

some provincial administrations have used that as an argument against providing social services for Indians, even to Indians who were off their reservations and living in municipalities, because some provinces said: these Indians get their treaty money from the dominion government. But, that treaty money is only a token of good faith which was agreed upon at the time of the treaty, that each Indian would get a small annual payment.

*By Mr. Farquhar:*

Q. When they move off the reserve, they do not get that, do they?—A. Oh yes, even if they go out of the country, except, if they are out of the country for five years continuously without permission, when they are dropped from the treaty list; but they are always given permission to leave the country. There has never been an instance where an Indian, as such, has been refused permission to live outside Canada. That gives rise to the question as to whether it is necessary to have that restriction, that restrictive provision, in the Indian Act at all.

*By Mr. MacNicol:*

Q. How much does a chief get?—A. In some treaties, a chief gets \$25; in other treaties, he gets just the per capita payment. The treaties vary on that point. The head men or counsellors, in most of the treaties, get \$15. I have prepared a summary of each of the treaties, of each of the eleven treaties made since Confederation, which gives the details of the terms in each treaty, and it will be available for the committee. Of course, there is a great deal of detail and a great deal of variation according to local conditions and the time at which a particular treaty was made.

*By Mr. Case:*

Q. I notice in certain instances that clothing is involved as well?—A. Yes, that is for the chiefs and the counsellors in the western treaties. They get what is known as triennial clothing, that is, a suit of blue serge cloth with brass buttons usually, and along with it, a stetson hat. When the Indian delegations come to Ottawa, the chief, or head man or counsellor, can be distinguished by that regalia; and apart from its ornamental appearance, it is very good clothing. They get a really good suit of serge cloth each three years, but that, of course, is only for the chief and the counsellors; and the number of counsellors that any band may have is restricted. We get the measurements in for them and we have the suits made to measure for them so that they get a pretty good fit, as a rule.

*By the Chairman:*

Q. I suppose the obvious question is: where do they get these suits?—A. I would have to check up on just where our triennial clothing orders stand at the present time. It is possible they may be having difficulty but I should think that an honorary chief might qualify for a blue suit, a blue serge suit with brass buttons. They are double-breasted coats and good looking outfits.

That system of paying small annual treaty annuities has been very much criticized. It was criticized in a departmental report of the deputy superintendent-general, who was pretty out-spoken for a civil servant, as far back as 1895 (1): I read that report just the other day, where he said he thought it to be an incentive to waste and that it should be done away with and that the effect of it would be to make the Indians feel they were dependents and more or less paupers. But the way I feel it to be of use is, in the very contingency that the gentlemen just asked about, when they are off their reserve, out of the country, in a foreign country, we know where they are, we know where our treaty Indians

(1) Report of Deputy Superintendent-General, Indian Affairs, 1895, at page XXVI.