and from 10 out of the 14 provinces of Egypt; three years later the towns and villages numbered 112 and the provinces represented were 12. The large majority of 215 teachers (male) in mission schools in 1898-99 had been trained in Assiut College. Of the Egyptian ministers, 28 out of 31 received their secondary education in Assiut College, 18 out of the 19 licentiates, and all the 12 theological students.

The great opportunity for intensive extracurricular activity and training for Christian character can only be realized when one reads that 529 out of the enrollment of 604 were boarding students.

At the end of 1904 a total of 188 students was reported to have received the college diploma from 1875 till that date. Of these 70 had entered the ministry and were pastors (34) under the Synod of the Nile, licentiates (13), students of theology (16), and some were with other missions.

Scholastic requirements for study in the theological seminary had markedly risen since the early days when the training of Christian workers was first begun in 1863.

The college at Assiut was developing higher standards of scholarship and the church at the same time made greater demands on those who were training for the ministry. In 1887 the Presbytery of Egypt passed a ruling that no student should be received in the

seminary who did not hold the diploma of Assiut College or have a certificate of equal standing.

Yet by the turn of the century the larger service the college was rendering was in supplying teachers for schools. Many of those who entered the ministry undoubtedly had taught for a longer or shorter period. Of the 188 graduates of the college by 1904, 51 were at that date teachers in schools.

In the year 1904, 99 of the students of the college went out to teach in village schools. Some of these belonged to the mission or the Synod of the Nile. But others from the college were teaching in Coptic schools, in schools under the direction of the North Africa Mission, the Egypt General Mission, the Church Missionary Society and the Holland Mission. Young men with primary certificates, or even before they had finished this elementary course of study, found in teaching pupils in very elementary schools a means of livelihood until they gathered sufficient funds to pursue their studies further.

Shortly after the British occupation in 1882, out of a graduating class from the college of seven, six were engaged in teaching. Note was made that they were receiving larger salaries than those given by presbytery to its workers. Although many that went out received meager salaries there was the opportunity for graduates of the college to become headmasters of schools in larger villages and towns and to receive salaries greater than those who had gone on to seminary and spent three more years in training.

The wide distribution of the appointments which graduates from the college received is seen in the seven graduates in December, 1903, who went into school work. Two remained in the college, one went to Zagazig, one to Khartoum in the Sudan, one to Alexandria, one to Shebin al-Qanatir, and one to the Wissa school in Assiut. The students of the college came from 13 of the 14 provinces of Egypt and from over 100 towns and villages.

Assiut College at the time of the semi-centennial had in addition to Dr. J. R. Alexander as its president Prof. R. S. McClenahan who first reached Egypt in November, 1897. In 1886 the college had suffered the great loss of its founder, Dr. John Hogg. In the years from 1879 to 1904 a number of career missionaries had been assigned to the college. During much of the 1880's both John Giffen and J. Kelly Giffen were there. Parts of the 1890's the Rev. S. G. Hart and Miss



The Inter-Mission Conference Convened in February, 1924, at Helwan, Egypt by Dr. John R. Mott. Dr. W. B. Anderson and Dr. C. S. Cleland, representing our Foreign Board were present. (Chapters 20 and 22)



The Association of the Mission met in Tanta, Egypt, December 1927-January 1928. (Chapter 25)

Carrie Buchanan were on the faculty. The Rev. Hope W. Hogg during his connection with the mission from 1887 to 1894 was stationed at the college. Other missionaries, especially missionary wives, gave occasional assistance during these formative days.

An important item in the minutes of the winter meeting of the association year after year is the report of the committee appointed to be present at the annual examination of Assiut College. For example, in 1896 Drs. Ewing and J. Kelly Giffen report that one member had been present during eight days of examination and heard 50 classes, the other member had been present for two days and present in 16 classes. Again in 1901 the committee was present from December 17th to 26th. Dr. Strang and Mr. Sowash had both attended 67 of 80 verbal recitations, the remaining 13 being heard by one member of the committee only.

The report of this committee in the minutes of 1905 states that only one member was present and that for a short time. The committee seems to have been discontinued not long after this.

Reviewing the yearly reports and studying the minutes of the association the reader notes much of advance in education, or the founding of village schools, but it is hard to gain a clear idea of just what the curricula of the various types of schools were. Considerable freedom seems to have existed, although certain textbooks were prescribed.

In response to a letter from Assiut College the mission at the association meeting in February, 1892, voted "that the syllabus of the primary and secondary course of study adopted by the Ministry of Public Instruction in Egypt be made the basis of the program of the course in our Protestant instruction."

The girls' schools of the mission were in time to formulate their own curriculum, but that is another chapter.

Another matter that had called for attention was the problem of students studying more than one European language at a time. Although the association made it a general principle that only one was permitted, there have been many exceptions made with courses of study including French and English at the same time.

The book department of the mission in its annual statements of sales hints at some uniformity in the use of textbooks. In 1882, 10,000 copies of Arabic primers, Arabic and English readers, geog-

raphies and supplements to the text on arithmetic were reported. Two years later again 10,000 copies of various books were named and a further statement at that time reveals that 11,000 more were in the press.

During this quarter century (1879-1904) Egypt began in earnest to realize the value of an education. The steady advance both in enrollment and fees at Assiut is seen in the figures below. A comparative study of the fees paid at four of our larger institutions is also enlightening.

	<i>Enrollment</i>	<i>Boarders</i>	<i>Tuitions</i>	<i>Boarding Fees</i>	
1884	341	(no record)	\$ 271	\$ 991	Assiut
1894	412	312	768	1,877	College
1904	686	613	2,121	7,596	
1884	96	(no record)	\$ 71	\$ 88	Pressly
1894	168	108	425	501	Memorial
1904	239	160	1,797	2,199	Institute
1884	463	(no record)	\$1,373	\$1,277	Cairo
1894	491	(closed in 1891 for lack of accommodations)	1,377	Boys' School
1904	304		1,764	
1884	325	(no record)	\$ 347	\$ 758	Cairo
1894	332	79	376	1,026	Girls' Boarding
1904	353	128	2,676	3,719	School

Mission Schools for Boys in 1904

It is noteworthy that the Cairo Boys' School received more for tuition per pupil until the twentieth century arrived, and also had a larger enrollment than any of the other schools. Far into the present century one met judges, lawyers, doctors, cabinet ministers, and many others who recalled that they received their start on the road to a modern education at the Cairo Boys' School.

Of the Alexandria School for Boys the Rev. S. C. Ewing wrote in 1879 that schools for boys had become so numerous in Alexandria that "if we were seeking merely to give a secular education, we might give up this part of the work." In 1889 the school was closed for some months because of the call for retrenchment from the Foreign Board. Reopened later that year a large percentage of its students

were free, but by 1904 it had regained much of its prestige and of the 184 students only 18 received free tuition.

The Mansura Boys' School had been started in 1866 prior to the coming of the Andrew Watsons as pioneer missionaries to that city made famous by the Crusade of Louis IX of France. Boasting in 1904 a total enrollment of 297, the largest in its history, and with a larger income from tuition fees Mr. Coventry's brief comment was, "It cannot grow larger for lack of room."

The school for boys in the Fayoum which was begun in 1866 with the coming of the Harveys to that city was reported in 1879 as being entirely supported by the parents of the children. However, in the discouraging report made by the Rev. James H. Boyd in 1904 it seems to have reverted to mission control. Three other well-equipped rival schools following closely the government course of study appear to be a large factor for the difficulties facing the Fayoum School for Boys.

The mission strengthened its program for boys' schools in establishing resident stations in the 1890's for missionaries to reach out into the Delta. In Zagazig, Tanta and Benha, there were flourishing schools for boys in 1904 with attendance as follows: Zagazig 352, Tanta 120, Benha 150. At Zagazig and Tanta short-term American teachers had been appointed which evidenced the ever increasing desire for instruction in English to be by English-speaking people.

In 1894 when the mission began occupying the Delta in earnest, not only were there schools in the provincial capitals where missionaries resided, but in that year Birket al-Sab', Kafr al-Zayyat, Tukh, Kafr al-Sheikh and Hehia are named as other schools under the mission. By 1904 the number had grown to about 30.

It has been stated that fifteen years after the British Occupation there were more schools following a Western type of education under the American Mission than under the direction of the government of Egypt.

Small, ill-equipped and under staffed as many of these mission schools were, they were little candles lighted from the lamp at Assiut and did their bit in dispelling darkness after the manner and spirit of Assiut.

CHAPTER SIXTEEN

EX-PRESIDENT ROOSEVELT'S TRIBUTE TO EDUCATION FOR GIRLS

EARLY IN 1909 the Foreign Board informed the mission in Egypt that President Theodore Roosevelt, who was retiring in March of that year, planned to spend some months hunting in Africa and proposed to visit Egypt on his return. The mission at once appointed a committee to confer with the American Consul-General in order to arrange a possible program so that the ex-President might visit different centers of the mission in Egypt.

In February of 1910 the committee, of which Dr. Andrew Watson was the chairman, expressed its desire to have the former president dedicate both the new college buildings in Assiut and the recently completed building of the girls' college in Cairo, as well as see and become acquainted with the girls' boarding school at Luxor and the new building of the mission in Alexandria.

Unfortunately the distinguished American's program did not permit him to realize all these hopes. He did speak at the girls' school in Luxor and dedicate the new girls' college in Cairo.

Prof. R. S. McClenahan, the president of Assiut College, was delegated by the mission to meet Mr. Roosevelt's party at the first cataract and extend in person the mission's welcome and eagerness to make his visit as valuable as possible. The ex-President readily accepted the offer of Professor McClenahan to assist him and invited him to join his party.

The first introduction that ex-President Roosevelt had to the work of the United Presbyterian Church in the Valley of the Nile was at Doleib Hill in the South Sudan where he spoke through an interpreter to a large group of Shullas in gala array with spears and shields. Then in Khartoum he addressed a group of young men gathered on the mission premises.

The speech which he gave at the girls' school in Luxor was one of the most widely reported of his addresses. In it he said:

"I have known of your work for many years, and since I struck the station on the Sobat, I have been constantly a witness of the results of the work, and I have been particularly anxious to see the girls' school, because I think that, more and more, everywhere, it is growing to be realized that you cannot raise part of humanity while neglecting the other part, and that above all it is idle to try to raise the man unless the woman is raised at the same time.

"Miss Buchanan, there is another thing which I am especially pleased about in this school. I think you are avoiding one of the errors into which the highly civilized Occidental nations have tended to fall in educational matters, an error which we of the West must now proceed to undo. There has been too much belief that education was purely a matter of books, of learning to read, write and cipher, and then go on into the higher branches. The woman, which your girls here are to become, must herself have a brain which shall not be a torpid brain, which shall make her the intellectual equal of husband or brother, so that she can take her part in the family life, so that she can be a wise adviser, a wise friend, a member of the family who must be consulted in all matters that concern the family. She must have the book education, but she must not stop there. She has got to know how to cook and take care of the household, or the influence of her book knowledge will, for the comfort of those around her, be strictly limited."

In Cairo Mr. and Mrs. Roosevelt were guests of the Watsons at a dinner and then later on March 28, 1910, he was present at the dedication of the girls' college. The college had been opened on Monday, December 6, 1909, with an attendance of 29 pupils the first day, 17 of whom were Muslims. A few days later the Ezbekia Girls' School was divided, the principal, Miss Ella O. Kyle, some of the teachers and girls being transferred to the new college.

The American College for Girls at Cairo

The girls' college came into being as the realization of Miss Kyle's dreams. Some years before 1910 she had convinced the mission of the possible service such a school could render to the higher class girls and young women of Egypt. Older Muslim girls still came to school veiled, yet more and more of them were eager for

an education. In the report of 1905 for the college which was still located in the Ezbekia building, it was stated that although the real capacity of the boarding department was 80, there had been 96 boarders during the last term.

In the minutes of the association meeting in February, 1904, report is made of the purchase of a site for the new college buildings on Sharia 'Abbas, which has since been known as al-Malika Nazli, and later was al-Malika (Queen) and is now Sharia Ramses, after being Nahdet Misr for a short time. Plans were completed for the new building and permission was given by the association, but the money available was hardly sufficient to make the start until a gift of \$18,000 from Mr. John D. Rockefeller was reported in 1907. Thus encouragement came and building began.

The aim of the curriculum of the girls' college was not to duplicate that of a junior college in America. It did not prepare its students for a certificate granted by a board in the U.S.A. as do some French and English schools in foreign countries. Although a few American textbooks were and are used, from the very first stress has also been laid on a thorough grounding in the Arabic language. There is no over-emphasis laid on American history or the geography of the United States. Students when graduated have not only been introduced to the sciences, they are also conversant with three languages, Arabic, English and French. Many of its graduates in later years have gone on to higher schools in Europe and America as well as the American University at Cairo and the Egyptian state universities.

On the day of the dedication by ex-President Roosevelt, a crowd of about 1,400 people gathered in a big tent set up on the grounds. He spoke in the highest terms of the success of the American Mission from the Sobat River in the Sudan to Alexandria.

The Fowler Orphanage

Another institution having its origin in the first decade of the twentieth century was the Fowler Orphanage.

In 1906 Miss Margaret Smith received permission from the association to make a beginning of an orphanage. This was something that had been in the dream stage for some time. Mr. and Mrs.

John S. Fowler of Winona, Ohio, members of the Society of Friends, had visited Egypt in 1896 and were very deeply touched by the need of poor and blind children. They returned to America determined to secure funds for the establishment of an orphanage. In the year 1903 report is made of a sum of \$8,500 in hand for the purchase of land through their efforts.

The earliest information regarding the home tells of 19 children being admitted during the first year. The property in the Fum-al-Khalig section of Cairo where Miss Margaret Smith opened the orphanage was very unsanitary. Better quarters were secured. Then, after being housed in a place not far from the railway station for some years, a permanent property was purchased in the 'Abbasia section of Cairo. The grounds and building of the Austro-Hungarian Hospital were sequestered at the beginning of World War I and sold to the mission for \$5,000. Some \$1,000 were spent in repairs before the building was ready for the orphans.

Miss Isabel Hosack was later assigned to assist Miss Smith.

Pressly Memorial Institute

The mission maintained its position as pioneer in girls' education in other parts of Egypt. Very shortly after Miss McKown arrived in Assiut with the Hogg family she started a school for girls. There were three pupils to start with, but the number soon increased to 30.

Permission was granted by the association and the board approved of the opening of a boarding department. It was in February, 1874, that 11 girls, eight from Assiut and three from Nakhaila were received. By the close of that year, 1874, 24 boarders had been received, 20 of them from Protestant families. With the ingathering into the Protestant Church the girls' school became a co-partner with Assiut College in training the youth for leadership in the church. Teachers in girls' schools throughout the upper country and wives of pastors looked to the school for girls in Assiut as their mother.

At its meeting in March, 1884, the association had before it a letter from Miss McKown asking that the girls' boarding school at Assiut be called the Pressly Memorial Institute in memory of Mary and Sarah Pressly, the daughters of Mr. W. P. Pressly who in May, 1882, had given a sum of \$10,000 to aid in the erecting of a building

for the girls' school at Assiut and supporting pupils in training there.

The mission granted the request and the school is known by that name until the present day.

During Miss McKown's absence in America on furlough in 1881-1882, Miss Newlin (later Mrs. John Giffen) was in charge. On the return of Miss McKown, Miss Ella O. Kyle, a new missionary arrival, was associated with her. Then in 1887, the year that the school moved into its new buildings, Miss Kyle, assisted by Miss Jessie Hogg, assumed the principalship upon the resignation of Miss McKown.

The subsequent heads of the school were Miss Jessie Hogg (1891), Miss Cora B. Dickey (1902), Miss Myra Boyd (1904), and Miss Ruth Work (1906).

Emphasis on Education for Girls

During the first 50 years of the Egypt Mission's history every single woman, having a career appointment, with the exception of doctors and nurses, was identified most of her years on the field with some school. To the churches and individuals who support them this may seem an unfortunate unbalance in emphasis. Some have also been entrusted with the supervision of Bible teachers of women as well, but the growing demand for female education of which the mission schools were both cause and effect created the most effective method for mission work among girls and women in that era.

Dr. Andrew Watson in Chapter XXVII of his book gives a summary and a critical survey of the units in the educational system of the mission up to 1896. "The good work done in them would require a volume." Certainly that is true in a unique way of the schools for girls. It is the testimony of students of Christian missions the world over that they have had an advantage in widely scattered lands over schools for boys. Many factors are responsible for this. Parents may send the boys to government schools with a view to their future employment, but in the case of the girls, they are more anxious to have them in an environment that stresses training in morals and character. The principals and teachers of girls' schools are more in contact with the home life of their students and give more time to the school whereas supervision of schools as

a responsibility resting on men missionaries is, in many cases, a duty over and above his work in the church and evangelism. In boys' schools government certificates often have much greater weight at the expense of real education.

In the year 1894 the mission reported five day schools for girls that were directly under missionary supervision. Statistics about them were given as follows:

	<i>Enrollment</i>	<i>Tuitions</i>	<i>Missionary in Charge</i>
Haret al-Saqqa'in (Cairo)	356	\$226	Miss M. A. Smith
Qulali (Cairo)	268	175	Miss A. Y. Thompson
Mansura	157	216	Miss T. Strang (Miss M. Finney)
Alexandria Central	174	95	Miss Jamieson, (Miss Brown)
Muharram Bey, Alexandria	102	81	Miss McDowell

It is an interesting note that only 30 of the students in these five schools were registered as Protestants.

In 1904 the number of day schools for girls had increased to 11. A comparison in statistics is of value.

	<i>Enrollment</i>	<i>Tuitions</i>	<i>Missionary in Charge</i>
Haret al-Saqqa'in (Cairo)	222	\$295	Miss M. A. Smith
Qulali (Cairo)	92	155	Miss M. A. Paden
Mansura	159	344	Miss Helen Ferrier
Alexandria Central	132	260	Miss L. J. McDowell
Muharram Bey (Alexandria)	101	210	Miss M. Finney
Fayoum	174	346	Miss E. R. Martin
Faggala	381	799	Miss A. Y. Thompson
Benha	80	137	Dr. J. Kruidenier
Zagazig	158	335	Mrs. S. G. Hart
Tanta	106	310	Miss M. A. Bell

The Khayatt School for Girls in Assiut received its financial support from the Khayatt family, but they eagerly sought and received mission cooperation.

The girls' school in Luxor at which ex-President Roosevelt spoke had just been started in the early days of the twentieth century. Yet in 1904 an enrollment of 278 was reported. Of these 52 were boarders. There had been opportunities for girls in the far south of Egypt to obtain an education before the boarding school was opened but only to a very limited degree. The very purpose

of the boarding department was to give girls from faraway towns and villages an opportunity to reach higher standards than ever before possible. Writing of a public examination at the end of the first complete year, Miss Buchanan said, "The large girls appeared before the public for the first time in their lives with their faces uncovered, and although it was a trying ordeal for them not one of them failed in performing her part in the program."

It may appear a mere fortuitous circumstance that ex-President Roosevelt spoke at two American institutions dedicated to education for girls while in Egypt. The share which our schools in Egypt have had in the progress of womanhood is certainly incalculable.

Women's Board Visitors

In the spring of 1911 Mrs. H. C. Campbell and Mrs. J. B. Hill representing the Women's Board of the church visited Egypt. They were the first official delegation from the Women's Board to visit the fields. During the almost 12 months which they were absent from the United States they went to every station in India, the Sudan and Egypt, where the board had personnel at work. Traveling not only by steamship and railroad they journeyed to off-the-beaten-path centers by carriage, on horseback, by camel, and donkey. The visit served as a new bond strengthening the relations between the workers on the field and those responsible for administration in the homeland. Nor was the survey confined to our own United Presbyterian work. A look at other fields and other missions served to acquaint the members of the Women's Board with basic problems confronting the missionary enterprise everywhere.

CHAPTER SEVENTEEN

PREPARING MISSIONARIES FOR A NEW STRATEGY

DR. CHARLES R. WATSON, the Corresponding Secretary of the Foreign Board, paid an extended visit to the Near East from January to May of 1912. Dr. T. H. P. Sailer, a recognized authority on missionary education, at his own expense, accompanied Dr. Watson on this survey which although it specialized on Egypt included also the educational centers of Beirut, Smyrna, and Constantinople and the Sudan. During January they saw some 60 different types of educational institutions in Egypt and had conferences with some 70 educational leaders. Later there were opportunities also for fellowship and counsel with members of the Synod of the Nile. Then, after an intensive study of each mission district, Dr. Watson together with Dr. S. M. Zwemer met with the missionaries for a conference from April 28 to May 5. The report of the secretary and the findings of the conference are a clear and cogent summary of conditions as they were in that period of the mission's development. The subsequent organization of the mission with its standing boards or committees stems from this report. Already the foundation was being planned for the Cairo University of which Dr. Watson had long dreamt.

The year 1912 also marks the coming to Egypt of Dr. Samuel M. Zwemer. Mention of missions to Muslim lands brings to the foreground of most Christians' thinking his name. For decades before his birth there had been missions in contact with Muslims in Egypt, Syria, Turkey, and Persia. But his untiring advocacy of a Christian witness in Arabia, "the cradle of Islam," made the church conscious not only of its obligation to the people of that desert land but to the millions in that great expanse of territory stretching from Morocco to the Philippines. More than any other person in modern times Zwemer aroused the church to the existence of these followers of Muhammad and their rejection of the Cross.

Zwemer was a motivating power in bringing the Cairo Confer-

ence for Workers Among Muslims into being in 1906, and he was one of the conveners of a similar conference at Lucknow in 1911. He first arrived in Arabia in 1889, two years after Ian Keith Falconer died. The story of his early years in Arabia has been well recorded by J. Christy Wilson in his biography. In the years between Cairo and Lucknow, Zwemer had become a very popular speaker at conferences and conventions in America and England.

At Lucknow repeated emphasis was given to the need for making Cairo a strategic center for the Christian approach to Muslims. The use of the printed page was given marked prominence. Cairo with the great Azhar University and the Arabic presses was seen as the intellectual center of Islam. Mission strategy called for a concentration of forces in Egypt's capital.

In pursuance of this policy Zwemer proposed to move his base of operations to Cairo. While retaining his affiliations with the Reformed Church in America to which his mission in Arabia belonged, he was invited to share in Egypt in the work of the American Mission giving special attention to the training of the leaders of the Evangelical Church in the approach to Islam. In addition the production of literature directed to Muslims and the work of the Nile Mission Press were matters calling for his talents. However, Dr. Zwemer remained a missionary-at-large to the Muslim world. He made extensive visits to China, Indonesia, India, the Philippines and South Africa. No place was too far away for his voice to be heard on the subject of the evangelization of Muslims. And travel during World War I was encompassed with hazards. Even in the 1920's long journeys by sea were monotonous and time-consuming.

Appeals for his speaking ministry in America and Europe also made calls on his time, so for months and months he might be absent from Egypt. Yet Cairo until 1930 remained the base to which he returned. That year he severed his connection with the mission to occupy the Chair of Missions at Princeton Theological Seminary.

A School for Missionary Preparation

At its summer meeting in 1912 the mission expressed its approval of the recommendation of the Lucknow Conference for the

setting up of a school in Cairo for missionaries the purpose of which would be the study of the Arabic language and of Islam and its doctrines and the evangelization of Muslims.

Acquisition of the language as an effective instrument for missionary work has been from early days one of the important criteria for success. No sooner had the early missionaries obtained a place to live than they set about learning the Arabic language. The pioneers before the development of large institutions depended on itineration among the villages and visiting in homes for contacts. Fewer people knew English in those days and the give and take of an Arabic environment compelled the new recruit to acquire a working knowledge of the native tongue.

We read that the Rev. Thomas McCague conducted his first service in Arabic after two years and two and a half months. A high standard of proficiency was set during the early decades which challenged the oncoming generations of recruits. The language committee with its stiff requirements of three or four years of intense study became the *bête noir* of many a budding enthusiast who imagined himself as presenting the Gospel from the first days on the field, even if it be in language that disregarded grammar and vocabulary for he could depend, if necessary, on an interpreter or a printed page with its message.

The summer association minutes of 1893 disclose a feeling that the goal is not easily attained. It was recommended that in each station where there are missionaries still engaged in systematic study of the Arabic language a senior missionary should be appointed to act as their guide and give whatever help possible.

The committee entrusted with setting up the center in Cairo commissioned the Rev. W. H. T. Gairdner of the Church Missionary Society and long a resident in Cairo to arrange for work in language study. Others with years of experience were selected to cooperate in starting the Cairo Study Center. Egyptian teachers with experience in instructing foreigners were employed for the Arabic lessons. While Zwemer gave attention to lectures in Islamics, Gairdner undertook the arduous task of preparing a whole series of lessons in Egyptian Colloquial Arabic.

The adoption at the Cairo Study Center of methods in sharp contrast to those that had been followed, especially the emphasis

on the study of the Egyptian Colloquial in Roman script, caused sharp difference of opinion among the missionaries. Tension increased and for some years advocates of differing mediums for language methods made the subject a burning one in mission circles. However, by the end of World War I the prevailing ruling of the association was that new career missionaries spend two years at the Cairo Study Center in preparation for service. Following that period further study in texts and material formerly prescribed for advanced work was required.

For some years the Study Center was anything but a center, the classes being held at such widely separated places as the old C.M.S. headquarters on Sharia al-Falaki, the old Nile Mission Press on Sharia al-Manakh and the American Mission at Ezbekia. In the year 1920-21 the second floor of the school property used by the American Mission at 44 Faggala furnished a lecture room and a number of classrooms and most of the classes were concentrated there. The following year the American University at Cairo which opened in 1920 assumed responsibility for the instruction in Arabic and took over the teaching staff of the C.S.C. At this time Prof. Arthur Jeffery, now of Columbia University, came from Madras, India, to join the faculty of the newly-formed School of Oriental Studies. Rev. E. E. Elder of the mission, who had been associated with Canon W. H. T. Gairdner in the Cairo Study Center, was made a member of the faculty and for many years was superintendent of Arabic studies there. Dr. C. C. Adams was also asked to serve on the School of Oriental Studies faculty.

New Recruits

The Corresponding Secretary's survey of 1912 reminded the mission that between the years 1900 and 1910 no less than nine ordained men had left the field. Also some of the senior missionaries had passed on to higher service. The need for greater cooperation with the Evangelical Church and its pastors, for greater emphasis on inspection of village schools, for thorough teacher training and for specially prepared workers among Muslims were reasons adduced for a substantial increase in missionary personnel.

During the coming years these names were added:

1912

Rev. and Mrs. J. W. Baird
 Rev. W. P. Gilmor

Miss Mabel Dickey
 Miss Isabel Hosack
 Miss Olive Mason
 Miss Lois McCracken
 Miss Mary Pattison

1913

Rev. and Mrs. J. W. Acheson
 Rev. and Mrs. Dalton Galloway
 Prof. and Mrs. C. A. Owen

Miss Mary Baird
 Miss Ella Downie
 Miss May Holland
 Miss Sadie Thompson
 Miss Ida Whiteside

1915

Rev. and Mrs. E. E. Elder
 Rev. and Mrs. W. B. Jamison
 Dr. and Mrs. Frank C. McClanahan

Miss Davida M. Finney
 Miss Ruth Eddy
 Miss Edna Giffen
 Miss Helen J. Martin

1916

Miss Florence Hutchison
 Miss Jeannette McCrory

1917

Miss Beulah Chalmers
 Miss Mary L. Thompson

However, it was at a great missionary gathering in the First United Presbyterian Church, North Side Pittsburgh in 1917 that our church faced in a real sense the urgent need for missionaries. It was at this convocation that 1,657 delegates gathered from 327 congregations out of 47 presbyteries and that the magic number "407" was brought to the church's attention. This was the number of missionaries still needed to occupy adequately our fields abroad. The missions in India and Egypt back in 1903 and 1904 had estimated the minimum need in personnel. By adding the needs caused through deaths and resignations and the subtracting of those who had already been recruited the number "407" was reached.

The years immediately following World War I witnessed a tremendous drive by our church to staff adequately the fields abroad. The following list tells of new missionaries arriving in Egypt during

the years just after World War I. The list gives some idea of the success of the appeal of the 407 Movement.

1919

Rev. and Mrs. R. T. McLaughlin	Miss Sarah Adair
Rev. and Mrs. Henry Rankin	Miss Dora B. Mason
Rev. and Mrs. James K. Quay	Miss Lucia Dwight
Dr. and Mrs. N. B. Whitcomb	Miss M. Evelyn McFarland
Dr. and Mrs. W. J. Bell	Miss Fay Ralph
Rev. and Mrs. J. C. Lorimer	Miss Elizabeth Speer
Rev. and Mrs. James A. Pollock	Miss Ethel Weed
	Miss Florence White
	Miss Esther Wilson

1920

Rev. and Mrs. R. R. Scott	Miss Clarice Bloomfield
Rev. H. A. McGeoch	Miss Dora Giffen
Mr. and Mrs. A. C. Norton	Miss Avis Hoyman
Mr. and Mrs. John S. Petrie	Miss Edna Sherriff

1921

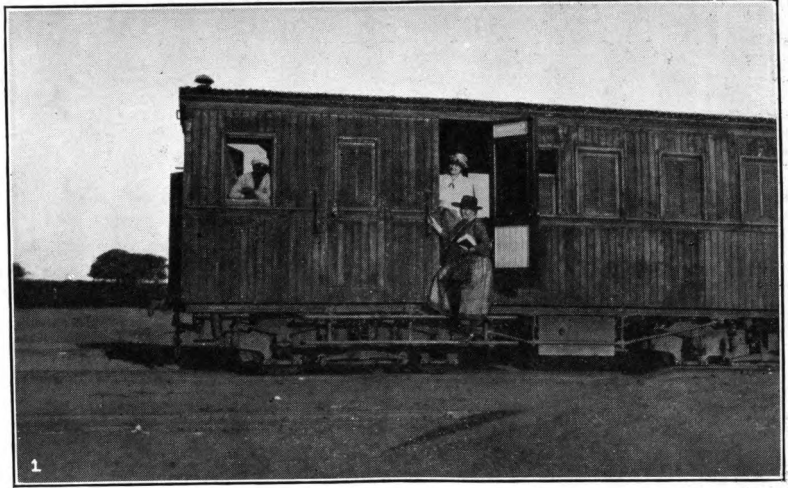
Dr. and Mrs. Howard Buchanan	Miss Constance Garrett
Mr. and Mrs. Dwight Fee	Miss Martha Glass
Dr. and Mrs. Harry Hutchison	Miss Marianna Gray
Rev. and Mrs. Paul McConnell	Miss Lucy Lightowler
	Miss Helen J. Noordewier
	Miss Laura Wright

1922

Rev. John M. Baird	Miss Mary F. Dawson
Mr. and Mrs. David F. Duff	Miss Frances Patton
Rev. L. A. Gordon	Miss Stella Robertson
Mr. and Mrs. Milo C. McFeeters	Miss Jane Smith
Mr. and Mrs. W. W. Nolin	

1923

Rev. and Mrs. E. E. Grice	Miss Jean Campbell
	Miss Lillian McClelland
	Miss Sarah B. Meloy
	Miss Rose Smith



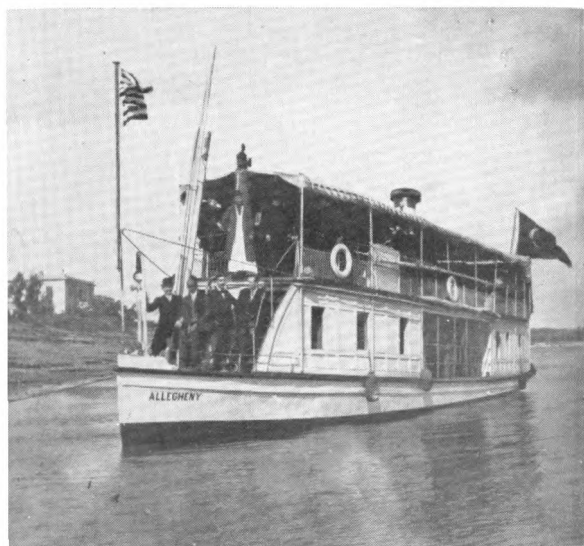
The Delta Light Railway Car. (Chapter 21)

A Missionary Shares the Pulpit in a Coptic Church,
Dr. W. T. Fairman. (Chapter 20)





Alexandria Commercial College Class with Mrs. Mable Lantz Kazanis. (Chapter 30)



The "Allegheny." (Chapter 21)

1924

Rev. and Mrs. S. Irvine Acheson	Mrs. Ada A. Dunlap
Rev. and Mrs. Earl Jamieson	Miss Alice Grimes
Rev. and Mrs. Walter J. Skellie	Miss Venna Patterson
	Miss Elizabeth White
	Miss Ruth Williamson
	Miss Margaret Work

1925

Rev. and Mrs. Leander Finley	Miss Gudrun Estvad
Rev. and Mrs. W. Dwight Gillespie	Miss Alta G. French
Rev. and Mrs. Robert Shaub	Mrs. Rachel T. Seiver
	Miss Marie Tait

1926

Mr. and Mrs. Ewing M. Bailey	Miss Mildred Allison
	Mrs. Sarah Eby
	Miss Lois Kingan

The years 1927, when only Dr. and Mrs. Horace Giffen's names were added, and 1928, when Miss Elizabeth Kelsey came, brought warnings of retrenchment and for the next ten years the number of career missionaries sent to the field by both boards did not equal in numbers those whom they had sent out in the year 1921.

But retrenchment always calls for reconsideration of one's task. In the meantime tremendous changes had taken place in Egypt. We must go back to August, 1914, to start another chapter.

CHAPTER EIGHTEEN

A WORLD AT WAR AND AGITATION FOR EGYPTIAN INDEPENDENCE

THE year 1914 marked the 60th year of the American Mission in Egypt. The outbreak of the first World War on August 4th is often reckoned as the close of an era. Yet there were few signs to indicate this in the Near East. The summer of that year found Lord Kitchener, the top British representative in Egypt, on leave in England and the nominal ruler of the country the Khedive 'Abbas Hilmi, taking his usual summer holiday in Constantinople. The sudden turn of events made one the Minister of War in the British Cabinet, and deprived the other of his throne. Neither was ever to return to the Valley of the Nile where the contest for prestige and the rivalry for power in which they shared was to be eclipsed by an ever-increasing nationalism.

When the Allies declared war against Turkey in November of 1915 the British terminated the nominal suzerainty of Turkey over Egypt and announced in December of 1914 that Egypt would henceforth be a British protectorate. The following day the Khedive was deposed and his uncle, Prince Husain Kamil, was recognized as Sultan of Egypt. The ruler's being named by this title was evidently to raise the status of Egypt among the nations and as a slap at Turkey.

Before the assassination of Archduke Francis Ferdinand at Sarajevo on June 28, 1914, the higher schools and colleges of the mission had closed and many American teachers following their usual custom had scattered to lands in the Near East or Europe for vacation. The steamship fare of those days which enabled one to cross the Mediterranean third class for \$15 or \$20, meant that the some 20 short-termers of the mission schools found it economical and educational to spend the summer months in lands full of historical interest. Some missionaries too were in Europe on mid-term leave or furlough. The sudden declaration of war disrupted

plans for return. There were teachers also in Europe enroute for Egypt. One tells of being ushered in London into the offices of Herbert Hoover who gave help that tided over an emergency and permitted ultimate travel to Egypt. Some missionaries were stranded in Switzerland and had great difficulty obtaining passage. Teachers when they sought the advice of the American Consul in the European city where they chanced to be were strongly urged to return to America. Two of them did.

Missionary Travel, 1915-1919

The missionaries who were in America for furlough or for the summer, and the newly-appointed missionaries found themselves organized into deputation teams for visiting churches. After Turkey entered the war on the side of Germany and Austria in early November there was further delay. Finally in January of 1915 a party of some 20 missionaries and children for Egypt and the Sudan sailed for Alexandria.

Parties traveling to America in the spring of the years 1915 and 1916 took the precarious route via the Mediterranean and the Atlantic. The party for Egypt consisting of the Rev. James G. Hunt, the F. D. Henderson family, the Rev. and Mrs. W. B. Jamison, Miss Ruth Eddy, Miss Helen J. Martin, sailed from New York on the Greek steamer "Athenae" in September, 1915. They were compelled to abandon ship when it burned at sea. Their harrowing adventure was the worst that befell any of our missionaries during the war. Rescue came from sailors of the English steamer "Tuscania" which returned them to New York. The new missionaries having lost practically their entire outfits were busy buying new ones before venturing to sea after a few days. The boat on which Messrs. McAfee and Hinkhouse, teachers at Assiut, returned to America was torpedoed in the Indian Ocean in 1917.

The returning missionaries to Egypt in 1917 were Dr. and Mrs. John Giffen, the Rev. and Mrs. N. D. McClanahan and their three children, the Misses Leota Cabeen, Helen J. Ferrier, Elsie M. French, and E. Roxy Martin and Mrs. Nancy (Mrs. T. J.) Finney. The two new missionaries that year were Misses Beulah Chalmers and Mary L. Thompson. By the fall of 1917 travel across the

Atlantic was out of the question. The only alternative was by the Pacific. Dr. N. D. McClanahan described the vicissitudes of the 100 days' journey from Monmouth to Egypt as follows:

"With our three children we went to San Francisco. There we met 14 others who were headed either for Egypt or the Sudan. We boarded a Dutch ship which was loaded to the water line with munitions and which proved to be a master at 'rock and roll.' We spent several days in Japanese ports then sailed on to Hong Kong. Here we left the 'Orange' and after a ten days' wait we boarded a French ship. Wanting to be economical we took second-class accommodations. This might have been all right but for the fact that the company had taken on 1,000 Chinese coolies who were going to Europe to work in the Labor Corps. They crowded the decks, slept in all the corners and passageways. After a few days we decided that though the transfer to first class would cost the party \$1,000 the relief would be worth it. It was reported that a German raider was in the Indian Ocean so the ship zigzagged and traveled with all lights extinguished."

In the summer of 1918 a large party including Dr. and Mrs. J. R. Alexander, and the families of the Rev. J. H. Boyd, Dr. L. M. Henry, Dr. R. S. McClanahan, Dr. H. E. Philips, and Dr. S. M. Zwemer, also the Misses Alda Atchison, Ella Barnes, Ella Downie, and Nellie C. Smith took a similar journey in reverse sailing from Port Said for America by the long journey through the Indian and Pacific Oceans.

Again in the fall of 1918 conditions made it necessary for outgoing missionaries to take the Pacific route. Dr. A. W. Pollock, Miss Margaret Bell and Mrs. Mary K. Coventry were the returning missionaries. The Rev. and Mrs. R. T. McLaughlin and daughter, the Rev. and Mrs. Henry Rankin, and Misses Sara M. Adair, and Dora Mason were going out for the first time. Miss Una Coie and Miss Kathryn MacKenzie were new missionaries for the Sudan. By the time India was reached, the armistice having been signed, thousands in that land also wanted to travel westwards. Even though the party was small it arrived in Egypt in four sections. The Rankins came in February and then the McLaughlins on March 6, 1919, just a few days before the railway between Port Said and Cairo was cut by rioters. Mrs. Coventry and Miss D. Mason fol-

lowed soon after. The remaining ones spent several weeks visiting our mission in the Punjab since there was no prospect of early sailings from India. Although they were told by priority experts they could not expect sailings under six months, they all finally reached Egypt by April of 1919.

Welfare Work in Wartime

The influx of thousands of British troops from Australia and New Zealand, as well as from parts of Great Britain, in late 1914 and 1915 found no welfare organizations prepared to provide social services not considered an essential part of any military campaign. As the years advanced the Y.M.C.A. built huts, equipped and staffed recreation centers, organized concerts, arranged lectures and supplied refreshment stalls. But missionaries were glad to assist in emergencies.

It was nothing new for the missionaries to give of their spare time to the soldiers. As far back as the report for the year 1885 we read that many of the British troops soon after they came in 1882 "called upon the missionaries by whom they were welcomed (being) as strangers among foreigners whose language they did not understand." Some of them were to have a great share in launching the Christian Endeavor Movement in Egypt.

The summer of 1915 near the seashore at Sidi Bishr where our mission has summer rest quarters, the Y.M.C.A. secured a tent, some folding chairs and tables, magazines and writing materials. Mission personnel on vacation supplied the skeleton staff to man the place and arrange for religious services. The mission minutes of 1916 list a number of activities which the mission felt it necessary to aid.

The spring and summer of that year Boyd, Gilmor, Acheson, and Elder, assisted by Paul Hinkhouse (a short-termer), were assigned to give assistance to the Y.M.C.A. work for the troops. The mission huts at Sidi Bishr were in the midst of a large encampment of South Africans for weeks. As they moved out others moved in. Then later our mission staff manned a huge rest camp hut not far away and ministered to thousands who were billeted to that area from the Canal Zone. This work continued until November with a

dozen missionaries getting away from their stations in turn to do this service.

The triennial report of the Board of Foreign Missions for 1916 to 1918 mentions the cooperation of the missionaries in Assiut with the Y.M.C.A. in maintaining a canteen for the soldiers stationed there. During the summer of 1916 a residence and dormitories at the college afforded shelter for the troops stationed in that city. In Benha the Walkers gave over their evenings to operating a tea room in some rooms of the girls' school. In Cairo hundreds of soldiers during the war years attended the English services and the Christian Endeavor meetings held in the central building at Ezbekia. In the Fayoum mention is made of the entertainment given to officers and men by the missionaries and their assistance to the Y.M.C.A. Religious services were held as opportunity presented itself.

In 1919 during the time of the riots many schools were closed and the ordinary life of missions was interrupted. For the 3,000 men stationed at that time in Tanta the missionaries provided in the emergency all the facilities possible for making the soldiers' spare time one of real pleasure and profit. At other places similar services were rendered. Mission homes open to men of the armed forces proved often "a home away from home."

With the opening up of Palestine after the fall of Jerusalem in December of 1917 there came urgent calls from other quarters for missionaries to serve with relief organizations. In 1918 before the American Red Cross unit arrived Prof. F. Scott Thompson and Prof. C. A. Owen of Assiut College and Rev. Dalton Galloway helped for short periods, as did also Dr. H. Finley, and Mr. C. S. Bell. The Askrens and Miss Holland and Miss Ruth Eddy being medical personnel were entreated to stay longer.

Then the spring and summer of 1918 Mr. and Mrs. Earl E. Elder helped in the industries conducted by volunteer organizations among the Armenian refugees at Port Said. To this camp which first cared for those who had made the resolute stand for 40 days at Musa Dagh were added thousands of Armenians who had somehow survived the Turkish deportations.

Mr. Allan Hunter, Mr. Demaree Bess, and Mr. John D. Elder of the teaching staff at Assiut College were released to join the Y.M.C.A. and the American Red Cross.

Agitation for Independence

The presence of many detachments of troops in Egypt during World War I brought, along with the fabulous rise in the price of cotton, high prices for ordinary foodstuffs. Prosperity came to a number of individuals who supplied the armies. But the complaints against the British occupation increased.

Readers who now think of warfare as being a mechanical process forget that animals and provender played a great role in World War I. Huge labor battalions were also necessary. The British set a fair price for supplies and for camels and other animals requisitioned. The pay of the Egyptian Labor Corps exceeded that of the usual farm laborer and food was provided. Yet there was a long tradition of intense fear and hatred of the *corvée* or forced labor. The building of the Suez Canal, not to mention a score of other projects going back to the Pyramids, conditioned the mind of the fellah, or peasant, against conscript work.

The village authorities used this sentiment and sometimes maneuvered their enemies into the labor forces or got them to pay dearly for exemption. All the time, if they were so minded, they could excuse themselves for any severity suffered by the populace on the pretext that the British imposition of martial law was responsible for the unhappy state of affairs.

In the meantime, Sultan Husain had died in October, 1917, and his half-brother, Ahmad Fu'ad, had succeeded him as Fu'ad I.

When the armistice came November 11, 1918, Sa'd Zaghlul along with other Egyptian zealots assumed the role of spokesman for Egypt and demanded complete independence for Egypt. Any pre-war complaints against the British occupation were now augmented by the dissatisfaction of those who believed they had grievances. It was November 13 that Sa'd, accompanied by other ardent nationalists, appeared at the British residence with the demands.

This was the original delegation (Wafd). The dominant political party for 30 years was to bear this name Wafd and claim to represent the majority of the people. The request was for permission to travel to London in order to present Egypt's claims. The British High Commissioner instead of telling them to consult the Egyptian Cabinet for representation of the cause of the nation gave

them a flat refusal. This action only served to establish Sa'd and his compatriots as the leaders of the people.

The Fourteen Points enunciated by President Woodrow Wilson went far to encourage their claim to self-determination. The Allies, however, during the months following the armistice were busy considering terms with Germany. In the meantime the situation in Egypt went from bad to worse. The arrest of Sa'd and his comrades, Isma'il Pasha Sidqi, Muhammad Pasha Mahmud and Hamid al-Basil Pasha, and their deportation to Malta in early March, 1919, were the tinder that set off the explosion.

Anti-British demonstrations broke out in Cairo. As these grew in intensity the British military authorities eventually were compelled to take a firm hand, but not before the revolt became widespread and railway trains were attacked, tracks torn up and communications interrupted. Mrs. Askren returning to Cairo from the Fayoum was on a train which was attacked by a mob at Wasta. The Hendersons at Beni Suef were given a few hours' notice to vacate the house in which they lived, for the owner had gained the ill will of the mob which soon made it a shambles.

The mission group in Luxor, the Rev. and Mrs. W. B. Jamison and son Wallace, Misses Ida Whiteside, Laura Walker, Rose Mintier, and Cecelia Hancock were entirely cut off from the rest of the missionaries in Egypt. Fortunately, Mr. James Cruikshank, temporarily in charge of the railway between Luxor and Aswan, was living with the Jamisons. By a roundabout route via the Sudan they were able to get delayed messages through.

The community at Assiut suffered frightening experiences as they watched mobs burning and pillaging the city and Christian stores. The group at the college were ordered to take refuge in the Government Secondary School across the Ibrahimia Canal from the college. There they found members of the British community and some foreigners. A small contingent of Indian soldiers was the only barrier between them and the rioters. Scattered sentences from an account by one who was there tell of the peril and suspense which confronted them.

"After the two bridge fights sniping continued from both sides. We kept the ladies and the children in a room protected from snipers. The great loss was our ammunition. We were protected

on two sides by the river and the canal, but the other two sides were open to attack, and to the north of us, in the next province were more than 200,000 Bedouins, and they had been stirred up and were doing damage to within six miles of our camp. The seaplane was due to arrive with ammunition. The boats with reinforcements were also expected. But Sabbath closed with no relief. . . . The mob fired many buildings on both sides of us. Forty thousand tons of wheat straw made a tremendous fire. . . . Houses of Britishers were looted and fired.

“As darkness came on the sniping became less. The sweetest moon that ever rose to most of that crowd came up at midnight, lighting all the walls around and giving the machine guns full view of all approaches. . . . Daylight came. . . . Neither boats nor aeroplane had come in the night. I mounted to the roof of the building . . . and watched the sky to the north. . . . About 9 o'clock a speck appeared. . . . It grew and grew till there was no doubt it was . . . the seaplane headed right for us. It was the most welcome bird that ever came to Assiut. It brought Maxim guns and 40,000 rounds of ammunition. . . . The following day our boats came in with 360 men and plenty of provisions and guns and ammunitions. . . . The military decided to send away as refugees all foreign women and children and men who had no special work in Assiut. They specially directed the British and Americans to go. . . . Two large steamers were prepared and were to leave on Friday, March 28. (The writer and another professor were elected to stay behind at Assiut and look after the property.) On Friday morning we said good-by to our families and watched the boats disappear around a curve in the Nile. As the boats had come up the river they had been attacked from both banks of the Nile. A colonel was killed by a rifle shot in his head. Others were wounded. Here went our wives and babies off for four days of this and no one knew at what moment rifles might be firing at them. After five days came a telegram via Sudan, saying all arrived safely at Cairo. . . .

“After the mob was driven from the canal on Sabbath afternoon, it went back to town, looting as it went and proceeded to attack the largest shops and stores. About 70 of these were looted and goods to the value of a million dollars were taken. . . . The looting was done with something of a plan. Only Christian-owned shops

were attacked. The next day was fixed for attacking the wealthy houses and the day after for the smaller houses. But the arrival of the aeroplane scared them out of their latter plans."

The pattern that was to be followed so often in days to come was evidenced here. The widening circle of attack goes from British to foreigners to non-Muslims. Few indeed of the mission were spared discomforts in the days of unrest. But even during the height of the riots at Assiut the hospital had some patients. Mr. Parker of the Ezbekia Boys' School traveling from the Allegheny back to Cairo had some anxious moments as he explained to rioters that he was merely an American. Others could match his experience but God's wonderful providence brought our mission community through many dangers in those days.

It was not until May 22, 1921, that Alexandria had its blackest day which resembled in many respects the events of June, 1882. It is known in that city's history as "Red Monday." Houses were burned and people massacred. Much more property might have been ruined and lives lost had it not been for the British troops.

A military court analyzing the causes for disturbance said, "This feeling of fanatical hate of the natives will always manifest itself in the future as in the past, and a long time must elapse before that feeling will be eradicated."

The 20 years between the two World Wars were in Egypt days of growing tension and developing nationalism. Our missionaries as guests in a foreign land did not participate in political affairs. But our work was not conducted in a vacuum. The ebb and flow of events had their effect on attendance at schools and other phases of mission work, but for the first years after the first World War the New World Movement loomed larger in our thinking than some of the political developments in the wider field.

CHAPTER NINETEEN

AN AMERICAN UNIVERSITY FOR EGYPT

THE early success of the college for boys in Assiut as a training center for the future leaders of the church impressed upon the missionaries the great need for educating men with vision and ability for the church in Cairo and the Delta. A school for boys in Cairo of primary grade was the first venture of the early missionaries in education. A definite sense of failure to provide an adequate system was responsible for the action taken by the mission in 1872 that a "literary institution similar to the one in Assiut be established in Cairo." The following years the board in America approved an estimate of \$400 for the current expenses of opening such an institution in Cairo.

The Mission Plans for a College in the Delta

Twenty-five years passed before an urgent communication signed by Doctors Andrew Watson, William Harvey, and John Giffen was sent to the board asking for the establishment of a college in Cairo similar to Robert College in Constantinople, "the institution to be founded on broad foundations of evangelical Christianity and its rules and regulations and instructions to be in conformity therewith, while at the same time pupils of all religions would equally enjoy all privileges and facilities for acquiring a liberal education." The initial cost of such a project was estimated to be about a million dollars. A board of trustees, four or five in number, would be responsible in America while a board of managers composed of Americans and British in Egypt would serve under the president of the institution. He would combine high scholarly qualities with executive ability and social habits.

Charles R. Watson, a son of Dr. Andrew Watson, while still a student in America had this project strongly in mind. In 1899 he wrote to Dr. W. W. Barr, the corresponding secretary of the

board, that in his belief the mission should take the initiative for starting a college in the Delta. However, young Watson was strongly convinced that it should be independent of the Missionary Association in Egypt. He also envisioned a school comparable to Robert College in Turkey or the Syrian Protestant College in Beirut.

Although no funds were available for the initiation of such a scheme, the mission in Egypt in 1903 appointed a committee "to formulate a plan for a college in Cairo with the understanding that later there would be another college in Alexandria and that from these two colleges and the college at Assiut there would be developed a university." Evidently the mission on this occasion had some reason for being very optimistic about the sources from which support for these could be obtained. Viewed in the light of subsequent changes the very wide scope of the scheme seems to have been a sure deterrent to its realization.

Another five years passed before the mission revived the committee on the college in Cairo and asked it to report at the next meeting. So in 1909 the need for a Christian university in Cairo, with college, graduate, and professional schools, was presented in some detail. It was proposed that all colleges (sic) in the mission be affiliated with the university, and the Cairo Boys' School be a preparatory school and the theological seminary be one of its professional schools. "The action contemplated that the university should be under the direct control of the mission. It was estimated that 50 acres of land would be necessary and an endowment of \$2,000,000."

In the meantime Dr. Charles R. Watson had become the corresponding secretary of the Board of Foreign Missions in the year 1902 and his interest in the proposal insured that it receive increasing consideration by the board and the church. Future developments under the guidance of his strong personality followed the vision and pattern which he conceived. Prof. R. S. McClenahan of Assiut was early associated with the project and in 1909 while in America, he and secretary Watson interviewed representatives of the Rockefeller Foundation with a view to having substantial support from that source. One result was the feeling that large help from such groups could not be expected if there was insistence that denominational control be maintained.

With this growing conviction on the part of those who were most responsible for soliciting support for the new university, the Missionary Association in Egypt left the board in America to deal with the problems involved.

The Board of Foreign Missions in America took an active share in promoting the enterprise and requested in 1912 that Dr. R. S. McClenahan come to America to assist in securing funds for the Cairo University and Assiut College. The following year the board informed the mission that it was unwise to appeal to the Rockefeller Foundation for Assiut College because of the university's prior claim. The General Assembly of the United Presbyterian Church in 1913 approved the recommendation of the board for establishing the university with the proviso that it must be carefully related to the extensive educational work of the mission. In 1914 and 1915 the mission in Egypt reported cooperation in attempting to secure property for the American University and expressed a willingness to serve in an advisory capacity if so desired.

The University at Cairo Is Launched

The Board of Trustees of the Cairo Christian University held its first meeting in New York City on November 30, 1914 at 25 Madison Avenue. The board effected an organization, electing officers, appointing committees and discussing matters of outstanding importance. A letter was received from the committee of the Board of Foreign Missions of the United Presbyterian Church that had had the project in charge until that time setting forth the ideals of the proposed university. The president of the new organization, Dr. J. K. McClurkin, was asked to reply indicating how fully the trustees concurred in these ideals.

During the next ten years as the dream evolved into a reality records show that professors of the university were made associate members of the mission for technical reasons; the Board of Foreign Missions admitted the Cairo University into the New World Movement budget; the Cairo Study Center for training new missionaries in Cairo was affiliated with the university and became its School of Oriental Studies. Two of the members of the mission served on the faculty of the S.O.S., and one was for some years

superintendent of Arabic studies. The university assumed financial responsibility for the conduct of the school and took charge of instruction in linguistics and Arabic, but declined at that time to be responsible for studies in Islamics and Apologetics.

The School of Oriental Studies in its earlier years depended largely on missionary clientele for its students. The mission has had a diminishing share in the supervision and direction of the school. The student body in recent years has had an increasing number of Americans and others doing graduate work in Arabic and Islamics, as well as many in diplomatic and other government circles and commercial firms who feel the need of a smattering of Arabic at least if they are to get around the markets and bazaars, or mingle in any circles outside the educated groups who speak English.

The mission in Egypt has continued for 33 years to follow the policy of requiring its new missionaries to spend two years in the School of Oriental Studies for preparation in Arabic and Islamics. The Mission's Committee on Missionary Preparation supplements this course of study with three further examinations which deal largely with special stress on the Arabic press and Biblical and Islamic Arabic.

After the university was launched the relationship between it and the American Mission needed clarification for some individuals. In 1922 a proposal by the mission for a Union Association of the permanent staff members of both bodies were rejected by the university as impracticable. Following this each went on record to state that the university was to be recognized as a wholly independent organization. During the closing 30 years of the hundred year period this basis was assumed in all dealings between university and mission, although there were individuals both in America and elsewhere who still retained some trace in their memories of the negotiations which linked the two together in some form or other.

The aim had been expressed that this university when founded serve as a capstone to the whole educational system of the mission. This to a degree was frustrated by this total separation. However, other factors made for a widening breach. At first the university had its own secondary school which followed the course of study prescribed by the Egyptian Government. As young Egyptians more and more sought the certificates granted by the government, most

of the mission schools found it necessary in order to hold their students to give them adequate preparation for the government examinations by following in detail the curricula laid down. As long as the university maintained a government section it was in a sense a rival to mission secondary schools.

Following the express purpose of the university to offer an American degree of Bachelor of Arts, or of Bachelor of Science, it was incorporated under the laws of the District of Columbia. The first degree was bestowed in 1928 when a small class was graduated. This degree, however, was not recognized by the Egyptian Government. While it might be of great value to a student who wanted to enter some university in America for graduate or professional study, he was not automatically accepted in the faculties of medicine or law or engineering in Egypt. Rare indeed was the student who, having finished his secondary work at Assiut College, elected to take an American diploma and the Bachelor's Degree rather than enter the courses offered in the Egyptian university which were given in preparation for professional studies.

Definitely the university made an appeal to the sons of Beys and Pashas. Since the coming of the revolution with its democratic aims these titles granted by the sovereign of Egypt to men of wealth or prominence have been abolished. The educational institutions of the mission have not placed extra emphasis on any one group as being most welcome within their walls.

In the fourth decade of this century there were marked advances among Egyptian young women and girls in the sphere of education. More and more girls who had finished the work of the American College for Girls in Cairo, which ranked as a Junior College, showed a keen desire for further studies. An increasing number went on to take a degree from the university following two further years of arts or sciences. Miss Eva Habib al-Masri, the first woman graduate, received her degree in 1931.

The American University at Cairo had up until this time been a school for boys and men, but increasingly it assumed a co-ed atmosphere, so that by the year 1954-55 the number of women among a student body of over four hundred in the College of Arts and Sciences alone was 178. Soon not only were young women coming from the American College for Girls in Cairo for the two final

years, but others from various schools came for the whole four years of college, especially if they were seeking a degree in some branch of the sciences.

Through an agreement with the university the new home economics' section of the American College for Girls is preparing candidates for a degree in science. The enrollment of the university's different schools for the year 1954-55 as given by the bursar was—

Faculty of Arts and Sciences	410
School of Oriental Studies	170
Division of Extension	141
Faculty of Education	190

During the last decade more and more students who seek a degree in order to obtain advanced standing are being enrolled in the School of Education. Here the time of classes is arranged to suit those already teaching. As an example, a number of the younger Evangelical pastors living in Cairo have been working for a B.A. degree. It is increasingly difficult to gain admission for advanced study in American universities and graduate schools of theology without such a degree, or its equivalent. In the last four or five years young men from our Evangelical Church, like the Rev. Fayez Fares, the Rev. Samuel Habib, the Rev. Abdel Masih Istafanos, and the Rev. Ibrahim Abdallah have been accepted in such institutions as Princeton Theological Seminary, San Francisco Seminary, Syracuse University and Union Theological Seminary because they had already obtained their B.A. degrees from the American University at Cairo before coming to America.

What is true of theologues holds also for teachers and people in other professions. The opportunities for study in America because of the Fulbright Act and similar grants have increased the number of candidates seeking a degree from an American institution.



The Pressly Memorial Institute. (Chapter 23)

An Outdoor Lesson for Kindergarten Pupils. (Miss Dora Mason)





**A Meeting of Assiut College Alumni and Friends during Synod's sessions, 1935.
The Large Majority of the Pastors are Graduates of the College. (Chapter 24)**

CHAPTER TWENTY

MISSIONS LEARN COOPERATION

THE year 1921 marks the foundation of the Egypt Inter-Mission Council. One of the critical problems of missionary endeavor is cooperation. Specialists in missionary circles report that there are more casualties in personnel from incompatibility than from any other cause. So, in strategy, missionary societies often come into conflict with one another through failure to preserve the spirit of Christian charity. The journals of the McCagues recall the warm welcome given them at Alexandria by a kindly Scotch missionary to the Jews and the hospitality of a Mr. Lawrie in Cairo.

During parts of the latter half of the nineteenth century after the withdrawal of some missionary societies there developed in our mission a feeling that Egypt was the special field of our church. Mr. Pinkerton's conversion to Plymouthite doctrines and his efforts to win Evangelical Christians and others to his point of view caused considerable consternation among members of the mission and threatened for a time to disrupt the Protestant Church.

Other Missions in Egypt

In 1882, following the British occupation, the Church Missionary Society returned to Egypt after an absence of just 20 years. This mission stresses the evangelization of Muslims and refrains from proselytizing among the Copts. The National Episcopal Church in Egypt today does not exceed four or five congregations. Membership has been largely confined to workers in their mission, among them Muslim converts, and to Christian families from Palestine or Lebanon domiciled in Egypt. The Episcopal Church has in a number of cases drawn on former members of the Evangelical Church for its Egyptian clergy. An outstanding feature of this mission's work is the Old Cairo Hospital, often called "Harmel," the Egyptian peasant's approximation of the pronunciation of

Harpur who was transferred to Egypt from Arabia. Dr. Harpur started medical work in 1888 and remained with it until his retirement in 1927. In 1924 the Church Missionary Society reported six schools. Thirty years later the excellent work done in their boarding schools had been discontinued, and the educational institutions reduced to two day schools.

Since 1886 a small mission from Holland has maintained work in the Qaliubia Province, of which Benha is the capital. Recently, for lack of home support and continued opposition in Qaliub, the school and clinic there have been closed. Only at the Barrage, a few miles away, is situated a girls' school, the sole reminder of this missionary effort.

The North Africa Mission opened work in Alexandria in 1894. The field of this mission was the whole of North Africa and because the lands of Algeria, Morocco and Tunis had prior claims Egypt suffered. At one time as many as 14 foreign workers were on their roll, but by 1923 only two women workers remained with but one small school in Alexandria under their supervision. However, of their former personnel three became superintendents for the British and Foreign Bible Society; one became the superintendent of the Nile Mission Press and another joined the American Mission. Eventually the work in Egypt was closed.

Dr. and Mrs. W. T. Fairman came to Egypt under the auspices of this organization. After working for some years in conjunction with the American Mission, especially in itinerating work among the churches of Upper Egypt, they joined the mission in 1920. His gifts as a preacher and his knowledge of the Arabic made him a very acceptable speaker in the pulpits of the Evangelical Church. From 1926 until his retirement in 1939 he served on the faculty of the Theological Seminary in Cairo. Negotiations for the purchase of the property of the North Africa Mission at Shabin al-Kom were entered into by the mission and in February, 1922, report was given that the transfer had been made. For a short time the Rev. and Mrs. J. C. Lorimer lived in this property, but for the last 30 years there has been no resident missionary there. The Evangelical Church has assigned an evangelist to give at least part time to that district for some years.

In 1896, with other societies asserting their right to send mis-

sionaries to preach the Gospel in this land, there was deep concern in the American Mission over the possibility of disruptive tendencies and possible schism. Missionary personnel had been assigned to Tanta, Zagazig and Benha in the Delta early in the 1890's. For other groups to place foreign missionaries in centers of the Delta outside Cairo and Alexandria was felt to be a breach of mission comity since there had been no joint examination by representatives of the groups of the needs and occupation of the areas concerned. Fearing over-emphasis on the foreign angle of the missionary task the following paragraph appears in the minutes of the association:

"It would not be good policy to attempt to evangelize chiefly by foreign missionaries. Their province is to commence the work, to prepare natives for labor and direct them for a time in their work. Christianity propagated chiefly by foreign missionaries would always be a sickly exotic while evangelistic work effected largely through native agency approaches to an indigenous reformation, a thing always devoutly to be desired."

Seven British laymen came to Egypt in 1898 to start the Egypt General Mission. Known as a faith mission it has had for the last 30 years the second largest staff of foreign workers among the different mission bodies in Egypt. Of outstanding importance is its hospital at Shabin al-Qanatir. Besides its headquarters at Zeitoun, a suburb of Cairo, its missionaries are mainly stationed at Ismailia, Suez, Damanhur and Alexandria. In 1953, in cooperation with the pastor of the Evangelical Church in Hirz, near Mellawi, and with the American Mission's blessing, it placed missionaries in Upper Egypt for clinical and evangelistic work.

Throughout its history this mission has not aimed at founding a separate church organization. Rather it has actively cooperated with the Synod of the Nile. For many years when our mission was unable to locate missionaries in Zagazig this mission supplied this need and eventually assumed full responsibility for the conduct and support of the girls' and boys' schools in this city. Following their withdrawal in 1949, the pastor of the Evangelical Church in Zagazig, the Rev. Hanna Magar, undertook the direction of the schools on behalf of the church. Only recently the mission property was offered to the church at a sum much less than was bid by other prospective buyers. For a short time one of the Egypt General

Mission's families cooperated in our work in Mansura. In 1947, when no missionary doctor was available, Dr. M. Marley of this mission gave some months' help at Assiut Hospital.

Just at the close of the nineteenth century (1899) another Protestant group came to Egypt. The name, the Canadian Holiness Mission, reveals not only its national origin, but the particular doctrine emphasized. That Assiut has been the chief center discloses something regarding its constituency. Its members have been drawn in many cases from individuals and families already influenced by Evangelical teaching. On the other hand in recent years a number of young men entering the theological seminary of the Synod of the Nile and later its ministry have come originally from families of pastors in the churches of the Canadian Holiness Movement. Their higher education was received in Assiut College. Miss Mildred Cooke, one of our recent career missionaries and now on the staff of Assiut Hospital, was formerly connected with this mission. The Standard Church Mission (Holiness) has usually been represented in Egypt by one missionary family stationed in Assiut or Nakhaila.

The Nile Mission Press, founded in 1905, is as the name suggests a printing and publishing agency. It was largely inspired by Miss Annie Van Sommer, who also founded Fairhaven, a rest home for missionaries at Palais, Alexandria. Mr. Arthur Upson, for many years the superintendent of the Nile Mission Press, was originally with the North Africa Mission.

A mission which confines its efforts almost entirely to the Port Said area is the Peniel American Mission which has a girls' school in that city.

The Salaam (Swedish) Mission which began in 1911 once had schools in Port Said, Manzala and Dikirnis, but in recent years has limited its work to evangelism.

The Y.W.C.A. which began work in Egypt in 1902 at first concerned itself largely with European young women. More than 20 years later it had a total staff of 11 foreign workers, but no Egyptian branch. Today it has become thoroughly nationalized both in staff and directing committee.

The Y.M.C.A. has been in operation in Egypt since 1909. Its early services were directed especially to British young men. Considerable expansion in work for soldiers took place during World

War I. With the reorganization of the activities in 1921 it has turned its attention mainly to Egyptian youth.

The Church Mission to the Jews is a society with a long record in Egypt, having started in 1817. The English Mission College in a suburb of Cairo is the outgrowth of this society's work.

The Church of Scotland has carried on its ministry to the Jews in Alexandria largely through education.

The Swiss Evangelical Mission, originally the Sudan Pioneer Mission, began work in 1901 at Aswan. It has specialized on work for the Bisharin and the Nubians. Outstations are at Daraw and al-Dakka.

The World's Sunday School Association (World Council of Christian Education) entered Egypt in 1914 through the coming of the Rev. and Mrs. Stephen Van R. Trowbridge as the representatives of this organization in Muslim lands.

Since the first decade of this century, there have been Pentecostal missionaries in Egypt. Not always in agreement with one another, it appears that the support from America was not derived from one central directing body. The outstanding effort of the Assemblies of God Mission has been the famous orphanage founded by Miss Lillian Trasher at Assiut. From a small beginning in 1911, it has grown into a veritable village near the east bank of the Nile opposite to Assiut. In a large compound the number of orphans and widows who help care for them reaches the tremendous figure of nearly one thousand. Known as "Mama" to hundreds of people—many of them formerly orphans—scattered throughout the country, Miss Trasher's story was told some years ago in the *Saturday Evening Post*, and the *Reader's Digest*, and in Lester Sumrall's *Nile Mother*.

The Church of God began evangelistic work in 1904 giving particular emphasis to work among Armenians and Greeks, some of the workers themselves being Americans with origins stemming from these groups. Anderson, Indiana, is the headquarters in America of this mission.

Missionary Cooperation

In spite of the increase in number of societies there were

some signs of mutual understanding and cooperation before World War I. Such a desire for better understanding did find its true expression in a conference of Christian workers held at the American Mission, Schutz, Ramleh, July 31-August 2, 1899, when members of the Egypt Mission Band (later the Egypt General Mission), the North Africa Mission, the British and Foreign Bible Society, and the American Mission, met together for devotional studies and united inspiration for the tremendous work before them.

One positive move for cooperation between missions appears in a proposal made at the February, 1912, meeting of the association. A Joint Colportage Management Committee was suggested as a united project of the Nile Mission Press, the Church Missionary Society, and the American Mission. By this time the Nile Mission Press had assumed a leading role in the production and distribution of literature. This united venture was to avoid overlapping of territory and enable any general religious books published by one society to be offered for sale by others. No compulsion to accept all publications was implied. This arrangement continued for many years until its usefulness gave way to other methods.

Missions were also moved towards greater cooperation from the growing sense of ecumenicity, although that word was not then a common one in the vocabulary of church leaders. The great conference on missions in New York in 1900 and again that of Edinburgh in 1910 profoundly affected those who were responsible for mission strategy in various areas of the earth. In Muslim lands the conference in Cairo in 1906 and that at Lucknow in 1911 did much for united planning and approach.

There had been many occasions of informal cooperation by members of different missions. Dr. John R. Mott, International Secretary of the Y.M.C.A., had visited Egypt in March of 1911. His addresses to thousands of young men in Cairo and Assiut had been supported by different missionaries. During World War I Dr. Charles Inwood and Lord Radstock were in Egypt. Their services were not only for the British troops but were available for evangelistic meetings sponsored by various groups. Lord Radstock during the seasons he was in Egypt visited some villages as well as the capital and provincial towns.

The Sherwood Eddy meetings in the Old Kursaal theater in Cairo, and later in other cities like Assiut, Alexandria and Minia came in the autumn of 1920. The personnel of the organizing committees were from different missions and churches. The need for and the possibility of a body to direct inter-mission effort were clearly in evidence.

Up until 1914 little difficulty was experienced by anyone wishing to enter Egypt. Without the limitations and regulations that prevail today, tourists, missionaries and foreigners in general came and went as they pleased. Beyond usual regulations as to sanitation and public security there appeared to be no restrictions on the opening of schools or the administration of hospitals.

Under the capitulations, or charters of immunity, granted by the Ottoman Empire to foreigners of non-Muslim faith, our early missionaries had enjoyed considerable prestige because of the protection of the American Consular authorities. Following the British occupation in 1882, these capitulations remained in force with added British interest in maintenance of security and a peaceful regime that insured prosperity and the reduction of Egypt's debt.

Previous to the war the agitation for freedom of Egypt from British control by Mustafa Kamil and the Nationalist Party in the first decade of the twentieth century, and the assassination of Butrus Pasha Ghali, the Coptic Premier, in 1910 by a Muslim fanatic made Christians in general, and missionary societies in particular, anxious as to possibilities in respect to their status and freedom of action under a reactionary Muslim regime.

With the close of World War I and the subsequent agitation for Egyptian independence, accompanied by serious disturbances, the question of the future status of the Christian churches and missions called for some united action. Under the proposed constitutional monarchy, what guarantees of religious liberty would be given? Naturally British and American statesmen were anxious that throughout the world a freedom of religion commensurate with that enjoyed in their own countries be insured. Missionaries hoped that the regulations of Muslim religious law, making a distinction between the status of Islam and that of the minority faiths, would be superseded by some law giving equal rights to all. Was it too much to dream that one might be free to change his religion?

There had already been cooperation in evangelism and in supervision of missionary preparation before 1914. A Bible Training School was being considered. As Egypt was facing a new day following the war, the American Mission at its meeting in February, 1919, appointed a committee to study the possibility of establishing some sort of inter-mission organization. The committee reporting in July of that year recommended that representatives of other missions be invited to confer together in October. Some of the purposes for such a council were stated as "the interchange of views concerning mission work; holding inter-mission conferences and seeking to utilize opportunities for united prayer." The question of comity was also suggested in the recommendation, "To serve as a general medium of reference, communication, consultation and united action when occasion requires; and to recommend plans whereby the whole field may be worked most efficiently and with the greatest economy in men, time and money."

The following societies sent representatives to the meeting—the American Mission, the Egypt General Mission, the Church Missionary Society, the Nile Mission Press, the Holland Mission, the American Bible Society and the Young Men's Christian Association. Drafting some sort of constitution followed agreement on the necessity for a united front. To obtain the approval of the missions committed to the idea but at variance over the type of cooperation to be adopted occupied more than a year.

On May 31, 1921, accredited delegates from seven organizations that had reported their acceptance of the constitution convened at the American Mission building, Ezbekia, Cairo. They were the American Mission, the British and Foreign Bible Society, the Church Missionary Society, the Egypt General Mission, the Canadian Holiness Mission, the American University at Cairo, and the World's Sunday School Association. In addition representatives from the YMCA and the YWCA, and the Nile Mission Press were present and sat as consultative members.

From decades of misunderstanding and lack of consultation on mutual problems, the missions moved into a period of much greater cooperation. In a few years as many as 20 societies had united with the council, some were represented in Egypt by a single family, while others counted their foreign personnel by the score.

CHAPTER TWENTY-ONE

REACHING THE VILLAGES

TRUE missionary work involves presenting the Gospel to people in their own villages and towns, in their fields, or shops, or homes. With the development of certain types of missionary endeavor like hospitals and colleges it may become the privilege of the ambassador of Christ to be sought rather than to seek. But in the organized testimony of any mission there must be a constant search for an effective means of going out with the message.

In some lands reaching the masses involves travel to distant villages by crude conveyances, on horse, or mule back. In some areas the traveler has to spend his nights in a khan or caravanserai. In India the missionary party itinerates from village to village camping on its way. In Egypt the long narrow Nile Valley and the network of large canals in the Delta provide a means of transport in addition to the more modern railway. Long before the railway reached to the southern part of Egypt the houseboat was utilized by the mission as the ideal way of transportation and communication.

In the first decade of the mission's history the "Ibis" was obtained, sold then to the Maharajah and received again in turn. At the meeting of presbytery in Cairo, February 15, 1863, decision was taken to obtain a smaller boat than the "Ibis." "The Morning Star" came to the mission as a gift from friends in Alexandria. It cost much less to run and was kept in constant use going up and down the Nile and into canals with its cargo of books. However, its usefulness came to an end and it was disposed of decades ago.

The Allegheny

Early in the third quarter-century of the mission's history one feels a growing conviction that the Christian witness must be brought to the vast population of rural areas. They are a special responsibility

of the whole ministry of the Church. To this end, Dr. Chauncey Murch presented a plea to the association in February, 1906, that the mission undertake through medical work reaching the masses of the Delta that they might know the claims of the Great Physician. A committee appointed then recommended the following summer the appointment of two married medical missionaries, one for itinerating work in the East Delta and the other for the left branch of the Nile and canals on that side of the Delta. Request was also made to the board for the appointment of two additional ordained missionaries to accompany these medical workers and for follow-up work among patients.

Along with the request for doctors and ordained men to accompany them, a committee was appointed to secure a boat as the vehicle through which the project could be effected. "The 'Ibis' has not made a missionary tour in the Delta for twenty years." Mr. W. L. McClenahan and Mr. W. R. Coventry made a short tour in 1906 in an open boat, using the magic lantern, distributing Scriptures and other literature. Report for 1907 from W. L. McClenahan tells of a trip from Benha to Faraskur with 55 towns and villages visited. The need for a boat was most urgent. In February of 1907 and the following summer inquiries and estimates were reported and the board was asked to provide funds. The winter of 1908 brought word that the Men's Presbyterial League at Pittsburgh had become interested. It was October, 1910, before permission was sought to correspond with Mr. A. N. Fraser of Pittsburgh on the matter, but in March of 1911 the purchase of a boat at a price of approximately L.E.1,050, including repairs, is put into the record. The boat was called "The Allegheny."

In the early years of the "Allegheny's" voyages, Dr. and Mrs. A. W. Pollock used it for medical and evangelistic itineration. Later the S. A. Works made extended tours on the eastern, or Damietta, branch of the Nile and the large navigable canals.

The Witness

A paper signed by W. H. Reed, H. E. Philips, C. C. Adams and Neal D. McClanahan was presented to the mission at its meeting in February, 1914. It asked that permission be granted to seek

funds for the purchase of an additional boat for evangelistic work on the Nile. At the same meeting a request was approved to be sent to the Board of Foreign Missions for the sum of L.E.2,000 in order to effect the purchase of the boat. That there be as little delay as possible investigation of prices of new and second-hand *dahabias* (houseboats) was authorized. April 15, 1916, the board reported a gift of \$5,000 for this purpose as extremely probable. The committee dealing with the matter in Egypt had examined 12 or more boats and sought authorization to purchase as soon as a suitable boat was found once assurance was given that the money was in hand. In January of 1917 the purchase of the new *dahabia* was reported. It was a steel-hulled boat and the cost including necessary changes and equipment was L.E. 1,100 ((\$5,500). As association was in session at that time a dedication service was held on the boat on January 31, 1917. The boat was named "The Witness" as symbolic of its high purpose.

For almost 30 years, "The Witness" sailed back and forth from Aswan to below Sohag, some 275 miles, serving as the headquarters for the itinerant missionary or missionaries visiting the churches, encouraging pastors, meeting non-Christian inquirers or casual acquaintances. After a long day holding meetings or visiting in homes it was the haven of the tired worker who was able to rest for the night from his or her labors.

During this period of the mission's history those most often assigned were the H. E. Philipses, the S. G. Harts, the S. A. Works, the W. B. Jamisons. Others who also enjoyed this privilege were the J. W. Achesons and the J. A. Pollocks.

The Delta Car

In keeping with the facilitating of missionaries' travel in the Delta as easily as possible, the Rev. W. R. Coventry in February of 1912 presented a scheme to the mission for the operation of a special car upon the tracks of the Delta Light Railways. In the summer of that year conditions were given on which such a car might be operated. The matter was to be submitted to the board asking for permission to purchase as soon as approval was secured. The price was to be from a donation the source of which was outside

the mission and a contribution not available for any other form of mission work.

In February of 1915 report was made that the diminutive railway carriage had been placed on the rails of the Delta Light Railways in the Gharbia Province.

Sidetracked at the tiny Delta Light Railway stations, the car furnished very compact living quarters for the missionary who was enabled to do intensive work in nearby villages for the whole day and often far into the night. The network of light railways in the Tanta district provided a wide field for the use of the Delta Car.

Milton Stewart Evangelists

Early in 1917 word came from the Board of Foreign Missions that a special gift had been given for advance evangelistic work. Later it was disclosed that the donation was a memorial to Milton Stewart of California. The amount received was nearly \$7,000 with the assurance that a similar gift would be forthcoming annually for four or five years. The Committee on Advance Evangelistic Work stated at the summer meeting of association in 1917 that 31 new workers had been employed, 24 men and 7 women.

The Triennial Report for 1916-1918 pays tribute to the service of these evangelists. In the summer of 1914 the mission had directed the faculty of the theological seminary to open classes for evangelists. The Church Missionary Society and the Egypt General Mission had expressed an interest in such an Evangelists' School. Workers from these societies joined the classes that were arranged and in some cases missionaries of these bodies aided in the instruction.

When word came of the fund granted by Milton Stewart there were a number of workers prepared to undertake the task of advance evangelism. Areas, towns and villages where there had been no worker were now reached. Although it may have been in the mind of some that the campaign would be largely a matter of personal work and intensive ministry with small groups, it was inevitable that these men would hold meetings in the centers where they were located. Some of these places have since become progressive churches.

In the city of Alexandria the mission had a girls' school in the Karmuz district. A qualified worker was the advance program's

contribution to that section of Alexandria. Today, after more than 30 years, the church that was organized from the evangelist's efforts is now self-supporting and conducts the school. In the large area of the Tanta district five or six places were supplied with a continuing witness. In Cairo and suburbs three or four well-organized congregations can look back to the Milton Stewart Fund as the source which first supplied lay preachers for them. The little groups gathered together almost 40 years ago now have pastors of their own, and have erected their own places of worship.

Medical Work

Although the hospital work in Tanta made a commendable start in the last decade of the nineteenth century, it was to pass through a very critical period in the second decade of the twentieth. It was closed in March of 1914 and did not open again until December 15 of 1919. Even the clinic which was kept going with a reduced staff until March, 1918, was closed until April of 1919. The political conditions in the country at that time were not at all conducive to an auspicious opening. Shortage of personnel, the change from a women's hospital to a general hospital which had been effected in 1913, and the lean days of World War I combined to make the life of Tanta Hospital precarious. The figures given showing progress in medical work are remarkable, when the vicissitudes through which the hospital passed are given their place in the quarter century's history.

An important feature of the medical work at Assiut in 1904 was the clinics at Mellawi and Sohag, towns of considerable size, one 60 miles north of Assiut, the other the same distance to the south. The number of patients given is 19,575 in 1904.

During the first three decades of this century the mission made greater effort to bring its medical ministry to the teeming population of Egypt. At various times Dr. L. M. Henry was assigned to the "Ibis" to share in village visitation in Upper Egypt.

For some years during this time the "Allegheny" was the moving base for Dr. A. W. Pollock as he accompanied the Rev. W. L. McClenahan in his evangelistic work along the canals and waterways of the Delta, reaching in this way thousands of Muslims.

The Triennial Report for 1925-27 brought information that the Nurses' Training School had been put on a permanent basis. The first graduate, Miss Gomer Mansur, went immediately to the Child Welfare Clinic in Cairo on completion of her course of study. This training school became an important feature in our medical ministry during the last quarter of the first century of our Church in Egypt.

In the report made by the corresponding secretary of the Board of Foreign Missions after his extended visit in 1912 to Egypt, the Sudan and the Near East, two short paragraphs suffice to appraise the medical work. "Its legitimacy and success seemed alike unchallenged." A delegation from the board visiting Egypt 12 years later and following World War I gave greater consideration to this arm of missionary strategy. However, both representations had been much more concerned with the educational institutions and the mission's educational policy.

A comparison between 1904 and 1929 reveals the progress being made and, although the staff of foreign doctors had not markedly increased, the volume of work being done by the two hospitals at Assiut and Tanta was outstanding.

	1904		1929	
	<i>Tanta</i>	<i>Assiut</i>	<i>Total</i>	<i>Total</i>
Physicians	2	3	5	9*
Nurses—Foreign	3	6	9	21
Native and Helpers		6	6	66**
In-Patients	64	2,085	2,149	3,465
Major Operations		466	466	1,005
Receipts	\$2,291	\$14,290	\$16,581	\$53,245

The first Egyptian doctor to be brought on the staff at Assiut was Dr. Aziz Ibrahim in 1908, a brother of Mr. Khalil Ibrahim of Assiut College and of the Rev. Ishaq Ibrahim at that time of Qena in Upper Egypt. Dr. Samuel Abadir who came to Tanta in 1926 was the first Egyptian doctor to join the staff of our hospital there.

Miss Carrie M. Buchanan returned to Egypt in 1921 after some years' absence due to ill health. She sought appointment in evangelistic and social work and was instrumental in starting welfare

* Two of the nine doctors were Egyptian.

** Only a very few of these were trained nurses.

work for women and children in Cairo. For some time two clinics, one at Bab al-Sha'ria and one at Husainia, were conducted. Miss Jane C. Smith became responsible for the clinic work in 1926 with the retirement from Egypt of Miss Carrie Buchanan.

These efforts in healing, education, and evangelism are indicative of the mission's resolve to extend the Christian witness to great segments of the Egyptian people who had not yet been touched by the Gospel.

CHAPTER TWENTY-TWO

EVALUATING EDUCATIONAL EFFORTS

THE arrival of the year 1924 signalized the seventieth anniversary of the founding of the mission and it was to be remembered for some years as the occasion for a visit to the field by representatives from the Board of Foreign Missions—Dr. W. B. Anderson, the Corresponding Secretary, and Dr. Charles S. Cleland, Recording Secretary and for 30 years a member of the board. Their study and appraisal of the work of the mission was timely. The post-war situation, the advance program of the new buildings and equipment resulting from the New World Movement, the problems and training of new missionaries, and the growing sense of responsibility of the Egyptian Church, all needed to be evaluated in terms of progress in establishing the Kingdom of God in Egypt.

More space in their report is given to our higher educational institutions than to any other subject. Above all a lengthy review of the development of the American University at Cairo and its relation to the mission's educational program occupied a major part of this section. Obviously they hoped the mission would reach some definitive basis for cooperation with the university. How relations have developed has already been told in Chapter Nineteen.

Assiut College

In visiting Assiut College the delegation found a larger administrative faculty than it had ever had in its history. Dr. Charles P. Russell was its president, Dr. W. W. Hickman its registrar and head of the science department, Mr. F. S. Hoyman its treasurer, Dr. F. Scott Thompson its vice-president and responsible for many administrative duties beyond the department of history, Dr. C. A. Owen was professor in charge of the English department, and Dr. Neal D. McClanahan was college pastor and in charge of religious activities. Mr. Milo C. McFeeters, who had come to Egypt for

initiating an agricultural department, was just finishing his preparatory Arabic studies in Cairo.

With the exception of Mr. McFeeters, this group averaged at that time about 15 years of service in Egypt. They were already making an outstanding contribution to the educational policy of the mission. Because all these men (along with Mr. McFeeters who retired in 1952) continued at the college for approximately a decade, and three of them a second decade in the last quarter century of the mission's history, it might be said that their names for a generation became synonymous with that of the college.

They worked together and rarely brought their differences to the mission's association meetings; they had high standards of efficiency and were hard working. The board's deputation judged the college one of "the most remarkably successful missionary institutions in the world judged by the truly missionary results obtained." The school was commended, too, for its successful examination results.

Khalil Hall, a dining room and dormitory, erected in 1924 was a tribute to the service of the college rendered by Mr. Khalil Ibrahim. For much more than this quarter century, as Egyptian principal of the preparatory school and as adviser to the missionaries entrusted with the conduct of the college, he shared largely in the discipline and routine supervision at the college.

The report for 1904 records the gift from him to Assiut College of two acres of land toward its endowment. The wider development of Egyptian participation in administration of our institutions came later.

The management of the college was entirely in the hands of the faculty and a number of the younger Egyptian teachers expressed to the deputation in a letter their belief that the best interests of the college would be served by having on the controlling body at least a small representation of the Egyptians.

The board representatives raised the question of the relationship of the college to the mission. They saw apparently little control exercised by the mission. This criticism might have been made of the mission in general. With its growth and rapid development in the decade prior to World War I and the years following, the policy often followed was to appoint persons to a station or position and

permit them considerable freedom in the execution of their tasks. It was only when a person encountered trouble, or failed in cooperation with others, or approached the mission for an increased appropriation, or expansion through added expense to the budget that the mission stepped in and exercised its authority.

Even before the rising importance of the government certificate in Egypt there was a demand for such scientific preparation on the part of Egyptian students that they might be able to enter schools of medicine or pharmacy abroad. At the summer meeting of the association in 1899 action was taken "looking toward some degree of affiliation with the Syrian Protestant College in Beirut." Students might take at Assiut the studies required for entrance into the junior and senior years at Beirut and be received for those years without examination. This arrangement meant that the college at Assiut in time gave a course known as "Special Science" whose graduates went to Beirut or to other institutions recognizing this preparation. This special science course was discontinued from 1934.

The college, whose graduates in 1904 were either largely in the so-called Arts or the Teachers' Course, found that by 1929 the greater number by far were seeking preparation for the government secondary certificates either in the scientific or the literary sections. This shift in the goal of the students marks the change in the type of training being offered at the college. Opportunities for professional training were increasingly emphasized, although teaching in mission or synodical schools, and the Christian ministry still attracted some.

Early in this period, however, a growing emphasis on the Arabic language as the medium of instruction appeared. The requirements of the government examinations even before World War I made it necessary for those presenting themselves to take their examinations in mathematics, science, and history in the Arabic language. In the arts and special science sections English was used as the medium in some branches.

In July, 1925, Assiut College proposed courses in the arts section and the special science section which were to be offered in connection with the Agricultural Department. This department had been authorized along with a Department of Commerce (which did not materialize) in February, 1921. As was customary for many years of the mission's history, permission was given with the under-

standing that it would be without extra expense to the mission's budget.

Among the many changes that took place, the advance in methods of teaching and in equipment was remarkable. With the opening of the new buildings on the Ibrahimia Canal instruction in physics and chemistry that had been largely confined to textbooks and a few test tubes, along with a very few instruments of experimental apparatus, was radically altered. It was fortunate that the opening of Sawyer Memorial Science Hall coincided with the coming of Dr. W. W. Hickman from Monmouth College and Chicago University. He was responsible for the accumulation over 30 years of proper equipment and for its installation. His vision and efforts were the outstanding factor in the success of the Science Department.

During this period when increasing demands were being made for marked achievement by all schools in Egypt in the government examinations, the college had as the head of its English Department Dr. C. Archibald Owen from 1913 until 1936. The record he subsequently made in Monmouth College until his death in 1951 revealed the excellent opportunity his students had enjoyed.

The standard set by the others on the faculty and staff was of equal value to the high purpose of college and mission.

The years between 1904 and 1929 not only saw the initial set of buildings that graced the new campus, Alexander Hall, Hogg Hall, Johnston Hall, and the Sawyer Science Hall, but through loans from the Women's Board Parsonage Fund three double residences facing on the Ibrahimia Canal were built between the years 1912 and 1925.

Money for a dormitory was donated by Mrs. Nettie McCormick in 1913. This spacious hall from the family of the McCormick Reaper fame has "accommodations for 160 students, the families of two Egyptian teachers and quarters for three unmarried Egyptian instructors." Early in the 1900's Dr. and Mrs. Ure bequeathed a legacy to Assiut College. A quarter of a century later its value including the accumulated interest amounted to more than three times the original sum of \$25,000. Ure Hall housing a dormitory and dining hall on the campus of the preparatory school of the college was erected from these funds. Biology Hall on the grounds of the college proper was also made possible by the Ure legacy. A balance of

the fund has been applied to endowment for the college. Also during this period the first section of the Wilson dairy was constructed through funds donated by Mr. W. A. Wilson of Pittsburgh.

Although some of this expansion program occurred during the days of the New World Movement the sources are seen to have come from other than its gifts.

Alexandria Commercial College

The venture into the field of commercial education at Alexandria in connection with the boys' school in the central building does not seem to have had long preparation. If the matter had been extensively studied the mission minutes and reports fail to reveal it. In the board's report to the General Assembly in 1911, the Rev. F. D. Henderson telling of the Alexandria Boys' School writes in part, "The Department of Commerce was begun in September (1910) and is doing an increasingly good and popular work in itself and is an advertisement drawing attention to the whole school."

The commercial section of the school for boys continued to develop because of the growing demand for well-trained secretaries and clerks and the thorough instruction given. In spite of the financial crisis facing the world, the enrollment at the end of 20 years was 130 which meant that there was every reason for making it a separate school or college. Three or four American teachers with commercial training were necessary for its staff in addition to the director. During the most of this period, the Rev. W. P. Gilmor was the principal in charge. Dr. Mark S. Roy, the Rev. L. A. Gordon, the Rev. W. J. Skellie, and Mr. W. W. Nolin also shared at times in its direction.

American teachers, each serving in many cases a period of three years, gave the school considerable prestige. Among them were Miss Marie Freed, Miss M. Graham, Mr. L. A. Montgomery, Mr. L. A. Speir, Mr. W. W. Sloan, Mr. Robert Bone and Mr. James Root. Miss A. Katherine St. Clair, who first came in 1912, was one of those who remained on and, as a continuing member of the staff, made the work of the Commercial College extremely valuable for young men entering commercial pursuits. After retirement she continued as a private teacher in Alexandria until her death July 20, 1947.

Delta Schools

During the quarter century under consideration the schools sponsored by the American Mission throughout the Delta increased in number, in budget and in number of scholars enrolled. The year 1926 was probably the peak year. Commendable progress is commented on, the total budget having grown in eight years from L.E. 3,276 to L.E. 7,864. Tuitions had increased more than 300 per cent from L.E. 1,001 to L.E. 4,111.

The years immediately following experienced difficulties due to the economic slump. The deficit was to be met by the closing of four schools. Again in 1928 the mission was faced with the necessity of closing five more. However, through local support three of these were continued for a time. But when the world economic crisis broke in 1929 and the Board of Foreign Missions warned of substantial cuts in appropriations, severe cuts were made and retrenchments were necessary.

The missionaries of the Board of Foreign Missions in charge of schools in the Delta formed a committee informally without direct instructions from the mission. Their purpose was the coordination of the work program, supervision of examinations and the employment of teachers. In the summer of 1918 Dr. A. A. Thompson, who was the inspector of synodical schools, was given charge of the curriculum and financial management (including the hiring and dismissing of teachers) of all schools in the Delta outside Cairo and Alexandria. This added burden was given to Dr. Thompson because of the decrease in the number of missionaries on the field and the impending furloughs of some.

The association in February, 1922, formally instituted the Delta School Committee and voted that on the departure of Dr. A. A. Thompson on furlough the coming summer the Delta schools be placed under the direct management of the local missionaries: Rev. R. W. Walker, Benha; Rev. J. W. Baird, Zagazig; Rev. J. H. Boyd, Tanta; Rev. R. T. McLaughlin, Mansura (city); Rev. S. A. Work, Mansura (district); along with those in charge of Ezbekia Boys in Cairo, and Alexandria Boys, who were to be constituted the Delta School Committee. Next year the committee was reconstituted without the heads of the Alexandria and Cairo schools.

For the next 20 years and even beyond, the committee functioned under a chairman who was responsible for unifying the system. More and more the headmasters of the schools assumed added responsibility just because the chairmanship was centered in one person. Especially in times of financial stress the headmasters were often burdened with either facing the future with a markedly decreased budget, or being left without a position through the closing of the school.

The Delta School Committee at the close of the January, 1929, meeting was composed of the Rev. H. A. McGeoch, chairman, Dr. J. H. Boyd, the Rev. J. A. Pollock, and the Rev. E. R. Jamieson (until furlough).

Throughout the up-country the mission increasingly transferred the responsibility for the village educational effort to local congregations. Churches were more easily organized even in the Fayoum and Beni Suef districts than in the Delta. A poorer type of elementary school, however, developed because it depended not on the Muslim or Coptic community but almost entirely on the Evangelical community to which it ministered.

By 1929 in the up-country only a few village schools in the Luxor, Beni Suef, and Fayoum districts bore even a remote relationship to the mission budget.

The Qaliub Orphanage

The Boys' Orphanage at Qaliub was founded in 1900 by Mr. and Mrs. P. J. Pennings, who first came to Egypt under the auspices of the Holland Mission. Very shortly after it was started proposals were made for bringing the Boys' Orphanage in Qaliub under the control of the American Mission. Support for the institution was largely from contributions made by Egyptians, many of them members or adherents of the Evangelical Church. In the summer of 1908 Mr. Pennings addressed a letter to the mission asking it to take over the orphanage. This was following a refusal of the synod to undertake the project, choosing rather to have it referred to the missionary association. After extended consideration of the question and various proposals, the mission voted in March, 1911, to assume responsibility. The accommodations permitted receiving about 50

boys and approximately this number was maintained through the time it was controlled by the mission. Mr. Pennings' services were retained at the salary he was then receiving from Holland.

There had been a proposal to move the institution away from Qaliub which is about 10 miles north of Cairo, but because of the expense involved, decision to the contrary was made at the time of the turnover. Following World War I some features of industrial work were attempted. A machine for broommaking was brought from America. Later rug weaving was introduced and for a time proved moderately successful. Two problems were confronted, the marketing of the products and the future of the orphans, were they to become professional rug weavers. Funds were not available for starting extensive industrial work and many of the children were ambitious to advance above the social and economic status of manual laborers. In September of 1923 Mr. Pennings resigned to take charge of a sanitarium in Holland, but by January, 1925, the committee on the orphanage recommended that he be re-employed on a contract for a term of six years at a salary considerably more than he had at first received. Travel expenses to Egypt were to be paid from the Orphanage Reserve Fund.

In December of 1930 of the 52 boys in residence thirteen were Muslims. Six of the boys were learning the shoemaking trade while others spent 2½ hours a day in the rug-making shop (in three shifts) and four hours a day in school. For the sake of economy in August, 1931, the two industrial instructors were discharged.

The tension between Mr. Pennings and the Rev. P. Bijl of the Holland Mission, who felt that the presence of the orphanage in the Qaliub area was a breach of mission comity, increased to the point that the institution was offered to the Holland Mission with a view to its taking over the direction and support. The home office of this mission finally decided that it could not assume financial responsibility. In July of 1935 the mission, facing further retrenchments and having failed to find any solution, turned over to Mr. Pennings the property to administer as he pleased. After some years it was disposed of by him to the government.

The Evangelical orphanage for boys finally came into being at Helwan, a suburb of Cairo, and support was assumed by the Benevolent Society of the Evangelical Church. A thread of connection

makes it in a sense the successor of the Qaliub institution which the mission sponsored for more than a score of years.

Two years of the secondary course of study were added at the Ezbekia Boys' School, Cairo, in 1908. The Ministry of Education established in 1914 an Intermediate (Kafa'a) Certificate at the end of two years of secondary studies. A third year was added in 1925 when the course was extended for receiving the Kafa'a certificate.

The year, 1924, was also the year of the opening of the Schutz School, a mission-directed school for missionary children in the summer sanitarium property at Schutz, Ramleh, Alexandria.

Mention has already been made in Chapter Seventeen of the remarkable increase in missionary personnel as the result of the New World Movement. The giving of the church in America also provided funds for the purchase of considerable property and the erection of numerous buildings. The years 1924 to 1926 saw the peak of this period of construction and expansion. The days of retrenchment soon to come brought the mission and the church in Egypt face to face with experiences that proved heart searching.

CHAPTER TWENTY-THREE

A PROGRAM FOR GIRLS' SCHOOLS

MANY factors combined to make this period remarkable in the history of our church's educational effort in Egypt. Especially is this true of education for young women and girls. During this time the following schools acquired new and well-equipped buildings—the American College for Girls at Cairo, the Alexandria Central School for Girls, the Pressly Memorial Institute at Assiut, the Mary Clokey Porter School for Girls in Tanta, the primary schools for girls in Beni Suef and the Fayoum. The girls' school in Mansura acquired the property which it had for many years rented. Many of these new structures were a direct result of funds contributed to the New World Movement.

The decade following the death of Miss Ella O. Kyle brought many persons to the administration of the newly-started college for girls. Miss Carrie M. Buchanan was transferred from Luxor in 1912 to become the principal. When she departed for the United States in 1916 on furlough, Miss Alda B. Atchison who had been her associate succeeded her as principal, and Miss Mary Pattison shared in the administration. Miss Helen J. Martin joined the faculty in 1918. Furlough or home travel for Miss Atchison in 1918 and Miss Pattison in 1919 brought Miss Margaret Bell to Miss Martin's aid until Miss Atchison's return in 1920. Not long after this Miss Martin was directed by doctors to proceed on home leave and Miss Sarah Adair (Mrs. Livingstone Gordon) was appointed to the college. Miss Martin returned in September of 1922 and when Miss Atchison went to America for family reasons in 1923 she became principal. With the exception of the time she was on furlough she has been chairman of the administrative faculty until two years beyond the centenary in 1954. Miss Clarice Bloomfield, prior to her marriage to the Rev. John M. Baird, was on the administrative faculty of the college for the year 1923-24.

The last few years of this quarter century saw the addition of three names to the administrative faculty that would long continue in connection with the college. Miss Stella M. Robertson, who came in 1922, had responsibility for the department of music and for Bible instruction. Miss Mary Frances Dawson, who was appointed in January, 1925, has for 30 years been recognized as the head of the courses in home economics. Miss Evelyn McFarland, who came to the college in September, 1924, has been responsible much of the time for supervision of teaching and the schedule. The latter two although absent because of war conditions or health for some years are still at the college as the mission moves into its second century.

In 1925 a dining hall for day students was erected, making the second building on the campus of the girls' college in Cairo.

The Pressly Memorial Institute is largely indebted to the Board of Foreign Missions' share in the New World Movement for the nine-acre plot of ground and the two up-to-date buildings which were constructed on it. The cornerstone of the administration and classroom building was laid by Dr. Morton Howell, the American Minister to Egypt on February 1, 1924. Doctors W. B. Anderson and Charles S. Cleland of the Foreign Board were also present and had a share in the ceremony. The graduates and old students of the school undertook the furnishing of the chapel located also in this building. The other building was a dormitory with housing facilities for staff and about 100 boarders.

During this period the school continued its effective ministry of educating the Christian girls and young women of the provinces of Upper Egypt where the Evangelical Church is strongest. To appreciate the share the institute had in training teachers, one needs but to notice that out of the 14 graduates in 1922 and the eight in 1924, 15 were reported as being employed as teachers in the P.M.I. itself, the Khayatt School and the Coptic School for Girls, all in Assiut and in girls' schools in Roda and Menuf. In the year 1928 a one-year special course beyond the regular classes was offered for training teachers. In a year's time the attendance jumped from two to 12.

In August of 1903 the Pressly Memorial Institute opened a special English department which offered instruction largely in English and French. Emphasis was laid on studies in music and general

culture. Tuition, which was considerably higher in this section, was gladly paid by well-to-do parents. This in turn enabled the school to bring teachers from America, England, and Switzerland. The enrollment was far beyond the utmost expectations of the institute.

Miss Mary Work, one of the earliest teachers in this department, continued for 34 years in this special service until 1937. The direction of the Pressly Memorial Institute for the greater part of this period was in the hands of Miss Ruth Work and Miss Anna B. Criswell. Miss Mary Lyon Thompson was appointed to the administrative committee of the institute in the summer of 1919.

The girls' school in Ezbekia like the Pressly Memorial Institute in Assiut had an enviable record in training women leaders for the Evangelical Church. During the period following the foundation of the college for girls the Ezbekia School was until 1933, with the exception of her furloughs, under the principalship of Miss E. Roxy Martin. Miss Anna Duncan, a short-termer, was responsible from 1918 for teacher training until she retired in 1926. Although a regular normal training course was not possible, regular instruction included practice teaching under superintendence. So many of the graduates took up teaching that this was considered a necessity. A number of the leading women in the Evangelical Church in Cairo and elsewhere received their inspiration for Christian service while students at Ezbekia.

The Luxor Boarding and Day School for Girls with its new building on the road to Karnak from Luxor provided an opportunity for education in the southern area of Egypt that enabled it to play a pioneer role. At the end of 25 years the school could report "forty-one of our graduates and former students are teaching, six are at work as Bible women and four as nurses." The demand for education in the south had so grown that 275 were enrolled of whom 84 were boarders. An elementary branch school had been started in the town itself with 110 in attendance and 50 more on the waiting list. In 1922 funds were received from Mrs. Louise Chisholm of Cleveland, Ohio, for the erection and furnishing of a model house of the village type to be used in connection with the school's work in domestic science. The name of Miss Ida Whiteside through her long years of service at Luxor became synonymous with the girls' school there.

The girls' schools in the Fayoum and Zagazig, in addition to the primary course of study, offered two further years. With the growing importance of the government examinations for girls, the Zagazig school was the first of all our mission schools for girls to send up candidates. This was at the close of the quarter century, ending in 1929. One hundred per cent success added to the prestige of the school. Unfortunately, of all the mission girls' schools this one was in greatest need of a playground. Although central location of the school near the provincial government headquarters gave it added standing, the quarters were very crowded.

In cities like Alexandria and Cairo the central schools for girls maintained in addition to the regular classes where most of the subjects were taught in Arabic, classes for Europeans and non-Egyptian girls where English was the medium of instruction. Having received their basic education in French, Italian, or Greek schools, they came to the American schools in order to become proficient in the use of the English language.

When Miss Dora Mason was appointed to the Alexandria Central Girls' School in 1919, she took up the work devoted to training kindergarten teachers which had been started by Miss Katherine Graham. Miss Graham arrived in Egypt just prior to the opening of the new school in the central building in 1910.

At its winter meeting in 1921, the association on the recommendation of the Educational Board approved the plan for uniform examinations in girls' schools. By this method a standard has been maintained that enables teachers and pupils to judge more accurately the grade of their work.

Already there had been mission examinations at the end of the primary or four-year period but this annual examination increased markedly the efficiency of the girls' schools.

The Curriculum Committee for Girls' Schools, having long felt a need for revision of the curriculum, held a conference in Heliopolis, February 12-13, 1926. The courses of study of the Egyptian Government and those of the mission for primary girls' schools were examined in considerable detail. Sub-committees were appointed to prepare material needed for the changes proposed as a result of the study. Having learned how recent methods of education in America had been applied in the Philippines the committee adopted some of

the material being used there since conditions there and in Egypt were in many respects similar.

Because of the marked reduction in appropriations due to the financial crisis in 1929, the mission took under consideration the possible closing of the following schools for girls, Bacos, Benha, Faggala, Qulali, and Haret al-Saqqā'in. The churches in the three centers in Cairo rallied to the support of the schools on condition that the mission still appoint Americans as principals of the schools. The enrollment of the schools for the year ending June, 1929, was as follows: Faggala, 172; Qulali, 152; Haret al-Saqqā'in, 66.

Mr. and Mrs. J. F. Brittain and son of Erie, Pa, undertook the support of the Benha school. The Women's Board offered to house the school in the new building which they completed in the fall of 1929. This very fortunate arrangement has continued until the present day.

Work for the Blind

In the summer of 1921 the association received the information that Miss Annie Kyle, the daughter of Dr. M. G. Kyle the president of the Board of Foreign Missions, was anxious to provide teaching for any blind children who might attend our schools. Miss Matilda Bulus was especially prepared for instruction of the blind. In the winter of 1926 classes for blind girls were reported in the Pressly Memorial Institute and the Central Girls' School in Zagazig. By the year 1929 Luxor and the Fayoum were also schools offering this privilege. A total of 19 pupils were reported as under instruction.

Five years later eight were studying in three schools. Finally in 1939 the funds provided having been practically expended, the Committee on Work for the Blind recommended that it be discontinued.

Although Egypt has more than the average of blind among its inhabitants, the problem of their education remains perplexing. In the present economic structure of the country if they do not choose to be beggars—and this occupation is sometimes as remunerative as any other—they may be Qur'an reciters if they are Muslims or, if Copts, chanters of the liturgy in Coptic churches. A few in the Protestant churches have been teachers in spite of their handicap. Industrial work for the blind needs a greater outlay for equipment

than most organizations have to invest. And in a land where labor is very cheap the products of the industry in which they are employed must be marketed and the remunerations for the blind are not sufficient for any one seeking a moderate standard of living.

Training School for Bible Teachers

In the summer of 1912, Rev. and Mrs. S. G. Hart, stationed at Zagazig, felt the necessity for doing something to train women workers (both Bible and school teachers). They petitioned the mission for permission to bring together some girls from their district for this purpose. They assumed the responsibility for the expenses for the first year. Some of the girls who received their early training in what came to be known as "The Shoe" have brought credit to the plan. They have proved themselves leaders as pastors' wives and Bible teachers in the church.

Then in 1919 Miss Minnehaha Finney proposed that she be permitted to open a small training class at Tanta. The Committee on Women's Work in giving its approval emphasized the successful effort at Zagazig. The final location of any central Bible training institute was left open.

At the end of June, 1920, a report on Tanta was received. It stated that 13 pupils had received training for periods from one to eight months. Miss Margaret Smith was assigned to take charge of the school during Miss M. Finney's furlough. In February, 1922, the mission in approving the plans for the Community House to be erected in Tanta made arrangements for housing the pupils of the Bible Training School. Miss Laura B. Wright, on her return to Egypt from her first furlough in the fall of 1928, was assigned to Tanta to take charge of the Bible Women's Training School and Community Center. She was excellently fitted to work out a course of study and give these young girls a thorough grounding in the mastery of the Bible which would fit them for Christian service in the homes of Egypt.

During the early years of the school Miss Miriam Salib who had been trained by Mrs. Hart was the assistant to Miss M. Finney, having charge of the practical Bible work, visiting homes with the students and guiding their instruction.

Syrian Teachers

Decades before many Egyptians were willing that their daughters take advanced studies or elect the profession of teaching, the American Mission in Egypt was greatly indebted to young women from Syria (Lebanon) for teaching in our schools. The Ezbekia Girls' School in the report of 1889 gives the information that Miss Sa'da had returned from Beirut. She had formerly taught for a period of six years. On her return she "resumed the duties of head teacher in Arabic, sewing and cutting." The Mansura Girls' School remarks in 1890 that great credit is due to the Syrian teachers whose enthusiasm and devotion were outstanding. The report of the Pressly Memorial Institute in Assiut for 1907 states, "There are now four Syrian teachers whose advanced ideas of teaching and discipline are telling visibly on the girls."

The life of Miss Emelia Badr for more than 40 years was closely linked with the administration of the American College for Girls in Cairo. Prior to 1910 she was associated with Miss Ella O. Kyle as her efficient assistant in the conduct of the Ezbekia Girls' Boarding School. Names of those who served at the Pressly Memorial Institute, Assiut, include Misses Sabine Chalfoun, Katy Jureidini, and Leah Nimr. At Tanta Miss Louisa Rassi was on the staff well over 40 years.

Others who served for longer or shorter periods are Miss Rose Khayatt (later Mrs. Zaki Shukrallah) at Zagazig, Alexandria and Ezbekia, Cairo, Miss Yasmine Zaghrub at Ezbekia, Cairo, and Miss Aghavne Mukhtarian at Zagazig, Alexandria and later as headmistress of the Evangelical Girls' School at Qena, Upper Egypt. Further there was Miss Miriam Barudi at Mansura. Miss Asma Jureidini has for many years acted as principal at Zagazig and more recently at the Fayoum.

Egyptian Women and the Teaching Profession

Many young women of Syrian origin but residents of Egypt were foremost in taking up the profession of teaching. Yet in the girls' school at Ezbekia, Cairo, there hangs a picture of an Egyptian woman, Mu'allima Sayida who in the early years of that school was

its headmistress, and in 1921 Miss Oraneya Abadir, an Egyptian, resigned her position in the Pressly Memorial Institute after having taught in the school for 37 years. Miss Kreyta Tadros was a pioneer in Luxor and on retiring in 1931 was given recognition of 40 years of service. Miss Zahia Toma at Benha, Miss Wadi'a 'Abd al-Malik at Tanta, Miss Nour Rizk, Miss Aziza Mina, and Miss Malaka Sulaiman at Cairo are but a few who have proved invaluable over a long period of years.

In more recent times many Egyptian young ladies have occupied responsible positions in the supervision of primary schools and have taught in secondary schools like those in Tanta, Assiut, Cairo and Luxor.

The last 25 years of the mission's century reveal many young Egyptian women devoting their lives to service beyond the narrow limits of a home. Teachers and nurses in increasing numbers have sought further study in America.

Facing Financial Retrenchment

A comparison of statistics for schools and colleges in 1904 and 1929 shows no great increase outside the enrollment of the American College for Girls at Cairo which did not exist in 1904. Unfortunately, the figures given for the college for boys at Assiut and for the girls' college at Cairo do not differentiate between departments so the figures in each case include students in elementary classes as well as primary, secondary and college levels.

	<i>1904 Total</i>	<i>1929 Total</i>
Assiut College	686	747
American College for Girls, Cairo		361
High Schools and Grade Schools	4,139	5,078
Village Schools (most of them synodical schools)	10,043	12,455

The advance during this period as already noted was in the modern buildings and equipment which largely resulted from the New World Movement.

When the news came from America that the Board of Foreign Missions was compelled to curtail its appropriations, drastic readjust-



**The Muhammad 'Ali Mosque which Crowns the Citadel
is a Landmark for Cairo.**

**Missionaries from Egypt at Southport, England,
in 1882. (Chapter 10)**

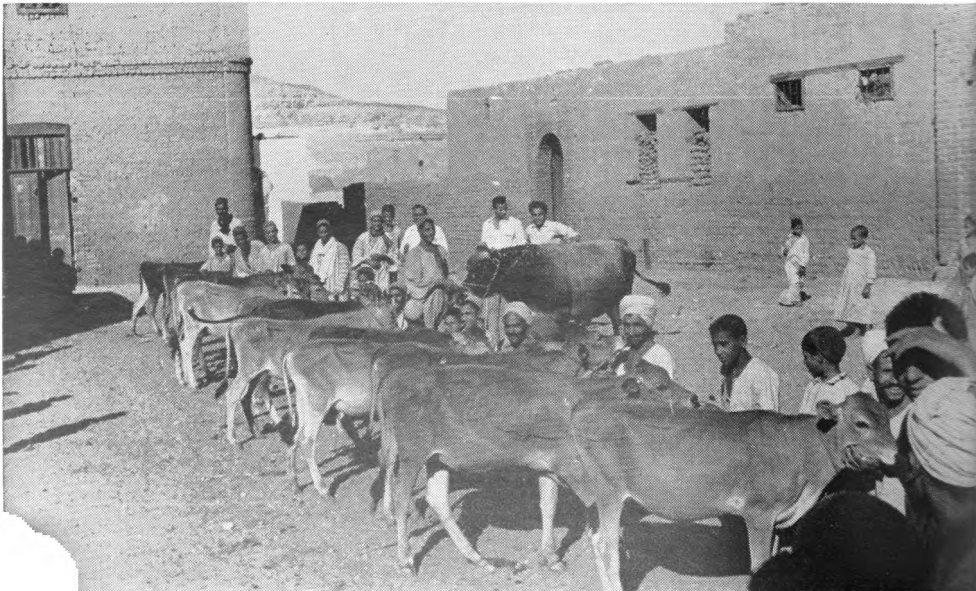


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The Rev. Fayez Fares Organizes a Youth Group at Assiut College. (Chapter 30)

**Improving the Cattle and the Milk Production of Egypt.
A Father from the Assiut College Herd Looks Proudly
at His Children. (Chapter 30)**



ments were necessary. The board assumed the responsibility of selecting the missionaries who were to be retired. The mission on the field, however, had to face the problem of cutting budgets and maintaining important projects at all costs. It was very difficult at times to make reasonable explanation to Egyptians concerned for the measures taken. Not all the girls' schools (notably the American College for Girls in Cairo, the Pressly Memorial Institute in Assiut and the Ezbekia School for Girls in Cairo) were supported prior to 1929 by the Women's Board. To the credit of the members of this board adjustments on the field permitted a transfer of some schools to their budget. Thus important features were preserved.

CHAPTER TWENTY-FOUR

THE EVANGELICAL CHURCH COMES TO MATURITY

SOMETIMES in relating the story of our mission in Egypt it is easy to become a victim of the temptation to magnify the changes that constantly occur. Yet, in the quarter century between 1904 and 1929, Egypt passed from being a suzerain khedivate of Turkey to a protectorate of Great Britain with the ruler designated as sultan and then to a kingdom with its own sovereign, King Ahmad Fu'ad.

When the period opened Lord Cromer was still guiding the country's destiny bringing to an end more than two decades of balancing the budget and reducing the indebtedness incurred by Isma'il. A nationalist movement under Mustafa Kamil (not to be confused with Mustafa Kamāl of Turkey, and later known as Atatürk after he succeeded in bringing about a revolution in Turkey) had arisen demanding the immediate evacuation of the British forces and officials from Egypt.

During the 25 years under consideration a host of men resided in the British Residency or Embassy, exercising far greater influence than their official title warranted. None of them was truly a successor to Cromer. Sir Eldon Gorst from 1907 until 1911 attempted to inaugurate in Egypt's affairs something of the democracy that the Liberal Government in England believed should prevail. Lord Kitchener's three years as his successor were more in the Cromer manner. The Five Feddan Law which aimed to preserve to the small farmer his few acres was one outstanding feature in his paternal policy. The outbreak of World War I brought Sir Henry MacMahon as High Commissioner to an Egypt which had the unwilling role of a British protectorate. In 1916 he was followed by Sir Reginald Wingate, one-time director of intelligence in the army facing the Mahdist forces in the Sudan, and later the Sirdar of the Egyptian army and the governor of the Sudan. In 1919 Lord Allenby of Megiddo, the victorious general of the advance against the Turks through Palestine, became High Commissioner. Reference has al-

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ready been made to the demonstrations of those days. Delegations to confer with and demand from Britain were varied and numerous as Egypt pressed for full independence.

Even before Lord George Lloyd came to take Allenby's place, Fu'ad who had been Sultan since 1917 was declared to be the King of Egypt in 1922. Egypt as a sovereign state sent and received ministers and consular agents. Britain's representative in Egypt was the only one at that time who enjoyed the title of ambassador.

Following the close of World War I in 1918, there was a terrorist campaign against British officials and those reputedly willing to collaborate with England. This series of assassinations culminated in an attack on Sir Lee Stack on November 20, 1924, the governor of the Sudan. His tragic death which came the day following led Britain to halt the repeated attempts to reach an agreement with Egypt. The mooted questions of the maintenance of free communications for the British Empire, the defense of Egypt against foreign aggression, the protection of foreigners in Egypt and the future of the Sudan were matters reserved by Britain as her right.

A number of severe penalties were also imposed on Egypt as well. So this period closed with Egypt still looking forward to the day when the British occupation would come to an end.

To understand the currents of feeling that stirred different groups during this period mention should be made of the Coptic Congress held in Assiut in 1911. Members of this community traced their ancestry back to the days of the Pharaohs. In contrast to Christian communities in other Near Eastern countries they felt themselves no less patriots than the Muslims who formed the large majority of the population. They directed their complaints about discrimination to the British authorities. Certain higher government offices were now closed to them. They proposed that some form of proportional representation be established for councils so that minorities would enjoy their rights. Also Christians should be allowed to share in elementary education without being exposed to large doses of Islamic teaching.

However, when 1919 arrived and the country rose against the British occupation the Christian cross and the Muslim crescent were often displayed together on banners. The Wafd (the delegation which claimed to represent Egypt at Paris) political party which

came into existence in 1919 had among its leading members some of the very Copts who had complained at the Congress in 1911 of the injustice their community had suffered through the failure of the British.

The Prayer Conference

Very characteristic of the life and growth of the church was the annual prayer conference. In the year 1900 the Rev. Ghubrial Mikha'il, at that time pastor of the church in Zarabi in the province of Assiut, became greatly influenced through reading the Rev. Andrew Murray's, "With Christ in the School of Prayer" and "The Spirit of Christ." Feeling that he and his fellow pastors needed more of the power of the Spirit in their lives, he announced that he would be at the Evangelical Church in Assiut on December 18, 1900. He asked that any others who might share his concern join him in prayer for the revival of the church.

On the appointed day he found 20 ministers and missionaries who had gathered in response to his call. For three days they meditated and prayed together asking God for a quickening of the Spirit's power in the church.

In October of 1901 he again met with others in Assiut. That the group might be guided in their devotions and petitions certain persons had been asked to prepare messages. In November of 1902 the group met in the new church in Beni Suef. The next year the meeting was held again in Assiut with increased attendance.

In this manner was launched the Annual Prayer Conference of Egypt. The committee in charge is largely self-propagating and bears no official relation to the Synod of the Nile. The conference is usually held in October or early November in Cairo, Assiut and Minia in rotation. One year, owing to the outbreak of cholera, it had to be postponed. An attempt was made another year to increase the blessing of the conference by holding sessions in two cities with the speakers giving the same message at each place. But the plan of rotation as mentioned above has prevailed in recent years.

Conferences and retreats have become a varied pattern for deepening the experience of knowing Christ and witnessing for Him. However, the Annual Prayer Conference maintains its position as a continuing source for spiritual energy.

The Murshid and The Huda

A church paper is considered by all Christians as an effective means for integrating church loyalty and for educating its members. In September of 1864, almost a decade after our mission was founded, a monthly magazine was begun. The Rev. S. C. Ewing, writing under date of March 16, 1866, stated that two numbers of the monthly were issued in the beginning of that year, but owing to the great expense of printing it, further publication was postponed until the mission's own press was in operation.

The mission in February, 1892, voted to put the sum of \$500.00 into the estimates for a well-conducted religious newspaper. Dr. Andrew Watson was entrusted with the responsibility of being its manager and chief editor. In 1908 Dr. T. J. Finney was appointed by the mission to the editorship of the church paper. At that time Mr. Mitry Salib al-Dewairy, who had been teaching under Dr. Finney's direction in Alexandria, became the Egyptian editor of the church papers. The problems of publishing were not confined to increasing circulation and selecting suitable material.

In the August 12, 1910 issue of the little religious weekly paper called "The Murshid" (the Guide) and owned by the mission there appeared an article entitled, "The Muslim Idea of Prayer." It came to the attention of some of the nationalist journals whose editors raised an outcry against it. The Khedive's cabinet thought that the paper should be suppressed. To have defended the case in court might have meant further unpleasant publicity and the possibility of a fine. The highest British authority in the country at the time and the American Consul advised discontinuing the paper's publication. The former undertook to see that there would be no prosecution of the paper's Egyptian editor, Mr. Mitry Salib. He also gave assurance that the application for a similar paper would be granted with no conditions imposed by the governor nor would the payment of another deposit be demanded. The missionary in charge of the paper, applied for permission to publish a paper called "The Huda" (Guidance). This being granted, it appeared in a few weeks' time.

The incident in spite of the difficulties it raised had one salutary reaction. The teaching of the Protestants was more widely spread in the secular press. A Muslim Bey remarked to one of the mission-

aries, "We never knew of your teaching until the Murshid trouble happened."

Ultimate financial responsibility in 1929 still rested with the mission but the Huda's existence was founded on building up a church fit for Christ to claim as His own.

Supervision of Synodical Schools

At the time of the visit of Dr. Charles R. Watson, the Secretary of the Foreign Board, in 1912 the Educational Conference which met at Assiut January 29th to February 2nd took action among other things regarding the inspection and supervision of district schools that was endorsed in turn by the General Conference held in April and May at Schutz.

Recommendation was made for a system of school inspection with a missionary qualified by special training in charge to give his whole time to the work of supervision of schools. Thus greater efficiency in our Christian Evangelical schools would be secured, the work in the several districts would be correlated and more scientific methods would be applied to educational work. All this would free the district missionaries from technical school supervision with which many were only remotely acquainted and at the same time be a powerful inspiration to the schools under the native church.

In accord with this resolution the association in the summer of 1913 took action that the Rev. A. A. Thompson while on furlough (1913-14) prepare for this task. Following study at the Teachers' College of Columbia University and after delay through the outbreak of World War I, he returned to Egypt in January of 1915 to commence this important work.

Among the first things accomplished was the outline of a series of studies in Christian teaching for primary classes. Conferences of teachers from village schools and from those in provincial capitals were held. Early, too, he arranged for uniform examinations in the various mission and Evangelical schools. This proved a great incentive to thorough work by teachers and furnished a standard by which a teacher's instruction could be measured. Although Mr. Thompson's assignment concerned primarily mission schools, his assistance was sought more and more by synodical and presbyterial committees.

He was entrusted by the Evangelical Church authorities with the inspection of its schools. This became an increasing responsibility. As has been noted the schools depended largely on tuitions and fees for equipment as well as instruction. Mr. Thompson's recommendations for the purchase of a minimum of equipment had only the force of moral pressure. The day had long passed when financial aid could be expected from the mission and the synod only gave a small grant-in-aid to some needy schools. Later, when the Ministry of Education extended the circle of its inspection to all schools preparing for government examinations, these village schools were confronted with the demand either to provide the facilities required or be closed.

One means of improving the standards of the schools was to inaugurate a series of summer schools for teachers in elementary and primary schools. Nor were these the first projects which aimed to improve teaching methods. One feels sure that the institute for teachers sponsored by the Foreign Board missionaries in the Delta back in 1903 was not the first occasion for the appraisal of the methods being used and the setting forth of high ideals in education. At this time among the subjects discussed were the nature and aims of true education, the place of religion in our schools and the influence of the school in the community.

Beginning with 1926 the summer schools were held annually for some years in Assiut College. Each year as many as 20 different persons, American and Egyptian, contributed to the program, giving their service without remuneration. The school usually extended over two weeks' time. Special classes brought teachers abreast of the latest methods in teaching English or arithmetic or geography. The Bible hour featured intensive study of some important themes or books of the Bible. Lectures were given on prevention of disease, improvement of village conditions and kindred topics. Popular lectures were sometimes illustrated with moving pictures.

The expenses of these conferences were met in part by private contributions. With the radical reductions in the mission budget beginning in 1932 and the decision that the Obedience Fund, which had been established for village education, was not applicable for this purpose, the series of summer schools came to a close in 1932.

In January, 1929, a total of 65 schools shared in the examinations for boys' schools conducted by the inspector. There were 1,916 pupils

who took the complete examinations and 528 more were enrolled in schools which undertook themselves the grading of the work.

The Synod's Books of Praise

The books which were used by the Evangelical Church in Egypt in its service of praise have changed throughout the century. In the earliest days because of the church's exclusive use of the Psalms a book printed at Beirut was used. This was incomplete and was a translation of Watt's Psalms, being a paraphrase rather than a version. Since it was incomplete the mission in collaboration with the Reformed Presbyterian Church in Latakia, Syria, undertook in 1873 to prepare a metrical version in Arabic of the Psalms. Two years later with the assistance of a Syrian poet an edition was ready. This version of 1875 printed in Alexandria was reprinted in Beirut in 1883. It continued in use as the membership of the church advanced from a half thousand to more than 12,000.

The revision of this Psalm book was initiated by a resolution from the Mission Association. A committee was appointed in 1909 to prepare a more popular edition of the Arabic Psalter. April, 1912, had arrived before the synod's cooperation in the project had been secured. Dr. J. R. Alexander (whose manuscript furnished most of the information given here) was chosen as chairman of the joint committee. During the next four years many meetings were held. Long hours were spent in improving the text. The chairman did valiant service in securing agreement from the members of his committee. At the synod meeting in March, 1916, a complete draft was reported and publication ordered.

"Three editions of the completed book were printed in 1917, one of 2,500 copies with music, another of 20,000 copies without music and a third of 15,000 copies contained selections with music especially for schools and women's meetings. An edition of 500 copies of the tunes of the Psalter in staff notation were also issued."

Over the period of 20 years other editions of this Psalter were made with over 75,000 copies printed in all. Coptic religious groups along with other organizations found the book useful.

Songs used by other Christian bodies also found their way into the church especially if they had proved attractive and effective in

evangelistic appeal. Following the action of the United Presbyterian General Assembly in 1925 permitting the use of other than Psalms in praise, the Synod of the Nile in March, 1929 took action that a new book be prepared incorporating hymns as well as Psalms into the volume. The book prepared and published in 1932 had gone through a number of printings by the time of the centennial in 1954.

Laymen's Movement

The success of the Laymen's Missionary Movement in America was a challenge to the Egyptian Church. Missionaries from the earliest years of our mission had not neglected to stress the active role of laymen in the Presbyterian system. Four elders and three deacons were installed as officers of the Ezbekia congregation when it was organized on February 15, 1863. Yet the possibilities for lay service in many wide areas remained for decades unexplored.

Largely through the efforts of Mr. Mitry Salib al-Dewairy, a laymen's movement was launched in January, 1918. He had been for a number of years the Egyptian editor of the Evangelical Church papers. At the meeting of the Synod of the Nile in March, 1918, the organization was formally recognized. Alexan Pasha Abiskhairoun was elected president, Elder Mitry Salib al-Dewairy, secretary, and Elder Megalli 'Abdu, treasurer. The realistic aim of the new society was to make the Evangelical Church self-supporting. On the occasion of its 13th anniversary, the movement had become active in about 50 churches.

The Theological Seminary

The training of its ministry is the recognized obligation and privilege of every Christian church. Although the presbytery of 1863 had undertaken this task, it was the mission that provided the teaching staff and the facilities of building and equipment.

Reference has already been made to the initial organization effected by John Hogg in Cairo in providing theological education for those who might be led to give themselves to the ministry.

Fourteen men enrolled in the class that started September 20, 1864. Eleven of them were regular students. Four of the number

were Coptic priests. Messrs. Hogg and Lansing provided the instruction. Few of the students had had any mental discipline so we are not surprised that grammar and arithmetic were taught as well as theology.

It has been conjectured that this was the first Christian training school since the famous catechetical schools of Alexandria in the second, third and fourth centuries of our era.

The students were employed during vacations to preach, going out from centers like Cairo, Alexandria and Assiut. In the summers of 1871 and 1872 the experiment was attempted of having the school at Ramleh, near the seashore at Alexandria. Classes were held by the missionaries taking their summer holidays. From 1871 classes were often given instruction by the missionary on the "Ibis," anchored at Qus, Akhmim, Helwan and Minia. Ample opportunity was afforded for practice in these towns and nearby villages.

In 1877 the course was divided into junior and senior sections, the former to be given by Mr. Hogg in Assiut and the latter by Messrs. Lansing and Watson in Cairo. Later the program reverted to a three-year course. On the death of Dr. Hogg all the classes of the seminary were transferred to Cairo.

Beginning in 1869 Dr. Andrew Watson shared in training theological students until his death in 1916. He taught Systematic Theology and Hermeneutics and he was principal of the school from 1892. Dr. William Harvey was professor of Pastoral Theology and Church History from 1887 until he died in November of 1908. Others who served for long periods were Dr. S. C. Ewing, Dr. J. R. Alexander, Dr. John Giffen, Dr. J. Kruidenier, Dr. J. G. Hunt, Dr. S. M. Zwemer, and Dr. David Strang.

In pursuance of the policy that a church is responsible for training its leaders, the mission in addition to stressing this fact took definite action asking the Evangelical Church to arrange for this instruction as early as July, 1917. The Rev. Tadrus Hanna from 1891 until 1895 had ably taught classes in Hebrew and Greek. Again from 1919 until the time of his death in 1925 he gave instruction in these subjects. Already in 1916 the mission had received from the Rev. Ghubrial Mikha'il, pastor of the Faggala church in Cairo, his acceptance of an invitation to become an instructor at the seminary and to sit as a consultative member of the faculty.

In March of 1919 the Synod of the Nile reached the decision to build and establish a theological seminary. It set apart the two men mentioned above to be professors and members of the faculty of the school conducted by the mission, recognizing that all final decisions pertaining to the direction and control of that seminary still belonged to the mission.

A permanent committee was appointed by the synod to interest the people of Egypt in the project and to collect funds to this end, purchase a site, and erect and furnish a suitable building. The synod's committee, of which the Rev. Mu'awwad Hanna of Assiut was the chairman, had collected enough funds by 1924 to purchase a plot at 'Abbasia, Cairo. The government in deeding the land to the synod took only 30 piastres per meter which was one-half the appraised price. This special consideration was given since a school of religion was being erected.

In January, 1926, in view of the synod's embarking on this project, the mission took steps to transfer to the national church all responsibility for conducting the seminary. Suggestion was made that more Egyptians share in the instruction and that one be appointed chairman of the administrative faculty. The mission undertook to continue the financial aid for scholarships it had given in the past. The synod promised an equal sum from its budget. An additional amount from the mission went toward incidental expenses.

The Rev. R. G. McGill and the Rev. C. C. Adams both gave much time to the seminary during the final years of administration under the mission. The sudden death of Mr. McGill occurred in the summer of 1926, and Mr. Adams was in America on furlough when the school opened in the new building on November 3, 1926, under the auspices of the synod. The Rev. R. T. McLaughlin, who along with the Rev. W. T. Fairman represented the mission, was chosen as president. The following year the Rev. J. W. Acheson acted in this capacity.

In the fall of 1928 the Rev. C. C. Adams returned from extended furlough in the U.S.A. and he was nominated by the seminary's board of directors to be the chairman of the faculty. Synod in March, 1928, had vested the control of the seminary in this board.

The initial cost of the new building which was built from sources raised in Egypt was estimated to be about \$35,000. It still remains

a living and active monument to the devotion and foresight of the Evangelical Church in Egypt.

By the year 1929 a total of 202 individuals had graduated from the seminary since it was started in 1864. Fifteen others were listed as having taken partial work. Some of these were converts to Christianity from Islam.

The signal difference between the church in 1904 and in 1929 was the clear evidence of maturity. Although the mission still shared in the task of evangelization of Egypt, the Synod of the Nile in March of 1926 definitely took the step of declaring itself an independent Egyptian church. From this time on the synod assumed all responsibility for the work of organized churches and the support of the theological seminary then nearing completion.

The church in Egypt did not intend by independence the severing of the Synod of the Nile's relationship to the General Assembly of the United Presbyterian Church of North America. The ordained American missionaries were expected to retain their membership in presbyteries and the Synod of the Nile as formerly. The independent church was defined as "the organized congregations whether with pastors or without, and the pastors and the ministers without charge."

The unorganized churches and preaching places left outside were to be cared for, if the synod's suggestion was followed, by a joint committee of the mission and synod. No money given by the mission was to be applied to organized work.

Even before 1904 the synod in Egypt could be designated a self-governing body. The increase in the number of pastorates had made the Egyptian members of the presbyteries and the synod far outnumber the Americans. In March, 1908, the synod meeting in Minia promised to provide a seventh of the budget for evangelistic work.

The seventy organized congregations had by that time a membership of 10,000 and for the support of their congregational work spent something like \$48,000. But many of the organized churches still depended on aid. The move of 1926 meant that the church added to self-government the ideal of self-support.

In 1929 the church could boast of a membership from Alexandria to the Sobat in the Sudan of over 20,000. There were 136 organized congregations, and 195 other centers where worship was

held. Ordained ministers to the number of 117 of whom 103 were pastors of congregations cared for this rapidly growing church. Sabbath schools numbered 281 with 23,683 pupils and 1,067 teachers. Identified with the Evangelical Church, outside of those conducted by the mission, were some 180 day schools. One-fourth of these were for girls.

During this period a prominent leader of our church in America paid a visit to Egypt and had the opportunity of discussing policies and methods with both missionaries and Egyptian Evangelicals. He passed rather severe criticism on the missionaries for their inability to make friends with the Egyptians. He said that they were inclined to defend the past and apologize for the present. However, he did not limit his comments to the missionary personnel. He felt on the other hand that the Evangelical leaders lacked spiritual warmth although they were intellectually of a high grade. They were wedded to tradition and were concerned for ecclesiastical matters rather than a passion for souls.

Any tension which a churchman from abroad might have noted may have been due in part to the growing pains of the Evangelical Church. Naturally his hopes for strong spiritual fellowship between Egyptian and foreigner were born of the Spirit of Christ. The increased giving by the Egyptian Church and its concern for financial independence possibly would impress the outsider with overemphasis on ecclesiastical affairs. The American's desire for efficient administration of school, college, and hospital could easily be interpreted as lack of friendship for those who failed to reach his standards.

Policy of the Mission in Relation to the Church

In explanation of the strategy pursued in Egypt whereby much of the control of higher educational institutions and hospitals remained with the mission, while the control of church affairs and local schools was undertaken by the nationals, perhaps a pattern was followed that had a precedent among other groups in the Near East. The Roman Catholic Church has conducted propaganda for its faith in the lands of the Bible for centuries. Uniate churches owing allegiance to Rome have been formed—Coptic Catholic, Greek Catholic, Armenian Catholic, and Syrian Catholic. These communities are

largely responsible for their own church life. The higher schools where the children of these groups are educated are very often those definitely directed by religious orders or societies. So in the eyes of the groups of people who patronized the schools and hospitals of the American Mission, this body was similar in many respects to a religious order of the Roman Catholic Church.

CHAPTER TWENTY-FIVE

MISSION FORCES FACING RETRENCHMENT— MISSIONARY PERSONNEL IN 1929

AT THE half-century mark the total number of missionaries under appointment by the two boards was 19 ordained men, three missionary men physicians, and one missionary professor, 20 wives, and 22 women in educational and evangelistic work, and three women physicians, making a total of 68.

With the increase of personnel due to the appeal of the "407 Movement" and the aroused interest of the church, the total in 1929 was 148 or more than twice the number of 1904.

The peak, however, of the Foreign Board's appointees was probably in January of 1926 when the total of their personnel reached 106. Of this number Dr. and Mrs. J. R. Alexander and Dr. and Mrs. L. M. Henry had by 1929 been placed on the retired list. Resignations were Dr. James K. Quay to accept appointment with the Y.M.C.A. in Egypt and the Revs. Paul McConnell and R. R. Scott. The Rev. Leander Finley had been transferred to the Sudan. On August 7, 1926, the mission suffered a major catastrophe in the drowning of the Rev. R. G. McGill and the Rev. J. W. Baird at Sidi Bishr near Alexandria. They lost their lives in an attempt to rescue some missionary children who were in danger. Mr. McGill, after initial years of preparation, spent the period of 1908 to 1912 in Luxor and on return from furlough in 1913 was assigned to the theological seminary where he was a professor and president at the time of his death. Mr. Baird's career was in the Delta at Mansura and Zagazig. At the time of the tragic drowning he was chairman of the Delta School Committee.

Since January, 1926, the names of two men had been added, Dr. H. K. Giffen and Mr. E. M. Bailey.

For the Women's Board the active roll on the field at the beginning of 1929 was 46 with six on furlough. This number added to the Foreign Board's 96 men and their wives made the total of 148.

In 1922 the Women's Board had 43 on the field besides those on furlough, and 1924 and 1928 give the figures as 45. The retrenchment in men personnel found necessary did not hold for the Women's Board. To the credit of the women of our church during the decade of 1929 to 1939 the total number of missionaries on the roll for Egypt, at home on furlough and in active service, did not fall below 50.

In January, 1929, word was received of the necessity for drastic cut in the number of those under appointment by the Foreign Board. Since some of those listed in January, 1929, would sever their relationship after as much as 25 years of service, it is perhaps well to adopt this date for a view of the mission at its 75th milestone. Without in any sense minimizing their service, for the sake of brevity the names of wives are omitted.

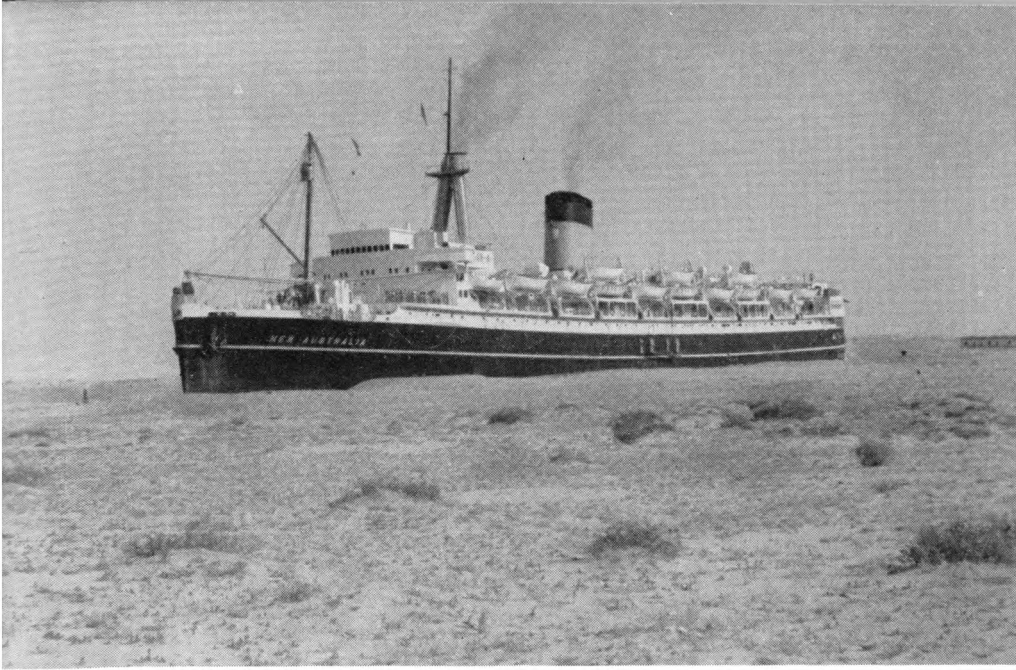
Alexandria—Dr. R. W. Caldwell was the general treasurer with offices in the central building. The Rev. W. P. Gilmor was the principal of the Commercial and Primary School. The Revs. Livingstone Gordon and W. J. Skellie shared in the evangelistic work of the city of Alexandria and district.

Miss Leota Cabeen was in charge of the Alexandria Central Girls' School with Miss Mildred Allison associated with her. Miss Edna Sherriff was responsible for the Karmuz and Bacos Schools, Miss Lillian McClelland for the school at Gabbari. Miss Ethel Weed had the oversight of Bible Women and evangelistic work for women.

Mansura—The Rev. J. A. Pollock, who would resign in a few years to become later pastor of the Eleventh Church, Pittsburgh, was the responsible head of educational and evangelistic work in the city and district.

Miss Alice Grimes was principal of the girls' school, and Miss Lucy Lightowler had the supervision of the Bible Women and their work in the city of Mansura and the province of which it is the capital.

Tanta—At the Tanta Hospital Dr. A. F. Grant was the principal medical officer and Dr. H. S. Hutchison his associate. The Rev. W. B. Jamison was just beginning the long period of service as chaplain of the hospital after spending his early missionary career as a district missionary in Luxor. The Rev. J. C. Lorimer, soon to leave Egypt because of the health of his son, Jack, was respon-



An Ocean Liner Passing Through the Suez Canal.

The New Sheppard's Hotel on the Nile at Cairo. (This replaces the hotel which stood for many decades across from the central building of the Mission at Ezbekia, Cairo.)





Missionary Children Celebrate the Fourth of July at Sidi Bishr.



A Wedding in the Gardens of the American College for Girls, Cairo.

he Central Building of the Mission at Ezbekia, Cairo. (Chapter 8)



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sible for youth work, the club for young men and evangelistic work. Mr. C. S. Bell, for some time the general treasurer of the mission, had been in charge of building operations and was the chairman of the Delta School Committee.

Dr. J. Howard Boyd had just returned from the United States and was soon to assume supervision of schools of the Tanta area, to replace Mr. Bell, who was among those to be retired because of drastic reductions.

At the new Mary Clokey Porter School for Girls Miss Carol McMillan was in the midst of her long years of principalship. Miss Sarah Meloy was associated with her and Miss Ruth Williamson, appointed to Tanta in September, 1927, was beginning the kindergarten training school which was to attract young teachers from all over Egypt. Miss Minnehaha Finney was responsible for work in that vast district for women and Miss Laura Wright was starting some 25 years of teaching thorough methods of Bible study to Bible teachers of women at the training school.

Benha—In this railway junction, almost equidistant from Cairo, Tanta, and Zagazig, the Rev. E. R. Jamieson had under his care the evangelists and schools of the city and province. Miss Jeannette McCrory, who up to that time in her missionary career had been in Benha, was directing the Bible women teachers in their work for women and girls. Miss Lois Kingan, as principal of the girls' school, was starting her life career in that city, a career that was interrupted only by a term in Cairo, one year at the Ezbekia Girls' School, and the remainder at the American College for Girls.

Zagazig—In this city and villages of its province in the eastern part of the Delta, the Rev. H. A. McGeoch cared for the evangelistic and Mr. W. W. Nolin for the educational work. As the head of the girls' school, Miss Elsie M. French was just completing 20 years in guiding girls in Beni Suef, Alexandria, and Zagazig. Miss Marion A. Paden after more than 25 years in Cairo and Beni Suef was now superintending evangelism for women in this district.

Cairo—Living in the capital of Egypt at this time was the greatest number of Foreign Board missionaries ever located in that city of then well over a million inhabitants. At the theological seminary the Rev. C. C. Adams was chairman of the faculty with the Rev. W. T. Fairman and the Rev. R. T. McLaughlin associated with

him. The two latterly named, along with Dr. S. G. Hart, were also responsible for evangelists at various centers in the city and suburbs. Dr. H. E. Philips had the direction of the church papers, the Huda and Nagm-al-Mashriq. The Rev. E. E. Elder and Mr. E. M. Bailey were responsible for the Boys' Central School at Ezbekia. Mr. John S. Petrie was the treasurer and charged with the care of property. Dr. S. M. Zwemer when in Cairo was busy with Muslim evangelism and the seminary.

At the girls' college were Miss Helen J. Martin, Miss Evelyn McFarland, who had served as principal during Miss Martin's recent furlough, Miss Alta French and Mrs. Ada Dunlap, who was to be shifted that January, 1929, to Minia. Miss Gudrun Estvad, who had been at Haret al-Saqqa'in and in charge of music instruction in the mission schools of Cairo, was transferred back to the college. Miss Elizabeth S. White was at Faggala Girls' School and Miss Marie Tait at Qulali Girls' School, Miss E. Roxy Martin and Miss Venna Patterson were at the girls' school in Ezbekia. Mrs. Mary K. Coventry along with Miss Lucia Dwight was associated with the veterans Miss Anna Y. Thompson and Miss Margaret Smith in the extensive work in the city for women's evangelism. Miss Ella Barnes, superintendent of the Fowler Orphanage, had been assigned to this position in 1920.

At the School of Oriental Studies of the American University, Dr. Horace Giffen and Miss Elizabeth Kelsey (Mrs. J. E. Kinnear) were giving their whole time to Arabic study.

The Fayoum—The Rev. R. C. Shaub was serving his first and only term in Egypt as district missionary in this large oasis area. Miss Margaret Bell, after serving shorter or longer periods in Mansura, Cairo, Zagazig, was laying the foundation for 15 years more of devoted work for the girls of Egypt at the Girls' Central School, while Mrs. Rachel T. Seiver was beginning work for women and girls at the city where she was to be found in 1954.

Beni Suef—The Rev. S. I. Acheson, like Shaub, was in his first and only term in Egypt. Miss Margaret Work in the girls' school and Miss Helen Noordewier in evangelism for women completed the personnel list at Beni Suef.

Minia—The Rev. W. H. Reed, well known in the villages of Middle Egypt, was the itinerant missionary with headquarters here.

In 1928 the mission had responded to the request of the church and sent Miss Nellie C. Smith to the girls' school in Minia supported and directed by the session of the Second Church of Minia.

Assiut—At the college were Dr. C. P. Russell, Dr. F. S. Thompson, Dr. W. W. Hickman, Dr. N. D. McClanahan, Mr. F. S. Hoyman, and Mr. Milo C. McFeeters. Dr. A. A. Thompson resided in that city as the center from which he carried on his inspection of mission and synodical schools. The Rev. F. D. Henderson through the many Evangelical churches and schools which served as centers for preaching services in the Assiut district found his medium for missionary work.

At the Pressly Memorial Institute were Miss Anna B. Criswell, Miss Ruth Work and Miss Mary L. Thompson, with Miss Dora Mason who directed the kindergarten work. Miss Davida M. Finney was the missionary appointee to the Khayatt School for Girls. Miss Rena L. Hogg was in the midst of her long years of ministry for women of Upper Egypt.

At the hospital were Dr. H. L. Finley, Dr. F. C. McClanahan and Dr. Norris B. Whitcomb. Mrs. Sarah Eby (Mrs. H. E. Philips) was to begin at that time the work of the matronship which had recently been laid down by Miss Frances Jackson-Bennett.

Luxor—The Rev. S. A. Work, after many years in the Delta, was completing his mission ministry from the "Witness" in this district farthest south. The Rev. W. Dwight Gillespie, like others serving his first and only term, was in charge of schools in this area.

Miss Ida Whiteside and Miss Martha Glass are names that have long been associated with the Carrie M. Buchanan School for Girls in Luxor. Miss Esther Wilson directed the evangelistic work for women.

The missionaries at home on furlough were to receive appointments as follows: The Rev. J. W. Acheson to Cairo; the Rev. John M. Baird to Benha; the Rev. Dalton Galloway to Beni Suef; the Rev. E. E. Grice to Assiut; Dr. W. T. Moore to Tanta Hospital; Dr. C. A. Owen to Assiut College; Dr. Mark S. Roy to the Alexandria district, to live in Damanhür; the Rev. R. W. Walker to Luxor, Miss Mary Frances Dawson to the girls' college in Cairo; Miss May Holland to the clinic at Benha; Miss Frances Patton to the Tanta Girls' School; Miss Stella Robertson to the girls' college

in Cairo; Miss Jane C. Smith to the Welfare Clinic in Cairo; Miss Laura B. Walker to evangelistic work in the Luxor district.

A number of young ladies who had been members of the mission under the Women's Board had married missionaries; Miss Bessie McCrory (Mrs. R. W. Walker), Miss Charlotte Claney (Mrs. Thomas Lambie), Miss Lillian J. Piekinn (Mrs. David Oyler), Miss Loretta A. Mitchell (Mrs. Frank Hoyman), Miss Mary K. Kerr (Mrs. W. R. Coventry), Miss Beulah Chalmers (Mrs. F. A. Whitfield—India), Miss Lois McCracken (Mrs. W. P. Gilmor), Miss Elizabeth Speer (Mrs. H. A. McGeoch), Miss Sarah Adair (Mrs. L. A. Gordon), Miss Clarice Bloomfield (Mrs. John M. Baird), Miss Fay Ralph (Mrs. W. H. Reed).

Others who had married outside our mission circle were Miss Sadie Thompson, Miss Eula McClenahan, Miss Olive Mason, Miss Mary Pattison, Miss Avis Hoyman. Some had resigned for health or family reasons or had been invalided home; Miss Alda Atchison, Miss Anna McConaughy, Miss Florence Hutchison, Miss Mary Baird, Miss Roe Williams, Miss Anna Corkey, Miss Ruth Eddy, Miss Edna J. Giffen, Miss Alfaretta Hammond, Miss Ella Downie, Miss Dora Giffen, Miss Constance Garrett, Miss Jean Campbell, Miss Rose Smith, Miss Mabel Dickey, Miss Isabel Hosack.

In addition to the loss of Miss Ella O. Kyle who died in service on the field, and of Dr. Carrie M. Buchanan and Miss Dorcas Teas who had retired, the mission was greatly grieved in 1925 by the death of Miss Helen Ferrier, while at home on furlough. A woman of vision who had been appointed in her twenty-five years to almost every station, she foresaw the place for effective work in future days of the women's community centers.

Mr. C. A. Wilson served a term in Egypt from 1905 to 1912. He was general treasurer. Dr. A. W. Pollock resigned from the Egypt Mission in 1924. His wife, Mrs. Ola Burns Pollock, died in the spring of 1915. He married Miss Agnes Webster Forbes in 1922. They were appointed to our mission in Ethiopia in 1926. Dr. Pollock died there in 1935.

Among the Foreign Board missionaries who came to Egypt following World War I but whose names, in addition to those already mentioned, had been removed from the roll were the Rev. Henry Rankin (who died in Cairo on September 26, 1920), Prof.

A. C. Norton, Mr. Dwight Fee and Mr. David F. Duff. Dr. Howard Buchanan came in 1921 and after service at Assiut was sent in response to a call to the Sudan in 1924. There he became blind. He and Mrs. Buchanan have told his graphic story in the book, *The Promise*.

The American Church

The origin of the American Church in Cairo goes back beyond the 1880's. However, following the British occupation "arrangements were made by the 'Presbyterian Chaplain to the Forces' and the missionaries, to have the parade service of the 42nd Highland Regiment, held in the mission church at the usual hour for English, eleven o'clock A.M. Soon after this a voluntary service at six o'clock P.M. was commenced, which has been conducted ever since. Both of these services were conducted in turn by the Chaplain and the missionaries. Civilians, officers and men from different regiments, representing the three denominations, Presbyterians, Episcopalians, and Wesleyans, attended the evening service.

"Besides the social prayer meetings held by the Chaplain at the barracks, a weekly meeting has been held in the mission house, chiefly for the benefit of the soldiers. This meeting was begun in the summer of 1882 and has been continued ever since, the audience varying from 30 to 60. Being held in one of the rooms of the part of the house occupied by a mission family, the soldiers enjoyed it more than were it held in a school room or the church." (1886)

During the remainder of the years of the nineteenth century and the first two decades of the twentieth, the Sabbath evening English service in Cairo continued under the direction of the ordained missionaries there. Most of the time the worshipers were civilians from various walks of life. Often during the tourist season from December to March prominent American or British clergymen were prevailed upon to fill the pulpit. During World War I Dr. S. M. Zwemer and Dr. J. G. Hunt carried the major responsibility of preaching to the large audiences of British soldiers who came to the Sabbath evening services in the central building at Ezbekia, Cairo.

In February of 1922 the committee appointed by the Mission Association for organizing an English-speaking congregation at

Ezbekia, Cairo, reported that a session consisting of Mr. Thomas Amis (of the Socony Vacuum Oil Company), Mr. Wendell W. Cleland (of the American University) and the Rev. J. W. Acheson and Rev. James K. Quay (of the American Mission) had taken charge of the evening service from December 2, 1921, and a congregation was being organized. A constitution, including among other subjects articles dealing with membership, officers, pastor and creed, was approved by the association. In the agreement reached the Board of Foreign Missions, until the congregation should become financially independent, agreed to supplement the amount given by the congregation to make up the total salary required for the pastor.

The year 1927 came before the Rev. W. R. Sawhill, D.D., coming from a pastorate in Seattle, Washington, was appointed by the board for a year as pastor. Since that trial year there was voluminous correspondence and many proposals made for securing a successor to Dr. Sawhill, but the centenary of the mission was to come and go before a pastor from America was appointed.

During the intervening years Dr. C. R. Watson, Dr. Arthur Jeffery, Dr. John Badeau and others of the American University, Dr. James K. Quay of the Y.M.C.A., and members of the mission filled the pulpit. Visitors like Dr. Charles E. Jefferson, Dr. John McNaugher, Dr. Douglas Horton, Dr. Mark Matthews, Dr. George Buttrick, and Dr. Sherwood Eddy and a host of many others have shared in this ministry since World War I.

The story of the American Church in Cairo during World War II was again one of enlarged service with men from New Zealand, the British Isles, South Africa, and India, as well as our own boys from the United States after 1941. Following this time of expanding interests for America during the last decade of the mission's century, the many who came representing Point Four and kindred organizations, in addition to the commercial firms and air lines, had among their number those interested in Christian worship. Some of those who settled and found homes in Meadi, a suburb south of Cairo, organized themselves into a congregation. In cooperation with this group the American Church in Cairo was able to bring the Rev. R. William Elmer as pastor from the fall of 1955.

The central mission building in Ezbekia, Cairo, has not only

been the home of the American Church but for many years services of worship in four languages—Arabic, English, Greek, and Armenian—have been conducted every Sabbath. In all, fourteen different activities in these four tongues have been reported as customary on the first day of the week.

In telling of the development of the American Church in Cairo, there is no thought of neglecting to mention the Sabbath evening English services in Assiut and Tanta that have continued for decades, or preaching services organized for the soldiers during World Wars I and II in Alexandria, Benha, Zagazig, and Luxor. In all these the burden fell principally on the ordained missionaries in residence.

CHAPTER TWENTY-SIX

THEY ALSO LABORED—THE STORY OF THE SHORT-TERMERS

NO STORY of the work of the United Presbyterian Church in the Valley of the Nile would be complete without repeated reference to the extraordinary and continuing service rendered by the scores of people who served for a short period in Egypt. One of these being questioned by a tourist was asked for his official position in the following terms, "Are you a missionary or just one of the workers?" Whatever his or her status may be the short-termer has often borne great responsibility and made a real contribution.

The church at home and the missionaries have always looked upon the task of evangelizing Egypt as one that called for life enlistment. To preach and teach the Gospel effectively involved the learning of the language of the people of the land. Churches whose worship was in the tongue of the people must be established and ministers of the Gospel trained to speak in that language. But highly efficient schools and hospitals were needed to demonstrate the fullness of Christ's message.

From early days it was evident that temporary service might be rendered by other foreigners who had not made career commitments. During 1867 a Mr. W. Kennedy Muir, a theological student of the Free Church of Scotland, relieved Mr. Hogg of some of his classes in the seminary. For some months while the missionary was caring for his son, Hope, who was very ill, Mr. Muir who had studied some Arabic substituted for him. In January of 1870 a Mr. Schlotthauer was employed to sell religious books in Upper Egypt. His wife of about a year died following the birth of a child. Later Mr. Schlotthauer was at the fair (mulid) of Sitt Dimyana (a much revered Coptic saint) in Lower Egypt and then in Mansura, Alexandria and the Fayoum. The following year he was again out with his books but because of a severe illness he was compelled to return

to his home in Europe. Mr. Alfred Roth, a young Swiss teacher of French at Assiut College, was instrumental in apprehending slave traders in 1880.

The Twenty-fifth Annual Report of the board presented in May, 1884, gives the name of M. Henri Charbonnier, a professor of French language and literature at Assiut College. He was a Waldensian from Savoy. In 1891 again in the report to General Assembly a plea from Assiut emphasizes the need for more extensive apparatus at the college in order to compete with the reorganized government schools. Added is this sentence, "It needs a special teacher of the English language—an American or Englishman."

Following the British occupation in 1882 the English language became more and more invaluable to the Egyptian youth seeking advancement. The development of higher schools of learning by the mission called for teachers of secular subjects and it was not necessary for those whose sole responsibility was instruction in English to acquire proficiency in Arabic.

Miss Anna Y. Thompson reported in 1885 of the girls' school at Ezbekia, Cairo, "The school has had the weekly visit the greater part of the year from Mrs. Watson (wife of General Watson Pasha) who gave the girls a lesson in drawing and to those understanding French, a lesson in the Bible in French."

Missionaries whose primary task was presenting the Christian message and the establishment and nurture of churches often had only limited time for classroom instruction. Before the end of the nineteenth century the Foreign Board had appointed Robert S. McClenahan, an unordained man, to Assiut College. But as he assumed an increasing load of administration there was plainly a demand for persons who could give their whole time to teaching in English. The year 1900 found the pioneers, Miss Anna Duncan, Mr. C. J. Williamson, and Mr. J. D. Brinkerhoff fully immersed in the task of teaching English at Assiut College.

In the first decade of the twentieth century not only were there short-termers in Assiut College and the American College for Girls in Cairo, but in the Pressly Memorial Institute for girls in Assiut, the schools for boys and for girls in Ezbekia, Cairo, and in Alexandria, in Mansura, in Tanta, in Zagazig, and in Luxor. At first the hospitals sometimes found it more convenient to employ short-

term nurses and technicians from England or Europe, but in recent years these have largely come from the United States. Administrative work has piled up through demands by government for visas, passports, permits, elaborate files and records so that short-term secretaries and administrative assistants have also found their place among missionary personnel required today.

Throughout our church and in other denominations as well there are now hundreds of young men and women who have spent the allotted three years in some school, college, hospital, or office in Egypt. The small financial rewards have been outweighed by the opportunities for travel, for understanding contacts with peoples of other races and religions, for the broadening touch of life in foreign lands in addition to the opportunities for real Christian service.

A number of those who came for the three years, however, found their graves in the Land of the Pyramids. Among them are the following:

R. Wallace Kidd, who died in Assiut in May, 1904, after one year at the college; Emma L. Williams, teacher of music at Pressly Memorial Institute who died December 23, 1918; Eugenia A. Lee died in Cairo on December 31, 1920, after little more than a year at the American College for Girls; Elizabeth Hamilton was a teacher at Assiut College and later at the Ezbekia Boys' School (she died January 23, 1923); Mrs. Mable Lantz Kazanis, teacher at the Commercial College, Alexandria, who died in April, 1947.

The sojourn in Egypt has also been a road to romance. Many have found their life partners from among other short-termers. One hesitates to make a list for there have been so many that an omission may be easily made. Linked together have been the following persons:

F. Scott Thompson and Carrie May Alexander
 Charles P. Russell and Margaret Giffen
 Joseph Maxwell and Mary Frances McDougall
 Paul Hinkhouse and Uretta Amis
 Walter Hart and Helen Jones
 Ewing Bailey and Annette Meader
 Porter Miller and Lucille Helfenstein
 Earle Collins and Mary Dixon

S. J. Vellenga and Alice Evans
 J. W. McCutchan and Marjorie Munn
 Hugh Kelsey and Mildred Allison
 Robert Tidrick and Margaret Godfrey
 Malcolm Reid and Janet Sharp
 Ben Shawver and Jean Sharp
 Delbert Sterrett and Clara R. Spore
 Clark Jackson and Rebecca McMullen
 Thomas Sturgeon and Lois McGill
 Judson Allen and Mildred Heasty
 George Meloy and Mary Lou Lash
 John G. Lorimer and Mary Louise McCalmont
 Otis Rowe and Wilma Duff
 Milton Sage and Mary E. Wilson
 Kenneth Gordon and Esther Hofstetter

Short-termers and missionaries having permanent appointment who married include the following:

Dr. D. L. Askren and Alice B. Underwood
 Charles S. Bell and Myra Boyd
 C. H. Beale and Eula McClenahan
 Frank Hoyman and Loretta Mitchell
 Gordon Parkinson and Isabel Simpson
 Edna Parkinson and George Morrison
 Dorothea Urey and Robert Meloy (Sudan)

Young men who taught at the American University at Cairo and married short-termers from the mission circle include:

Roderick Matthews (Eunice Tyrell)
 D. Stetson Bender (Nellie Ann Williamson)
 Spurgeon Wurtemberger (Agnes S. Downs)
 Robert Mabbs (Alice Gabel)

A few short-termers married outside the mission circle:

Wilhelmina Rosenbaum to James Cruikshank
 Caryl Evers to Edward Chorlian
 Mable Lantz to George Kazanis
 Rebecca Needs to Leslie Askren

Back in the nineteenth century there was the romance of Mr. A. De Vlieger and Miss Coote.

A great number of former short-termers have made, or are now making, a noteworthy contribution to the life of our church here in America. In pastorates there are, or have been, those like the Rev. Paul Musser, the Rev. George McBride, Dr. H. D. Finley, Dr. John Eastwood, the Rev. David C. Wilson, Dr. J. Ralph Neale, the Rev. Kenneth Shephard, the Rev. C. C. McNary, and Dr. Mark S. Roy. In the Pittsburgh-Xenia Seminary Dr. C. J. Williamson and Dr. Addison Leitch have had careers as short-termers in Assiut College. Direction of Foreign Board policy has been shared by Dr. R. W. Caldwell and Dr. Hugh E. Kelsey. Women who lead in church and college activities number among them such names as Miss Wilma Mintier, Mrs. Hazel Anderson Kraft, Mrs. George Hutton, Mrs. E. Marcellus Nesbitt, Mrs. Fred Huish, Mrs. Henry L. Millison, Mrs. William Pinkerton, Mrs. James Eddy, Mrs. Elizabeth K. Kinnear, Miss Gertrude Barr, Mrs. Robert M. Work.

At one time three of the presidents of our United Presbyterian colleges had been short-termers at Assiut College; Dr. James H. Grier of Monmouth, Dr. Samuel Laing of Knoxville and Dr. M. Earle Collins of Tarkio. During World War II the number of teachers on Monmouth College's faculty who had spent terms as teachers at Assiut included not only the president, but Prof. T. H. Hamilton, Prof. C. A. Owen, Prof. Malcolm Reid, Prof. Ben Shawver, Prof. Porter Miller, and Prof. S. J. Vellenga as well. Dr. E. M. Bailey and Dr. W. W. Hickman (not a former short-termers, however) both of whom had served at Assiut also assisted in the extended training program at Monmouth.

Certainly worthy of special mention is that group who after having accomplished their allotted time of three years gave further years to Egypt. Among them are Miss Mary Work as teacher of English at the Pressly Memorial Institute at Assiut and Miss T. Ulrica Liggitt, teacher of music, and Miss Elizabeth Balleny, secretary, at the same institute. Miss Annie Dinsmore will long be remembered as matron at Assiut College and the Fowler Children's Home in Cairo. Miss Emma Wilson, after a period at Luxor, was for the most of 20 years the Cairo station secretary. Miss Rose Mintier and Miss Grace Vincent at the Carrie M. Buchanan Girls'

School, Luxor; Mrs. Cynthia Zwemer at Assiut College and the American College for Girls in Cairo; Miss Katherine St. Clair and Mrs. Mable Lantz Kazanis at the Commercial College in Alexandria. Mr. F. W. Reilly at the general treasurer's office in Alexandria, Mr. Rodolphe Weber and Miss Mildred Cowan at Assiut College, Miss G. Dysart at the Ezbekia School for Girls and Miss Anna Duncan, one of the first pioneers as a short-termer at Assiut and then many years at the last-named school, are a few of those who extended their term or returned. We should also mention in this same group Miss Helen Sill, Miss Constance Kirk, Miss Doris Daw, Miss Bladon, Miss Annie McCallom, Miss Bena Kok, Miss Helen Kirkness, Mrs. Effie Smith at Tanta Hospital, and Miss Frances Jackson-Bennett at Assiut Hospital.

To this list should be added, too, the names of a host who remained on an extra year in an emergency such as Miss Grace McCreary at Alexandria Girls' School; Miss Margaret Tinkham at Pressly Memorial Institute at Assiut; Miss Mary Marguerite Lewis, and Miss Lois Ellifritz at Ezbekia Girls' School; Miss Nina J. Murray at the School for Missionaries' Children at Assiut; Miss Lizette B. Towle at the American College for Girls in Cairo; Mr. J. Wilson McCutchan at Assiut College; Miss Mabel McMichael at the American College for Girls in Cairo; Miss Eva Reid at Ezbekia Girls' School; Mr. Milton Sage at Assiut College; Miss F. Vowles at Tanta Hospital; Miss Virginia McCormick at Tanta Hospital; Mr. and Mrs. Thomas Sturgeon at Assiut College and Pressly Memorial Institute; Miss Frances Sprenger at Tanta Hospital; Miss Mary Kennedy at American College for Girls in Cairo.

There is an old saying in Egypt, "He who drinks the waters of the Nile will return." How many of the host who have spent the allotted three years in Egypt have come back for more?

Miss Elsie Bender, Miss Ruth Courter, Miss Jessie Edson at the American College for Girls in Cairo; Miss Lois Davidson at the Khayatt School in Assiut and Ezbekia Girls' School in Cairo; Miss Margaret Gamble at the School for Missionaries' Children and the Assiut Hospital; Miss Josephine Gerringier at the Schutz School in Alexandria; Miss Grace Huntley at the Luxor Girls' School and the American College for Girls in Cairo; Miss Grace Sample at Alexandria and the American College for Girls in Cairo; Miss

Margaret Gongwer at the Pressly Memorial Institute in Assiut; Miss Marjorie Munn at the Pressly Memorial Institute. Miss Virginia Liggitt and Miss Emma Malone at the Ezbekia Girls' School in Cairo; Miss Esther Madory at Pressly Memorial Institute and Tanta Hospital; Miss May Jéquier at Pressly Memorial Institute; Miss Virginia Watkins at the American College for Girls; Miss Nellie Hill at Assiut Hospital; Mrs. Helen Armstrong at the Fowler Children's Home and Tanta Hospital.

A short-termer who returned again but after many years was Dr. J. Russell Moore, who came in 1925 under special appointment to Assiut Hospital.

Many who enjoyed the three years' experience in Egypt have gone to various fields of service, outside the borders of the United Presbyterian Church.

Dr. Robert G. Bone, Alexandria Commercial College, 1928-31, is now President at Illinois State Normal University; Dr. C. H. Nabers, boys' school in Cairo, 1909-11, pastorates in the Presbyterian Church U.S. The following all rendered service in Assiut College—the Rev. Douglas H. Dechard, 1924-26, now at American Mission, Tripoli, Lebanon; the Rev. Howard McClintock, 1929-33, pastorates in America and Beirut, Lebanon; the Rev. Frederick F. Driftmier, 1939-41, pastorate in Boston, Mass.; Prof. and Mrs. Leland Parr, 1915-19, George Washington University; the Rev. Robert B. Giffen, 1928-30, pastorates in college areas; Dr. Elbert McCreery, 1900-1902, Los Angeles Bible Institute; Dr. William Hallaran, 1925-28, physician in Cleveland, Ohio; Mr. John G. Nesbitt, 1928-31, Reader's Digest, Stuttgart, Germany; Mr. Charles D. Cremeans, 1936-39, Foreign Service, U.S.A.; Dr. Ronald G. Deevers, 1902-05, educational work in Pittsburgh; Dr. Allan Hunter, 1916-18, an author with pastorates in Presbyterian Church U.S.A.; Dr. Mason P. Young, 1906-09, missionary in China; Dr. J. Russell Moore, 1910-11, State Hospital, Phoenix, Ariz.; Mr. Paul Hinkhouse, 1915-17, lithographing company in New York; Mr. Demaree Bess, 1916-17, *the Saturday Evening Post*; Dr. John D. Elder, 1916-18, the Crown Cork and Seal Company of Baltimore, Md.; Dr. Keith Seele, 1922-23, Oriental Institute, Chicago; Prof. Warren Spencer, 1918-21, Wooster, Ohio. Women once short-termers include Miss Carolyn Philips (Mrs. Andrew Blackwood), Pressly Memorial Institute,

1906-08, Princeton Theological Seminary, Temple University; Miss Stella Burns (Mrs. Albert Hosmer), Pressly Memorial Institute, 1906-09, Moody Bible Institute; Miss Sadie Thompson (Mrs. E. F. F. Bishop), Pressly Memorial Institute, 1910-13, Glasgow University; Miss Kathryn Ogilvie (Mrs. Paul Olson), Cairo College for Girls, 1944-47, American Red Cross; Miss Miriam Davidson (Mrs. Raymond Wilson), Pressly Memorial Institute, 1924-27, American Friends Service.

Children of missionaries or former missionaries have come to Egypt as teachers or as nurses, or as technicians in hospitals. Among them four members of the Dr. J. R. Alexander family, Misses May and Paulina and Mr. Leigh Alexander and Mrs. Bertha Bradstreet; two members of the Hogg family, Miss Rena in Assiut and Miss May in Assiut Hospital. H. DaCosta Finley, Charles Hunt, Willard P. Acheson, Ralph Henderson, and Wilbur White have come to Assiut College, Miss Earla Hoyman and Miss Lois McGill to the Pressly Memorial Institute, Misses Ada Margaret Hutchison and Marian L. Jamieson to the Schutz School for Missionary Children; Miss Rosamund Sowash and Catherine Jamieson to the American College for Girls in Cairo; Miss Eleanor Margaret Sowash to Alexandria Commercial College; and Miss Jane Thompson to the Khayatt School for Girls, Assiut; Miss Lulu Harvey, Miss Isabelle Moore, Miss Rosella Hutchison, and Miss Ruth Nolin have been on the staff of Tanta Hospital, Dr. Robert Tidrick on that of Assiut Hospital.

Miss Helen Godfrey at Schutz School and Miss Margaret Godfrey at the Pressly Memorial Institute have represented daughters of a former short-termer, the Rev. A. L. Godfrey, a one-time short-termer at Zagazig.

Former missionaries who have felt a nostalgic desire to return as short-termers have included Mrs. Maude E. Baird, Mrs. Gudrun Sa'adeh, Mrs. R. W. Walker, and Miss Dora Mason.

A number of experienced teachers have spent retirement or sabbatical years in some colleges and schools in Egypt. Out of their rich experience they have rendered rare service. Such have been the Misses G. Nadig, L. Soule, C. Carlisle, E. Crabbe, M. Hjelle, M. Martin, E. Lightowler, J. Flynt, Mrs. Elizabeth H. Markley, Mrs. Sarah B. Cooper, Mrs. Pearl Ross, Mrs. Gertrude Martin.

On the roll of the mission in the year of its 75th anniversary the following persons had received their introduction to labors in Egypt through short-term service.

At Luxor	Miss Ida Whiteside, Mrs. Dwight Gillespie.
At Assiut	Misses Rena Hogg and Ruth Work, Mr. F. S. Hoyman, Mr. and Mrs. M. C. McFeeters, Dr. and Mrs. F. Scott Thompson, Dr. and Mrs. C. P. Russell.
At Cairo	Misses Ella Barnes, Elizabeth Kelsey, Alta G. French and Mrs. Ada Dunlap, Mr. and Mrs. E. M. Bailey, Rev. E. E. Elder.
At Tanta	Mr. C. S. Bell.
At Mansura	Miss Alice Grimes.
At Alexandria	Miss Mildred Allison, Dr. R. W. Caldwell. (Mrs. W. P. Gilmor, although afterwards a short-termer came to Egypt first as a career missionary.)

On furlough at this time were Miss Stella Robertson, Dr. C. A. Owen, Dr. Mark S. Roy, Mrs. W. T. Moore, and Mrs. Dalton Galloway all of whom had once been short-termers.

Miss Beulah Chalmers (Mrs. F. A. Whitfield) and Miss Virginia Liggitt (Mrs. J. D. Brown) are short-termers who have given career service to India.

Short-termers who might be termed war casualties since they married New Zealanders in 1942 were Evelyn C. Smith (Mrs. Norman Goffin) and Miss Florence Funk (Mrs. Stanley Palmer). Miss Isabel Moore married Mr. Joshua Bunting of South Africa in June of 1944.

On the active mission roll, November, 1954, the following had been at one time or another temporary workers of the same category.

Mr. and Mrs. Judson Allen	Mrs. Sara E. Baker
Dr. and Mrs. E. M. Bailey	Miss Helen R. Brownlee
Dr. and Mrs. Norman A. Kraft	Miss Mildred Cooke
Rev. and Mrs. John G. Lorimer	Mrs. Ada A. Dunlap
Mr. Everett McCreery	Miss Marjorie J. Dye
Mrs. George Morrison	Miss Lois M. Finney

Mrs. Bernard E. Quick

Miss Alice M. Grimes
 Miss Faith E. Hamilton
 Miss L. Katherine Jacobsen
 Miss Mary L. Markley
 Miss Beatrice McClellan
 Miss Norma Lee Squires
 Miss Inez Sutton
 Miss Alberta Tedford
 Miss Martha Roy

The short-term workers in 1954 are listed in Chapter Thirty-seven.

A complete file of all who have been privileged to be in Egypt in the capacity of short-termers has not been discovered although records at the Foreign Board's office list around 500 persons who have in more than a half century's time helped as teachers, nurses, and secretaries.

Many are the names that have not been included. One anticipates protests from friends of those not mentioned that at least three years of untiring service deserved a line in the record of names. Already the chapter appears to resemble strongly the early chapters of First Chronicles. To add merely the names among others of Adair, Adams, Alexander, Allgood, Cassill, Caws, Davidson, Eastwood, Huff, Knight, Miller, Earley, Fenn, Hinkhouse, Kennedy, Graham, Hamilton, Ludwig, Moore, Robb, Towle, Sloan, Munford, Dawson, Young, Campbell, Noyes, Lybarger, Robinson, French, King, Ryburn, Mitchell, Sommer, Badeau, Gettemy, Hines, Hislop, Hopkins, Keller, Meier, Jax, Peck, Tinker, Pollock, Moss, Woodburn, Trimble, Perkins, Crosier, Scott, Hagman, Stauffer, Sisley, Speer, Supler, Taylor, Timanus, Todd, White, Welch, in no manner makes adequate recognition of the years of devoted toil and the host of those to whom they imparted new ideas and in whom they inspired new ideals.

Scattered over the United States and in lands overseas there are these fortunate individuals who have gained an insight into mission work and are worthy interpreters of Egypt to America. How many an Egyptian coming to the United States to study has found in a former short-termer a welcome that suggested the hospitality of the Nile Valley!

1929-1954

CHAPTER TWENTY-SEVEN

STERNER TIMES—ANTI-MISSIONARY CAMPAIGNS

IN LANDS where Islam is the dominant religion Christian evangelism is always fraught with many dangers. From the very intransigence of the Muslim doctrine other religions are only permitted and that under severe discriminations. Repeatedly a challenge has been issued when anyone presents the unique claims of Christianity.

Circumstances often cause some episode to flare up into un-called-for prominence which rouses intense fanaticism. A very serious incident happened in Cairo in November 1905 when an attempt was made to conduct a debate on the contrasts between Islam and Christianity. Mikha'il Mansur, the noted convert from Islam whose life story is told in the book, *Blessed Be Egypt My People*, was invited to attend the meeting of a Muslim society whose avowed purpose was moral and social progress. A very prominent Muslim sheikh took the presence of this Christian evangelist as an opportunity for announcing his contempt for the Christian religion. The presiding officer did not permit an answer to be made to this denunciation. The sheikh then challenged Mikha'il Mansur to a debate on the relative merits of the two faiths and invited himself to the meeting held by the Christian preacher at the American Mission building.

The matter received undue publicity. When the appointed evening came the hall was crowded to the doors with scores of irate Muslim religious leaders bent on giving their champion loyal support. They swarmed over the platform after the seats were filled, climbed on top of the organ and yet there were hundreds outside clamoring to get in.

The missionary in charge saw at once that a calm debate was out of the question and so urged the man chosen for chairman, namely the president of the Muslim society, to calm the frenzied crowds and try to send them away. However, he was himself very much excited and his remarks soon became inflammatory exhorta-

tions. He reminded them that the day was coming. The day of Muslim triumph. Immediately the crowd was in a furor. With flaming eyes and violent shouts they proclaimed their creed.

For some moments there was considerable anxiety for Mikha'il Mansur's safety. He was spirited away from the mob. Had he remained it is quite possible that his life would have been in danger before the arrival of the police. As a correspondent of the Egyptian Gazette reported, "It was not the zealous chairman's fault that the disturbance did not end in a riot nor without the shedding of blood."

The decade between 1924-1934 was a period when anti-missionary campaigns flourished in Egypt. The cause for this movement is not to be explained as coming from any reaction to an increase of missionary staff or the expansion of missionary programs, nor from a strong dislike of foreign institutions growing out of the spirit of nationalism. The trial and conviction of the gang of assassins who were responsible for numerous political murders culminating in the death of Sir Lee Stack, the governor of the Sudan and the Sirdar of the Egyptian army, on November 21, 1924, brought to an end one phase of the conflict with Great Britain. Other methods of discomfiting one's political enemies were employed with great frequency. To bring about chaos and subsequent British interference in Egypt's internal affairs was a favorite method of discrediting one's opponents. Another was to create conditions that would reveal the party in power as not loyal to Islam.

Any incident that appeared to attack Islam or any action that wounded the feelings of Muslims was a golden opportunity for accusing the government of laxity in the defence of Islam. Religious loyalty of government officials was often impugned. Although not all the incidents which occurred during this decade were directly related to the work or personnel of our mission, the general effect was to create a hostile atmosphere. Yet with all the fabrication and exaggeration that was often employed by the Egyptian press during these times it is remarkable that our schools and hospitals did not suffer as much from these attacks as they did from retrenchment caused by the economic crisis which came in 1929 and the years following.

One of the first incidents to cause dismay among Muslims and call forth considerable discussion in the Egyptian press came in the

spring of 1928. Newspaper clippings from that time report questions in the Egyptian Chamber of Deputies, directed by members to the Prime Minister, Nahas Pasha. They inquired about measures being taken to thwart Dr. S. M. Zwemer who was reported to have distributed literature attacking Islam and that in the precincts of the Azhar mosque. Dr. Zwemer was accustomed to visit the Azhar, the seat of the great theological university of Islam. He often went in the company of tourists. One in particular who was escorted there by Zwemer some years prior to this period writes of the wide circle of acquaintance enjoyed by the missionary and how well he was received. Often he distributed Christian literature to those with whom he talked.

On this occasion in April, 1928, objection was strongly raised to Christian leaflets and tracts being given out. A writer in the Egyptian press likened the action to that of a Muslim sheikh who would enter the Cathedral of St. Paul in Rome and invite the Catholic crowds assembled there to embrace the religion of Islam.

The incident afforded the opposition press a chance to remind the Wafdist prime minister of his duty to protect Islam from the foreign missionaries. So loud was the criticism and so vociferous were the critics of the government that a short visit by Dr. Zwemer to Cyprus seemed the easiest way to calm their objections. The authorities were able to save their face by reporting that Dr. Zwemer had left the country.

In the spring of 1930 a young Muslim man who had often attended the meetings held by Elder Kamil Mansur, himself a convert from Islam, was the cause of a very serious attack on Christian missions. These meetings held on Monday evenings at our central mission building in Ezbekia, Cairo, were especially for Muslim inquirers and others interested in Muslim controversy. The method followed was that of his brother Mikha'il Mansur who had preceded him as a special worker among Muslims. A Scripture passage was read and an exposition given. The subject was usually one which concerned some religious concept or teaching of Christianity difficult for Muslims to understand. Again it might be an appeal on grounds of universal human need. The audience sometimes numbered as many as 100 men half of whom might be Muslims. Believing in winning Muslims by persuasive love and unwilling to vilify

the religion he once professed Kamil's talks were marked by an absence of bitterness and vituperation.

In spite of this a young Muslim lodged a complaint with the Public Prosecutor against Elder Kamil Mansur charging him with calumny of the religion of Islam and defaming its prophet Muhammad. He was further accused of saying that the Qur'an was a bunch of fables and even that the King of Egypt wore a cross on his heart. The only statement which might have been taken for a basis of this accusation was the reply made to an inquiry whether the Qur'an was the revealed Word of God. The speaker said, "We do not so believe."

The trumped-up charge gave the organ of the Liberal Constitutional Party that strongly opposed the Wafd, then in power, the opportunity to launch a fusillade of bitter articles charging the ministry with failure to protect the religion of the state. Opposition papers of different parties joined in a violent campaign against missionary work as a means of discrediting the government.

That same spring Dr. Fakhry Farag had delivered a lecture on "Women's Rights and Responsibilities" at the American University. He was accused by the same groups of having offended Muslim doctrines and practices. Similar charges were made against him to the authorities.

Kamil Mansur was arrested and imprisoned for some weeks before a release was granted him on bail. His trial in the fall of 1930 exonerated him of all of which he had been falsely accused. But a verdict of innocence did not restore to him the time he had spent in prison nor all the anxiety he had suffered.

During the drive against missionary work Muslim young women who had expressed interest in Christian teaching were forcibly compelled to leave a mission hospital and return to their Muslim relatives.

Again in January of 1932 another flare-up against Christian missions received considerable publicity. A student at the American University at Cairo professed to an American woman and her Egyptian husband his interest in the Christian faith. After this event received some publicity in the press, the Egyptian Gazette stated plainly and truthfully that this couple was not connected with the American University nor the American Mission. However, all Christian missionary effort came in for criticism since the father of

the youth claimed that hypnotism had been used in forcibly converting his son to Christianity.

Al-Kashkūl, an Egyptian journal wrote on the subject, "These preachers think that Egypt is one of the dark countries where red Indians (savages) used to live before Christianity was introduced into America. This American University is a place for Christian preaching. Are there no schools in the country but the American University?" The Egyptian Gazette three days later under the caption, "A Discreditable Campaign" wrote, "It is difficult to resist the feeling that several Arabic newspapers have disgraced themselves by their handling of this affair. For al-Siyasa (the opposition paper) any stick is good enough for belaboring the present government. Many men connected with al-Siyasa are most lax in their observance of Muslim laws regarding fasting, the drinking of alcoholic beverages and other matters." The implication was that the whole affair had been an attempt to rouse Muslim fanaticism in order to prove the government incapable of defending the faith of the great majority of the population.

This type of political agitation in which the foreign missionary was the cat's-paw reached its culmination in the summer of 1933. The immediate event which caused the furor of newspaper activity was the statement of a Muslim girl who was a student in the Swedish Mission School for Girls in Port Said. She was punished for rudeness and disobedience. A letter from the lady principal which the offender produced was considered by some to be an untactful presentation of a Christian witness, but to unprejudiced minds it certainly could not be considered the use of compulsion to get a child to change her religion.

The reason for the campaign was a duplication of that of 1930. The Liberal Constitutional Party and the Dissident Wafdists led by Hamid Basil Pasha had both failed to gain any great response from the electorate in the elections. Popularity must be sought from other sources. Religious passions when aroused have been most effective for mob action. Should foreigners be molested their representatives might protest. Should the government try to curb religious fanaticism it could be accused of catering to foreign influence.

So continued and far-reaching was the campaign that the particulars were discussed in the House of Commons. On July 5, 1933,

Sir John Simon was the authority for stating that there was no ground for the allegation that the disciplinary action taken in the punishment of the girl was an attempt to force her to accept Christianity.

For some time during the summer of 1933 the journalists filled column after column of their papers with vitriolic language in an attempt to gain a favorable hearing. This accumulation of abuse may have served to alter the attitude of some toward Christian missions but in time other events called for comment and the political scene changed and work went on as usual.

It has not been necessary in a story such as this to give all the changes in temper and party allegiance that characterized the Egyptian scene from 1919 to 1939. However, the events of 1936-37 were so far-reaching in their effect on foreigners in Egypt that they deserve brief mention. In 1936 Great Britain and Egypt signed a treaty and brought to an end the British occupation which dated from the 'Arabi Rebellion of 1882. Egyptian nationalists of different parties for years had been advocating the withdrawal of British troops to end the appearance of foreign troops on Egyptian soil.

Because the shadow of Mussolini threatened Egypt from Tripoli in the west and from Eritrea and Ethiopia on the southeast a military alliance of 20 years' duration was welcomed by almost all classes of Egyptians. Nahas Pasha, the Prime Minister, was greatly praised for negotiating the treaty. Even British troops while on parade in Egypt were, contrary to all precedents, loudly cheered.

Then in January of 1937 Egypt invited the Powers which enjoyed special privileges to attend a conference at Montreux, Switzerland. The subject for discussion was the abolition of the capitulations which gave subjects of the Powers concerned certain privileges. Britain in the treaty of 1936 had undertaken to support Egypt when she would ask the Powers for the abolition of these outworn regulations. Contrary to popular opinion these were not in the first place privileges obtained by sheer force from a weak Turkish Sultan. Rather they were originally the procedures by which Muslim rulers permitted non-Muslim aliens to reside as inhabitants in their domains. The Mixed Tribunals which handled cases between foreigners of different nationalities and between Egyptians and foreigners having these privileges had been inaugurated in June, 1878.

They were to continue in existence after the abolition of the capitulations for a transitional period of 12 years. The Egyptian Government pledged itself when the capitulations were abrogated not to pass any discriminatory legislation against foreigners and foreign companies.

The clouds threatening war were beginning to gather by 1938. The attention of politicians was turned to the world situation and for a time direct attacks on the Christian witness were quelled.

CHAPTER TWENTY-EIGHT

THE WORLD IN CONFLICT AGAIN— THE SECOND WORLD WAR

THE crossroad of the world's trade—the Suez Canal—has proved a point of outstanding importance in any world conflict. Conditions in Egypt have felt the impact of the rivalry for possession of this prize. The economic life of the country is often disarranged. Restrictions of martial law hamper the free movement of normal activities.

Even though our missionary work was far removed from political affairs and ambitions our personnel responsible for schools, hospitals, and churches were greatly perturbed as powers in Europe in 1939 moved toward another global upheaval.

The result of recurring international crises during the summer of that year was Germany's attack on Poland the first day of September. Two days later the evening service at All Saints Cathedral in Cairo was interrupted so that the congregation gathered there might listen over the radio to the message from King George VI as he explained briefly why Great Britain had declared war on Germany.

Missionaries in Europe for mid-term furlough and short-termers on vacation discovered how quickly their plans for return to Egypt might be upset. Sailings of ships were in many instances cancelled. Traveling in Europe involved interminable delays. Scheduled trains were taken off or commandeered by the military. Consuls of the United States when appealed to for advice sometimes urged that Americans return at once to America, even though their work was abroad. Missionaries and teachers found colleagues in most unexpected places in Marseilles or Naples. By pooling resources and accepting any available accommodations a return to Egypt for nearly all eventually became possible.

Great Britain realizing the importance of the Suez Canal strengthened the garrison in Egypt even though the first phase of the war was in Central and Western Europe. When the occupation of

Norway and Denmark, then Holland and Belgium and France was followed by Italy's declaration of war it became evident that the Near East would become another theater of the war. Classes in first aid and drills in air raid procedure had already been inaugurated in the large cities of Egypt, in anticipation of developments that might bring the war into Egypt.

Although the government of Egypt had broken off diplomatic relations with Germany in 1939 and declared martial law, it did not officially declare war at this time. German subjects including missionaries were interned and in most cases permitted to return home. An official statement was issued by the prime minister associating Egypt and her resources with the Allies, but Britain did not demand that terms of the 1936 treaty calling for aid to Britain in case of war should involve Egypt's declaring war. Egypt had the consolation that should the Axis powers win she might gain concessions from Germany on the grounds that her collaboration had not gone all out by declaring war.

The American legation in the summer of 1940 as in 1939 counseled all Americans whose business did not require their presence in Egypt to return to the United States. Companies employing a large number of Americans and engaged in exploration of Egyptian territory for oil ceased working early in the summer of 1940, sold their equipment and left Egypt. A number of American women and children of other groups left at this time on the urging of the United States authorities. Some of our missionaries with families going on furlough earlier in the summer of 1940 had the harrowing experience of being in a bombing raid in Genoa harbor shortly after Italy entered the war. Since travel by the Mediterranean had now become extremely hazardous many of those who returned to America found it necessary to take circuitous routes that led by way of India and South Africa.

In Egypt air-raid warnings because of the threat from Italian planes became a common occurrence for inhabitants of Alexandria and Cairo. The frequency of these increased during 1941 and 1942, and the danger from falling shrapnel became as real as that from enemy missiles. In September of 1941 incendiary bombs in great number fell on the property of the American College for Girls in Cairo. However, Alexandria was much more of a target and suffered

repeatedly from very serious raids. During one of the worst of these in 1941 Miss Marguerite Basili, a teacher in our Central Alexandria Girls' School, was killed.

The Evacuation of Personnel

In April, 1941, the high hopes of the British and their friends that their forces in the Near East would hold Benghazi in Cyrenica as a base for future operations against the Axis powers evaporated as the Germans and Italians made another push into Egypt. Until June 22, 1941, when Germany attacked Russia, the British Isles still thought an attack from across the channel quite possible. England was isolated and she with other Commonwealth troops alone was facing the enemy. It was only by dogged perseverance and outstanding military strategy that she survived in the Near East the series of catastrophes of early 1941. The attempt to defend Greece, the disaster in Crete, the serious revolt of Rashad 'Ali in Iraq were followed by German infiltration among the Vichy forces in Syria and Lebanon. The American University at Beirut, Lebanon, was compelled to close. With uncertain conditions there as the Free French, the Australians and other British contingents made their attack, the foreign personnel was strongly advised to leave. In answer to a request for accommodations in Egypt a number were accommodated at the American University at Cairo, but the larger number of some 60 professors, wives, children, and short-term teachers were quartered at the American College for Girls. Late in July some of these visitors from Beirut, along with the McGeochs, the Kelseys, the McCutchans, Mrs. Earl Jamieson and children, Mrs. McFeeters and her daughter Ruth, Misses E. R. Martin, Mary F. Dawson, and short-termers Misses McMullen, Jackson, Purkiss, and Lewton, started on the long road to the United States. The only boat available was the "Aquatania" proceeding by way of Australia. A month was spent in that land waiting for passage. It was October before the party reached home. Mrs. E. E. Grice and two sons, Mrs. Mary K. Coventry and Miss L. B. Walker as evacuees left early in April, 1942, by the aid of the American and British air forces. A party consisting of the H. E. Philips family, the Lowrie Anderson family, Mrs. Nolin and four children, and Miss Janet Hamilton

sailed also in April of 1942 via the Cape of Good Hope. Mrs. W. W. Nolin assisted by others completed the school course for the children.

The force of career missionaries on the field for the year 1941-42 consisted of 15 men, 14 wives, and 36 unmarried ladies. Two years previous at the outbreak of the Second World War the roster was 24 men and 24 wives and 40 unmarried ladies. To this latter category had been added the names of Miss Mary Stevenson and Miss Mary C. Thompson who arrived early in 1940.

Commenting on conditions during that year 1941-42 the Committee on Education said, "Schools well attended . . . must reiterate . . . this service is necessarily impaired by the overburdening of those in charge, through shortage of funds, increasing complications due to governmental regulations and the understaffing due to the pressure of war conditions and our inability to secure replacements."

The quick succession of events in June, 1942, ending in the fall of Tobruk and the uninterrupted advance of Rommel's Afrika Korps inside the borders of Egypt called for serious thought regarding our position since America had been in the war after December 7, 1941. On June 23rd we were advised by the American authorities to evacuate as many of our personnel as possible. For over a year travel in the Mediterranean had been not only unsafe, but unavailable. Palestine and Syria as a place of refuge offered the serious difficulty that in the event of further evacuation eastward it might be almost impossible to obtain accommodation. Travel to Iraq across the desert from Damascus to Baghdad might have to be made in personally owned cars. A deposit of about \$3,000 was required by the authorities for every car crossing the border out of Egypt. The personnel of the American army base that had been opened in Cairo, as well as American civilians, were being sent to Eritrea.

Miss Marguerite McClellan of our Sudan Mission was in Egypt at the time. Following her vacation she was on her way back to Khartoum North. She felt that provision could be made in the trichities of the Sudan for a large number. In a welcome telegram from Dr. Ried Shields this opinion was confirmed.

A meeting of the Mission's Executive Committee was held on June 29th as the German forces advanced beyond Mersa Matruh and plans were made for the emergency. All who could do so were asked to be prepared to travel the next evening. It was not until

the next morning, however, that permission was granted by the agent of the Sudan Government, acting on his own responsibility, for the party to go. The persuasive powers of the British Ambassador, Sir Miles Lampson, and Mr. Alexander Kirk, the American Minister, were a determining factor.

Provisional reservations had been made for 15 persons but 25, including four of the E. M. Bailey family, left either from Cairo or from Luxor for Shellal. Almost the whole of the American staff of the American University was on the train. The mission in the Sudan also provided quarters for them in which they were housed for some weeks.

Others of our mission proceeded to Aswan in the next two or three days, so that by the end of the week 34 more were on their way. A few having planned a vacation in Palestine and Lebanon went in that direction. Although the great majority of those traveling had never been to the southland and in a sense welcomed the opportunity of seeing another of our mission fields the trip was anything but a vacation jaunt. Many other civilians crowded to Aswan hoping to leave Egypt. The accommodations of the Sudan steamers were overtaxed. One party of our people found room only on an oil barge attached to a steamer. At Wadi Halfa the baggage of the members of the first party became sadly confused. Some had all their traveling possessions with them including a sewing machine. Others found that everything of theirs was stored in the padlocked van which would only be opened at Khartoum. They had not even a toothbrush they could call their own. There was further delay from time to time. But the cars attached to a freight train finally arrived in Khartoum after two days.

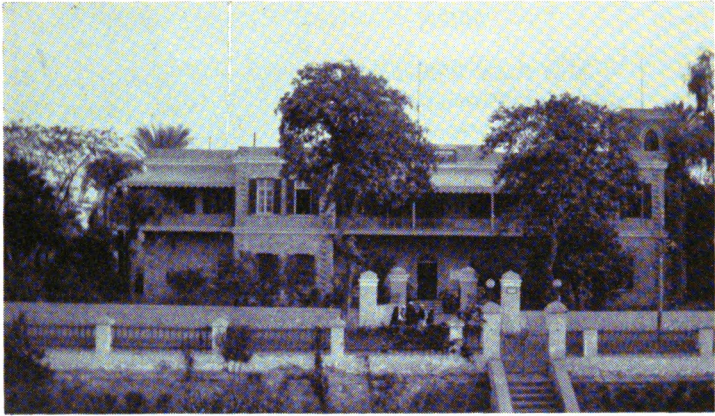
The situation on the Western front remained fluid for some days. Although it appeared after a time that Rommel had been stopped in the vicinity of al-'Alamein, and the Valley of the Nile would not be invaded, the authorities advised against the return of those who had left. Some whose furloughs were either due or overdue, finding air travel to America possible, went home that way. However, by the time of the Battle of al-'Alamein, October 23rd, practically all those who had not gone to America had returned to Egypt and schools and hospitals, evangelists and teachers were at work. The roll of the mission for—

**Miss Ruth Williamson
Teaches Through Games.
(Chapter 31)**



**The New Home Economics
Building, American College
for Girls, Cairo.
(Chapter 31)**





The Carrie Buchanan School for Girls, Luxor. (Chapter 16)

**Girls at the Fowler Home, Cairo, with Miss Elizabeth Wilson.
(Chapter 31)**



January, 1943, was 11 men, 8 wives, 32 unmarried women
January, 1944, was 12 men, the same 8 wives, 31 unmarried women.

The Return of Missionaries

By May of 1943 the British Army had pushed on into Tunisia compelling the Axis powers to evacuate North Africa. The problem of missionary travel that had been one of getting personnel long overdue home now became one of getting out from America those long delayed there.

There were no families of our mission with children in Egypt in 1943-44. The Schutz School which had been located at Assiut since the summer of 1940 closed in the spring of 1942.

Among the first to embark from America was the Rev. H. A. McGeoch whose return voyage by way of the Pacific took 70 days. He reached Egypt before the end of June. Arriving in the summer of 1943 was the Rev. F. D. Henderson who touched India enroute. Miss Lois Kingan probably has the record for the longest journey in point of time. After an extended delay in Lisbon and a trip around the cape of Good Hope, she remained two months in Durban, South Africa, waiting for priority to give her passage to Suez.

Other parties were routed by way of Lisbon which became the stepping stone to various routes. Misses Dora Mason, Leota Cabeen and Elizabeth Wilson reached Egypt in the fall of 1944 having come up the Congo and after crossing by land to the Nile, had come down through the Sudan to Egypt. Another party, Misses Mary L. Thompson, Jeannette McCrory, and Mrs. Rachel T. Seiver and Dr. E. M. Bailey also crossed Africa after reaching Lisbon by Portuguese steamer and then shipping down the West coast of Africa. Dr. Bailey writes, "The entire trip occupied practically four months. We had to lay over in Lisbon for a time between steamers. We had 12 days up the Congo by river steamer, then we had two more weeks on the way across to the Nile Valley by bus and truck, and a wait in Juba for several weeks until a passage was available on a freighter boat going down the river. This party included four from our mission plus four from our Sudan Mission—Paul Smith and his wife, Elsie Grove and Verna Pillow."

Another party awaiting in Lisbon anticipated the same cir-

cuitous journey to Cairo. Dr. and Mrs. Heasty of the Sudan Mission were in charge. Destined for Egypt were Mrs. Mary K. Coventry, Misses Jane Smith, Helen Noordewier, Ruth Williamson and Margaret Work with Misses Alice Anderson and Kate Ogilvie under short-term appointment to the girls' college. The delay in Portugal lengthened from weeks to months. Through pressure from legation authorities most of them were eventually flown by military transport to Casa Blanca and then to Cairo.

Although considerable space has been given to the ebb and flow during the years 1939 to 1945 of the fortunes of World War II through Egypt, the main concern of the missionaries on the field and those compelled to remain on extended furlough in America was the accomplishment of our task. We have seen how reduced the forces became. Yet as the war years advanced and the numbers of troops in certain areas increased there were opportunities for service among them that could not be ignored. McGeoch and Skellie became acting chaplains, the former to American troops stationed in Alexandria and in the Western desert and the latter for the British at the airport in Luxor. Others were called on for lectures to the troops. Some conducted religious services. One outstanding feature was a hostel in connection with the hospital in Assiut where scores of American, English and New Zealand troops spent their vacations in a Christian environment.

And in spite of reduced personnel from America and curtailed budgets, the institutions not only survived but maintained their ministry. During days of imminent enemy attacks and when the streets of Alexandria and Cairo showed the marks of recent air raids or were crowded with moving military traffic, the sick sought clinic and hospital, parents came to enroll their children in school or were anxious about report cards that had gone astray, churches were dedicated and pastors installed.

CHAPTER TWENTY-NINE

GROWING GOVERNMENT CONCERN FOR EDUCATION

THE emergence of Egypt as a nation concerned for its independence effected a radical change in the sphere of education. The Ministry of Education which spent the meager sum of less than L.E. 200,000 in the year 1903 increased its expenditure in the year 1927-1928 to two and one-half million pounds. But by 1954 which marked the end of a hundred years for the American Mission in Egypt it had a budget of L.E. 30 million. More than a third of this sum was allotted to elementary education. Great strides had been made in widening the circle of those benefiting from public instruction. Education in elementary subjects had become compulsory for all children by 1933.

In the year 1952-53 about two million children were reported as attending primary schools. The proportion of boys to girls, however, was approximately three to one, so 20 years after compulsory education was implemented the stern fact confronted the education authorities that the facilities provided by the government were yet inadequate.

Primary education was made free in 1944 and secondary and technical education in 1950. But as has been intimated even with the many private schools which still charged tuition there were not in Egypt sufficient accommodations for all who were of school age.

With the increasing popularity of education the government not only spent increasing sums on schools and colleges but undertook to extend its control to all educational institutions. One of the initial steps in this direction was the promulgation of Law 40 in 1934. Its purpose was to bring under the inspection and supervision of the Ministry of Education all schools whose principal aim or object was the preparation of students for the government examinations. Students from mission schools for boys had been presenting themselves for these examinations in the name of their schools for more than

a quarter century when this law was passed. The certificates obtained on success in the examinations were "the open sesame" to higher schools, professional training and jobs in the government. In more recent years girls from mission schools had also been taking these examinations. Both parents and students had brought pressure on non-government schools to follow closely the prescribed course of study laid down by the government. It can be easily seen that for some of the clientele studies which did not come under these requirements were reckoned non-essential. Many parents, however, deeply appreciated the emphasis given to Bible study and character training.

Up to this time almost all, if not entirely all, schools belonging to missions working in Egypt had not requested government inspection and along with it the government financial grants-in-aid. This was due in part to a desire to be independent of outside interference and to escape the expenditure of time and personnel involved. There was also the very crucial question of religious instruction. Would the school be hampered in its teaching of Christianity? Would it be compelled to teach Islam to its Muslim pupils?

With the enlargement of the government's educational program many private schools were under inspection and received grants-in-aid. To all intents and purposes they differed little from government schools. The syllabi of primary and secondary schools with the increasing westernization in method and subjects given still listed the Qur'an and the Muslim religion as having a place in the curricula. However, the time and attention given was often very meager. No examination in them was required for promotion nor for obtaining the much-coveted certificate.

Provision had long been in effect for Christian students in government schools that they might claim instruction in their religion, if they were sufficient in number to warrant this claim. Fifteen was set as the necessary minimum. Again these regulations were not strictly enforced. Pressure was often placed on Christians to attend Qur'anic lessons because of the values to be found in further Arabic instruction.

The question that rose as paramount to mission schools and other institutions during the thirties and forties of this century was the threat of curtailing the freedom that had been enjoyed of teaching Christianity in schools and hospitals. In a sense it was not new.

As early as 1867 we learn that seven Muslim girls left the Fayoum school because the religion of Jesus was taught there. Some clients, both Muslims and Copts, thought the instruction should be entirely secular. Others when they understood the viewpoint of independent schools raised no objections and in some cases came to welcome the stress placed on moral and spiritual values.

With the promulgation of Law 40 mission schools were faced with a dilemma. If they came under government inspection must they forego their program of Christian teaching? If they did not conform would their students be prevented from receiving the highly prized certificates, and thus have no opportunity to enter technical and professional schools or obtain employment?

Friends in government circles were consulted by the Inter-Mission Council's Committee on Relations with the Government. The first advice was to conform if sufficient guarantees could be received that the law would be so interpreted as to permit Christian teaching and not become a means of anti-missionary agitation. However, later advice from the same source was against submitting to the regulations of Law 40 lest the missionary aims of the schools be put in jeopardy. Refuge could be taken behind a clause in the law by stating that we did not consider it our principal purpose to prepare students for the government examinations.

Some time was to elapse before the government stated categorically its position that all schools in Egypt were to be subject to certain regulations of the Ministry of Education. Gradually schools sending up students for government examinations were compelled to accept inspection.

With the attempt of the government of Egypt to make elementary education compulsory, Christians of all creeds, Copts, Catholics and Protestants became concerned for their children. In villages and towns where there were Christian schools they might attend them, although this usually meant paying fees and tuition. The curriculum of compulsory education given by the government schools included of course an introduction to the three R's, but it was heavily weighted with Qur'anic studies. This was in part due to the development of the system of compulsory education from the old Islamic schools (kuttabs) where along with reading and writing the memorization of the Qur'an was a principal feature:

The teachers of these compulsory schools were also taken over wholesale from the older system. Prospective teachers were trained in a system that opened its doors only to Muslims. There was no inducement nor was it even considered a possibility for a Christian to enter these training schools. They were still very much linked with the Islamic schools of an earlier era. With no Christian teachers in the system there was an impasse preventing Christian children from getting Christian instruction in the village compulsory school.

The perennial question of curtailing religious propaganda was revived in 1940. Agitation through press campaigns and individuals in Parliament resulted in the preparation of a draft law forbidding religious propaganda outside places specifically devoted to that purpose such as synagogues and churches. The aim was to curb Christian instruction in schools, clubs and hospitals. With approval of the Council of Ministers and the signature of the King the act was submitted to the Parliament. On May 27, 1940, in discussion of the matter it was pointed out in the Senate that such a law might prohibit a Muslim from attending a Christian funeral, or a broadcast of the Qur'an over the radio, or the teaching of the Qur'an as Arabic literature in schools. The official representative of the Minister of Education said that the law was meant to apply to non-Muslim institutions.

Although the measure did not become a law, some missionary groups advocated at that time the implementation of the so-called "conscience clause" in mission schools. On enrollment the non-Christian parents or guardians might request, if they had conscientious scruples on the subject, the exemption of their children from attendance at Christian classes or worship.

Efforts at Cooperation

With the ostensible purpose of attaining greater cooperation between the Ministry of Education and free foreign schools, including mission schools, Sanhuri Pasha, the Under-Secretary of the Ministry of Education addressed a letter in August of 1941 to a number of foreign schools. In it he spoke in appreciation of their work and announced the intention of the Ministry of Education to hold a conference with heads of foreign schools. The plan was to discuss with

them the question of teaching Arabic, Egyptian history and geography and civics and the Muslim religion to Egyptian nationals.

On October 28th at a gathering of representatives of foreign schools Haikal Pasha, the Minister of Education, assumed agreement of all parties on the principles involved. Some dissented stating that free Christian schools were under no obligation to teach Islam. The minister said that these objections might be considered by the general committee. This committee met and sub-committees subsequently studied the matters involved in the relationship of foreign schools to the Ministry of Education. During the decades between the two World Wars an increasing number of Egypt's youth, especially of the upper classes who were not under bondage to the much-coveted certificate, were attending the foreign schools where a foreign culture, French or English was dominant. The Ministry was fearful that a generation of the leaders of Egypt might arise and be ignorant of their own culture and Arab heritage. Thus came this move to insist that Egyptians, if not all who grow up in Egypt, know something of this background.

In the summer of 1944 the Ministry of Education undertook to make primary education free to everyone. Subsidies were offered to any school of accredited standard that would accept Egyptian students in primary classes free of tuition. Christian schools in accepting this grant-in-aid would not be compelled to teach any religion other than that of their founders. The primary sections at Assiut College and the Ezbekia School for Boys and other of our mission schools for boys decided with the approval of the mission to make the experiment. The Association Minutes of January, 1946, record Assiut, Ezbekia and the Luxor Boys' Schools as continuing the scheme. In October of 1953 Assiut College and Ezbekia Boys' School notified the Ministry of Education of their intention to withdraw from the free education system. Luxor Boys' School made a similar statement in 1954. The scheme had proved impractical since insufficient funds were received to reimburse the schools for the amounts spent in their primary departments.

The girls' schools of the American Mission did not submit themselves to this offer but continued to depend on tuitions to supplement the subsidy received from the board for support. Although the government provided free education there were not enough schools

to hold the thousands who applied. Their only recourse was to private schools which charged tuition. Many parents willingly paid to have their children in private schools.

The government following some of the trends of the times became more and more paternalistic in attitude and assumed the guardianship of Egypt's children. In 1948 a law was passed which dealt with the organization of private schools. Article 21 of this law (No. 38) reads, "No school may teach its pupils, boys or girls, a religion other than their own, even with the consent of the parents." As a result of this legislation it became the responsibility of those in charge of mission schools to exclude Muslim and Jewish children from Christian instruction and exercises. One society in the belief that teaching Christianity to all students was an essential element of its policy planned not to admit non-Christians in the future.

Compulsory Instruction in Religion

The Ministry of Education in answer to those who strongly advocated more religious teaching in the government courses of study made the Qur'an and Islamic religious subjects to be required by Muslim students for promotion in the general examinations of the ministry at the close of each year. Law 38 had already made it incumbent on private schools preparing for the public examinations held by the Ministry of Education to follow the syllabus prescribed by the Ministry. Since the students of almost all of the American Mission schools (the outstanding exception being the American College for Girls in Cairo) took the general examinations of the government a serious dilemma confronted the mission. Were Christian schools required to provide teaching of the Qur'an and Islamic subjects to their Muslim pupils? The Ministry answered this question in a note dated August 27, 1949. It was circulated by the Controller of Private Schools.

Schools whose circumstances did not allow them to teach the subjects were either to ask the cooperation of the Ministry in arranging for this service, or they should present a pledge signed by the guardian of each Muslim pupil in school that he would be responsible for preparing the student for the promotional examination in the Qur'an and the Islamic religion.

The American Mission accepted the second alternative. It was in 1956 after the mission Centennial that the government went one step further and demanded that all schools arrange for the instruction of Muslim pupils in the courses in Islamic religion. Promotion to a higher class depended on success in these examinations.

As a matter of course the mission continued instruction of all Christian pupils in the principles of their faith. What gave Christians of different communities considerable concern was the tardiness of the Ministry of Education in providing instruction in the Christian religion for Christian students and making promotion to a higher grade contingent on success in passing an examination on this subject.

Finally responsible persons in the ministry sought aid from Christian leaders, among them an Evangelical pastor, in outlining a course of study in Christian teaching.

In a land where Islam the dominant religion overshadows the whole system of education, Christians believe that their own private schools are definitely necessary if they are to preserve for their children their Christian faith. The American Mission school not only provides an institution where this is possible but maintains the traditions of independent thinking and Christian love for the many who seek to enjoy blessings overlooked by those who emphasize conformity and regimentation.

CHAPTER THIRTY

NEW EXPERIMENTS IN EDUCATION

THE increasing pressures from the Egyptian Government restricting free education, the extension of its control to all schools in Egypt and the enormous expansion of its own budget were only partially responsible for the policy the mission was to follow with regard to its educational institutions. After the retrenchments of the early 1930's and the general reduction in personnel during World War II the Foreign Board in 1949 informed the mission that it should plan its work so that it might operate with a staff of not more than 20 missionary families. Already there had been suggestions that the church in America could not be expected to maintain the number of missionaries of pre-war days. Twenty Foreign Board missionaries were just half of the number of those on the field, not counting those on furlough, in January of 1929. Mentioned in the recommendations as changed circumstances were the ever-rising cost of missionary support and "the call for increased emphasis upon and acceleration of the training of Christian nationals for service in the church at all levels."

The mission in the light of this action decided that not more than five men should be allocated to educational work, in addition to one for special theological training at the seminary in Cairo.

Assiut College

Few in America realize the effect of the depression of 1929 and the years following on the institutional work of the mission. Assiut College was deprived of its appropriation at that time and for a score of years was dependent on special funds and reserves for over expenditure beyond the income from tuitions and fees.

At Assiut College the group who had directed its policy since World War I days had been broken by the return to America of

Dr. C. A. Owen in 1936 and Dr. W. W. Hickman in 1939 and the death of Mr. F. S. Hoyman in 1938. Dr. C. P. Russell who had ably served as president since 1918 went on furlough in 1945 and on his return was located in Alexandria. Dr. F. S. Thompson who headed the faculty at the times of Dr. Russell's absence from the field on furlough was assigned after his own furlough to Cairo where he made his residence from January, 1948. Dr. N. D. McClanahan was chairman of the administrative faculty for two years until he was relieved by Dr. W. J. Skellie in the summer of 1948. However, Dr. McClanahan continued to serve as college pastor until his retirement in 1951.

Mr. J. W. McCutchan who was appointed to the chair of English at Assiut College in 1938 left for America with his family in 1941.

Mr. W. W. Nolin was appointed to the faculty as treasurer in 1944. Dr. E. M. Bailey on his return from America in 1944 served on the Assiut faculty for a time along with his other duties including the secretaryship of the mission. Dr. G. Gordon Parkinson spent a term from January, 1946, until June, 1951, at Assiut his special responsibility being the department of science. The Rev. Paul McClanahan who arrived in October of 1947 has been on the faculty of the college the entire period until the centenary. The Rev. Eugene Ammon joined the faculty in September of 1953. Special mention should be made of Mr. Rodolphe Weber from Switzerland. Coming to the college in 1933 as a teacher of French he in time assumed greater responsibilities, especially during the war years and afterwards. In 1947 he became a permanent member of the teaching staff and in January, 1948, was made a member of the administrative committee.

The Taggart Library was built at Assiut College from funds with their accumulated interest given by Mr. Rush Taggart, an old friend of Dr. J. R. Alexander. The funds also provided for endowment of the library which was formally opened February 8, 1935. In a city of more than 90,000 inhabitants yet without a public library, this treasury of books serves the whole community as well as students and teachers at college.

Another residence for teachers formed a noteworthy addition in the last decade to the buildings on the campus.

Unique indeed is the work inaugurated by Mr. Milo C. McFeeters at the college. In 1928 after considerable study of the problems involved in importing dairy cattle from America he brought out four pure-bred Jerseys. From these and similar high-grade animals imported in 1937 a very excellent herd was developed. Crossed with native Egyptian cows it was found that half-Jerseys averaged twice as much milk as their mothers. The next generation of crossed cattle with a higher fraction of Jersey strain showed marked increases in production. So by the use of pure-bred sires a rapid improvement in milk-producing stock was possible. By the end of a quarter century 200 Jerseys had been distributed from the college herd. They had usually been sold at auctions attended by leading men interested in dairy improvement, coming from places as far away as Alexandria and Aswan.

Another section was added to the Wilson Dairy Barn in 1933. The growing herd necessitated larger housing facilities.

For a short period of years ending in 1953 the college offered to students with the primary certificate a three-year course in practical farming with special emphasis on dairying. Changes in government programs and the future employment of the graduates, as well as scarcity of personnel for teaching the classes, were among the factors which brought about the discontinuance of the program.

The experimental work of the department was considerably enlarged, however, in 1953 through a generous grant from the Ford Foundation. A farm at 'Afadira, not too distant from the college, belonging to an Egyptian Christian family was rented for a period of years. Dr. Earl Kroth and from International Volunteer Service, Kenneth Imhoff and Otis Rowe, came that year to assist Mr. Robert Turnbull who arrived on the field in 1950 and succeeded Mr. McFeeters as director of the department. In addition to increasing the dairy herd, the distribution of thousands of young chicks, the care of a herd of Swiss goats, the improvement of crop production of the farm, and guidance for the farmers in the surrounding villages are all part of an immense program for village betterment.

Attendance at the college at the end of the century was as follows:

Preparatory	425	(73 boarders)
Secondary	397	(180 boarders)

The Obedience Fund

A large sum of money bequeathed to the Foreign Board by a donor who requested that his name remain unknown was designated the Obedience Fund. It was for advance work in Christian village education in India and Egypt. After various proposals for its use in Egypt the mission suggested that Dr. E. M. Bailey who had been detained in America since 1931 be reappointed to Egypt in order to undertake the development of a special type of school. The feeling was that the bequest called for a radical venture that would meet more adequately the needs of Egyptian villages. "The expense of this project, (his) salary and support of the work was to be met from Egypt's share of the fund, using so nearly as it may be found possible, for the first five years, only the interest thereof for this purpose."

Dr. Bailey and his family arrived in Egypt in the fall of 1935 and he spent the first year in preliminary studies and in visits to the rural projects in other lands of the Near East. The following year the Baileys were at Minia. A start was made in the Protestant day school at Edmu, a village in the Minia province where the Synod of the Nile had a church with a pastor. Situated on the Yusufi Canal this village presented ideal conditions for initiating the plan. After considerable experimenting a course of study including work periods in the fields was mapped out as suitable for practical education in an Egyptian village.

On December 5, 1941, a simple dedicatory service was held at the new mud-brick building across the canal from the village of Edmu. The structure consisted of six classrooms and an office. Two rooms were added on the roof for residence of unmarried teachers. But the summer of 1942 brought Rommel and his Afrika Korps to al-'Alamein. The Baileys were evacuated to the Sudan along with many of our mission. Later they proceeded from there to America for their furlough which was due. Thanks to the efforts of the headmaster and the Rev. Girgis Beshai and his wife the school continued without much missionary supervision.

Dr. Bailey returned without his family in 1944 and now being on the roll of regular missionaries was assigned to live at Assiut and assist in the college as well as give oversight to the Edmu project

a hundred miles away. Plans made in 1946 and early 1948 for enlargement and development of Edmu into a training center were delayed in the summer of 1948. Severe government restrictions were impending. The future limitation of missionary personnel was becoming clear. As a possible solution for a training program to prepare teachers in real rural education it was proposed to combine this plan with the classes in the agricultural training section just getting under way at Assiut College. However, the project ran into several serious difficulties and was finally abandoned.

In January, 1950, report was made to the association that the Edmu school built in 1941 had been demolished and the materials sold. Brick and cash had been given to the pastor who was continuing a school in the village itself.

Because of the rapidly changing situation in the field of education with the government assuming greater powers and limiting the Christian witness, the mission association approved the use of the Obedience Fund for bettering the teaching of Bible especially in village schools related to the church.

In recent years the Synod of the Nile has asked for and been granted the sum of L.E. 1,000 annually from this fund for the improvement of its schools. They find themselves greatly handicapped facing the rigorous demands of the government. In spite of increased expense many of the Evangelical Church leaders believe that wherever possible the Christian day school must be maintained. If it cannot be missionary at least it may preserve the coming generation of church youth for Christianity. To us in America the parochial system of education appears undemocratic. But we do not understand the whole picture. We are not a despised minority in a sea of alien culture that threatens to overwhelm and destroy our faith.

Alexandria Commercial College

The venture made in Alexandria in the sphere of commercial education continued for some decades to prepare promising young men for commercial careers. Because the work of the school was in English its special appeal was to youth prepared to work in European and American firms. They came largely from Greek, Armenian, Syrian, and other non-national backgrounds. With the

Egyptianization of industry and commerce along with the restrictions in the teaching of religion the school faced a crisis in 1948. Mrs. Mable Lantz Kazanis who had borne a great share of the technical instruction died in April, 1947, and the school was confronted with an acute problem in personnel. Mrs. K. Glen Fleming for a time was an able substitute. But the demands for permanent personnel with training in business education as well as the teaching of commercial subjects in Arabic and revising the curriculum remained. Finally in the summer of 1948 the mission took action to close the school as of June, 1949.

During the year 1948-49 the Rev. John D. Hay-Walker, a missionary connected with the Egypt General Mission and of independent means, asked permission to take over the responsibility of the school. For some years previous he had been giving time to the school in the classes of Bible instruction. The increasing Arabization of all commercial enterprises by the government along with other factors compelled Mr. Hay-Walker to discontinue the school in the summer of 1956.

Boys' Schools in the Delta

When the great depression of 1929 brought to a halt much missionary expansion there were still in the Valley and the Delta of the Nile many primary schools under the direction of the mission. These remained over and above those that had been passed to church control in towns and villages where there were flourishing congregations of Evangelicals.

In all of the Delta there were more than 20 schools for boys for which the American Mission was responsible. In some places the equipment was meager and the building reminiscent of the country school of post-Civil War days in America. The schools in provincial towns compared favorably with other private free schools and had in most cases an enviable reputation in the government examinations. In the Luxor district there were 15 of these meagerly equipped schools giving all or part of the work required for the primary certificate.

In the summer of 1932 in the Delta 14 schools with 77 teachers and 1,692 pupils were still being conducted, even though six schools had been dropped the year before. It was difficult indeed to put

them under the guillotine. The following plans permitted the continuance of some schools for a time. A teacher took over, a missionary obtained a special fund to underwrite the school, another mission undertook the task of support, a Coptic priest became responsible for a school.

However, the depression and the marked retrenchment in the budget meant that by January, 1934, the Committee on Education reported that "the number of schools sharing in the budget of the Foreign Board had been reduced from 58 in 1926 to only 10 at present."

In a few cases the small Evangelical Church had been able to succeed the mission in care of the schools. In many other places the headmaster or a group of the teachers facing unemployment in a time of world-wide depression assumed responsibility for the conduct of the school about to be closed. The mission usually made a contribution of the equipment and in some cases a small grant-in-aid.

By the year 1947 the number of boys' primary schools under the Delta School Committee had been reduced to five, Birket al-Sab', Toukh, Sheblanga, Minet al-Qamh and Mit Ya'ish. There was also a small elementary school at Bassiun. There was no responsible Evangelical Church group in these villages and towns capable of assuming the direction of these schools. The mission took action in July, 1947, to invite the Delta Presbytery's school committee to study the future of these schools. In four of the five towns where the mission possessed property this was to be offered to the Synod of the Nile for school and evangelistic uses. In January of 1952 it was reported that the Presbytery of the Delta had assumed financial responsibility for the schools and the properties were being deeded to the synod.

Zagazig

Following the drastic reductions suffered in our Foreign Board personnel and budget in 1929, the Egypt General Mission was asked to send a missionary family to Zagazig. Not long after accepting, that mission proposed that the supervision of the Boys' School in Zagazig also be assumed by them. Work among the women and the control of the girls' school remained with our mission until the summer of 1939. From July 1 of that year the Egypt General Mis-



Planning for the Women's National Missionary Society. (Chapter 33)

A Regional Conference of Bible Women, with Mrs. Ada Dunlap
and Miss Jeannette McCrory. (Chapter 33)



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**The Rev. Ghubrial Rizqallah Presents Certificates to
Girls from Miss Lydia Matta's Classes. (Chapter 33)**

**Dr. Davida Finney and Miss Helana Mikha'il Plan a Literacy
Campaign with the Coptic Priest and the Rev. Adib Qaldas
at Deir Abu Hennis. (Chapter 34)**



sion took over the entire work of that city. Just ten years later although attempts had been made to sell the property there to the Egypt General Mission information was received that from the close of the school year in June, 1949, they would not be reopening the boys' or girls' schools. The Evangelical Church in Zagazig negotiated with the mission at this time for the continuance of the schools. Later the property was sold to the congregation for a nominal sum.

That Which Remains

Thus at the end of the hundred years in Egypt our mission which had pioneered in starting schools for boys and in leading the church to accept the onerous task of directing and supporting them, had few schools besides Assiut College. The mission retained control under the Foreign Board only of the Cairo School for Boys and the Luxor School for Boys. In both of these the responsibility for direction to a large degree rested on Mr. Habib Girgis Ibrahim and Mr. Sharqawi Butrus, who were the respective headmasters. Mr. Mikha'il Sim'an, headmaster of the Cairo school from 1920, died in the summer of 1944. The Boarding Department of the Cairo Boys' School which had been closed in 1891 was reopened in 1924. At that time a building in the Faggala section of the city was made available to the mission through the German Mission Property Trust. With the closing of the Evangelists' School and the opening of the synod's own seminary in 1926 the whole building was taken over by the boys' school for its boarding section. Just prior to the outbreak of World War II the property reverted to the Germans and for most of the remaining years the school has been compelled to rent quarters for its boarders. The enrollment in the boarding department has fluctuated between 25 and 50. In most years all that could be accommodated were being received.

In July, 1953, the Alexandria Boys' Primary School which had been turned over to Mr. Iskander Hanna 20 years before was returned to the mission. From that date the session of the Attarine Church in Alexandria undertook the conduct of the school which occupies a section of our central building in that city.

The uniform examinations for students in primary schools for boys which were begun by Dr. A. A. Thompson as a part of his

inspection of mission and synodical schools continued long after his retirement. They were held not only for promotions at the conclusion of the school year but also at the end of the first semester. They thus served both as an incentive to teacher and pupil and as a check on the progress of the class. A report in 1940 gives 69 schools with 4,451 pupils as participating in the mid-year examination. Recommendation was made in the summer of 1943 that the synod's committee on education be asked to undertake the conduct of the uniform examinations for primary boys' schools. Although a mission committee was listed as being in charge of these examinations as late as 1950 reports are not available. Subsequent to Dr. A. A. Thompson's departure in 1938 the committee of synod for day schools assumed much of his responsibility for inspection. Dr. Thompson did not return after this furlough.

Schutz School—1924-54

A burning problem faced by American parents living abroad is the education of their children. If sent to national schools in the lands where the parents reside they will in most cases be greatly handicapped later in adjusting to American schools. This is especially true in lands where the medium of instruction is a language little known in the United States. As early as 1895 the General Assembly gave the Foreign Board and the mission authority to make arrangements for a teacher for the missionaries' children in the foreign fields.

Early in the twentieth century some of our missionaries instead of sending their children to a German or French school or hiring a governess or tutor considered earnestly the opening of a small school that would follow the course of study of an American primary and secondary school. In 1907 Miss Retta Jackson (Mrs. William Murchie) came to Assiut to teach in such a school. She was succeeded by Miss Elizabeth Murray (Mrs. W. C. Porter). Others carried on the tradition for many years, the school continuing even after the opening of the school in Schutz.

In 1922 missionaries in Cairo and elsewhere cooperated with Americans employed in other organizations in establishing a school for their children. However, in 1924 the Schutz Sanitarium property

in Alexandria was adapted to be used as a boarding school for the children of missionaries in Egypt. Miss Bernice Warne and Miss Elizabeth Kelsey were the first teachers. The school flourished until the days of World War II. The Alexandria area became in 1940 the object of aerial attacks so the school was moved to Assiut. With the great reduction in mission personnel the school was closed in 1942 and not reopened until 1946 when Miss Ada Margaret Hutchison, an alumna of the school, arrived in September of that year to start it anew.

For the next ten years the school remained in Assiut although it continued to preserve the title, the Schutz School.

Along with the Sidi Bishr sands where mission families spend their summer holidays the Schutz School arouses nostalgic feelings in the hearts of most "mission kids" long after they have returned to America, finished college, chosen a profession and a life partner and started a family of their own.

Great problems for education in Egypt are yet unsolved. Many of them have been with us for decades. The end of the century reveals that plans are under way for Egyptians to take a greater share of the supervision and control of our institutions. A later chapter will outline the steps taken in this direction.

It remains for the board in America, the mission and the church in Egypt to discover what new and distinctive contribution can be offered by missionaries in the field of education for youth of all classes.

CHAPTER THIRTY-ONE

MAINTAINING AN IDEAL IN EDUCATION FOR GIRLS

AMONG the tremendous changes in the education of girls in Egypt during the years immediately preceding World War II was the interest shown in the government certificates. As their brothers had done 30 years before the girls both in the primary and secondary schools became greatly enamoured with this coveted testimonial of accomplishment. Careers in teaching and other professions and in government and business offices if not already welcoming girls were soon to do so. Pressure from parents also strengthened the appeal to our girls' schools to conform to the government course of study so that the students might successfully enter the examinations offered by the government.

In January of 1933 the Girls' School Management Committee of the mission which directed the course of study of most of our girls' schools recommended that "beginning with September, 1933, the course of study for kindergarten and primary schools provided by the Ministry of Education in Egypt . . . be followed. These will be supplemented by our present course in Bible, in English and in homemaking." The committee also recommended that in places where budgets and local support would permit that the government course in secondary classes be followed.

What a change from the days when in the memory of many of our women directing the work of education for girls they were often told, "Girls are like cattle, schools are not for them." One missionary still active on the field in 1954 remembered meeting 45 years before an able-bodied Coptic woman who in 25 years had never crossed the threshold of her house into the outside world.

Maintaining prestige in the face of opposition and training thoroughly in the subjects of the examinations were not permitted to interfere in mission schools with the Christian missionary purpose for which they were founded.

In 1929 there were four girls' schools offering an eight-year

course of study (four primary and four secondary) in addition to elementary classes of the kindergarten level, the Carrie M. Buchanan School in Luxor, the Pressly Memorial Institute in Assiut, the Ezbekia Boarding and Day School in Cairo, and the Alexandria Central Day School for Girls (this school out of all the four did not have a boarding department). Below these in years of study offered were the girls' schools at Mansura, Zagazig, Tanta, and the Fayoum. These had been giving instruction in the first two years of the secondary course, but in every case the attendance was small and the budget for teaching disproportionately expensive. The policy of the mission, however, had been formulated in 1924 to discontinue eventually the advanced work in Mansura and Zagazig and with the opening of the large commodious building of the Mary Clokey Porter School in Tanta to concentrate the secondary schooling of girls in the Delta in one center.

Below the six-year school were the four-year schools, Benha, Beni Suef, Qulali, Faggala, Haret el-Saqq'a'in, Karmuz, and Bacos. With the exception of the first two, the others were in Cairo and Alexandria. Facing considerable reductions in 1929 the mission, as we have already seen, prevailed on the churches in Cairo at Haret el-Saqq'a'in, Faggala, and Qulali to undertake the support of their schools. For some years, however, missionary personnel supplied the principals for these schools. Special arrangements were made for the Bacos school in Alexandria which had the interest of the sale of the old Haret al-Yahud property as one source of maintenance. The Benha school became at this time the special concern of Mr. and Mrs. J. F. Brittain and son of Erie, Pa., who have ever since cared for any deficits in its budget. The mission continued to support from its appropriations the girls' schools at Beni Suef and Karmuz (in Alexandria). In all of these schools there was a sub-primary section for children of kindergarten age.

The Mission's Committee on the Management of Girls' Schools reported that in 1934 the uniform examinations were taken by 1108 girls. They came from fourteen of our schools and two schools of the Egypt General Mission. The Committee was not at all convinced that wholesale submission to the government course of study was advisable. In the winter of that year the following reclassification of schools was approved:

Karmuz—two years of the primary course.

Benha, Beni Suef, Fowler Orphanage, Mansura—four-year primary course.

Tanta, Zagazig, Fayoum—Kafa'a course (Tanta in addition will give the Kindergarten Training course).

Ezbekia—Baccalaureate course.

P.M.I.—Kafa'a* course with the addition of two years of Teacher Training, Homemaking and general cultural subjects.

Luxor and Alexandria—Kafa'a course with the addition of one year of the extra course arranged for the P.M.I.

By 1937 the government had passed a ruling that no transfer might be made from any secondary class of any of our schools except on the basis of a government promotional examination.

With the decrease in appropriations for schools, the continued financial depression and the confusion due to repeated changes in the government's policy, changes were inevitable in many schools. In January of 1940 the Pressly Memorial Institute was preparing students for the secondary certificate (baccalaureate) after a course of five years. The teacher training class that followed after students had passed this standard boasted 12 members.

Just before the mission's Centenary was reached the Ministry of Education again made drastic changes in its courses of study that affected both schools for girls and boys. The course of study is roughly as follows:

Primary. This includes elementary work and two years of the former primary course.

Preparatory Certificate, four years of study. This includes two of the old primary and the first two of the secondary courses.

Secondary Certificate, three years of study. This includes the third, fourth, and fifth years of the old secondary course.

Our schools are still adjusting themselves to these standards.

During the past 25 years the mission's schools for girls in some provincial towns of Egypt have become identified more and more

* See page 184.

with certain individuals. The Mansura school is synonymous with the name of Miss Frances Patton. In Benha the Misses Constance Harper, Leota Cabeen, Louise Williamson, Millie Kelso, and Mrs. Mary K. Coventry and Mrs. Rachel T. Seiver have all had connection with the school. Although Miss Lois Kingan was absent during the war years and was for a term in Cairo, her service to the women and girls of Egypt has been centered in that city and its province. As for Beni Suef, Miss Carol McMillan, Miss Ida Whiteside, and Miss Nellie C. Smith have all shared in the supervision of the girls' school. However, 1954 found Miss Helen Noordewier as the sole missionary in that city and surrounding district. Beni Suef was her first missionary assignment in 1923. Miss Margaret Bell's retirement from the field in 1945 brought to a close her long service to the school for girls in the city of the Fayoum. She was succeeded by Miss Elizabeth Wilson who in 1952 became superintendent of the Fowler Home in 'Abbasia, Cairo. At the time of the mission's centennial Mrs. Rachel T. Seiver was the sole representative of the Women's Board in the Fayoum, also an early assignment for Mrs. Seiver.

Luxor Girls' School

The Dr. Carrie Buchanan School for Girls in Luxor for much of the quarter century has been supervised by Miss Ida Whiteside or Miss Martha Glass. Although both have been appointed to other institutions Luxor has the first claim on their service in that area which has ever retained the need for the spirit of the pioneer. Others who have been charged with the principalship of the school in recent years are Miss Helen Noordewier, Miss Venna Patterson and Miss Martha Roy. Miss Hazel Anderson's short service as a career missionary was here, as well as the greater part of her short-term experience.

The Khayatt School for Girls

The Khayatt School for Girls in Assiut has been supported since 1876 by the family that bears this name. For many decades our mission in answer to an urgent request from this family appointed one of its members to serve as principal of the school. Both Miss Rena Hogg and Miss Davida Finney had long association with

the school in this capacity. Just prior to World War II an energetic program in Home Economics was installed. The name of Miss Grace Nadig of Temple University is remembered for the courses she prepared. Others too shared this honor. Miss Martha Glass represented the mission in 1942 when she along with many others proceeded to the Sudan at the time of the extreme crisis that summer. From there she took plane with others going on furlough to America. Since the Ministry of Education required a full-time principal, an Egyptian teacher on the staff holding the teacher's certificate was appointed in the emergency. Mission personnel continued to help in the conduct of the school for some time after this, notably Dr. Neal McClanahan, who was pastor at Assiut College, in the conducting of chapel services.

In January of 1951 the advisory committee to the school was discontinued by the mission, the responsible head of the school being informed that members of the mission in Assiut were always available in time of need for consultation.

Kindergarten Training at Tanta

In building the large school for girls in Tanta with boarding facilities that could accommodate up to a hundred girls, the mission aimed to concentrate in one center its higher education for girls in the Delta. During this period of the mission's history, Miss Carol McMillan was succeeded in the principalship in 1938 by Miss Eulalia Grether whose connection with the school continued until beyond 1954. Miss Mary C. Thompson who reached Egypt in 1940 has been assigned since that time to the administrative faculty of the school with brief periods for language study. This school named in honor of Mrs. Mary Clokey Porter was given permission to add the literary section, Orientation Year of the Secondary course of study in 1947. Thus it has become the highest school the mission has for girls in all the Delta.

The start made by the mission in the training of kindergarten teachers for girls' schools mentioned briefly in chapter twenty-three began through the vision of Miss Minnehaha Finney who was in charge of the girls' school in Alexandria in the new premises in the Attarine section of the city. Miss Dora Mason, reaching

Egypt in 1919, succeeded to the work Miss Katherine Graham and her sister, Miss Olive Mason, had done in Alexandria. However, the mission came to the decision in 1929 to move the training school for kindergarten teachers to Tanta. Miss Dora Mason found channels for kindergarten activity in the Pressly Memorial Institute in Assiut and other schools in that city and the surrounding country.

Miss Ruth Williamson had already opened a kindergarten department in the Tanta school in 1927. With the provision for accepting boarding pupils at Tanta this school became the training center for the entire mission. Miss Williamson who retired in 1953 computed the number of girls who had graduated in this important course of study during her time to be 99. Most of them came from the widely scattered schools of mission and church but there were also others who came even from beyond the Jordan and from other missions in Egypt such as the Church Missionary Society and the Egypt General Mission. In 1936-37 Miss Williamson paid a visit to our church's school for girls in Khartoum North in the Sudan. Intensive training given there resulted in nine girls receiving certificates in kindergarten teaching.

School for Girls in Alexandria

In the summer of 1941 the mission association voted to suspend the work of the Alexandria Central Girls' School for the coming school year. War conditions were the ultimate reason for this seemingly precipitate action. Miss Edna Sherriff who had been its principal since 1938 was located at that summer meeting in the Pressly Memorial Institute in Assiut where she was welcomed since the administrative faculty was greatly understaffed.

The mission with the approval of the Committee on Education repeatedly planned the reopening of the school in Alexandria in the years following World War II. However, at the summer meeting of 1948 deep regret was expressed that the reestablishing of the Central School in Alexandria was not only inadvisable but impossible. Fewness of missionary personnel was a factor but even more serious were the rigid regulations of the Ministry of Education for opening private schools.

The Karmuz School (now called Muharram Bey) has been

maintained through the critical years. Since 1943 the Evangelical Church has assumed responsibility and erected suitable premises. The mission still aids the school with a small annual appropriation.

The Ezbekia School for Girls

The Ezbekia Girls' School during the second and third decades of the twentieth century became identified with Miss E. Roxy Martin. Since 1933 Miss Elsie French has been for the most of the time the principal in charge. Long a training school for future leaders among the women of the Christian community the school has maintained a high standard in the competitive examinations of the government. In 1939 Miss Alice Grimes was assigned to be associated with Miss French in the management of the school. Since that time except when on furlough Miss Grimes shared in the supervision of the school and has been its principal during periods when Miss French was absent on furlough or extended leave in America.

The Pressly Memorial Institute

The Pressly Memorial Institute had as active members of its administrative faculty until the time of their retirement Miss Anna B. Criswell (1950) and Miss Ruth A. Work (1945) both of whom had served as principal. Miss Mary L. Thompson the present principal has been associated with the school since 1919, shortly after her arrival in Egypt. Among those who have served on the P. M. I. administrative staff during the last quarter century in addition to those mentioned are Misses Martha Glass, Edna Sherriff, Helen Walker and Marie Tait, and Mrs. Sara Baker.

Miss Mary Work at the end of the school year 1936-37 retired having completed 34 years of faithful service in the special English department of the Pressly Memorial Institute. Miss T. Ulrica Liggitt of the music department retired in 1946 having first come to Egypt in 1907. Miss E. Balleny after 25 years of devoted voluntary service returned to her home in Scotland in 1944.

With its well-equipped plant and high standards of achievement the P. M. I. continued to mold the womanhood of the Evangelical Church in Upper Egypt.

Complete statistics for the girls' schools are not available. However, almost without exception every building was crowded with pupils. In round numbers the enrollment is as follows:

Pressly Memorial Institute	751	(95 boarders)
Ezbekia Girls' School	536	(42 boarders)
Tanta Girls' School	440	(65 boarders)
Luxor Girls' School	300	
Mansura Girls' School	600	
Benha Girls' School	290	
Beni Suef Girls' School	300	
Fayoum Girls' School	200	(25 boarders)

The Fowler Home

The story of the founding of the Fowler Orphanage was told in Chapter Twenty-six. During the years from 1929 until 1939 Miss Ella Barnes and Miss Annie Dinsmore remained in charge. Miss Lucy Lightowler the new superintendent brought to her task experience in schools and work with Bible women. She had her sister Miss Eunice for an assistant until the summer of 1942 when the institution was closed for a short time. Miss Jane Smith was responsible for the home at times during Miss Lightowler's absence from the field on furlough and after her retirement. The Fowler Home instead of Orphanage was adopted in 1945 as a more appropriate term. Mrs. Helen Armstrong served as matron from 1947 until 1949. Miss Elizabeth Wilson has been superintendent since May of 1952.

On the occasion of the celebration of the thirtieth anniversary of the home reported in the minutes of January, 1937, the following summary was given of the places taken by former girls—

Teachers	31	Hospital Helpers	11
Trained Nurses	5	Maids in Homes	25
Bible Women		19	

The small day school in connection with the home has an enrollment of about 100 every year.

Schools Not Following the Government Course of Study

The mission reported to the government in 1948 in accordance with a law regulating private schools those of its schools which did not follow the government curriculum.

- Alexandria—the Commercial College
- Assiut —Assiut College Agricultural Department and Arts Course
Pressly Memorial Institute, Teacher Training Department
Assiut Hospital, Nurses' Training School
Schutz School for Missionaries' Children
- Cairo —Ezbekia Girls' School, European Department
Ezbekia Boys' School, European Department
The American College for Girls
- Edmu —The Rural School on the Obedience Fund
- Tanta —Kindergarten Training School and Bible Training School

The story of some of these institutions has already been told. The Bible Teachers' Training School founded in Tanta in 1919 continued its intensive training of Bible teachers for women during the last quarter century. In January of 1950 an enrollment of eleven girls for the year 1948-49 was reported. However, at that time a proposal for the relocation of the school was made. The school had not been able to attract large numbers of young women of the Evangelical Church, so it was recommended that a committee study the possibility of the location of the school in some center where a larger number of students might be attracted, many of them coming as day students.

In January of 1951 the association assigned Miss Laura Wright of the Bible School to Minia asking her to take as many of the students and teachers as seemed feasible. Opportunities soon presented themselves for the girls in training to teach in the Evangelical School for Girls, in clubs for girls, in the Y.W.C.A. and to children's groups. Miss Wilhelmina Samuel continued to assist Miss Laura B. Wright. Miss Emily Hanna was added in recent years to the staff. Three years later at the close of the mission's century in

Egypt Minia appeared to be a happy choice for the location of the training school.

Teacher Training

During the quarter century 1929-54 the missionaries entrusted with the conduct of schools and those interested in the schools of synod had continued to give much thought to the training of teachers. The summer schools held at Assiut College were continued through the summer of 1932 as we have seen. Assiut College, the Pressly Memorial Institute and the Ezbekia School for Girls had all of them offered during the preceding decades courses in training for teachers.

When our church in America toward the close of World War II proposed to raise a World-Wide Christian Advance Fund the mission in Egypt placed first on the list of needs a teacher training institute. However, Egypt's Ministry of Education had already taken drastic steps to regulate and control the teaching profession. An evaluation of the work of those engaged in teaching was under way. The government had agreed to inspect work of Egyptian teachers in the primary and secondary departments of foreign schools and grant those deemed worthy a certificate of recognition. The date of June, 1947, was set as that after which all new teachers must be graduates of the government training school for teachers. The supply, however, never reached the limits of the demand. A law (No. 170) promulgated in October of 1950 gave all Egyptian teachers the right to request recognition by the government. If their qualifications were approved by the government they might be recognized as having government rating. They could be assigned to the schools with which they had contracts. But this recognition entitled them to claim a salary equivalent to that of government officials of the same grade. Also by bringing them into the government system it made them liable to transfer to another school.

In face of the great need for teachers the Egypt Inter-Mission Council had already been considering a joint effort in teacher training in the hope that the government might grant recognition to its work and certificates should the course of study be thorough enough. With the granting of a considerable sum from the Advance Fund a department was opened in connection with the Pressly Memorial Institute in November of 1947. Miss Marie Hjelle from Iowa State Teachers'

College had come out a year previous, studied the needs of the situation, and planned the course of study. Free tuition was offered. The first-year class was small. The enrollment doubled the second year. At the end of a three-year period permission was given to complete the six-year plan under which the project was started. Nevertheless, through lack of candidates the teacher training course was discontinued. With wide extension of government supervision and control of education in Egypt there is increasing difficulty for independent movements in the whole realm of education.

American College for Girls

The preeminent example in the field of education in which the mission's program did not follow the course of study laid down by the Ministry of Education was that of the American College for Girls in Cairo. Here as in the schools of the Greek and Armenian communities, and in many of those conducted by Roman Catholic orders, a special course of study was followed to suit the needs of that large group of Egypt's population not ambitious to obtain the certificate offered by the Ministry of Education, nor interested primarily in entering the professional schools of the Egyptian universities. The college was unique in not following slavishly any American system, but adapted its studies so that its graduates were proficient in the three languages in common usage among the educated classes, Arabic, English, and French. The social and scientific subjects were taught in English.

The enrollment of the college which included a course of study from the kindergarten through junior college increased from 429 in 1929-30 to 1,127 in the year 1954-55. The percentage of Muslim students increased from less than 50 per cent to more than 70 per cent. Although there continued to be students of Armenian, Greek, Jordanian, Persian, Sudanese, Ethiopian, and Syrian origin the Egyptians were 92 per cent of the total in 1954-55 in contrast to 75 per cent in 1929-30.

For the greater part of the final quarter of the century the college was fortunate to have on its administrative faculty four members who had already had experience at the college in the 1920's—Misses Helen J. Martin, Stella Robertson, Mary Frances Dawson,

and Evelyn McFarland. Miss Sarah B. Meloy was assigned to the college in 1931 and has remained there ever since except when on furlough. She has acted as principal during Doctor Martin's absences in America.

Miss Dawson has had much to do with the development of a very successful department of home economics. In addition to regular furloughs she was absent for an extended time from 1941-45 due to war conditions. Miss McFarland went on regular furlough in 1944 and because of ill health did not return until January, 1950. Others who served at different times on the administrative faculty were Miss Edna B. Sherriff, Miss Elizabeth Wilson, Miss Mabel McMichael (Mrs. Fennell), Miss Mary Stevenson (Mrs. G. Gutteridge), Miss Lois Kingan, Miss Louise Williamson.

During the period under consideration, the college under the principalship of Dr. H. J. Martin, has added a number of buildings to the campus. In 1932 a chapel in memory of Dr. J. B. Dales, the first secretary of the Foreign Board, was built. A bequest from the late Mr. Edward Davies Bryan, for many years a merchant in Cairo and a friend of the mission, provided for the building of the balcony in this hall which has a seating capacity of 550.

A second floor in 1930 and a third in 1946, added to the dining hall and music studio building, provided housing for staff members and a large drawing room suitable for receptions.

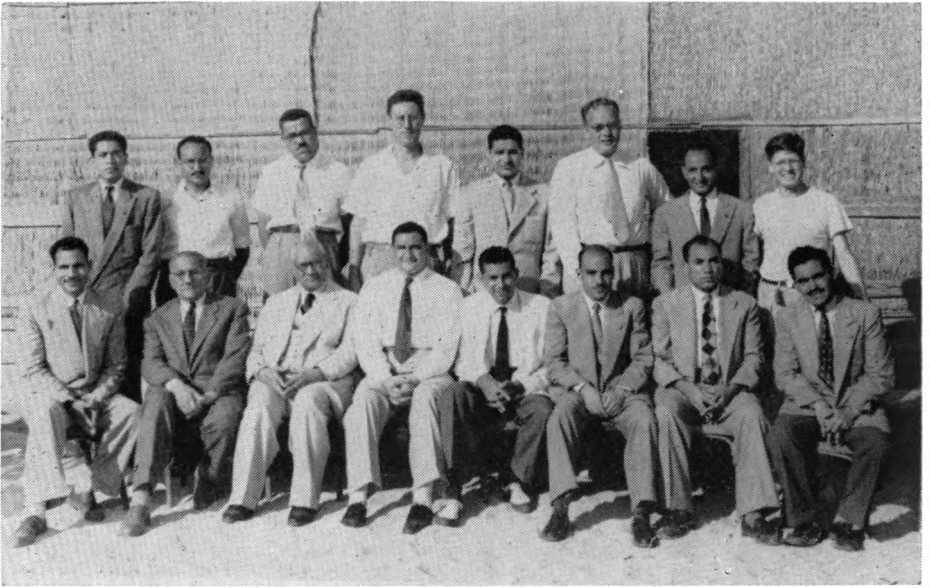
An east wing to the Ella O. Kyle Administration Building was built prior to World War II. Constructed in an era of war consciousness the basement was so reinforced as to provide ample air raid shelter space. During the many alerts in 1940, 1941, and 1942, this foresight was well rewarded. The second story of the wing was constructed in 1950. With this added classroom and laboratory space the more than 1,100 students now enrolled are afforded ample facilities for study and work.

The college library was begun in 1947 and was erected largely from funds contributed through the efforts of the college alumnae. At a special ceremony in May of 1954 at which President Muhammad Naguib was present a bronze tablet was unveiled honoring Dr. Helen J. Martin for whom the library is named.

The year, 1954, marked not only the mission's centenary but the erection and opening of the Home Economics Training Center.

The four-story building containing home economics laboratories, a special home management apartment, a nursery school and kindergarten rooms and lecture rooms was made possible through a grant from the Ford Foundation. Also the Ford Foundation made possible a farm demonstration unit which was being built on 15 acres of land rented from the American University.

Gathering many of its students from the wealthier classes, the college has for decades encouraged them to feel their obligations to help the teeming masses of Egypt especially those who live on their family estates. Even before the days of the Liberation Movement and the stern laws restricting land ownership, many of the alumnae were conscious of their obligation and privilege to help their country. In recent years among their activities has been a project at Um Khenan, a village about 12 miles from Cairo. Classes for the illiterate learning to read, for mothers in child care, for homemakers in cookery and sewing are main points in the project in addition to a day-care school for young children.



**Leaders of Conference for Young Men at Sidi Bishr,
August, 1952. (Chapter 35)**

Christmas Party for Lepers, Assiut Hospital. (Chapter 36)



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The New Nurses' Home, Assiut Hospital. (Chapter 36)

Nurses' Training Classes, Assiut Hospital. (Chapter 36)



CHAPTER THIRTY-TWO

EGYPT IN TIMES OF TRANSITION—1948-1952

THE recognition of Israel as a sovereign state by the United States on May 15, 1948, came only a few moments following the birth of this new nation. It climaxed the growing suspicion in Arab lands that America was supporting Zionism. Tension had been growing for years since the days of the Balfour Declaration made November 2, 1917. This stated that England "viewed with favour the establishment in Palestine of a National Home for the Jewish people." However, it was clearly stated further "that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine."

Great Britain as the mandatory power under the League of Nations for Palestine during the years between World Wars I and II faced strong opposition from both Jews and Arabs. The former desired unlimited immigration of fellow-religionists into Palestine, the latter viewed with disfavor any marked increase in the proportion of the Jewish population or land holdings. The Arabic speaking Muslims and Christians in the Near East countries as a rule felt strong ties with their brethren in Palestine.

Egypt was not much involved in the many crises that occurred during the days of the British mandate. But along with other Arab lands she vigorously opposed the solution of the problem adopted by the General Assembly of the United Nations in 1947. This called for the partition of Palestine. With the conclusion of the British mandate Egyptian forces advanced in May of 1948 into the area south of Gaza.

For decades American institutions, schools, colleges, and hospitals had stored up a great reserve of good will toward the United States. Genuine interest in the peoples of the Middle East without any purpose of political domination had won many friends from all classes. Suddenly this attitude changed. The American Govern-

ment, they felt, had failed to maintain its idealism, its concern for democracy and liberty.

Every European or Westerner became in the eyes of Arab zealots a potential Zionist. There were many cases of attack on foreigners under suspicion of being spies. That our schools, churches and hospitals were not boycotted nor attacked was evidence that Egyptians did not associate our mission with political ambitions. The loyalty displayed toward us was based on long experience rather than on any protest made against the biased action of our government.

The American Friends Service Committee was for a time responsible under the United Nations for the distribution of food supplies to and the medical care for the Arab refugees gathered in the Gaza strip. This area was that bit of Palestine occupied by the Egyptian troops. The Friends' urgent call for temporary assistance was heeded by the American Mission in 1949. Miss Jane Smith spent some weeks in relief work during the spring of that year. Dr. J. A. Thompson gave his summer holidays to the same good cause.

1952

The year, 1952, brought to Egypt greater and more far-reaching changes than the Valley of the Nile had known for many years; some might venture to say for centuries. Throughout the previous year there were many incidents that foreshadowed the burning of Cairo on January 26, 1952, often designated "Black Saturday," but few indeed that gave any hint of the radical revolution which would result in the abdication of King Faruq.

Great celebrations marked the marriage of His Majesty the King and Miss Narriman Hanim on May 6, 1951. Gifts and good wishes from all over the world were received. After a honeymoon in Europe marked by considerable publicity over appearances at the gaming tables along the Riviera, their Majesties returned to Egypt on September 17.

At various times during the year Nabil 'Abbas Halim and other notables were accused of having facilitated the purchase of defective arms and ammunitions which were accounted the cause for the disaster to and defeat of Egyptian troops in the Israeli War.

In the Chamber of Deputies on October 6 Nahas Pasha, the Prime Minister, demanded the abrogation of the 1936 Treaty with England. This treaty, it will be recalled, was a military alliance of 20 years' duration and a confirmation of the Anglo-Egyptian Convention of 1899 with added emphasis on the welfare of the Sudanese. An attempt by the Western powers to draw Egypt into a Middle East Defense Plan was rejected. British withdrawal from the Suez Canal was the necessary condition antecedent to any consideration of the plan by the Egyptians.

On October 15 the Egyptian Government passed an action abrogating the Treaty of 1936. The following day brought demonstrations throughout Egypt. Feeling that circumstances had changed in 15 years and that the United Nations Organization was a sufficient guarantee of protection the Egyptian Government believed in its right to take unilateral measures since the British would not reconsider the treaty. The Constitution was amended so that Faruq became King of Egypt and the Sudan. As subsequent events revealed, Egypt did not want Faruq for king but his title must be King of Egypt and the Sudan as long as he reigned.

A campaign in the press and over the radio against Britain and the occupation of the Suez Canal grew in intensity week by week. Volunteers from the students, from such organizations as the Muslim Brotherhood, were encouraged to form commando units to carry on guerrilla warfare against the British forces in the Canal Zone. Egyptians working for the British were promised employment elsewhere and by mid-November it was reported that jobs had been found for 22,000 ex-canal workers. Travel to and from the Canal Zone became increasingly hazardous. Numerous engagements between British troops and Egyptian volunteers gave rise to exaggerated reports of atrocities.

Added tension in November of 1951 came in the arrival at Cairo's Shephard's Hotel of Dr. Mossadeq, the Iranian Prime Minister, who had gained considerable popularity by his policy of the nationalization of the oil industry in his own country. Lest the frequent demonstrations in his honor disrupt the arrival of the American Ambassador at the American community's Thanksgiving service, it was transferred from the American Church in Ezbekia to the chapel of the American College for Girls where it is now held.

As relations worsened the Egyptian Government in December of 1951 dismissed all British officials in its employ. This meant everyone from top-level advisers in ministries to English teachers in schools and nurses in hospitals.

Some idea of the tense situation can be gained from an incident which occurred in October, 1951, at Belbeis where the missionaries of the Egypt General Mission had a girls' school and clinic. Belbeis lies on the eastern edge of the Delta some 12 miles south of Zagazig, and not far from the operations of the guerrillas. A rumor that the missionaries were harboring spies caused a crowd to follow some members of this mission to the house of a Christian Egyptian friend. This house was attacked though after police inquiry assurance was given that no one was present but the missionary friends. Police undertook to escort them to Zagazig in a lorry. During their departure it was constantly under attack from flying sticks and stones.

Later in the afternoon of the same day the rioters stormed the premises of the mission and for some hours the two English ladies and the nine Egyptian teachers resident there were in peril of their lives. Shutters were smashed open, doors battered down, furniture hurled from balconies before the police were able to disperse the rabble. In the meantime church, school, and clinic as well as the residences of missionaries and Egyptian workers had been demolished. The Egyptian teachers, the missionaries felt, had, under the hand of the Lord, been the means of their salvation. "They remained the whole time calm and controlled proving the reality of their faith and their unselfish love for us."

Early in January of 1952 a Coptic Church in Suez was badly damaged and a priest killed. Strong protests were made by the Coptic Community Councils and a demand presented for the immediate punishment of the criminals responsible. In the calamitous events that were soon to follow this determined stand by the Coptic community may have been an explanation for the concentration later of the attack on others than Copts. The Alexandria branch of the Coptic Community Council took the Suez incident as an occasion to demand equality of treatment for all Egyptians and to reiterate the petition for lifting restrictions on the building of churches and the granting of facilities for broadcasting of religious programs to all.

The guerrilla warfare in the Canal Zone climaxed with news-

paper headlines on January 26, 1952, giving the news of a battle in Ismailia between Egyptian police and British troops. "46 Police Killed in Ismailia Siege. Battle Follows Rejection of British Ultimatum. Fighting continued for several hours and, according to Fuad Serag el Din, Minister of Interior, cost the lives of 46 auxiliary policemen while 72 others were wounded. Three were killed and 13 wounded on the British side."

In this strange undeclared warfare it is of primary importance in an understanding of the situation to note that the Egyptian army took no part in the conflict in the Canal Zone. If the British were in a delicate position relying for water and supplies on the Valley of the Nile, Egypt was in turn dependent on petrol and oil supplies from the Suez refineries. The larger part of the Egyptian army was in Sinai stretching to the borders of Israel with its very life line in easy control of the British forces. There was a serious question in the mind of the Wafd government whether the Egyptian army could be depended on for any full-scale opposition to the known superior forces of the British.

The auxiliary police who were in Cairo were not too willing to demonstrate. It was from this force that the casualties in Ismailia occurred when ordered to resist British tanks and light artillery. The cry of mobs that they be given arms to go and hurl the enemy from the Canal Zone echoed a lament in their hearts that they might be called to face tremendous odds in a fate similar to that of their comrades of yesterday.

The vicious assaults by press and radio on the British had been continuing for weeks. When the news of the Ismailia battle reached Cairo it became a foregone conclusion that the restive elements would demonstrate. As usual, hours of vociferous activity find some further means for an expression of feelings. The easiest goal is the destruction of property. Rumor has it that the extremists who had plotted a violent overthrow of the government a week later were compelled to gear their plans into action prematurely. In any case, by noon on Saturday the leaders seemed to have adapted themselves to the new situation. The first places to be raided, contrary to customary procedure, were not necessarily English places of business but cinemas, cabarets, luxury shops, and hotels in general. Places of amusement and lavish display where the pasha and the

idle rich enjoyed themselves unmindful of the pangs of the populace were definite objects of violence. Business firms who had failed to make contributions to the collections for the National Struggle were marked for retaliation. On the other hand, a British firm in a large building owned by a prominent politician was unmolested. In some cases a speedy contribution to the evident leaders of the rioters was sufficient for a time to insure escape from looting and fire.

Members of our mission at the Ezbekia Building in the center of the city from a position on the east roof saw smoke billowing from a half-dozen places before two o'clock in the afternoon. Not long after this crowds of demonstrators concentrated their attack on the Shepherd's Hotel buildings which were just across the street. Attempts to break into travel offices, especially that of B.O.A.C. were at first unsuccessful. In a short time a fire could be seen burning in the entrance way of the hotel. Windows facing on the veranda were forced open and youngsters jumped in and were soon streaming out with armfuls of loot. Furniture from the inside and chairs from the veranda were piled into a large bonfire in the street. One vivid memory is that of a boy carrying away a large framed picture of H. M. King Faruq. A police officer shrugged his shoulders after examining the prize the boy had captured. Was his indifference prophetic of events to come in July?

Guests of the hotel escaped into the garden. Some, however, were seen scrambling from windows and sliding down drain pipes and clutching at street signs to restrain the force of their descent. One woman frantically called for help from a third-story veranda but minutes later was not to be seen. She may have been rescued but possibly was the woman about whom a large reward for information was offered later in the newspapers.

The central mission building although very near to scores of buildings that were ransacked and burned was unharmed. At the American College for Girls situated on one of the main thoroughfares of the city there were many anxious moments, too, as processions of demonstrators bent on trouble marched by. A special police guard had come at noon. The officer in charge seriously threatened any of those parading who attempted to enter the grounds. About midnight a military detachment arrived to give added protection.

Other places in the city of Cairo and suburbs where our mis-

sionaries were located suffered no molestation, but naturally all spent many anxious hours wondering how far the uprising would spread. A few of the young missionaries, students at the School for Oriental Studies at the American University, had joined a group that had gone that day to Mehalla al-Kubra some 70 miles north from Cairo for a visit to the cotton spinning factories in that industrial center. They had some frightening experiences as they entered the burning city but most of them were quartered for the night in the outskirts of the city and did not attempt to reach home.

The writer who had been unable to get home to Gezira from Ezbekia in the early afternoon had to spend the night there. As he returned home in the early morning before the police cordons were drawn tightly around the burned-out area he got a glimpse of the devastated buildings and the havoc wrought. The large department stores such as Cicurels, Chemla Frères, Oreco, the theaters, restaurants, night clubs, and shops of all descriptions were in ruins. The streets were literally strewn with fire hose that had been cut. Even a wine shop in the remote Boulaq quarter was wrecked suggesting that places of pleasure forbidden to good Muslims were objects of the mob's wrath.

Newspapers reported that the number of places burned totaled 217, the casualties as 552, and the dead 26. However, many consider these as very conservative figures. The remainder of the land of Egypt was comparatively quiet that memorable day in January. Had the military not restored order that evening rumor has it that plans were ready for the spread of the revolt and anarchy to Alexandria and other cities. Many stories of brutal assaults on Britishers and the death of innocent victims were matched with incidents where Egyptians risked their security to save foreigners, who had, as is often the case in uprisings against the British, become the objects of hatred and violence.

The coup d'état of July 23, 1952, which put a military junta under General Muhammad Naguib in control of Egypt's affairs was the culmination of six months of uncertainty with ministry replacing ministry. Few imagined that in three days King Faruq would be forced to abdicate or that in the coming year Egypt would be proclaimed a republic.

The subsequent turn of events whereby Colonel Gamal 'Abd al-

Nasir replaced General Naguib as head of the government reached its culmination on November 15, 1954, just as the American Mission was celebrating its centennial in Cairo.

The Revolutionary Council made up of the military group which brought about the drastic change outlined an extensive program of reform. Corruption and graft were made objects of vigorous contempt. Among the noteworthy items was that restricting the amount of agricultural land to be owned by any individual to approximately two hundred acres. The members of the royal family were among the first to have their property confiscated.

Parts of the program for social and economic change had not been realized by November, 1954.

The alarming events of 1956 which involved the seizure of the Suez Canal and the attack on Egypt by Israel, France, and England are beyond the limits of this chronicle.

CHAPTER THIRTY-THREE

"THOSE WOMEN WHO HAVE LABORED . . . IN THE GOSPEL"—WORK FOR WOMEN

WHEN the mission celebrated its 75th anniversary in 1929 there were present a number of unmarried women missionaries who had passed many decades in the Valley of the Nile. Miss Margaret Smith and Miss Anna Y. Thompson had come in the early 1870's and remembered keenly the very early days. Both Miss Rena Hogg and Miss Minnehaha Finney had begun their ministry in the homes of Egypt in the nineteenth century.

All of these had been entrusted in early days of their careers with the supervision of schools for girls in Cairo, Alexandria, Assiut, the Fayoum, Tanta, and Mansura. Guiding teachers, seeing to the collection of tuitions, and discussing the welfare of pupils with parents had been the task of each and all. Yet in the nearer past the scene of their labors had been in visiting Egyptian homes and in superintending women teachers who taught Bible in the homes visited.

Practically all of the single women of the mission with the exception of nurses have at one time or another been entrusted with the direction of a school or have taken classes in day schools. Yet there are many whose special gift has been the approach to the womanhood of Egypt through the situation of the home.

In addition to the four already mentioned one counts more than a dozen on the roll of active missionaries in 1929 whose work mainly has been with Bible teaching in the homes and in connection with the church.

Miss Marion Paden's humble and self-effacing service in Beni Suef, Zagazig, and Tanta is still remembered although she retired from Egypt in 1945.

Miss Laura B. Walker spent her best years in the long Luxor district. Previous to her retirement from the field in 1942 she was stationed at Mansura.

Mrs. Mary K. Coventry in addition to her evangelistic work was the mother of a large household of young missionaries in Cairo in the 1920's. When she returned to Egypt in 1934 after an extended furlough she was stationed in Benha. This remained her assignment until she left the field in 1947.

Miss Leota Cabeen, although assigned for brief periods elsewhere, had a long association with various districts in Alexandria. She retired in 1948.

Miss Nellie C. Smith, noted for her knowledge of news from the Arabic press, was a pioneer in our mission's cooperation with the church at Minia. In Tanta, Alexandria, Benha, Cairo, and Beni Suef she also found fields for her endeavors. Her retirement came in 1952.

Miss Jeannette L. McCrory, after initial years in Benha and a final period at Alexandria, is remembered for her untiring service in Middle Egypt especially in Minia. Her death came at the time of the centenary in November of 1954.

Miss Esther W. Wilson's name is associated with her long connection with the city of Luxor and later with the district extending from Aswan northwards. She retired in 1954.

Miss Ethel L. Weed, after appointment elsewhere, became identified with the city of Alexandria and the work of evangelism there. 1954 was the time of her retirement from the field.

Miss Lillian L. McClelland, after service in Mansura and Alexandria, returned to America on account of her health in 1935.

Miss Lucia Dwight, with her artistic gifts and patience, added much thereby to her work for women in Beni Suef and Mansura. She died at Tanta Hospital, December, 1952.

Miss Venna Patterson followed wide school experience in Cairo, Luxor, and Minia with superintending Bible women both in Cairo and Tanta. Musical talent has aided her in many spheres of usefulness. She was on furlough in 1954.

Miss Margaret Work, after years both in the Delta and Beni Suef, was in charge of Bible women in Cairo when she returned to America for family reasons in 1953.

Mrs. Ada Dunlap spent years in the Fayoum but in recent years has become a familiar figure in the homes and churches of the Assiut district. She was on furlough in 1954.

Others like the Misses Noordewier, Kingan and Patton and Mrs. Rachel T. Seiver who had been assigned both to schools and Bible teaching in the homes and churches have already been mentioned in connection with schools.

One very poignant criticism of this record of work for women is that too few laurels have been given to missionary wives. A comment is that their most important contribution is often "the oiling of the machinery." In large busy centers the mission hostess, following the tradition of Mrs. Henrietta Harvey, cares for the many transients who gather for committee meetings and other business. Her home is also open to those from the Sudan and Ethiopia who pass through, as well as to fellow-workers in Egypt.

During the last half century missionary wives, among them Mrs. S. G. Hart, Mrs. S. A. Work, Mrs. W. B. Jamison, Mrs. R. W. Walker, and Mrs. J. W. Acheson, have been appointed in addition to other duties to the supervision of Bible teachers. Further search in mission minutes would probably reveal more names.

After the earliest days the prejudice against education for girls was gradually overcome. But down until the final decades of our first century in Egypt there were tens of thousands of women who could only be reached in their homes.

Community Centers

Within the last three decades, however, there has developed among those formerly restricted a womanhood that is not content to stay forever behind closed doors or to imagine their education as something entirely completed. Many of the young wives and mothers had enjoyed receiving a certificate or diploma from a school. They thirsted for more education. They wanted social occasions beyond going to the house of mourning.

The woman missionary who was freed from school duties saw the challenge of the situation. Courses of study in homemaking, in child care, in hygiene and in some of Egypt's social and economic problems were eagerly welcomed. And Bible classes retained their importance, too. In Mansura, Benha, Zagazig, Beni Suef, the Fayoum, Minia and Luxor, as well as the large cities, groups were gathered and girls and young women led into a fuller life.

In 1948 the Second Church in Minia gave the girls' club of the congregation a portion of ground on which to build a center for their activities. The building completed by the end of that year contained a large hall and a kitchen as well, which was adaptable for home-making classes. A large court adjoining the building afforded a place for outdoor games. The cost of the building was met by the people of Minia. That is the beginning of the story of McCrory Hall which is so named in honor of the missionary who gave the club leadership for many years.

Feeling the need of the women of the church for a monthly paper or magazine a special committee which consisted of Mrs. Rachel T. Seiver, Miss Ethel Weed and Mrs. R. T. McLaughlin studied the question in 1947. Because of the difficulties involving government regulations and a permit it was decided that "A Letter" appearing at irregular intervals be sent out. Mrs. McLaughlin was made the editor. The first issue appeared in August of 1947.

Greater cooperation from Egyptian leaders came from many sources. In Cairo a request for members to serve on a committee of management of Bible teachers when personnel from the mission was reduced found a ready response from women like Mrs. Iskander Abiskhairoun and Mrs. Philip Amin.

Changing times demand new recruits and new types of recruits. The Bible woman of the nineteenth century and even in the decade following World War I faced situations in many towns and villages that had existed for centuries. There is no denying that today in many villages and in the so-called "native" quarters of cities of Egypt one may confront conditions not unlike those of 1854. On the other hand in many communities tremendous changes have been transforming the life of the people. Women have been stubbornly resisting old restrictions. In some mosques one may find classes for the instruction of women in the fundamentals of Islam. Is this innovation an imitation of women's meetings in Protestant churches?

The women of the mission who had been entrusted with Bible work began with vision and foresight their plans in the early 1920's for community centers. Along with them they saw that there must be a new type of Bible teacher able to attract young women and make a wide application of Christian principles. Whether the center was in

the same building with the girls' school or not (it often was) those who conducted it must be well trained and widely experienced.

The need for Bible women remained urgent with attendance at the training school reported in 1939 as 14, in 1948 as 13. Practical work by the students in the community center at Tanta, in street Sabbath schools, in small group meetings along with house-to-house visiting accounted one year for reaching weekly 171 women and 165 children.

In addition to the regular course of study at times a special summer school for Bible teachers was held. That of 1947 lasted from July 5 to 29. Twenty-five teachers attended. In June of 1950 more than 40 enrolled in a twenty-day course of study.

The graduates of the Bible Teachers' Training School brought new revolutionary ideas into the communities where they were appointed. However, it remained for Miss Lydia Matta to institute in Cairo a new approach to young women. Coming from a family well rooted in the Evangelical faith she had some teaching experience in Egypt. Following this she spent two years in Radcliffe Missionary Training College in London, England. At some personal sacrifice in salary she chose to pioneer in reaching young women. Her definite aim is almost 20 centuries old, "to help them to an experience of a personal relationship to Christ."

It was in November of 1949 that she became affiliated with the mission's work for women in Cairo. Already a part of the property in the Faggala section of the city formerly used by the English Mission to the Jews and known as Emmanuel School had been rented by the mission for a community center. In a few years' time Miss Matta had 16 girls' groups in various churches in Cairo meeting weekly. Along with Miss Beatrice McClellan she planned a leadership training course to continue through eight months of the year. The program included subjects such as drama and handcrafts. In 1953 a Young Women's Union composed of 18 groups was formed. Eleven young women having finished a two years' course of study were awarded certificates at an impressive ceremony. Most of them have made definite commitments to Christian service.

This effort to enlist Christian young women spread into other cities and by 1954 Miss Matta had been chosen as secretary for young women's work in the national organization.

Women's National Society—1953

A definite goal in the work among women in the church was reached in August of 1953 with the formation of a union of the Evangelical women's missionary societies in Egypt. For decades the women in Evangelical churches had been organized into societies. Great emphasis was laid on the thank offering and the meeting for presenting this gift was an annual occasion. Presbyterial meetings following these in the individual churches afforded an opportunity for a wider fellowship.

In recent years some of our women missionaries close to the situation on local and presbyterial levels advocated a national organization similar to the Women's General Missionary Society of our United Presbyterian Church in America. Considerable attention has been given by the boards in America and the missions in the various fields abroad to entrusting the church abroad with greater responsibility. However, the women of the church in Egypt had not been encouraged to form a national organization. Our women missionaries felt that if the church was to replace the mission then some machinery would need to be brought into existence so that a body might be ready for the task.

It was with a view to encouraging the Synod of the Nile to appoint some Egyptian women to their committee on relations with the mission that some missionary women were appointed to our committee on relations with synod in January of 1950.

Representatives of the six presbyterial organizations of the women's societies met at the American College for Girls in Cairo, August 17-20, 1953. They were pastors' wives, teachers and youth leaders. With six American women from our mission they considered the need and importance of a national society. Misses E. French, L. Kingan, V. Patterson and J. McCrory, along with Mrs. W. J. Skellie and Mrs. R. T. McLaughlin, were chosen to represent the mission. Officers were elected, among them: President, Mrs. Tewfik Saleh; Secretary, Mrs. Iskander Abiskhairoun; Teen-Age Secretary, Miss Lydia Matta; Temperance Secretary, Mrs. Menis 'Abdel Nur. They were instructed to meet in October to draw up a constitution and arrange for a national convention. All this has taken place and the new century begins with a full-fledged society.

Bible Women's Conferences—1911-54

In the last two or three decades the church related groups have become very conference conscious. Teachers, ministers, youth leaders and rural workers have come together for inspiration, instruction and recreation.

The conference for Bible women teachers is one of the oldest with a continuing history that goes back more than 40 years. It was December of 1911 that at a conference in Assiut missionaries and church leaders met with Bible teachers working in homes and churches. During the 1920's the Evangelistic Committee (then called board) conducted conventions through the generosity of the Borden Fund in four or five different centers of the country. The Bible women's conferences in those times were held in connection with the conventions. In 1932 the conference was again being held in the summer. The place was the Tanta School for Girls and the time was July 23 to August 1. In addition to Bible lessons and inspirational talks, health, temperance and singing had a part in the program. The film, "The King of Kings," was shown. From June 24 to July 2, 1939 a group of 72 including speakers and committee members as well as Bible teachers gathered in Tanta.

By 1944 the conference, now designated "for teachers and Bible women," was held biennially. That year there were present workers from the Church Missionary Society and the Egypt General Mission also.

The "Witness" and the "Ibis"

The reduction of forces during the years of World War II drastically lessened the number of ordained missionaries available for work throughout the districts.

The use of Fords and other motorcars for transportation enabled missionaries, however, to cover much longer distances and return home for the night.

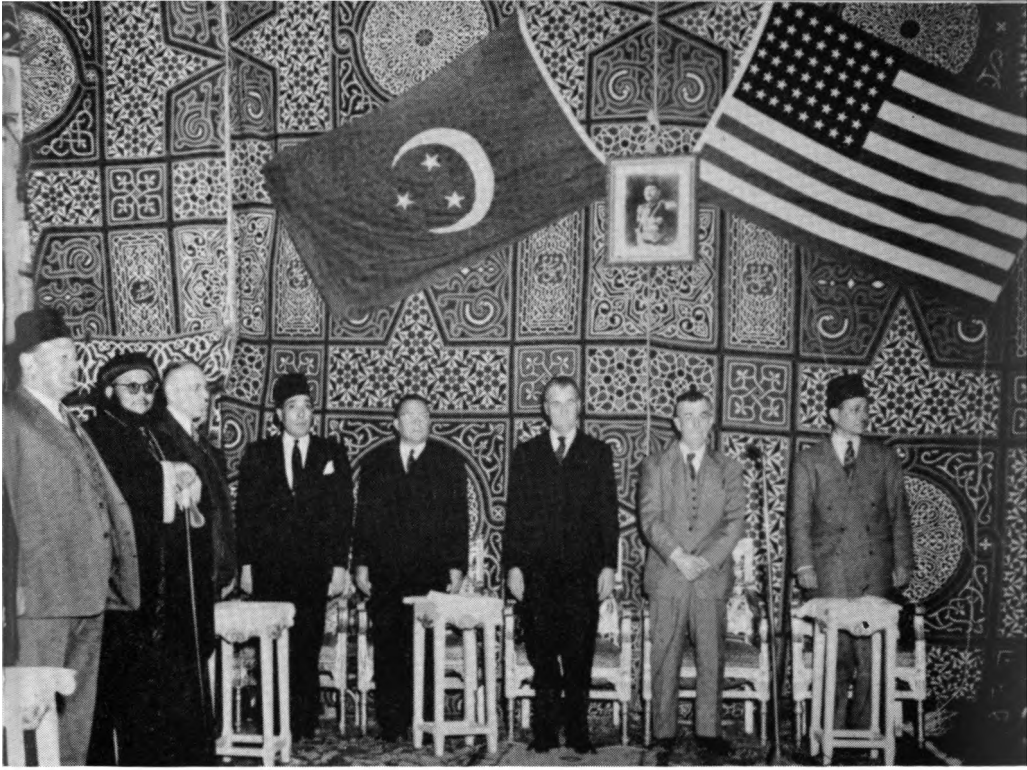
For many years following the times of retrenchment from 1930 the running expenses of the "Witness" and the "Ibis" were met largely through the use of the Borden Fund. When this was exhausted there seemed no alternative but to curtail this branch of

the mission's program. Because of the expense involved also in making the extensive repairs necessary for continuance of the use of the boats the association in the summer of 1943 recommended the sale of the boats and "the designation of the proceeds for the purchase of evangelistic equipment after the end of the war."

The "Witness" was finally purchased by the girls' college in Cairo and it has remained at Meadi, a suburb of Cairo, where it has served as a place for retreat for the college staff, students and alumnae.

The "Ibis" was turned over to the Women's Board in the summer of 1946 for the use of its missionaries. Since that time, it has been used by different district missionaries of that Board and by those engaged in literacy work.

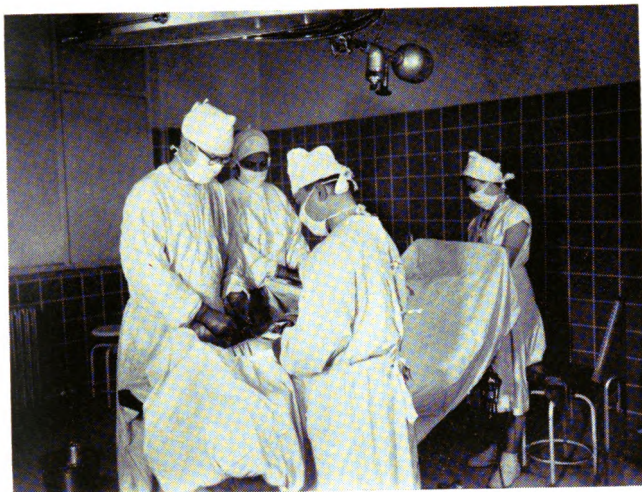
In this connection it is interesting to note that a report of the board to the General Assembly in May, 1889, says, "the old dahabeeya, the Ibis, is still doing a splendid work and will continue to do so for many years to come." Who can tell how long this oldest active missionary will yet serve Egypt's villages and towns in a ministry of the Gospel and good will?



Ceremonies in Connection with the Cornerstone Laying of the New Hospital Building at Tanta. Dr. H. S. Hutchison and Ambassador Jefferson Caffery are second and third from right. (Chapter 36)

Miss Rosella Hutchison with a Nurses' Training Class. (Chapter 36)

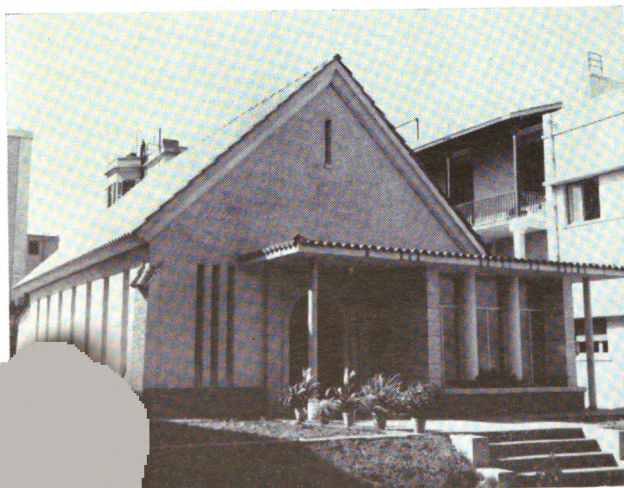




**An Operation at
Tanta Hospital.
(Chapter 36)**



**Entrance to the New
Hospital at Tanta.
(Chapter 36)**



**The Anna McLain
Memorial Chapel
at Tanta Hospital.
(Chapter 36)**

CHAPTER THIRTY-FOUR

THE EVE OF GREATER THINGS FOR VILLAGE FOLK

EVANGELISM has been linked closely with education. Not only in Egypt but in many other parts of the world the seed of the church has been a school. Rare indeed is the Protestant missionary society that has neglected education. Few indeed have failed to open schools as a means of evangelism.

With growing government inspection and restrictions it has become almost impossible for the schoolroom to serve as a meeting place for inquirers or for religious gatherings. But in early days the same room served a double purpose. The school-church was the entering wedge to many a village. Even in the era following World War I the places for religious meetings built under the New World Movement were often arranged so as to afford classrooms for a day school.

The urge to read and understand the Bible played a major role in the success of the early missionary. A night school was opened at Assiut in December of 1867 for adult males, artisans and others who wanted to learn to read and write and keep simple accounts. But its religious purpose came under the ban of the Coptic authorities. Yet literacy and Protestantism went on together. In 1873 when congregations were organized in Muti'a and Nakhaila it was discovered that 20 women in the first place and 24 in the second had been learning to read with the help of their husbands.

At Hirz which has had considerable publicity in recent years when the Laubach campaign was started in earnest we read that in 1892, "The women teach one another (to read)." In the same year we learn of Deir Abu Hennis with surrounding villages which also had not long since a project for literacy: "Girgis—has pupils learning to read in all these towns." "In some villages the whole female membership with many others have been taught to read."

Attention has been called to the remarkable increase in appropriations for education made by the Egyptian Government. Yet with

all the expenditure the decrease in illiteracy has not been phenomenal. With practically no increase from immigration the population of Egypt has more than doubled in a half century. Today in relation to its area of cultivated land it is the most highly-populated country in the world. Education was made compulsory for all children between seven and twelve years of age in 1933. Elementary education had already been freely offered in all places where elementary schools were opened. Primary education was given without tuition from 1944 in government schools and those subsidized by the government. That our mission girls' schools continued to be crowded was proof that there were not sufficient facilities at the command of the Ministry of Education to implement the decree. Transferring such regulations into action is a gigantic task.

The percentage of literacy has been estimated by reliable authorities as not beyond 30% of the total population above five years of age. Another law promulgated in 1941 made it compulsory for illiterates to attend evening classes, and in 1946 opportunities for studies in social and vocational fields were given under the People's University Scheme. Industrial companies are compelled to provide classes in learning to read for their employees. Some give a certain amount of vocational training to their workmen. One of the great problems is the discovery and enlistment of teachers for all these courses. Even a regulation that every student entering any faculty of the university must teach some illiterate to read proved ineffective in getting a nationwide literacy campaign under way.

Literacy Campaigns

In May of 1935 the Egypt Inter-Mission Council asked Dr. Frank Laubach to explain to its members at a conference something of the method of teaching illiterates which he had found successful in the Philippines. After a number of meetings with interested Egyptians and missionaries a few lessons following his method were adapted to Arabic. A revision of this work was done by people in Palestine and Syria. But the campaign such as Dr. Laubach envisioned did not get under way.

More than a decade passed before Dr. Laubach visited Egypt again. This time in addition to the invitation of the Egypt Council,

H. M. King Faruq expressed great interest in the reports he had heard of Dr. Laubach's success in other lands. Not only were the different Christian communities, Coptic, Catholic and Protestant enlisted for the drive to overcome illiteracy but pressure from the palace brought to the meetings representatives from the Ministries of Education and Social Affairs. A committee labored days upon end preparing a primer in Arabic. Various religious groups were organized. A director of the campaign was appointed. Thirteen regional conferences were held between April 15th and June 3rd of that year, 1947.

The initial enthusiasm had come from the Christian communities who were represented on the committees. They cooperated in preparing an Arabic life of Christ after the Laubach pattern. For the non-Christians second stage literature consisted of simple books combating ignorance, poverty and disease.

Among those sharing in this work was one who attracted Dr. Laubach's particular attention, Miss Halana Mikha'il. After a career as a school teacher she had been enlisted in 1941 by Miss Davida Finney for the activities of the mission's literature committee. From the first she grasped the principles of the method and had a great share in preparing the literature and getting the campaign started. In the fall of 1947 her services were sought in the Sudan where the government and missions were interested in the education of illiterates.

When there was a halt in the campaign in the spring of 1950 the suggestion was made that Miss Halana Mikha'il who had been the field director attempt something for the Arab refugees in the Gaza Strip. United Nations Relief Works Administration, local citizens and government officials gave the move hearty encouragement. In a few months' time thousands became interested and learned to read.

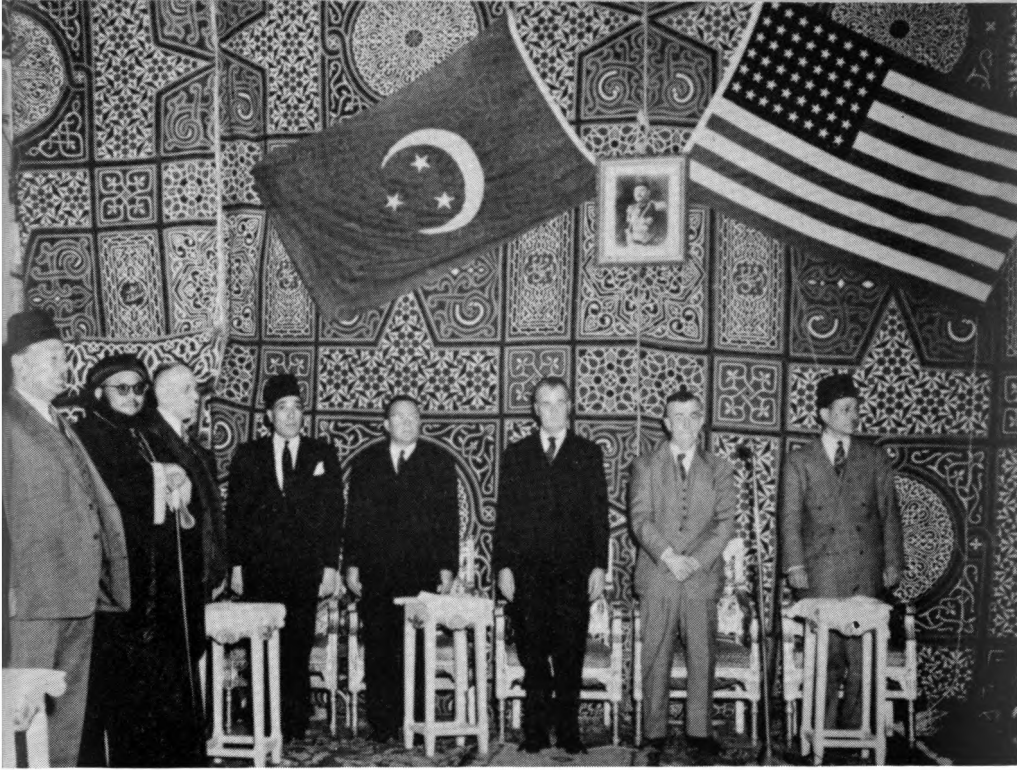
So successful was the effort in the Gaza area that U.N.R.W.A. proposed extending the movement for literacy to other Arab refugee areas in Jordan, Syria, and Lebanon. Then came tragedy with Miss Halana Mikha'il in the Hamlin sanitarium for tuberculosis treatment for more than a year. By the time of her return to Egypt in the late summer of 1953 Dr. Davida Finney who had taken over the position of director had started a pilot project in the village of

the mission's program. Because of the expense involved also in making the extensive repairs necessary for continuance of the use of the boats the association in the summer of 1943 recommended the sale of the boats and "the designation of the proceeds for the purchase of evangelistic equipment after the end of the war."

The "Witness" was finally purchased by the girls' college in Cairo and it has remained at Meadi, a suburb of Cairo, where it has served as a place for retreat for the college staff, students and alumnae.

The "Ibis" was turned over to the Women's Board in the summer of 1946 for the use of its missionaries. Since that time, it has been used by different district missionaries of that Board and by those engaged in literacy work.

In this connection it is interesting to note that a report of the board to the General Assembly in May, 1889, says, "the old dahabeeya, the Ibis, is still doing a splendid work and will continue to do so for many years to come." Who can tell how long this oldest active missionary will yet serve Egypt's villages and towns in a ministry of the Gospel and good will?



Ceremonies in Connection with the Cornerstone Laying of the New Hospital Building at Tanta. Dr. H. S. Hutchison and Ambassador Jefferson Caffery are second and third from right. (Chapter 36)

Miss Rosella Hutchison with a Nurses' Training Class. (Chapter 36)



Hirz, a Christian village of about 1,000 inhabitants. In January, 1953, the mission had appointed Miss Marjorie Dye to be associated with Dr. Davida Finney.

The earlier efforts had been in part successful. From one source came the word that Bible women had taught 665 women to read by the Laubach Method. In some churches individuals were loyally following the scheme of "Each One Teach One." But the pressure of other duties was often an excuse, perhaps valid too, for not pursuing the goal of making the Evangelical Church literate as the first stage in a national campaign.

One of the problems related to a drive for literacy had been faced. Something must be done to give the newly literate an incentive to continue reading. A small paper in very simple Arabic had been started and by January of 1952 had more than 4,000 circulation.

In Hirz the Rev. Menis 'Abdel Nur, the pastor of the Evangelical Church, promised to give the most of his time to a very concentrated effort to change the village, to make every adult a reader. The secret of the sustained effort was that from the outset it was the village's own project. In six months the population of Hirz had become three-fourths literate. Nearby villages by this time were asking for similar cultivation.

In April of 1954 a team of experts in the Laubach Method visited Egypt and conducted a workshop. A revision of the Primer was made. Phil Gray produced new illustrations. Miss Margaret Lee Runbeck taught classes in story-writing.

Literacy House in the city of Minia was opened in the fall of 1954. Thirty pastors had asked at the meeting of the Synod of the Nile for campaigns to be started at once. The head of the Coptic society, "Friends of the Bible," requested that literacy work be done all over Egypt through that organization. The center in Minia is the powerhouse for training supervisors (there were already eleven on the payroll when it opened), for holding conferences, and for organizing "Writers' Fellowships."

But reading itself is not always a blessing. The Literature Committee was quite aware that after people have become literate, it is disastrous if they have nothing to read. The Rev. Menis 'Abdel Nur prepared a series of *Daily Meditations* for every day of the year. Other books with an appeal to the reader who is still without a

wide vocabulary are *The Kingdom of Heaven*, *The Christian Family*, *The Wise Mother*, *The Care of Chickens*, *Personal Cleanliness*, *The Dangers of the Fly*, and *The Christian Church and Communism*.

It was not too long after Hirz started its campaign that the inhabitants began talking about improving their village. This was a natural outcome, although there was surprise that the move came so early. Progress showed itself in building a schoolroom and employing a teacher, in building a community room and installing a library, and in erecting a wall around the church property. "The mayor bought a fine Jersey cow. Assiut College became interested and gave him a Jersey bull. So the livestock is improving. Point Four gave them some chickens."

Thus it is easily seen that the Literacy Campaign was not an end in itself. The ultimate aim was to bring richness and fullness of life to thousands who had begun to think seriously of their rights and privileges. Another aspect of the literature effort deserving of special mention has been the development of church libraries. Encouragement is given to founding libraries, facilities are provided for the purchase of new books and periodicals, and in recent years Presbyterian Pastors' Loaning Libraries of English books have been established. By 1948 a total of 156 libraries were listed under the committee's direction.

The villages are being reached in other ways beyond these libraries and the usual church and Sabbath School activities. In January, 1951, the Mission's Committee on Education recommended and received approval for the development of a traveling institute for visiting churches. The team of two young men held meetings in 45 churches of various denominations staying about a week in each place. The work was along the lines of health and hygiene, agriculture and religious teaching. Later this effort was coordinated with the work of the Committee on Applied Christianity. This latter committee in cooperation with a committee of synod sought to undertake special social projects in certain villages.

A striking testimony to the interest in temperance and social reform is the project conducted by the mission's committee bearing

this name. Young men with projectors visit villages lecturing on the evils of drink and drugs. During 1939 for example 492 lectures in 360 different places were given to audiences approximating 196,000. A decade later paid workers had again reached about the same numbers. Volunteer workers in addition to these had held 369 meetings. And the projectors have been on loan to various groups 189 times beyond all these showings.

Since 1939 the W.C.T.U. has been represented in Egypt by Mrs. L. M. Hoyman, who is continuing the work in which she had already been greatly interested for many years. Mrs. Milo C. McFeeters of the mission shared in this wide-reaching effort. Mrs. Hoyman's responsibility is the whole Near East area. In 1951 she "made a three and one-half months' trip through the Near East visiting Beirut, Tripoli, Latakia, Idlib, Aleppo, Damascus, Amman, Ramallah and Cyprus. She held over 200 meetings, ten in one day."

The national W.C.T.U. of which Mrs. 'Azir Gabran is the president has ably supported Mrs. Hoyman's program.

Daily Vacation Bible Schools

Following a visit to Egypt in the spring of 1929 by the Rev. Robert G. Boville of the World Association of the Daily Vacation Bible Schools, students from different schools of the mission volunteered to conduct vacation schools for the illiterate children of Egypt. The movement grew through the encouragement in the 1930's of Dr. A. A. Thompson and Miss Anna B. Criswell, and much enthusiasm was shown although it was on a purely voluntary basis.

Ten years later 177 workers in 80 schools gave instruction to 2,831 boys and girls. Christian teaching and the rudiments of reading and writing as well as training in hygiene were given. Muslims furnished more than one-fourth of the total enrollment. One of the most successful teachers was a Muslim. In 1949 it was reported that 600 children learned to read by the Laubach Method. Sometimes pastors and mothers rendered valuable assistance. The students conducting the schools were from Assiut College, Pressly Memorial Institute, the Coptic Girls' School in Assiut, Luxor Girls' School, the Bible Women's Training School in Tanta and the American College for Girls in Cairo. In 1954, schools reported were 126,

the number of volunteer teachers being 302, and the number of students reached 5,839.

Mr. 'Agban Daniel in recent years has acted as Field Secretary for the schools.

Audio-Visual Aids

A conference held in Cairo in April of 1948 under the auspices of the Near East Christian Council centered around the use of audio-visual aids in presenting the many-sided aspects of the gospel.

Although our mission along with other organizations and church groups had been using picture cards, magic lanterns and slides for more than a half century, a special committee from our mission was appointed for developing a wide use of audio-visual aids on recommendation of our representatives on the Egypt Inter-Mission Council. Dr. E. M. Bailey was made chairman of the committee and since then has given a proportion of his time to this important matter. Visits were made to the different presbyteries of our church resulting in the forming of committees to cooperate. A filmstrip library listing 137 different strips was set up in Cairo. It was not only used by the missions sharing in the project but also by many Coptic groups.

Flannelgraphs and other equipment made locally are now being used in villages for presenting graphically the Christian message. Miss Lucia Dwight's artistic skill was of inestimable assistance in making flannelgraphs. In places where possible, movie films are projected and recording machines bring the Word to the ear as well as the eye.

Conferences on the Rural Community

Another evidence that more concern is being shown for the rural areas of Egypt has been the conferences held in recent years. In May of 1945 Dr. Neale Alter of the Presbyterian Mission in Lebanon who had spent some time in India studying Christian work in rural communities there and who also heads the Jibrail Rural Fellowship Center near Tripoli, Lebanon, led a conference in Cairo under the auspices of the Egypt Inter-Mission Council. "The Church and the Rural Community" was the subject under discussion.

Again on November 2-4 of 1954 Dr. John Reisner of Agricul-

tural Missions, Inc. of New York, led a conference in Assiut on the objectives of rural programs in the Near East. Representatives were present not only from the Evangelical Church and the American Mission, but from the Coptic Orthodox Church and the Coptic Catholic Church as well as other organizations.

Those who seek the welfare of Egypt believe more and more that her progress is to be calculated not by the splendid hotels along the Nile in Cairo, but by the advance of well being in the villages.

CHAPTER THIRTY-FIVE

CHRISTIAN YOUTH IN ACTION

THE 'Agamy Work Camp in which American youth joined with Egyptian young men and women was an auspicious event of the first year after our mission's centennial. It was fitting that the young people of our Church undertook the NILE project in 1954 when our first century came to a close.

The camp center started through the funds raised in America will provide a permanent home for Evangelical youth summer activities. Located near Alexandria it is an ideal spot for conferences, workshops and meetings.

The story of Egyptian and American youth and their labors together digging for foundations and carrying mortar and bricks has already been told in detail elsewhere. Such an undertaking appeared fantastic but it was not the first time Egyptian women engaged in manual labor for the Kingdom. It is inspiring to read in the report of the board to the General Assembly for 1885 that the people showed considerable enterprise in erecting their own church buildings. "In Deir Abu Hennis the female members of the church gratuitously in turn recently carried the water necessary for building upon their heads a long distance. The work lasted fourteen days and nine of them were required to furnish a sufficient supply for the masons."

Youth Conferences

Youth conferences have been comparatively recent in the life of our church's young people. It was the summer of 1948 during July 10-19 that the first conference for girls and young women was held. Only 41 girls were enrolled but the messages were challenging and a deep impression was made on all at the closing service which was one of consecration. The next year was the turn for the young men. The total number attending including counselors and speakers as well as delegates was 73. Thirty congregations and societies from

Alexandria to Aswan were represented. More than half of the expenses were met by youth conferences in America.

Both of these conferences were made possible through the use of the Mary Clokey Porter School for Girls in Tanta. Ample facilities for games and recreation were available in addition to provision for housing and feeding those in attendance. Almost from the beginning of these conferences Egyptian leaders shared in the management and direction.

Although the summer of 1952 was the turn for the young ladies, a strong appeal was made by many young men that some arrangement be made so that they would not be deprived of fellowship and study such as they had had in 1949 and 1951. During the latter part of August in 1952 it was found possible to use the sanitarium buildings of the mission at Sidi Bishr where some of our missionaries spend summer vacations. Although the facilities were primitive in comparison with those offered at Tanta, the camp was a real success. Again looking ahead in the summer of 1954 the young men asked that their conference become an annual affair. The school quarters were unavailable for the same reason as in 1952. Since the funds were insufficient for two youth conferences in one year the young men were told that if they were in earnest they must raise about \$289 to supplement the charges made to the delegates. Actually the youths raised \$328. The total attendance was 105. This experience convinced everyone that a permanent site for conferences must be obtained somewhere in the vicinity of Alexandria, where along with Bible and devotional study sea bathing and summer recreation could play a proper role.

At the fourth conference for Christian young women and girls held in July, 1954, among those present were six daughters of pastors, four student nurses, three girl employees, 30 girls from secondary schools, ten university students and 27 teachers. Of those in attendance 40 were present for the first time at a conference. Among the speakers in addition to some of the younger pastors was Miss Halana Mikha'il, the field director of the literacy campaign.

Reaching the Young People

The opening of schools by the first missionaries was evidence

that they believed the winning of Egypt lay in winning the youth. In response to the challenge of a land whose schools such as they were, largely followed century-old traditions the effort of the mission has appeared at times to be overweighted with schools.

But the government's program expanded far beyond the feeble efforts of the missionaries. Our thousands of dollars seemed only a speck compared with the government's millions.

In the meantime a rapidly-growing section of the learning youth of Egypt was entirely beyond the influence of Christian institutions. The young men, and later in some realms young women, seeking in professional schools preparation for careers such as law, medicine, pharmacy, agriculture, and engineering, were compelled to turn to government advanced schools or travel abroad for study. The American University at Cairo was conceived as meeting this need with a Christian institution. However, the American University has not obtained sufficient funds to establish faculties of law, medicine, engineering, and a dozen other fields. Nor would such a foreign establishment located in Egypt now be permitted to compete in these important fields with the government faculties.

Students who came to Cairo and later to Alexandria were often compelled because of financial stringency to live in squalid, crowded quarters. The faculties of these respective colleges for a long time felt little responsibility for the welfare of students. Lectures properly given and success in examinations were the goals of the professional schools.

One of the earliest efforts to encourage Christian ideals among these students of higher schools was the organization of a Christian Endeavor Society in Cairo. These meetings provided a forum for discussion and Bible study. Miss Anna Y. Thompson and Dr. J. P. White were pioneers in starting this movement in the 1890's. The Christian Endeavor Society still is the organized factor in most voluntary efforts for youth in our Egyptian church.

The Y.M.C.A. and the Y.W.C.A.

Realizing that the programs of activities similar to those in China, India, Japan and other lands of the Far East might render outstanding service in the Near East, the Y.M.C.A. initiated work

for Egyptian young men by purchasing the old palace and grounds of Nubar Pasha (an Armenian and one-time premier of Egypt) on the main street connecting the Cairo Railway Station with Opera Square. Four or five American and British secretaries under the general secretaryship of Mr. Wilbert Smith were entrusted with implementing a full program of religious, social, recreational and educational activities. Assiut College had long before used the magic term Y.M.C.A. as a focus to relate together different types of outside-classroom effort. Some six years before World War I Mr. Frank Henry, then a dentist in Cairo, had fostered an Anglo-American Y.M.C.A. which catered largely to British young men employed in Cairo. During the early days of the war it was the secretary of this association that met the challenge of creating recreational facilities for the British troops.

But there were areas which even the active Y.M.C.A. did not touch. There were no real hostels for Egyptian students except those of the Coptic Society called, "The Friends of the Bible." The success of students' hostels in other lands, especially India, led the mission as far back as 1917 to appoint a committee to explore the possibility of that type of work being opened in Cairo. This committee although it entertained high hopes of starting such a venture knew all too well the limits of the mission's budget and recommended that the Foreign Board lay before the International Y.M.C.A. the possibility of including this feature in their imminent plans for the students and young men of Egypt.

The Egypt Inter-Mission Council at some of its conferences in later times gave considerable study to the values of hostels. Every one assented to the vital possibilities but no person or society was prepared to underwrite even in a modest way a hostel where students might find some of the amenities of a Christian home.

In 1951 with the closing of the Church Missionary Society's Boys' School on Roda Island, which lies between Cairo and Giza, the Egypt General Mission proposed allocating personnel to the conduct of a hostel for young women in the university and higher schools. The C.M.S. offered the grounds and buildings. The American Mission was asked to cooperate and individual pledges were given for support. Thus an Inter-Mission Hostel was inaugurated. It was only in the third year of the enterprise that a hearty response came.

When the Central Branch of the Y.M.C.A. was formally opened on February 1, 1923, the organization had requested the full cooperation of the missionary societies. Dr. H. E. Philips of the American Mission was seconded to the Y.M.C.A. from May 1, 1923, and gave his whole time to this work especially to Bible study classes and religious discussion groups. He continued with this appointment until his furlough in 1926.

But even the presence of this world-wide youth organization, the Y.M.C.A. and its sister association, the Y.W.C.A., in two or three of the large cities of Egypt did not relieve the mission and the Evangelical Church of their wider responsibility in shepherding their young people, or of confronting the tens of thousands of unreached Egyptian youth with the Christ who meets their problems.

Two principal reasons may be given for further reference to the work of the Y.W.C.A. A number of our American Mission women serving on its committees and council have had much to do with the progress of this organization over the long time that it has worked in Egypt. It engaged in international service years before the Y.M.C.A. did. A second reason is the personnel who serve the women's organization. Almost all, if not all, of the Egyptian secretaries have been graduates of our schools or colleges.

Youth Centers in Cairo and Elsewhere

In 1947 the Rev. W. A. McGill was able to initiate the Youth Center for which he and the mission had planned for years. A residence not too far removed from Fu'ad University with accommodations on the first floor, basement for club rooms, games, a small library and other facilities was rented and later purchased. Here meetings were held, interviews had with inquiring students, and small group discussions guided. Scores of students and other young people found it a social center with games and an attractive library as well as a lighthouse of truth. An anonymous gift of \$10,000 in June of 1946 made the initiation of this work possible. Its purpose was stated as, "to help make Christ known to students in Egyptian universities." Two additional gifts of \$5,000 each helped to purchase the ground adjoining the original property and in the maintenance of the project.

The success of this venture led the mission to encourage other young missionaries, K. Glen Fleming at Alexandria, George Morrison at Luxor and John Lorimer at Mansura, to attempt similar projects in their respective cities. However, the budgets provided them by the mission were very limited.

Young men of the Fayoum had gathered for some time in rooms on the ground floor of the mission building there before the club became an organized branch of the Y.M.C.A. in Egypt. In July of 1947 the mission association voted to continue offering the facilities of the building in the Fayoum to the group after they made the link with the larger organization. Dr. R. T. McLaughlin as the missionary in residence has thus added opportunities for Bible classes and work among the young men of the city.

The project of a boys' or young men's club has been attempted in previous decades. For many years the mission conducted a club for young men in Tanta. In 1931, after there had been curtailment in budget and in missionary time given to it, the number of paying members was reported as 44, of whom 23 were Muslims.

Again in Benha following the discontinuance of the boys' school for a time a club for boys was opened. In January of 1933 the membership was given as 26 government secondary school boys, of whom 24 were Muslims.

After the closing of the Alexandria Central School for Girls during World War II, the Alumnae Association of the school obtained permission to open a club for young women in our Alexandria building. It has activities with classes in music, homemaking, and language study. An elementary school for poor girls and a needlecraft school are two projects sponsored by the club. More than 30 girls and young women share in one or more of all these features. Not only is fellowship encouraged, knowledge is improved and skills are developed.

Sabbath School Work

Brief mention has been made in an earlier chapter of the beginnings of Sabbath School work. As far back as 1914, after the mission's 60 years in Egypt, it was reported that more than sixteen thousand pupils in the Evangelical Church and in mission schools were enrolled. An interesting feature, however, was the fact that

the number of adults on the rolls almost equalled that of the children. Some congregations had by that time introduced such features as Rally Day and subscribed in quantities to the lesson leaflet published by the synod. A series of Sabbath School conferences had been held at centers in the Delta with discussion of problems and methods of the Sabbath School.

In the fall of 1914 the Rev. Stephen Van R. Trowbridge arrived in Cairo for Sunday School work under the auspices of the World Sunday School Association. Following interest aroused at the World S. S. Convention at Zurich in the summer of 1913 the movement decided to stress work in Muslim lands. Mr. Trowbridge who had experience in Turkey was appointed to this gigantic task with headquarters in Cairo. Not long after his arrival Mr. Mitry Salib al-Dewairy who had for some years been the Arabic editor of "The Huda" and "Nagm al-Mashriq," our church papers, became associated with Mr. Trowbridge as the secretary for Egypt and the Sudan. One of Mr. Mitry al-Dewairy's greatest contributions was the production of considerable literature.

In the early 1930's Mr. Trowbridge was compelled to resign because of ill health. He died in the summer of 1933. Mr. Mitry resigned his part-time assignment with the Sunday School Movement to become the Agent of the Protestant Community. Later the Rev. Wahby Bulus, pastor of the Evangelical Church at Sinnoris, was appointed to give half time to this position. Along with Dr. R. T. McLaughlin he attended the World's Sunday School Convention at Oslo, Norway in 1936. Dr. McLaughlin at the request of the World's Sunday School Association had been relieved by the mission of all other appointments to serve as secretary in the Near East of this organization for three years. This appointment began in the fall of 1933. Following this period he continued for more than a year to give part time to the association. As secretary he visited areas from North Africa to Iran.

Following the death of the Rev. Wahby Bulus in 1949, the Rev. Ayad Zakhary was chosen full-time secretary in 1950 of the Egypt and Sudan Sunday School Union. Immediately after his appointment he attended the Toronto Convention of the W.S.S.A. (later known as the W.C.C.E., World Council of Christian Education). While in North America the Rev. Ayad Zakhary spent the year 1950-51 at

the University of Pittsburgh and the Pittsburgh-Xenia Seminary preparing for his new position. His full-time appointment to the work of Christian education was made possible by a grant from the Foreign Board to the Sabbath School movement of L.E. 200 annually for a fixed period of years.

Nor were the young people of Egypt behind the groups in other lands in the types of activity employed. A feature of évangélistic work in recent years through the guidance and encouragement of young missionaries has been the Caravan. In the summer of 1953 one group visited some 30 places in Upper Egypt while another group in Lower Egypt reached 15 or 20 villages and towns.

The gathering of Americans and Egyptians together in retreats has been an opportunity for spiritual fellowship and growth. As an example, in December of 1953 representatives from each presbytery met together in order to discuss youth work. With the growing restriction on private education, there are still methods and means for helping those who seek advancement. The government has been compelled to curb the formation of clubs since many use these as a means for appeal to public charity, or for some subversive political purpose. The Ministry of Social Affairs claims the privilege of supervising all organizations which charge fees or seek aid through public appeal. Up till the present, groups affiliated with the church have claimed exemption on a religious basis.

Thus in another direction there is greater incentive to magnify the church. Loyalty to the church, as well as its Master, provides motivation in many areas.



Elder Kamil Mansur Speaking at the Centennial Celebration, November, 1954. L. to R.—Dr. E. M. Bailey, Dr. and Mrs. A. E. Kelly, Mrs. A. B. McBride, Dr. Davida Finney, Dr. Elsie French, Atty. A. B. McBride, and Dr. Donald Black. (Chapter 37)

**The Kasr
al-Doubara
Church in
Cairo. The
Rev. Ibrahim
Sa'id, Pastor.**



**Dr. Roy Grace and the Ministers' Association, Cairo,
January 30, 1950. (Chapter 37)**



CHAPTER THIRTY-SIX

HOSPITALS FOR HEALING AND TRAINING

THE ministry of healing rendered by the American Mission in Egypt during the final decades of our first century became more and more concentrated in the two hospitals, the older at Assiut, the other at Tanta. The former was in the city of Egypt which boasted the largest Christian population in proportion to its size and the other was situated in the heart of the Delta at the city whose site was the shrine of the most popular Muslim saint in Egypt, al-Sayyid Ahmad al-Badawi.

Forty years ago the American doctor was sought for professional visits and his carriage or motorcar was often seen here and there in his district. The mission too was anxious in those days that doctors get out into the villages. Appointments for them to spend time on the boats were not uncommon. Some of the early work of doctors as we recall has been in clinics in important towns not too far distant from Assiut and Tanta.

Today the American doctors confine their work to the institutions where they labor. They are fewer in number. Yet the hospitals have extended the scope of their service. The government however during the past twenty years has adopted a policy of restricting foreign doctors. In 1931 communication was received that all candidates expecting licensure to practice medicine in Egypt must present themselves for an examination as to their fitness. Otherwise they have no official recognition and are denied permission to prescribe for the sick or undertake operations. Only in recent years have exceptions been made, partly because of credentials such as the U.S.A. National Board diploma. The Ministry of Health in limiting the number of doctors from abroad has finally realized that an American hospital even if it employed a half-dozen national doctors on its medical staff did need one or two American doctors to justify the name it bore.

Assiut

The pioneers of the mission's continuing medical work had long passed from the scene when November, 1954, arrived. Dr. L. M. Henry, although he officially retired in 1927, lived on for many years in Cairo and then returned to Assiut where Mrs. Henry died in January of 1939. In May of that year Dr. Henry traveled to America hoping to return to the Valley of the Nile, but the war changed his plans and he passed away in America on October 3, 1942. Dr. Andrew F. Grant died July 4, 1932 in the midst of very useful years as the principal medical officer at Tanta Hospital. Noted as a surgeon, he was also in his day the doctor in the Delta who ministered to the ailments of the many missionaries needing attention. As Dr. and Mrs. Harry L. Finley came to the close of their service and faced retirement they volunteered to go to India for an emergency, just as they had done once before in Ethiopia. They left for India in November of 1934 and died there early in 1936, Mrs. Finley on February 11, and he on March 12. Their sojourn in Egypt was spent almost entirely in Assiut. Many bear the name Finley as testimony to their mothers' devotion to the doctor who attended them. One of these Dr. Finley Armanius is now on the staff of Assiut Hospital. Dr. W. T. Moore spent his early missionary career at Assiut, but on his return to the field in 1920 he was assigned to Tanta. He reached the age of retirement in January of 1943, but because of war conditions and the scarcity of American doctors remained on until June of 1945. Dr. D. Leslie Askren after thirty-three years of service in the Fayoum as an independent doctor died in 1939.

Those doctors who might be reckoned as second generation had either passed to higher service, retired or resigned by the time of the centennial. Dr. Norris B. Whitcomb, who first reached Egypt in December of 1919 spent most of his mission career in the hospital at Assiut. Noted for a buoyant spirit and a command of colloquial Arabic, he met an untimely death on May 17, 1935, following infection contracted while caring for a patient. Dr. Horace Giffen after special study in England reached Egypt in March 1928. With his coming to Assiut Hospital greater emphasis began to be laid on X-ray and laboratory diagnosis. Late in 1930 Mr. Everett McCreery, a

technician in these departments, joined the staff of the hospital as a short-termer. The fame of the hospital in the technical field led many physicians, some of them Muslims in government hospitals, to send their patients for examination. Dr. Giffen and family went to America in 1939 and did not return. Mr. McCreery's status became that of a career missionary in 1945 and from that time he has been a member of the committee of management of the hospital. He is still in Egypt.

Dr. Charles A. Laughead reached Egypt in September of 1935. Following language preparation and success in passing the government examinations his assignment was to the hospital in Assiut. After leaving for furlough in 1940 he resigned. On reappointment he reached Egypt in May of 1946 and was the principal medical officer at Assiut until he resigned again in October of 1947.

The name of Dr. Frank C. McClanahan was long associated with the work of the Assiut Hospital. Preliminary days, after arrival in 1915, were spent at Tanta. Later came an assignment to Luxor for clinical work. Then he was sent to Assiut in June of 1924. He was named chief of the hospital staff in 1927 and held that position except when absent from Egypt until his retirement from the field in July, 1951. Among the features that marked the hospital's ministry during the more than twenty years that Dr. F. C. McClanahan was in charge was the Leper Clinic. This effort was generously supported by the American Mission to Lepers. The Public Health Department of Egypt estimates that there are 10,000 lepers in Egypt. Of these some 200 are within walking distance of Assiut Hospital. No attempt is made in Egypt at segregation and the only treatment offered in the villages is searing by a red hot iron. Over a hundred patients come twice a week to receive their thaumaturgical oil.

Tanta

Following the death of Dr. A. F. Grant in 1932 Dr. Harry Hutchison became the chairman of the staff in charge of the hospital at Tanta. He had been responsible for the emphasis given to laboratory work in the 1920's. Dr. Grant once said that his early diagnosis of a case of plague might well have been the means of preventing an epidemic. The years from July, 1939, until January, 1947, Dr.

Hutchison was absent from the field detained in America for most of that time because of war conditions. During his final term in Egypt he was largely responsible for the expansion of the hospital into its new buildings which adjoin the old installation.

Owing to the war in Ethiopia Miss Elizabeth McKibben came as a loan to Tanta Hospital in January of 1936. She remained on during the years of World War II. For some time she was the only career missionary on the medical staff and the hospital is greatly indebted to her not only for the more than ten years of continuing service but for her determined spirit which carried on through times of crisis. In September of 1944 Dr. W. T. Moore because of illness asked to be relieved of his responsibilities. Rev. Dalton Galloway was appointed chairman of the committee of management to give direct oversight to the business of the institution. When he left for furlough in 1945 Dr. R. T. McLaughlin became chairman. After returning from America, Rev. Dalton Galloway resumed his former position until Dr. Harry S. Hutchison's arrival. Dr. Emile Sayegh acted during this period as senior surgeon and physician.

For some time prior to World War II Mrs. Effie Smith was superintendent of nurses at Tanta Hospital. In recent years Miss Lucile Nichols, R.N., Miss Nellie V. Hill, R.N., and Miss Alberta A. Tedford, R.N., have in turn been in charge of the nursing staff of Tanta Hospital.

After the end of World War II plans were considered and revised for the extension of the building at Tanta Hospital. The Women's Board which had supported this institution from its very beginning set aside the sum of \$100,000 for the construction of the new unit. The cornerstone of this new building was laid by Mr. Jefferson Caffery, the Ambassador of the U.S.A. to Egypt, on December 9, 1949. The foundation laid will eventually carry four stories although only two were built at the time. The new premises occupied in 1951 "provide space for administration, surgery, out-patient department, laboratories, private and semi-private rooms for patients, kitchens and dining rooms for the staff."

Mrs. Hutchison for many years served as treasurer of the hospital. In 1951 she was elected the president of the missionary as-

sociation; the first wife of a missionary to represent the Foreign Board in this office. The Hutchisons from February, 1954, went on retirement in America.

Two young doctors who gave but short service to Egypt were both sons of the mission. Dr. Frank Thompson, son of Dr. A. A. Thompson, came to Egypt in September of 1938 but in less than a year was invalided home. Dr. Fred S. McGeoch, son of Dr. H. A. McGeoch, received assignment to Tanta Hospital on arrival in October, 1949. His untimely death in January, 1952, cut short a life of great promise. A number of doctors served short-term assignments for periods of a few months to more than a year during the last fifty years of the mission's history.

November, 1954, found Dr. Paul W. Jamison, a son of Rev. W. B. Jamison, in charge of the Tanta Hospital. He first saw the light of day at the hospital and after college and medical school in America, he returned for career service in 1947. At Assiut Hospital Dr. Norman A. Kraft, following a little more than two years of short-term service, became a member of the permanent staff from January, 1951. He became head of Assiut Hospital on Dr. F. C. McClanahan's retirement. Dr. G. Suss came to Assiut Hospital from Germany in 1950 and has been associated with the staff since that time. Dr. Orval Hamm, now serving as a career missionary in Pakistan, had a short-term appointment in Egypt from 1950.

Mrs. Fay Ralph Reed, after the death of her husband Rev. W. H. Reed, D.D., in November of 1940, joined the office staff of the Assiut Hospital. Since that date with the exception of furloughs in America she has served as a co-opted member of the administrative staff of that institution.

American Nurses Train Egyptian Pioneers

Along with a high standard of medicine and surgery offered in our hospitals a great service to Egypt may be rendered in the preparation of nurses for their profession. The Egyptian director of the Eastern Mediterranean Area of the World Health Organization in conversation once recalled how Dr. L. M. Henry had been, in Assiut, his family's physician and then went on to emphasize the training of nurses as one of the mission's greatest callings.

Miss Helen Brownlee arrived in Egypt in the fall of 1931 to serve as a nurse in Assiut Hospital. In March, 1934, her appointment as a permanent member of the missionary staff was confirmed. One of her first duties was the continuance of the Training School for Nurses. In January, 1934, eleven pupils were in attendance. The eight who had previously graduated were all engaged in nursing. Three of them were on the staff of Assiut Hospital itself, having replaced English nurses.

It was more than forty years after the arrival of the first missionaries that Miss Dorcas Teas came to Egypt as a pioneer in the field of nursing. Although both men and women were impressed by the devoted service rendered by nurses in hospitals it was a long time before educated Egyptian girls and young women considered this profession as one suitable for them.

However, it was as early as 1915 that some young ladies, graduates of the Pressly Memorial Institute, were brave enough to disregard age-old traditions and do volunteer work in the hospital at Assiut. Others came a few years later and took a six months' course.

Finally in 1925 the Assiut Hospital nursing staff under the able direction of Miss Frances Jackson-Bennett opened the doors for Egyptian young women to take a full three years' course fitted to prepare them for the profession of nursing. In a previous chapter mention has been made of Miss Gomer Mansur, the first graduate. Following special study in America in 1953 she joined the staff of the mission's hospital in Tanta.

The Nurses' Home at Assiut, dedicated on May 12, 1953, provides residence not only for the American and Egyptian staff connected with the hospital but also for all those in training. Feeling that the requirements for entrance to the training school had been put too high, and thus prevented enrollment of candidates, there was rejoicing when in the fall of 1954 a class of ten girls entered, following an adjustment in regulations for entrance.

The training of nurses was extended in 1949 to the hospital in Tanta and on September 19, 1952, the first class of two was graduated. This project which began under the direction of Miss Nellie V. Hill, R.N., became later the responsibility of Miss Rosella Hutchison, R.N., daughter of Dr. and Mrs. H. S. Hutchison.

With added restrictions laid down by the government for the practice of nursing there was fear that nurses trained in our hospitals would not obtain recognition. Although this dilemma was not solved until after the close of the centenary it was heartening to learn from the minutes of the January, 1956, meeting that ten of the Egyptian graduates from Assiut had successfully passed the government examinations and that twelve from Tanta were reported as having successfully completed the oral examination.

Welfare Work for Women and Children

The welfare clinics which were conducted under the mission's supervision in 1929 had ceased to function by the date of the centenary in 1954.

After the death of Miss May Holland, R.N., on September 4, 1935, the Benha Clinic was closed. The mission valued highly the child-welfare work done there but the Committee on Medical Work recommended that the reopening be contingent upon the obtaining of direct supervision by a doctor residing in the city. Finally in January of 1937 due to the shortage of missionaries no one was allocated to Benha and the clinic closed as a medical unit.

With the retirement from the field of Miss Jane C. Smith, R.N., in the summer of 1952 the clinic work that had been conducted in Cairo was brought to a close. The factors which operated for the closing of Benha were also effective here. Mrs. W. T. Fairman during many of the years of her residence in Heliopolis was responsible for a small clinic from 1927 in Ezbet al-Muslimin. When she retired with her husband in 1939 this work came to an end. The centers opened at Husainia in 1922, at Bab-al-Sha'ria in 1923 and Darb al-Ahmar in 1923 when Miss Carrie M. Buchanan instituted welfare work in Cairo had been reduced to Husainia only by 1940. During Miss Smith's absence from Egypt on extended furlough during 1940-1944 of World War II Miss Gomer Mansur was in charge. In September of 1948 the clinic in Husainia was moved to quarters erected on the Fowler Home property in 'Abbasia, Cairo.

The closing of these clinics is not indicative of any great drop in the mortality of infants. With the enormous growth of government activities, the decrease in mission personnel, and the restric-

tions of governmental regulations, the medical service of the mission has become centered in our two hospitals.

The Hospital Chaplaincy

Both the mission and the hospitals have been moved during the past three decades to realize the importance of hospitals as centers for evangelism. In 1926 Rev. W. Brainerd Jamison was assigned to Tanta Hospital for this purpose. A systemized program gave patients an opportunity to know the faith of those who ministered to the sick and suffering. Only during furloughs in America or when he was detained because of World War II was he absent until his retirement in 1951. Dr. Dalton Galloway combined for a time evangelistic duties with those of supervision of construction of the new plant. In 1952 Rev. James W. Pollock, after taking special work in hospital evangelism while on furlough, was assigned to the chaplaincy of Tanta.

The Anna McLain Memorial Chapel at Tanta in the center of the new hospital area is the powerhouse from which radiates the spiritual forces that founded and maintain the hospital.

Rev. C. Bradley Watkins on his return from his first furlough in October, 1950, became chaplain for Assiut Hospital. The Medical Committee in the minutes of association's meeting in January, 1938, had strongly urged a missionary for this important service. After almost thirteen years the hope was realized. The new chapel at this institution was not built until after the close of the centenary. It was dedicated October 21, 1955.

A colleague of the rector of the branch of the Azhar in Assiut was at one time hospitalized in our institution there. He let it be known that he needed no religious instruction. However, during the days of convalescence he became interested in the Bible and obtained one from the evangelist. He found the book extremely interesting. On discharge he asked to have ten copies. He had been impressed not only by the historical sections, but in the sublimity of the Psalms and the sayings of Jesus in the Gospels he had found something he wished to share with his colleagues.

A glance at the statistics for the year 1954 reveals the advance made in Egyptianization of our medical work. In 1929 out of a total of nine physicians two were Egyptian, now out of a total of fourteen only three were foreign. There were 21 foreign nurses a quarter century ago, in 1954 there were only 16 foreign nurses, secretaries and technologists. Egyptian nurses and helpers increased from 66 to 96.

The centralization of the mission's ministry of healing in the two well-equipped hospitals meant that a much wider service was being given. In spite of the tremendous increase in the Egyptian budget for its Ministry of Health the number of in-patients grew from 3,365 in 1929 to 6,487 in 1954.

The witness borne may not have been so widely scattered but it was more effectively given.

CHAPTER THIRTY-SEVEN

STANDING BETWEEN THE CENTURIES—1954

DURING the days of the war between the States before the missionaries had completed a decade in Egypt Dr. J. B. Dales, the secretary of the Board of Foreign Missions, made an official visit to Egypt. In the early 1880's Dr. W. W. Barr, his successor, came for a study of conditions. The journeys of Dr. C. R. Watson, and of Drs. W. B. Anderson and C. S. Cleland, and the surveys made by them have already been considered. There were numerous occasions when Dr. M. G. Kyle, for many years the president of the board, was in Egypt because of his interest in archaeology. At these times he was often consulted. Rev. Mills J. Taylor, the associate secretary of the board, with Mr. Fred MacMillan came in 1921 and again with Mrs. Taylor in 1938 and 1939 as he came and went to the Madras Conference. Dr. Glenn P. Reed, since 1938 the corresponding secretary of the board and more recently foreign secretary, with his years of experience in the Sudan understands the problems of the Near East. He has been present on various occasions at meetings of the mission's association and also at synod.

In January 1938 the mission was honored with the first commissioners from the Women's Board who had visited the field since the coming of Mrs. H. C. Campbell and Mrs. J. B. Hill in 1911. Not only were Mrs. A. J. Randles and Mrs. Harriet Boobyer present at the association meeting in 1938 representing the Women's Board, but Mrs. J. P. White, editor of the Women's Missionary Magazine, and Miss Anna Milligan, for a long time educational secretary of the Foreign Board, were guests as well.

In very recent years Dr. Roy E. Grace, now president of the board, Dr. E. E. Grice, associate secretary, and Dr. H. E. Kelsey, treasurer, have paid official visits to Egypt. However, the mission's celebration of its centennial in November, 1954, brought the greatest representation at one time of the church in America to Cairo.

The program for the two days' observance included messages from Dr. Donald Black, executive secretary of the Board of Foreign Missions; Mrs. Arthur B. McBride, foreign secretary of the Women's General Missionary Society; and Dr. Albert E. Kelly, moderator of the United Presbyterian General Assembly and secretary of the Board of Administration. At the reception attended by the American Ambassador Jefferson Caffery, Dr. Glenn P. Reed, Mrs. Albert E. Kelly, and Mr. Arthur B. McBride were guests, as were Rev. and Mrs. Edwin B. Fairman whose book, *The Tumbling Walls*, was to tell of their trip to our various mission fields.

The roll of the American Mission in Egypt for November, 1954, was in great contrast to that of 1929. The forces were distributed as follows.

Alexandria

Rev. and Mrs. K. Glen Fleming—evangelistic work
 Miss Jeannette L. McCrory—assigned to evangelistic work, died at
 Tanta, November 18, 1954
 Dr. H. A. McGeoch—mission treasurer

Mansura

Rev. and Mrs. John G. Lorimer—evangelistic work
 Miss Frances M. Patton—girls' school

Tanta

Miss Eulalia D. Grether and Miss Mary C. Thompson—girls' school
 Dr. and Mrs. Paul W. Jamison and Miss Alberta A. Tedford—
 hospital
 Rev. and Mrs. James W. Pollock—chaplain at the hospital and
 evangelistic work

Benha

Miss Lois D. Kingan—girls' school

Cairo

- Dr. and Mrs. Ewing M. Bailey—secretary of the mission and audio-visual aids
 Rev. and Mrs. Willis A. McGill—theological seminary, youth work
 Dr. and Mrs. John A. Thompson—theological seminary
 Mr. and Mrs. Judson W. Allen—Cairo treasurer and Ezbekia Boys' School
 Dr. Helen J. Martin, Dr. Sarah B. Meloy, Miss Mary Frances Dawson, and Miss M. Evelyn McFarland—college for girls
 Dr. Elsie M. French and Miss Alice M. Grimes—Ezbekia Girls' School
 Dr. Davida M. Finney and Miss Marjorie J. Dye—literature and literacy
 Miss Elizabeth M. Wilson—Fowler Children's Home
 Rev. and Mrs. Bernard E. Quick, Miss Faith E. Hamilton, Miss L. Katherine Jacobsen, Miss Mary L. Markley, Miss Norma Lee Squires and Miss Lois M. Finney—missionary preparation

The Fayoum

- Dr. and Mrs. R. T. McLaughlin—evangelistic work
 Mrs. Rachel T. Seiver—girls' school and evangelistic work

Beni Suef

- Miss Helen J. Noordewier—girls' school and evangelistic work

Minia

- Miss Laura B. Wright—Bible Teachers' Training School

Assiut

- Dr. and Mrs. W. J. Skellie, Mr. and Mrs. W. W. Nolin, Rev. and Mrs. Eugene H. Ammon, Rev. and Mrs. Paul H. McClanahan, and Mr. and Mrs. Robert M. Turnbull—Assiut College
 Dr. Mary L. Thompson, Miss Marie F. Tait and Mrs. Sara E. Baker—Pressly Memorial Institute
 Dr. and Mrs. Norman A. Kraft and Mr. Everett W. McCreery—Assiut Hospital

Rev. and Mrs. C. Bradley Watkins—chaplain at the hospital and evangelistic work

Luxor

Rev. and Mrs. George E. Morrison and Miss Beatrice H. McClellan—evangelistic work

Miss Martha C. Glass and Miss Inez M. Sutton—girls' school

On furlough were the following:

Miss Helen R. Brownlee, R.N., Assiut Hospital; Miss Helen M. Walker, Pressly Memorial Institute, Assiut; Mrs. Ada A. Dunlap, evangelistic work, Assiut; Miss Venna R. Patterson, evangelistic work, Alexandria; Miss Martha A. Roy, girls' college, Cairo; Miss Margaret A. Work, evangelistic work, Cairo.

The special short-term workers were distributed in the centers mentioned below.

Tanta

Miss Bessie James and Mrs. Alma Ross—girls' boarding school

Miss Emogene Golding, R.N., Miss Marilyn Law, R.N., Miss Mary E. Wilson, R.N., Miss Ruth Nolin, technologist, and Miss Sara J. Nesser, administration, at Tanta Hospital

Cairo

Miss Vernelle Blair—administration

Miss Rosemarie Otte—Ezbekia Girls' School

Miss Norma L. Reid—Fowler Children's Home

Miss Nonine Borgman, Miss Olive Braham, Miss Mary P. Craig, Miss Neva J. Galloway, Miss Sarah L. Hill, Miss Catherine M. Jamieson, Mrs. Elizabeth H. Markley, Miss Louise C. Rankin, Miss Lois J. Simon, Miss Lucy L. Soule, Mrs. Dorothy M. Spielman, Miss Harriet E. Wagner, and Mrs. Hannah Heasty—American College for Girls

Assiut

Mr. George K. Gordon, Dr. Earl Kroth, Mr. and Mrs. Donald M. Parkinson, Mr. Milton Sage, Mr. Rodolphe Weber, and Miss Annie Belle Sellers—Assiut College

Miss Eloise Crabbe, Miss Lela Dillon, Miss Lida E. Knight, Miss Carolyn Miller, Miss Lois M. Patterson, and Miss Carolyn A. Phelps—Pressly Memorial Institute

Mrs. Fay R. Reed, administration; Dr. G. Suss, Miss Ruth A. Brooks, R.N., Miss Mildred M. Cooke, R.N., Miss Lois Giffen, R.N., and Miss Ruth Romaine, dietitian—hospital

Miss Wilma G. Duff, Miss Esther O. Hofstetter, and Mrs. Charles Cooper—Schutz School

Mrs. L. M. Hoyman (honorary)—temperance work

Although few recruits were added to the roll of the career membership of the mission during the 1930's as well as during World War II and the years following it, many resigned or reached retirement age.

Of the women Mrs. Sarah Eby (Mrs. H. E. Philips), Miss Ruth McCleery (Mrs. Digby Stephens), Miss Elizabeth Kelsey (Mrs. James Kinnear), Miss Mildred Allison (Mrs. H. E. Kelsey), and Miss Gudrun Estvad (Mrs. F. Sa'adeh) were married before World War II.

Miss Constance Harper (Mrs. John C. McMillian), Miss Mabel McMichael (Mrs. Wm. Fennel), Mrs. Margaret Work (Mrs. Fred Huish), Miss Mary Stevenson (Mrs. G. G. Gutteridge), and Miss Louise Williamson (Mrs. William Alloway) all married men of the British forces.

Miss Elizabeth White, Miss Isabel Simpson, Miss Bernice Knowles, and Miss Jane Smith married in America after leaving Egypt.

The following resigned for family or other reasons. Miss Alta French, Miss Edna Sherriff, Miss Hazel Anderson, Miss Nellie V. Hill, Miss Lucile Nichols, Miss Millie Kelso.

On the other side of the ledger during unsettled times in Ethiopia, Egypt profited by the services of Miss Ruth Nichol, Mrs. Ruth L. Walker, and Mrs. Nessie Pollock.

Miss Mildred Heasty was married to Mr. Judson W. Allen of the mission in March of 1951.

Mention has been made of the death or retirement of quite a number who were members of the mission in 1929. The resignation from work on the mission field during the 1930's of Rev. John M. Baird, Rev. Livingstone Gordon, Rev. J. A. Pollock, and Dr. Mark S. Roy weakened considerably the personnel which had been engaged in evangelistic work. Dr. R. W. Caldwell while on furlough in America was appointed Financial Secretary of the Foreign Board in the summer of 1933. He did not return to Egypt. Dr. C. C. Adams resigned in 1939 to become dean of the School of Oriental Studies of the American University at Cairo. During the early years of World War II the loss was further augmented by the death of Dr. W. H. Reed and retirement from the field of Rev. Earl Jamieson, Rev. H. E. Kelsey, and Dr. H. E. Philips. Rev. James E. Kinnear, who received appointment to the mission in 1937, obtained leave of absence in the summer of 1940 to join the British forces. The Kinnears did not return to the mission following World War II.

Rev. A. Russell Stevenson who joined the mission in 1944 did not return after his first furlough. He is now overseas representative for Church World Service.

Dr. E. E. Grice resigned from the mission in 1948 to become associate secretary of the Foreign Board.

In the decade between 1945 and 1954 more than 30 missionaries, including wives, under the Foreign and Women's Boards reached the age of retirement and left Egypt.

For many years, especially during the 1930's and the Second World War the burden of evangelistic work was the responsibility of Dr. W. J. Skellie in the Luxor district and Dr. Dalton Galloway in Middle Egypt. Rev. F. D. Henderson returned in 1943 and served in the Delta and Assiut until 1946 and Rev. W. B. Jamison coming in 1945 added to his work at Tanta Hospital both the Delta schools for boys and the work of evangelism in the Delta.

Not only do wars and revolutions and political upheavals paralyze the whole life of a country like Egypt, but as recently as the fall

of 1947 we experienced the perils of a cholera epidemic. Missionaries returning from furlough read of the news in the morning paper in New York on the day of their departure. In order to avoid delay on arrival at Alexandria quarantine serum for inoculations was obtained so that they could be given enroute.

In a few weeks' time the scourge had spread into the cities and towns of the Delta. Schools and colleges were closed on government orders. A quarantine on travel to Upper Egypt was rigorously enforced. So isolated were the towns and cities of Upper Egypt that a man on business in Cairo could not get word through to his family and friends. The transport of mails to towns above the "great divide" was of course out of the question. Schools were finally able to open for a full program in November and life became normal for a season.

The Missionary Association

At the time of the centenary there were just about twenty people of the mission in Egypt who had been present a quarter century before; the only one nearing a half century was Dr. Elsie M. French starting her forty-sixth year since her first arrival as a career missionary. In the conduct of business in the association there was quite a contrast with the days of sixty and more years ago. The minutes of the 1890's and the early years of this century follow a general pattern of very informal disarray. The location of forces was accomplished by opening the subject to a committee of the whole. It was the winter of 1907 before a request was granted for forming a locating committee to study the problems involved in personalities, adjustments, furloughs, state of health, and compatibility as well as the needs of the work in the various centers and institutions.

However, the association meeting in Assiut in January and February, 1914, formulated by-laws and procedure that have remained largely in force until this day. There was much discussion and the organizing committee's report was referred back for study again and again. What was evolved was a body with four boards (later in 1930 changed to committees) responsible for problems and policies dealing respectively with evangelism, education, medical work, and finance and property. In addition there was the very



President Muhammad Naguib Unveils the Tablet in the Dr. Helen J. Martin Library, May, 1954. (Chapter 31)

The Synod of the Nile Considers Work in the Sudan. (Chapter 38)



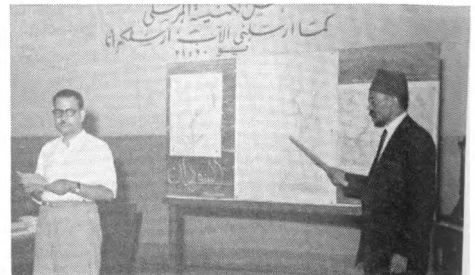


**A Presbyterian
Audio-Visual
Committee.
(Chapter 34)**

Seminary Students with Dr. Tawfik Saleh. (Chapter 38)



**The Rev. Iskander
Abiskhairoun Challenges
the Evangelical Church
to Start a Mission Among
the Pagan Peoples of the
Upper Nile. (Chapter 38)**



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important standing committee on location of forces (later called assignments). Other standing committees were charged with matters touching devotions, language study (later termed missionary preparation), publicity, literature, women's work (later combined with evangelism), and sanitarium.

There have been revisions of the by-laws since 1914 but the procedure laid down then makes for the dispatch of business. Very few matters are introduced precipitately into the association. If some brilliant suggestion is made, reference to a committee for study enables consideration to be unruffled and methodical. The heated discussions of other days have been replaced by a calm that is sometimes more than a surprise to the occasional visitor.

Special Funds

Although a missionary's salary and travel and housing allowances are paid by the boards of the church and although his work or institution often has a place in its budget for appropriation from the supporting board, rare indeed is the missionary who has not had a special gift for his work. Someone has said that every missionary is a miniature board of foreign missions. Those with many interested friends sometimes find that special gifts if received with recurring regularity enable them to undertake features and projects not included in the work which the church supports. Recognition of all these funds or of the gifts of considerable amount made to the various institutions is impossible. The Milton Stewart Fund, the Borden Fund and the recent large gifts from the Ford Foundation and other grants have been mentioned. For many years the mission received varied sums for certain schools and items of work from the Bible Lands Aid Society in Great Britain. The name of Mrs. Helen Gould Shepard, through prizes for memorization of Scripture, has been instrumental in placing finely-bound Bibles in many homes.

Of incalculable value has been the fund established by Dr. William Gibson of Jamestown, Pennsylvania. First mentioned in the board's report of 1878 this bequest was of a property in Erie, Pennsylvania. The income was designated as being for "the scattering abroad the Scriptures in the Arabic tongue." The usual method

for assisting churches and meeting places is to match from the Gibson Fund an equal amount raised by the group making the request. One of its greatest services has been to supply Testaments and Bibles for genuine seekers after truth. In this way the Gospel has penetrated to many a Muslim home.

A pastor gave to a Muslim official who was his friend a Bible on the Gibson Fund. Later after the official's death these words were found inscribed on the flyleaf. "This book is light, truth and life, and whoever reads it without fanaticism will find there light, truth, and life."

The American Mission and the Near East Christian Council

In the area of Egypt our mission took a leading role as we have seen in the formation of an Inter-Mission Council. Not long after this council began Dr. John R. Mott, on behalf of the International Missionary Council which had also been born after World War I, held a number of conferences in Muslim lands; at Constantine in Algeria, Helwan in Egypt, Brumana in Lebanon-Syria and Baghdad in Iraq. Out of these came the inspiration to found a regional council for an area comparable to China or India. Preliminary meetings in 1926 approved the project and the Council for Western Asia and Northern Africa came into being in 1927. Two years later Dr. Robert Wilder became its executive secretary and offices were opened in Cairo.

Our mission did not join this council until 1944 by which time it had become the Near East Christian Council and had a budget considerably less than in its early days. One of the objections raised by our mission was that the assessment to be levied on an organization with so many members as we had in 1926 to 1929 would be out of proportion to the values received. It cannot be forgotten that the years when the council was starting to function were those in which we were facing a period of increasing retrenchment. Any added expense meant curtailing some important item. Some wanted greater stress to be given to the Egypt Inter-Mission Council's work. There was a feeling too that the areas included in the council differed very largely and although we, in the great majority of lands, were in a Muslim environment there were many contrasts. Some believed

also that membership meant commitment to the liberal position held by some members of the council.

After repeated suggestions by the Foreign Board that it might be able to arrange for the payment of a sum to the council as evidence of our active membership the mission finally voted to join. During the last decade the mission by the request of the council assigned one of its members, Dr. E. E. Elder, to give half of his time to the position of executive secretary.

“Standing Between the Centuries” does not visualize the American Mission as a perpetual institution. It might easily be removed from the Valley of the Nile. But there are forces in action resulting from its ministry of a century that will endure.

When an evaluation is made of the strategy employed by the missionaries and the Evangelical Church during the decades of the first half of the twentieth century will there be blame for having taken backward steps? In the last decade in the nineteenth century the mission placed Foreign Board missionaries in three provincial capitals of the Delta. The going was hard, open doors were few in contrast to Upper Egypt and the Evangelical Church grew slowly.

Was the move of the Bible Teachers' Training School from Tanta to Minia, as an example, a confession that the endeavor in the Delta availed little or was it snatching at the opportunity to work with hundreds of young Christians in the Upper Country? The attendance at the school had decreased in recent years; girls were finding an entrance into other professions. On the other hand is the opportunity for Muslim evangelism as great in Minia as it was in Tanta?

The task of a district missionary in the Delta today is more difficult than it was forty years ago. What is to be his approach if he has no schools or evangelists as a medium? How can he contact the youth outside the small evangelical community?

How can this community bear effective witness?

CHAPTER THIRTY-EIGHT

THE EVANGELICAL CHURCH AND THE MISSIONARY OBLIGATION

THE closing chapter of the story of the first hundred years of American Mission is not a story of the personnel who have served during the last quarter century nor the list of those in service November 15, 1954. Rather it is the relationship of the mission to the ongoing progress of the church.

When the Synod of the Nile declared itself an independent, self-supporting organization in 1926 we have seen that did not mean the severing of a connection with the mission or the United Presbyterian Church in America. The purport was financial independence and it meant that the Egyptian Church undertook the financial support of all work in organized congregations.

As far back as 1909 the church had seriously considered self-support and the mission had proposed to make its grant to synod on a reducible scale so that by the end of seven years it would care for all its evangelistic work. However, the suggestion was not adhered to and circumstances at times led synod to ask for an increase. By 1926 when the declaration of independence was made the mission was still granting an amount of L.E. 1,500 (\$7,500). This and similar contributions were to be reckoned from that time onward as the mission's share in synod's work in the unorganized centers.

Relationships Between Synod and Mission

Owing to the decrease in appropriation from the Foreign Board to the mission the grant-in-aid was set at L.E. 1,200 as beginning from April 1, 1929. After accepting with thanks this appropriation to the synod and assuring the mission of the synod's sympathy for the necessary retrenchment it made the following resolution: "That the time has now arrived for the attendance of some of the members of synod at some of the sessions of the American Missionary

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Association in Egypt, particularly when consideration is given to matters relating to synod, in order that they may enable the association to understand the point of view of synod."

This statement appears to picture conditions quite remote from 1954.

A few points need to be made clear in light of subsequent events. There was a strong desire by some members of synod to be represented at meetings of the mission, some even holding that some Egyptians should be made members of the association. The feeling of national pride insisted that the sum given by the mission for the work of synod should not be called a grant but a designated sum for sharing in the expenses of evangelism. Yet the mission although it had maintained that the church must be self-governing and self-propagating had continued to allocate funds for evangelistic efforts in addition to the sum given to the work of synod.

This was accomplished by men employed and paid by the mission. These evangelists were not necessarily graduates of the seminary. Many had finished the Lay-workers School established in 1914. Some had been working for the mission long before that date. In January, 1931, there were under the mission 23 evangelists in Upper Egypt; 4 in Luxor district, 2 in Assiut, 10 in Minia district, 3 in Beni Suef, and 4 in the Fayoum. In the Delta there were 18 evangelists working in 22 centers.

The procedure usually followed had been that when a community or group in which a mission evangelist labored became large enough to be organized it was taken under care of the presbytery concerned. This body then assigned one of its workers to minister to this congregation. Six village churches in the Minia district had been started in this way. A number of churches in Cairo had their humble beginning through the ministry of a mission lay evangelist.

In answer to the request for representation the synod was assured by the mission that members were always welcome to attend sessions of the association. However, such a general invitation could hardly lessen the feeling of members of the synod that they were intruders at a private meeting.

Space cannot be given to all the suggestions and proposals from both sides during a period of more than a decade. Reading the minutes of association one feels that the mission was not happy over

the concentration of power in the synod. The rights of presbyteries as such had been usurped. However, in defense of the synod there was in the method followed a feeling of equality. The workers employed by a presbytery which had large contributing churches were no better than those in a poorer environment. One must not forget that the synod's treasury was often empty and salaries during hard times were two or three months in arrears.

A proposal in 1935 from the mission to put both the allocated sum for synod's work and the money to be paid to mission evangelists into the hands of presbyterial committees of evangelism would have made them responsible for all evangelistic work. That seemed a move in the right direction. All work of evangelism should be under the auspices of the church. But the synod was loathe to accept this suggestion. It would make that body responsible for the mission evangelists. Already by 1933 the 39 evangelists on the mission's roll had been reduced to 23. But there was no assurance that the mission would continue to give money for the salaries of these should another decrease befall its budget.

The sum to be given as the mission's share in synod's work of evangelism had by 1935 been reduced to L.E. 400. Little wonder that the Synod of the Nile became discouraged in looking to the mission for accepting a large share in its work of evangelizing its land. The financial stringency of the 1930's hit Egypt as badly as it did other lands. Before the matter was settled the board in America asked that special objects of the work in the various presbyteries be designated so that the church in America might know definitely what church groups were being assisted. If help from America should have followed this proposal and the workers in those places been paid on time when the funds arrived, those on the regular budget of synod would have considered this a gross injustice, since their salaries were often delayed.

Even though the board promised later a further L.E. 200 aid to the work of the Sabbath School Secretary of the Egypt and Sudan Union the small sum allocated to the synod's evangelists laboring in unorganized areas hardly seemed large enough for a church of some 26,000 members to concern itself deeply about. In the last decade it was realized that the financial aid given by the mission to the synod was only a token sum insuring our continuing interest.

The Huda and Nagm al-Mashriq

With the drastic reduction in appropriations the mission expressed its unanimous conviction in 1932 that the church paper was a vital requirement for the growth and development of the Evangelical Church in Egypt. Overtures to the synod suggested that it accept the responsibility of publishing its own church papers, the *Huda* and *Nagm al-Mashriq* (Sabbath School paper).

After warning to the synod that the church would have to accept the papers or publication would cease, transfer of the papers to the synod was finally made in January of 1936. A grant of L.E. 150 on a decreasing scale over a period of six years expressed the mission's desire that the church would succeed in its venture. The mission in 1935 had been compelled to make the *Huda* a monthly instead of a weekly. The church aspired to return to the original idea of a weekly, but not more than twenty issues appear in a year. Missionaries have through subscriptions given some support to the paper. A member of the mission is a nominal member of the board of managers.

Conferences

A potent feature aiming to strengthen the spiritual life of the Evangelical Church is the annual Prayer Conference mentioned in Chapter Twenty-four. For more than half a century ministers, elders, missionaries, and other Christian workers have gathered for three days of Bible study, prayer, inspirational addresses and a popular evening meeting.

Feeling a great need for unhurried fellowship between pastors, Christian workers and the ordained missionaries and for refresher courses in Bible study and pastoral problems the mission sponsored a Pastors' Conference from July 26 to August 3, 1927. A second institute was held in the summer of 1928 with 67 enrolled. Hopes that this might become an annual or biennial gathering were thwarted in the days of retrenchment that followed. Because of the troubled state of the country in 1930, the meager response to the call and the scarcity of missionaries available that year the conference planned was cancelled.

In June, 1929, and again in September of 1931 a conference for

the lay evangelists under mission supervision was held at Zeitoun, a suburb of Cairo. At the latter gathering 28 out of the 35 employed by the mission were in attendance. During the decade previous smaller conventions for quickening the spiritual life of workers had been held in Qena, Mellawi, Beni Suef, Cairo and Tanta under the auspices of the Evangelistic Committee of the mission and the close cooperation of presbyterial evangelistic committees. These were made possible through the fund that had been given the mission in the legacy of Mr. William Borden who died in Cairo in the spring of 1913. At the time he was studying Arabic in preparation for a missionary career in China having completed his theological preparation in Princeton Seminary in 1912.

In the winter of 1939 a request that came from Rev. Aknookh Yusuf for a pastors' conference similar to those held previously was considered, and again in 1940. But war conditions were developing and delay seemed inevitable. Later through a substantial gift from Mrs. S. R. McLaughlin, the mother of Dr. R. T. McLaughlin, a pastors' conference was held in July of 1947 at the Tanta Girls' Boarding School (Mary Clokey Porter School). Every second year since then a similar conference has been held at the same place through the generosity of this gift. The attendance has been in the neighborhood of one hundred. Among those are evangelistic workers from churches other than the Evangelical.

In Chapter Thirty-three something is told of the first conference for Bible Women. A few women had attended and continue to attend the Annual Prayer Conference's entire sessions. But with this meeting more than 40 years ago special attention was given to those women who served as church visitors and were entrusted with the very important responsibility of the simple teaching given to women in the homes. The talks and studies were keyed to their needs. Since that time the conferences for this group have continued to be an inspiration. In 1921 two conferences were held, one in Assiut, the other in Cairo. In July of 1926 a summer school or institute of four weeks was held. In 1927 they met in the community house at Tanta with 28 in attendance. They were meeting at the Tanta Girls' School in 1942 when Tobruk fell. During recent years the Bible Women's Conference has welcomed other church women. It has alternated with the pastors' meeting. But so popular have these times of inten-

sive study and devotion become it is quite possible that they will develop in each case into an annual event.

The Egyptian Church and Relation to General Assembly

Although the Synod of the Nile, like the Synod of the Punjab, constitutes a sizable proportion of the membership of the United Presbyterian Church few nationals attended the meetings of the General Assembly until the last decade. Rev. Farid Beshay, studying in 1922 in America, was present at sessions of the Assembly meeting in Cambridge, Ohio, in May of that year, but he was not a commissioner. Elder Mitry Salib al-Dewairy was the first national, and an elder, to be designated a commissioner. He was at St. Louis in May of 1928.

When some agitation on behalf of nationals attending meetings of the assembly was voiced by the Indian Church in 1946, the assembly made note of its authorization for attendance in 1939. Delegates were to be sent in alternate years from the Synod of the Punjab and the Synod of the Nile. In order to share the unusual expenses involved, the assembly was to pay one third, the Board of Foreign Missions one third and the respective synod (either the Punjab or the Nile) the remaining third. Since the synods had not availed themselves of the opportunity the assembly recognized the value of having more than one representative come at a time. In 1947 two came from the Punjab. In 1948 Rev. Ibrahim Girgis from the Mellawi Presbytery, Rev. Tawfik Gayyid from Thebes Presbytery, Rev. Wahby Bulus from Middle Egypt Presbytery, and Rev. Labib Mishriqi from the Delta Presbytery were commissioners to the Assembly that met at New Wilmington. In 1950 Rev. Labib Mishriqi again attended and also Rev. Tawfik Saleh from Assiut Presbytery. The presence in America of pastors doing post-graduate work enabled Assiut and Middle Egypt presbyteries to be represented by Rev. Badia Ibrahim and Rev. 'Ayad Zakhary at Des Moines in 1951. Rev. Fayez Fares was studying at Princeton Seminary in 1952 and attended Assembly meetings at Albany, Oregon. Rev. Ibrahim Sa'id of the Delta Presbytery also, was present, coming especially from Egypt. In both 1953 and 1954 representation was by Rev. Fahim al-Akhdayr of Thebes Presbytery, who was studying in

America. The next year Rev. Samuel Habib and Rev. Philip Amin were commissioners. The former was studying for literature and literacy work in Egypt and the latter had come with Mrs. Philip Amin on behalf of the Nile Youth Project. In subsequent years others have been in attendance because of their presence in America. In this last ten years the church in America has become well acquainted with many of the promising young men of the Synod of the Nile as well as with the seasoned leaders. And at the same time there is now in Egypt a large group of the national pastors who have a wider acquaintance with our American church than most missionaries and than many a pastor in America whose ministry has been confined to one or two areas only.

The Development of the Church Over 25 Years

The Synod of the Nile reported four presbyteries at the time of the semi-centennial: the Delta, Middle Egypt, Assiut and Thebes. The Presbytery of the Sudan was added in 1912. Each of these five presbyteries with the exception of the Delta has been divided since that date. So today the Minutes of the General Assembly lists Delta, Middle Egypt and Minia, which was derived from it, Mellawi which is the northern part of the old Assiut Presbytery, Assiut, Sohag, the northern part of the old Thebes Presbytery, Thebes, the Sudan and the Upper Nile.

Assiut Presbytery in 1904, with 3,721 communicants, was noted as having more than half of the membership of the church. Today the two presbyteries which once comprised it report more than 11,000 members. Yet they are less than 50% of the membership. As fifty years ago the area about Minia is a fruitful field for Protestantism.

However, the place of phenomenal growth in the last half century has been the Delta. Reporting but 614 members in 1904 a half century later the figure was 5,826. Of this number 3,875 were in Cairo and its environs which boasted nineteen organized congregations.

In 1904 there was but one Egyptian pastor in the whole capital city. He was ordained March 1, 1895. Just 17 years later a second pastor was ordained in Cairo for the Qulali Church. On the very same day 17 years later or on March 1, 1929, the Delta Presbytery

was gathered in 'Abbasia, Cairo, to ordain a pastor, Rev. Seif Habashi, for the ninth church organized in the capital and its suburbs. Faggala, Ezbekia, Shubra, Heliopolis, Manshiet al-Sadr and Malik al-Salih had all called pastors by this time. So at the end of 75 years in Egypt the American Mission had begun to see rewards for its labors in Cairo. In the next 15 years churches at Shubra al-Nuzha, Zeitoun, Giza, Ibrahim Pasha (later at Qasr al-Doubara), Qubba Gardens, Sharabia, Helwan, East Shubra, Rod al-Farag, and Palais de Qubba were organized and pastors called.

Some of these places which today are growing self-supporting churches started as small groups under the guidance of a mission evangelist. Dr. J. W. Acheson, Dr. R. T. McLaughlin and others entrusted with the superintendence of these centers share in the joy of these churches as they shared in their labors.

During this quarter century the work of the evangelistic missionary became increasingly identified with the program of the synod and its presbyteries. Responsibility for this cooperation over long periods of time rested with Dr. W. J. Skellie in Upper Egypt on the "Witness," Dr. Dalton Galloway in Middle Egypt and Dr. W. B. Jamison in the Delta. Others shared in committee appointments and planning but assignments made for these were primarily connected with evangelism in the church.

Seminary—1929-1954

Although the synod had assumed control of the theological seminary in 1926 the chairmanship of the faculty remained for some time with the American Mission personnel. Both Dr. C. C. Adams and Dr. J. W. Acheson served as principal at different times from 1929 until 1939. When Dr. Acheson was compelled to leave for the United States in the fall of 1939 for health reasons Rev. Ghubrial Mikha'il al-Dab'a was chosen as chairman. Dr. W. T. Fairman, the other mission member of the faculty, had retired in May, 1939. Since that time the presidency of the faculty has remained with the Egyptian nationals. Rev. Ghubrial Rizqallah succeeded to the position following the death of his predecessor in the summer of 1947.

The mission has been represented on the faculty in recent years by Dr. J. W. Acheson, Dr. E. E. Elder, Dr. E. E. Grice, Rev. John

G. Lorimer, Rev. W. A. McGill and Dr. John A. Thompson, two of them serving at a time.

The Rev. Ibrahim Sa'id was the Egyptian professor having a full teaching schedule from 1925 until 1937 when he was succeeded by Dr. Butros 'Abd al-Malik. When the latter joined the American University in 1948 the permanent professorship was vacant until Rev. Tawfik Saleh was elected to the position in 1951.

Following World War II the attendance at the seminary noticeably decreased in numbers. Because of the lowering of standards in Egyptian schools, especially in English, there was a feeling that the course of study should be lengthened to four years. Synod adopted this proposal. However, the continued paucity in numbers of candidates led the synod to reverse its decision by 1954.

Little has been written in the chapters covering the twentieth century, of the Coptic Church, the reforms within that church and its attitudes to evangelical teaching. That subject deserves a whole volume. The numerous schools and welfare societies, the hospitals and publications are indicative of revival. The strong opposition to the Patriarch at times and the varied career of Qummus Sergius who has often been outspoken in criticism of government politics and church polity show the stirrings within the church itself. How much of the change within the community may be attributed to the presence in Egypt of the Evangelical movement only eternity can tell.

Small as it is in contrast to the whole population of Egypt or to the Coptic Orthodox community of more than a million and a half, the Egyptian Protestant community, numbering probably 75,000, continues to exercise an influence far beyond its numbers. Although the religious courts had lost some of their privileges by 1954 they still continued to function.

The men who held the office of head of the community during the last half century, Maitre Akhnukh Fanous, Alexan Pasha Abiskhairoun and Alfred Bey Wissa were originally all from Assiut and connected with the influential Wissa family.

One example of a new type of inter-church service was rendered by Dr. John Simpson who came to Egypt at the request of the Synod of the Nile for guidance and counsel in church finances and stewardship. His visit early in 1952 gave him the opportunity of meeting church leaders at presbyterial and synodical gatherings.

Following the collapse of much of the missionary effort in China during the days of the Communist rule many mission strategists have given increasing emphasis to the nationalization of colleges and hospitals in foreign fields. In line with the trends in ecumenical thinking the church is seen as the source, the center and the goal of missionary endeavor. The Board of Foreign Missions urged the mission to accelerate the transfer of control to Egyptians. The mission gave its approval in January of 1952 to a plan for setting up a local board for Assiut College. Because this college is so vitally related to the life of the Evangelical Church the synod was well represented on the proposed board and the plan submitted to the synod for approval. Dr. W. J. Skellie, the president of the college, and Rev. Badia Ibrahim, an Egyptian member of the faculty, gave considerable time to study of possible plans. Although the Foreign Board and the mission had agreed on a scheme the synod had not formally approved by the time of the centenary. Since that date the local board has met.

The American College for Girls in Cairo already had an advisory committee. Other institutions, after study of the possibility of forming local boards of trustees or advisers, have found difficulty in discovering to date personnel willing to undertake the responsibility of service on such boards.

The Evangelical Church has in the last decade laid special emphasis on the extension of Christian ideals in the care for the sick and needy, the poor and the orphaned. Instead of paltry sums for widows and pastors the synod inaugurated in cooperation with an insurance company a helpful plan of group insurance. A benevolent society came into being, a clinic developed into a hospital. A large property in the Shubra section of Cairo was dedicated with appropriate ceremony as the hospital of the Protestant community

in 1952. In the city of Helwan, a suburb of Cairo, the same society supported an orphanage.

The story of the evangelistic effort of the church is incomplete without some reference to the work it shares with the mission through the witness of Elder Kamil Mansur. One stirring incident about him has been told in Chapter Twenty-seven. His story has been vividly recorded in *Blessed Be Egypt My People* by Dr. H. E. Philips. In addition to regular classes and meetings held in Cairo for Muslim inquirers his special witness in meetings held in provincial towns and other important centers throughout Egypt has permitted many Muslims to hear the testimony of one who was converted from Islam to Christianity.

In the year 1953 the Evangelical Church recognized in a real way its crucial role in northeastern Africa. One of the pastors, Rev. Iskander Abiskhairoun, paid a visit to the Upper Nile. He was impressed by the government policy of Arabization among the pagan tribes. The Door was open, but in a few years it might be closed. The Egyptian church, whose language is Arabic, should send one of its young and able ministers as a missionary. He laid the burden on the pastors gathered at the Ministers' Conference in July of that year. Money was raised by voluntary subscription. Rev. Swailem Sidhom, just back from special training in India, volunteered to go. Thus the vision of the committee of the mission back in 1869 was in a sense fulfilled. Barnett, Hogg and others had seen the lands to the south of Egypt as in need of missionary work. Our task was to train men to have a sense of missionary obligation. Americans could not expect to do the work themselves. Egyptians should be co-laborers with us. Eighty-five years had almost passed before the dream became a reality. Now the Egyptian and the American churches upholding each other share a common task and an uncommon privilege.

REMEMBER—AND PRESS ON

Written for the Celebration of the Centennial of the American Mission in Egypt, 1854-1954

I

Look backward now, all ye who love this land,
This ancient land now struggling to be born.
Where pyramid and temple now look forth
On fields where tractors hum while camels plod.
Yet here of old did Joseph feed his kin;
Hence Moses led forth captive Israel.
'Twas here the infant Lord did refuge take
While Herod's men drew blood in Bethlehem.
And after Pentecost, the glorious Way
Took root in fertile soil beside the Nile,
Till Amon's temples centered round the Cross.
'Twas Mark who labored here; hence Peter wrote
His letter to the Church throughout the world.
When doubting Arius would have made the Christ
A mortal man, here Athanasius stood
And hammered out the creed we still confess.

So Egypt was a Christian land. But lo,
With passing years a prophet rose whose name
Replaced the name of Christ throughout the East.
O why did God permit so dread a loss?
We cannot understand, but must take heed
And learn the peril of a lukewarm faith.
Yet through the centuries of Muslim rule,
The spark of faith was never wholly quenched.
The Coptic Church, though steeped in ignorance,
Fulfilled the word, "A remnant shall be saved."

And then, In God's good time, a new light broke:
The light of Holy Writ, exemplified
In lives surrendered fully to God's will.

They crossed the seas, and hither came to live
 In humble homes. They found responsive souls,
 The first-fruits of an Egypt born again.

A hundred years have passed now since they came,
 And college, Church and clinic tell their fame.
 'Tis time now to take stock of progress made,
 And set up "Ebenezer" by the road.
 For hitherto the Lord hath richly blessed.
 Look backward, then, all ye who love this land.

II

Look backward now, all ye who love this land,
 This ancient land now struggling to be born.
 What does the future hold? How shall we plan?
 Will revolution come, and chaos rule,
 Or persecution bare its sheathed sword,
 While communism spreads its poisoned seed
 Midst hungry fellaheen and restless youth?
 Or will God grant us peace, to sow the Word
 More widely still in clinic, school, and Church,
 While Egypt grows to more abundant Life?

We cannot tell. But only this we know:
 That soon or late, this land shall yet be saved,
 And turn again to Him Whom once she loved.
 For God has promised in His Holy Word
 That "Egypt then shall truly know the Lord,"
 And, "Blessed be My people, Egypt." So,
 We must press on. We must exalt the Christ
 Until He draws all men unto His side;
 Until that day when every knee shall bow,
 And every tongue confess that Christ is Lord.
 Look forward, then, all ye who love this land,
 This ancient land now struggling to be born.

—Bradley Watkins

