

therly parts of the Territory, well within the Arctic Circle, and from many points between. At least four distinct languages and dialects are spoken by the children of the school. The Bishop (Right Rev. I. O. Stringer), in his travels through the Yukon, is continually watching for suitable children. His aim is to get the best both in health and intellect, so that the graduates of the School may form in their several camps a foundation on which the missionaries can build, in their endeavours for the physical and spiritual benefit of the natives.

The Staff of the School had this object especially in view in drawing up the time-table. One half of the day is spent in the classroom. There the children are given, whenever possible, an ordinary common school education. During the other half of the day they are taught the things most necessary to uplift them and their friends at home to something nearer the Christian standard of cleanliness and industry. The girls learn housekeeping, sewing, etc.; and the boys gardening, rough carpenter and blacksmith work, and numberless other things that will be useful in the kind of life that they will likely lead. Nor is it forgotten that mere cleverness without the Christian character will never save a man or woman. The work is essentially missionary. Every member of the Staff is here because he or she is a missionary, and believes that the knowledge of Jesus of Nazareth and trust in Him, alone can save the decreasing Indians of the Yukon, and make them good and useful citizens of the greater Canada of the future.

### III. MEANS OF SUPPORT.

The connection of the School with the Department of Indian Affairs has created in many quarters a wrong im-