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THE CHOOUTLA INDIAN SCHOOL
CARCROSS, YUKON TERR.

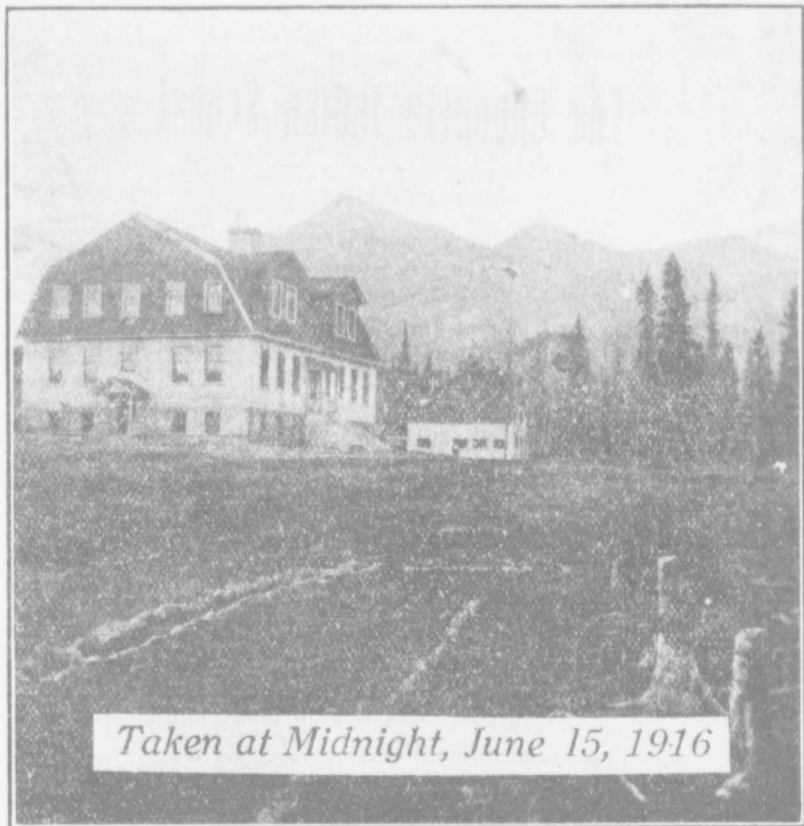
HISTORY
OBJECTS AND METHODS
MEANS OF SUPPORT
NEEDS

THIS PAMPHLET WAS PRINTED BY THE BOYS
OF THE SCHOOL.

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Taken at Midnight, June 15, 1916

ANGELICAN CHURCH OF CANADA
GENERAL SYNGD. ARCHIVES

The Chooutla Indian School

I. HISTORY.

The Indian Boarding School, now known as the Chooutla Indian School, was first established at Carcross in the Spring of 1903. For some years previous a small school had been conducted at Fortymile (below Dawson), under the personal supervision of the late Bishop Bompas. The object at that time was to supply a home for orphans and neglected children, but the need for solid educational work was so pressing, that the advantages of the school were given to all that could possibly be crowded in.

The original Carcross School consisted of two 'shacks', one of which was of logs. It was not long, however, before the Government was brought to see the solid nature of the work being done for the Indian children of the Yukon, and persuaded that better accommodation was a necessity. As a result the present commodious building was erected by the Department of Indian Affairs, and, in the Fall of 1911, placed at the disposal of the Church of England, to be used as a boarding and semi-industrial school for Indian children.

II. OBJECTS AND METHODS.

The school has accommodation for thirty-five children. These are drawn from all parts of the Yukon, some from the immediate vicinity, some from the most nor-

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-

pression. The idea seems to be abroad that the School is supported by the Government, and is therefore in need of nothing. The Government supplies the buildings, some of the materials for keeping them in repair, the school books, the drugs, and gives a yearly per capita grant. The Church of England supplies the clothing, travelling expenses, and makes up the deficit, which is never less than \$2500 a year. No one, who has not lived in the North, has any idea of prices. A well known Yukon business man, after hearing the financial report of the School, gave it as his opinion that he would not have believed it possible to run an institution of this kind so cheaply in any part of the Territory.

IV. NEEDS.

There is one great limitation to all work on this kind and that is lack of ready funds. Again and again we have to consider how many necessary things we can get along without. There are branches of training that Indian children ought to have, but which cannot be included because we lack the means to procure the help and appliances. There are also special needs that, varying from time to time, cannot be definitely stated, but about which any one interested can receive information either from the Superintendent of the School, or from the Bishop, the Right Rev. I. O. Stringer D.D., Dawson, Y.T.

This work is worthy of support: first because it is carried on in obedience to the command to "go into all the world and preach the Gospel to every creature," and secondly because it aims at turning into self-supporting and producing citizens, a race whose care is now a heavy expense to the Canadian Government.