

quires that all should serve in this way for six months, their places in the hospital being taken by new pupils. In all these ways—in the absence of increased payments toward head-nurses, and of housekeeping cares, and in the requirement of nursing in private families—the school finds an advantage over other systems. One other difference is in the form of graduation papers. Each graduate receives with her diploma a printed statement of her standing in the school during her course of study, and the seal of the school is not affixed to the diploma until one year after graduation. At this time, the self-reliance of the nurse having been tested for this additional twelve months, a certain number of testimonials from physicians are required to be returned with the diploma for final action, and if a majority of the committee so decide the seal is affixed.

The course of instruction consists of careful teaching in the ward by the lady superintendent, recitations held daily from text-books, lectures, autopsies, attendance at surgical operations, and three weeks or more spent in the diet kitchen. Quarterly examinations are held and a prize is given for the best recitation. Examinations for diplomas are conducted by one of the physicians of the committee.

The school has published a hand-book of nursing, which is in use in the hospital schools of New York, Brooklyn, Chicago, Washington, and Orange, and in one of the large English hospital schools. It may be an encouragement to other schools in their beginning to see at the close of ten years how far a little candle throws its beams.

It is important to those about organizing a nursing school to lay special stress upon the need of strong health in their pupils. Only about one-third of all the accepted pupils of the New Haven School have finished their hospital course; and the cause of failure in a large majority of cases has been ill health. The work makes a drain upon the system mentally and physically, and it often happens that physicians who do not understand the wearing nature of hospital life will certify to the physical fitness of a young woman who in six months' time breaks down entirely, and the result is loss of health to her and loss of time and money to the school. Some applicants who bring clean bills of health from home are pronounced by our own physician unequal to the strain.

One other difference between this school and others is in the requirement that at the close of a year's hospital life the pupils shall take a month's vacation, to be spent away from the hospital. This is considered necessary, in order that pupils may go in a good physical condition to their nursing in private families.

The "sources of financial support" are a small endowment and payments made by families for the services of nurses.

There is no hospital too small to furnish useful training to at least three or four pupil nurses, and all over the country there is a demand for skilled services in illness.

The New Haven School began in a very small way a few years ago, with six pupils, and has now over forty under its control, with a graduate list of more than one hundred. What is a far better test of success, however, than mere numbers, is the wide reputation it has secured for faithful training; and this reputation can be obtained by even the smallest cottage hospital.

#### In the Chilcat Country.

ALASKA is a land of winter shadow and summer sun. Appointed by the Board of Presbyterian Home Missions to establish its farthest outpost in the country of the Chilcats, we left our old Middle State home in the early part of May, 1881, and sailed from San Francisco on the 21st. At that time there was no such thing as a "through steamer."

On reaching Sitka, June 11th, with the expectation of getting out almost immediately to our post, we heard that two powerful families of the Chilcats (the Crows and the Whales) were engaged in war, and that we would not be permitted to enter the field until there was some promise of peace. However, after a month's detention, we were allowed to proceed, and on the evening of July 18th the little trading vessel cast anchor. After plunging through the surf of Portage Bay, we set our feet upon the beautiful shore of Da-shu—the site of the mission village of Haines.

From Portage Bay west to the Chilcat River and southward to the point, lies the largest tract of arable land, so far as my knowledge goes, in south-eastern Alaska, while the climate does not differ greatly from that of Pennsylvania. Though the winters are longer and the snows deeper, the thermometer never falls as low as it does sometimes at home,—there are no such sudden and constant changes,—and the air is salt and clear as crystal. Our first snow fell on the 10th of October, and we never saw the ground again until May. In the month of February alone we had eighteen and three-fourths feet of snow-fall, and for months it lay from eight to twelve feet in depth. Here summer reaches perfection, never sultry, rarely chilling. During the winter months the sun lingers behind the eastern range till nearly noon; then, barely lifting his lazy head above the southern peak for two or three hours, sinks again into the sleepy west and leaves us a night of twenty-one hours.

But in May the world and the sun wake up together. In his new zeal we find old Sol up before us at 2:15 A. M., and he urges us on till 9:45 at night. Even then the light is only turned down,—for the darkest hour is light early summer twilight, not too dark for reading.

From our front door to the pebbly beach below, the wild sweet-pea runs rampant, while under, and in, and through it spring the luxuriant phlox, Indian rice, the white-blossomed "yun-ate," ferns, and wild roses which make redolent every breath from the bay. Passing out the back door, a few steps lead us into the dense pine woods, whose solitudes are peopled with great bears, and owls, and —Kling-get ghosts! while eagles and ravens soar without number. On one tree alone we counted thirty bald eagles. These trees are heavily draped with moss, hanging in rich festoons from every limb; and into the rich carpeting underneath one's foot may sink for inches. Here the ferns reach mammoth size, though many of fairy daintiness are found among the moss; and the devil's walking-stick stands in royal beauty at every turn, with its broad, graceful leaves and waxen red berries.

Out again into the sunshine and we discover meadows—of grass and clover, through which run bright little streams, grown over with willows just as at home. And here and there are clumps of trees, so like the peach and apple that a lump comes into your

throat. But you lift your eyes, and there beyond is the broad shining of the river, and above it the ever-present, dream-dispelling peaks of snow, with their blue ice sliding down and down.

The winter night display of Aurora Borealis is another feature of the north country scenery, where the stars seem twice as large as they do at home, and Polaris hangs the central light in the heavenly vault. The finest lights we have seen were in the north. First appears a glimmering, then a flashing light which gradually assumes the form of a solid arch of sheeny, scintillating whiteness; then a bright bow springs from and over it, and presently another, while from their base on either side are thrown, clear into the zenith, great flashing streamers of red and white and green. When there is much of this lightning crimson the Indians are troubled, as to them it indicates that war is engaging the spirit world's inhabitants, and forebodes the same for them.

The Chilcat people long ago gained for themselves the reputation of being the most fierce and warlike tribe in the Archipelago. Certain it is that, between themselves and southern Hy-dah, there is not another which can compare with them in strength, either as to numbers, intelligence, physical perfection, or wealth.

A diseased person among the Chilcats is rather the exception, and prostitution as defined by them is punishable with death. At first thought their marriage laws seem very elastic, but such is not the case. Though they do not bind tightly they bind strongly, and the limits which are fixed are fixed indeed. The children always belong to their mother and are of her to-tem. This to-temic relation is considered closer than that of blood. If the father's and mother's tribes be at war the children must take the maternal side, even if against their father. It is this law which makes illegal any marriage between members of the same tribe; though the contracting persons may be entire strangers, and unable to trace any blood relation. At the same time a man may marry his half-sister (one having a different mother) or a woman and her daughter—either at the same time or consecutively; for plural marriages are not uncommon, though they are by no means general. In very rare cases a woman has two husbands, oftener we find a man with two wives, even three; but more frequently met than either is the consecutive wife. One contract may be set aside by mutual consent, in favor of a new one. But in any case, while a contract exists, it must be lived up to; each must be faithful to the other.

The women are generally plump, healthy, and modest, and are always modestly clothed, some avoiding bright colors. I noticed one day at church a pretty young woman wrapped in a scarlet blanket, with a black silk handkerchief tied becomingly about her face; but her eyes were downcast; scarcely did she lift them during the service. Thinking that something troubled her, I made inquiry after we were dismissed, and found that it was the bright blanket. "I felt," she said, "that I was in everybody's eye. I wore it because my husband gave it to me last night; but I'll never wear it again," and she didn't. The men are large, straight, and muscular, with an air of natural dignity, and unconscious grace in pose, and in the manner of wearing their blanket or fur-robe, that one is reminded constantly of the ancient Roman and

his toga. The head, too, is rather small and shapely; the eye well set, clear, and bright; the chin and mouth firm, but seldom heavy; while the nose—usually adorned with a ring—is well-developed, and somewhat of the Roman cast. But in some cases the physiognomy bears a striking resemblance to that of the Chinese, small, thin features, a sharp or turned-up nose, and small eyes set obliquely. They are, comparatively, a cleanly people, both as to their persons and houses. I have been in Indian houses where the floors were so scoured with wood ashes and sand that I had rather eat from them than from their oily dishes; and I have seen a boy and girl wash and wipe these wooden dishes and horn spoons after the family meal, as handily as ever I did it myself.

Since they have come to know of the Christian Sabbath they measure time by so many Sundays; before, it was kept by means of knots in a string or notches in a stick for *days*, as they do now outside of the mission village. Saturday is general cleaning-up day. Heads are carefully washed, and are dried by running the fingers through the hair in the sun or by the fire. Then all who possess or can borrow a comb use it to the best advantage, and the hair is then oiled and tightly braided from the "part" close about the face and joined in one plait at the back. On Sunday it is *smoothed down* and a "j'eue" or covering of bead-work tied over the braid, though this last is a mark of "high class," and I have heard of a slave having been killed for daring to wear one. Though slavery is almost a thing of the past, there are still some captives in the Chilcat country. They are mainly from the Far South "Flat Heads." The Chilcats wash their blankets by rubbing them on a flat board, then by swishing them back and forth in the surf. And in utter defiance of the old belief that cold water, and especially salt, would ruin wools, their white blankets are among the whitest, woolliest, and softest I have ever seen.

It is a general custom for the men and boys to take a morning bath in the river or bay, even when they have first to break the ice. Casting aside every garment, within doors, they walk leisurely down to the dipping place. After plunging about to their satisfaction they come out and roll awhile in the snow. Then taking up a short thick bunch of rods they switch themselves until a perfect reaction is secured. The babies are bathed indoors in a large native basket; but a new-born child is *never* washed. These baskets are closely woven from grasses and the inside bark of the yellow cedar. Some of them are very handsome. They are used for almost everything—from the bathtub and water-bucket, to the dinner pot, in which their food is easily cooked by dropping into it stones first heated in the fire. It is in this way in their canoes that such immense quantities of salmon are cooked, in the manufacture of salmon oil. The canoe is half buried in earth, filled with red salmon and a little water; great heaps of stones about fist size are made red-hot and dropped into the great boiler. In a very short time the whole canoe is boiling and hissing like a common dinner pot. The boiled fish is then pressed in coarse baskets, or trodden rather, for it is done with the feet. The juice is collected in a canoe and again heated. It then stands for a day, and the clear red oil is taken from the top. That made at Chilcoot is the

finest, and is in demand even as far south as Fort Simpson, British Columbia, as it is a choice and indispensable article of diet among Northern Indians.

The Chilcats are, comparatively, an industrious people. On the mainland we have none of the deer which so densely populate the islands, owing, it is said, to the presence of bears and wolves; but we have the White Mountain sheep, which while it is lamb is delicious meat. From its black horns the finest carved spoons are made, and its pelt when washed and combed forms a necessary part of the Indian's bedding and household furniture. The combings are made by the women into rolls similar to those made by machinery at home. Then with a great basket of these white rolls on one side, and a basket on the other to receive the yarn, a woman sits on the floor and, on her bared knee, with her palm, rolls it into cord. This they dye in most brilliant colors made of roots, grasses and moss, and of different kinds of bark.

It is of this yarn that the famous Chilcat dancing-blanket is made. This is done by the women with great nicety and care. The warp, all white, is hung from a handsomely carved upright frame. Into it the bright colors are wrought by means of ivory shuttles. The work is protected during the tedious course of its manufacture by a covering resembling oiled silk, made from the dressed intestines of the bear. Bright striped stockings of this yarn are also knitted, on little needles whittled from wood.

In sewing nearly every woman is an expert. Their moccasins and other leather garments are well fitted, and sewed with *tus*, a thread made from animal sinew. The leather and furs are tanned and dressed by the women. They use much of the unbleached muslin in their dress now, and the garments are, for the most part, torn out and fitted with gussets. The ravelings are rolled on the knee into thread and used in making all the different articles of cotton clothing; and they are all made with extreme neatness. I have seen an old-fashioned white shirt made by one of these women with all the pleats and bands stitched with such accuracy and delicacy that it could not have been told from the finest machine work. In addition to the work already mentioned, the women weave the nets and baskets, gather and cure the berries and sea moss, help to raise the potatoes and turnips and to prepare the winter's store of oil and salmon, and care for the house and children; though the men share the last-named duty, and that often in a tender way, especially if the child is sick.

The men bear the burdens, cut and drag the wood, tend the fires, take the fish, make canoes and dishes, carve spoons and decorations for almost everything, but their principal business is trading in furs.

Just over the mountain range, to the north and east, which marks the dividing line between American and British possessions, live the "Gun-un-uh" or Stick Indians (more freely translated, the Indians of the wood), who are the fur *takers*. For generations the Chilcats have been the middle-men between these trappers and the outside world, and in this way have gained their wealth. Having so intimidated the Sticks that they dare not come to the coast, about four trips annually are made to the interior by the Chilcats, who carry with them American goods for the purpose of buying up furs.

In our upper village on the Chilcat River, called by the Indians *Clok-won*, lives *Shat-e-ritch*, the highest chief of all the Chilcats, being head of the *Cinnamon Bear* family. Every honest white man visiting this country has found in him a cordial host and a trusty friend. We have now in this upper village (which is about twenty miles north of Portage Bay) a native teacher and wife, under the missionary's supervision, and *Shateritch* is their patron and protector.

Over the two lower villages, on the same river, is the *Crow Chief*, "*Don-a-wok*" (*Silver-eye*), our aid and friend. When it was thought best to establish the mission on Portage Bay, he and his larger village came over in a body and built what, together with our mission buildings and those of a trading company, constitutes the village *Haines*. We have had accessions also from the *Chilcoot* village, whose chief bears the name of "*Hü-Küph-hink-Kush-Kiwä*." He made me a present of a carved pipe-bowl, which he assured me was a treasure he would not sell, as it had been from time unknown the property of *Chilcoot* chiefs, and so had descended to him. I thanked him, and afterward made for him a little bag, such as they prize very much for carrying trifles and treasures. He is a very large, handsome old man of about fifty, but almost blind; and, if the reason for the excitement had not been so trivial as to make it ludicrous, his reception of the gift would have been most impressive, not to say imposing. Staring at me a moment with the blankness of utter astonishment, of unspeakable surprise, and laying his hand upon his heart he bowed silently, again and again; then in a low, deep voice he said in his own language, "My sister, I thank you, I thank you, I thank you! My heart shakes so that I cannot speak to you, thank you, thank you, thank you. To every one I show my treasure, my treasure which my snow sister gave me. It shall go with me always till I die, then it must be laid over my heart." And seizing my hand he held and gently shook it in both of his own, while tears gathered in his eyes.

*Mrs. Eugene S. Willard.*

HAINES, CHILCAT COUNTRY, ALASKA.

#### Police Reform.

AS THE large cities of the United States grow larger, the control of the vicious and criminal classes by a police force deriving its authority from the local political influence grows more and more inefficient. Here in Boston we have taken the first step toward reform in this direction, and believing that the time is near when all the large cities will have to grapple with this problem, I have thought your readers might be interested in some account of what has been done here, and the reasons for the action that has been taken.

Previous to the amendment of the Constitution of Massachusetts in 1852 the sheriffs of the several counties were appointed by the Governor and Council, and they appointed their deputies and enforced the State laws. The rage for extreme democracy which went like a great rolling wave over Europe in the years immediately following 1848, had reached the United States in 1852 and exerted a great influence in our Constitutional Convention of that year. A determined effort was made to change the method of appointing