When a British officer invited Amineh Khoury Makdisi to dance on the overnight journey by sea from Tripoli to Beirut, she indignantly replied, “Dance? But I am a Protestant!” Amineh, the headmistress of the American School for Girls in Ras Beirut and sister of American University of Beirut (AUB) professors Jiryus and Anis Makdisi, went on to become a formidable personality in the history of Ras Beirut. This paper draws on oral history interviews, written memoirs, and archival material to position Miss Amineh’s School, as it was locally known, as central within local articulations of both Protestantism and ‘America’ during the interwar period. A product of the American Protestant School in Tripoli, Amineh applied her own version of American education to the local context of the mixed Muslim and Christian community of Ras Beirut. Miss Amineh’s school, then, represents an untold local history that adds to the multi-textured history of the transnational encounter between the US and the Middle East. All but absent from the historical record, this “best school in the world,” according to one of her students, provided girls (and a few boys) with an elementary education through the sixth grade. Amineh left an indelible mark on the formative memory of a number of Ras Beirut children who passed through her school. Until she retired in 1948, Amineh’s austere presence, her firm discipline, and her ability to instill the fear of God in her students inculcated them, no matter what denomination with a good dose of admiration and fear. To them, she epitomized stern ‘American Protestantism’. As such, this paper will argue that central to religious conversion was a cultural process that cannot be quantitatively numbered and which challenges unilateral definitions of identity: in this case Protestantism and American. Local appropriations and embodiments of American Protestantism, such as Amineh’s, reveal the decentralization of the conversion process, while at the same time the successful articulation of new identities and their subsequent reproduction. In taking the ‘American’ out from behind the walls of the AUB and relocating ‘Protestantism’ from the American Mission Compound, Miss Amenieh’s School reveals a more complex and fine-tuned insight onto ‘Americans’ in Ras Beirut and of Protestantism in the region.