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***From mission to modernity. Evangelicals, reformers and education in nineteenth-century Egypt.* By Sedra. Pp. ix + 246. London–New York: I. B. Tauris, 2011. £54.50. 978 1 84885 548 9**

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and illustrations. What emerges is just how narrow the grounds of evidence claimed by the Protestant campaigners were, and how unconvincing, in reality, the salacious accounts of sexual improprieties also were. Nevertheless very many persisted in their anti-Roman beliefs. The publication of Maria Monk's *Awful disclosures* in 1836 had established a tradition of popular suspicions which were not easily allayed, although the book turned out to be a work of fiction. Kollar's series of lectures, as published, are rather too repetitive, and would have benefitted from radical pruning. The analysis, however, is a helpful contribution to learning, and discloses some fine scholarly judgements.

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From mission to modernity. Evangelicals, reformers and education in nineteenth-century Egypt. By Paul Sedra. Pp. ix + 246. London–New York: I. B. Tauris, 2011. £54.50. 978 1 84885 548 9

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In *From mission to modernity*, Paul Sedra explores the 'textualizing and moralizing' impulses that marked the Egyptian educational system through the nineteenth century. He argues that in the contact between Evangelical missionaries, local Coptic and Muslim educationalists, and Egyptian government officials, we see how the English monitorial school movement made its mark in a modernising Egyptian context. The study begins by focusing on the roots of monitorialism in Britain and its transmission to the Middle East through the English Church Missionary Society (CMS). Specifically, Sedra shows how, by the 1860s, the interests of Coptic clergymen, the Egyptian Khedive and Protestant missionaries all converged in their goals of instilling 'industry, discipline, and order among peasants' (p. 132). Here, Sedra sheds light on an impressive array of missionary documents, closely focusing on the papers and writings of the Revd John Lieder and on the Armenian reformist Joseph Hekekyan. In the second half of the book, Sedra investigates how missionary schools inspired Coptic religious leaders like the patriarchs Cyril IV and Demetrius II and how they offered a formative educational model that would be altered and reinterpreted in accordance with perceived Coptic needs. According to Sedra, Cyril IV, through his understandings of English notions of education and 'improvement', would come to 'fashion a modern Coptic subjectivity' by designing, for instance, an educational programme that emphasised instruction in 'Arabic, Coptic, the Bible, and Church doctrine' to be applied in his Great Coptic School (est. 1855) (pp. 112, 122). For many years, Coptic suspicion of formalised schools and of an expanding state structure would limit the successes of Cyril's school (p. 127), but the Great Coptic School's influence, as Sedra notes, becomes apparent by the late nineteenth century when more Coptic elites – particularly in Upper Egypt – readily accepted the pedagogical techniques of a modern missionary-influenced education (p. 170). In these latter parts of the book, the reader would have welcomed more clarification on the role of Catholic missionaries and of the Coptic Catholic Uniate Church within these transformations. Since the late seventeenth century there had been Catholic schools and

churches in Upper Egypt, especially in the towns of Asyut and Akhmim where many Protestant educators were based throughout the nineteenth century. Allusions to the Catholics' response to Protestant activities would have enriched the overall discussion. In all, though, Sedra's book is well-written and thoroughly researched, especially when elucidating the richness of missionary perspectives. Following on Sedra's notion of 'a modern Coptic subjectivity', the book will no doubt inspire future investigations based in Coptic archives, which might offer complementary accounts about how Coptic religious leaders understood the mission and how it shaped not only educational practices but also modern religious rituals, traditions and interpretations. *From mission to modernity* will stand, for many years to come, as a standard reference work on the history of missionary educationalists in Egypt. Sedra is to be commended for writing such a novel and meticulous account.

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The Mexican reformation. Catholic pluralism, enlightenment religion, and the Iglesia de Jesús movement in Benito Juárez's Mexico (1859–72). By Joel Morales Cruz. Pp. xi+223 incl. 2 tables and 4 figs. Eugene, OR: Pickwick Publications, 2011. \$26 (paper). 9781 61097 201 7
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The Mexican reformation outlines the early history of Mexico's Iglesia de Jesús, initially a movement of dissident priests who supported the liberal political reforms introduced by the constitution of 1857 and who opposed the papacy, the Mexican hierarchy and aspects of Catholic theology. After a rocky period of development in the 1860s and 1870s, the Church was recognised by the Episcopal Church of the United States and became part of the worldwide Anglican communion. Cruz argues that this original form of Mexican Protestantism was more an outgrowth of the enlightened Catholicism of the late colonial period than it was a transplant from the United States. Although eventually supported by Episcopalians from the north, the Church began as a reform movement inside the Catholic Church. The weakness of the work is that the history of the Iglesia de Jesús contributes only about one quarter of the text. The rest of the book is devoted to background material, a review of the historiography of Protestantism in Latin America, and proposals for new ways of writing ecclesiastical history. Truncation of these unnecessary and unhelpful sections and expansion of the actual history of the Iglesia de Jesús would have improved this book significantly. In short, this work has the feel of an insufficiently revised dissertation.

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