

install at Hillcrest a domestic science teacher, and to build an outside kitchen for the use of the girls only. First, the girls are instructed in lines that may enable them to seek employment better suited to their health. Secondly, they are taught self-care, the proper selection and preparation of food, and in the kitchen, little larger than a flat kitchen, they see how cooking and serving can be done while cleanliness and personal comfort may be maintained. The work at Santa Clara does not end there. The lessons taught and learned are carried into homes of crowded cities, and widen the horizon of others who may never see the Adirondack hills. Any sum from one dollar (which is the yearly membership fee) to \$1,500 (which will endow a room at Santa Clara in perpetuity) will be welcomed by the officers, and may be sent to Miss Edith Bryce, Treasurer, 105 East Twenty-second Street, New York City.



A NEW KIND OF MISSIONARY SERMON

A new purpose has been found for the pageant. In a very few years it has come into widespread use as a means of entertainment, of the celebration of anniversaries, and, incidentally and without intention on the part of the spectators at least, of historical education. At Northfield, Massachusetts, last week, a pageant was used to portray the purposes and accomplishments of Christian missions. The pageant was given by the summer school of the women's foreign missionary societies, and its repeated presentations through a whole week were largely attended. The stage was a spacious lawn on the south side of the Northfield Hotel, sloping down to a broad meadow with the wooded heights of Mount Hermon rising in the background. When the band ceased playing, a strange, weird procession of a hundred women of a dozen nationalities, in bizarre native costumes, appeared in sight. Silently, sadly, with drooping heads, they plodded wearily on, with no sound of music. There were women of China hobbling on bound feet, widows and little wives of India, black-veiled Moslem women, Buddhists from Burma and Siam, Japanese women, Turkish, Korean, and African. These were called Pilgrims of

the Night. The pathos and tragedy of millions of human lives seemed incarnated before the vision of the spectators. The realism of this scene was tremendously impressive. As the last despairing figure vanished in the shrubbery, the joyful note of a bugle proclaimed the approach of the Heralds of the Dawn. The sharp contrast in tone and spirit was dramatic. The next scene represented a choir of angels singing Faber's beautiful hymn, "Hark, hark, my soul! angelic songs are swelling." It was like a Burne-Jones picture as a group of maidens glided across the lawn, holding aloft their golden trumpets, bearing palms and lilies, robed in soft, pearl-colored draperies, their white wings gently moving in the breeze. The burdened pilgrims, hearing the sound of heavenly music, timidly drew near, lifted their bowed heads, and finally followed the messengers of peace. The refrain,

"Angels of Jesus, angels of light,
Singing to welcome the pilgrims of the night,"

sounded fainter and fainter as the two groups vanished from sight. Thus in a series of nine symbolic and suggestive pictures the blessings of a Christian civilization were set forth with a vividness which could hardly be surpassed by the best missionary address. One of the most charming scenes, which elicited round after round of applause, was a Japanese kindergarten. The children fluttered into the foreground, like so many birds and butterflies, dressed in gay kimonos, and were led in their exercises by a native teacher, Miss Tsuru Arai, who is studying for the degree of Doctor of Philosophy at Columbia University. Another significant scene was when a group of Moslem women, their faces and figures shrouded wholly in black, were placed in juxtaposition with a graduating class from the American College for Girls in Constantinople. The pageant, as presented at Northfield, seems to be a new and excellent kind of missionary sermon.



A SUCCESSFUL AMERICAN MISSION IN EGYPT

It is a significant illustration of the part which "modernism" plays in the foreign missionary work of American Protestants to find from some original and hitherto unpublished

statistics which have just been sent to The Outlook from Egypt that one of the most conservative of American Protestant denominations is doing some exceedingly progressive, not to say radical, work in its missionary schools in the Valley of the Nile. We refer to the American Mission in Egypt of the United Presbyterian Church. A union of two secessions from the Scotch Presbyterian Church in Scotland, in both theology and practice the United Presbyterians represented Scotch conservatism in a very pronounced form. For example, they were long sternly opposed to the employment of organs in the church service, and, instead of hymns, sang metrical versions of the Psalms of David, because the Psalms were the only form of poetry which was "inspired." What the original United Presbyterians of Scotland, from whom the United Presbyterians of this country are theologically descended, would have said of such a church officer as "a medical missionary" is hazardous to conjecture. It could hardly have been a word of cordial approval. And yet this American Presbyterian Mission maintains a medical department with six qualified physicians or medical missionaries and seventeen assistants and nurses. During last year these physicians or their assistants made over six thousand house visits, nearly four hundred visits to villages at a distance, treated over fifty thousand clinical cases, and performed over fifteen hundred operations. The total number of patients under their medical care during the year was over fifty-three thousand, a very large number of whom would have had no medical attention whatever in the modern sense of the word except for the work of this mission. The mission also conducts schools for boys and girls, one hundred and thirty-eight of them for boys and forty-two for girls, in which the pupils are taught in accordance with the modern system and method employed in America. During the year there attended these schools over twelve thousand boy pupils and over four thousand girl pupils, of whom over two thousand were in a boarding-school. While the schools are administered by men and women of the Christian religion as distinguished from the Moslem religion or the Jewish faith, there is no sectarian dis-

inction made between the pupils, of whom over three thousand were Mohammedans, over nine thousand Copts—that is to say, Egyptian Christians—and over two thousand Protestants in the European sense of that word. Many of the remainder were Jews, Syrians, Sudanese, or the children of Greek and Italian settlers. That the education furnished in these schools is desired by the people is indicated by the fact that for every dollar given by the United Presbyterians in America for the support of these schools the native people paid two dollars—that is to say, the recipients of the education paid over 66 per cent of its cost, the balance being met by contributions of philanthropic people at home. Even those who object to the work of foreign missions upon the ground that it is imposing a useless philosophy upon foreigners who do not want it must be convinced that the educational and medical work of the United Presbyterians in Egypt is both humane and helpful, and very much desired by those who eagerly seek its benefit. It was at one of the girls' schools of this mission at Luxor that Mr. Roosevelt made one of the three speeches in Egypt which constituted in a way the preface of his Guildhall address. Dr. R. S. McClenahan, from whom we have received the facts about the work of the American Mission in Egypt related in this paragraph, concludes his letter by saying that the services which Mr. Roosevelt rendered by his speeches at the mission and at the University of Cairo, as well as at the Guildhall, in behalf of law and order and good citizenship, were very great. They not only encouraged but "fortified those who are in a position to effect the moral, social, political, and economic uplift of Egypt, and through it the nations which it influences because of its strategic importance."



A NOBLE MEMORIAL

Our older readers will remember the once favorite but now disused hymn, "I would not live away," which its author, Mr. Muhlenberg, afterwards endeavored to supplant by a hymn pervaded by greater hopefulness of spirit, but which, perhaps for that very reason, appeals less to popular feeling. He was the founder of St. Luke's Hospital in New York City, said