

are, because they have treaty tickets. They have to have that ticket in order to get their payments, so they always keep it and never lose it. Also, the head of a family in a treaty has to report in to get his payments, for each member of his family, the deaths and births that have occurred in that family; so we know all about our treaty Indians, and we have a very accurate census and individual information about them, because people will give information for a consideration which they will not give otherwise; so, if for no other reason, I believe it to be worth while having that annual treaty payment to enable us to keep such good track of our Indians. On the other hand, it may be quite true that the actual money, in large part, may be frittered away because of folly, for if an Indian be given \$5, he will probably spend it for a few little knick knacks or odds and ends, the same day that he gets it; and that is what has given rise to the criticism that we were wasting money by that payment. Nevertheless, it is an obligation which must be fulfilled unless it be extinguished by commutation of some kind to pay it off and discontinue the practice. But the officials who are particularly concerned with the administration of the treaties think it is a useful incident. Possibly I have laboured that point a little, but I did so because of the question that was asked.

By Mr. MacNicol:

Q. I think it is pretty important. Do you want any questions asked about treaties as we go along, Mr. Chairman?

The CHAIRMAN: Our practice has been not to permit long questions.

By Mr. MacNicol:

Q. Well, this is not too long a question. In former days payments of treaty money were accompanied by quite a ceremony; and the annual visit of the agent and the medical man who went with him was quite an event in the life of the band. Certain members of the band would meet the delegation when it arrived at the reservation, and would hoist the flag, and there was always quite a ceremony. Now, one place I was at, the agent and the medical man came in by aeroplane; so that wiped out the ceremony. Is that going to be the practice from now on?—A. It varies in different parts. In the more settled parts of the country, the treaty payment is more or less a pro forma matter; but in the outlying parts where they do not receive visitors very often, it is still a ceremony, even with the planes. I just happened to be talking about that to an official of our department, Major Patrick, who was in charge of treaty payments up until a few years ago; and he told me that when he would land—I have never had the privilege of being on one of those trips myself—at Remi Lake, somewhere up in Ontario, he might land on one side of the lake while the reserve would be on the other side of the lake and the Indians and the chief and the counsellors would come over in a boat, a motor boat—just to show how modern implications come in—decked out in their best clothes; and they would have a flag hoisted on the motor boat; and our treaty officer accompanied by an R.C.M.P. man in his scarlet tunic, would get in the boat and go across to the reserve, and they would hoist a flag, and a tent would be set up, and all the members of the band would parade before the agent to get their money, and the new children would be brought along and presented to the Department Commissioner, and there would be quite a ceremony about it. I think you can take it that that practice still obtains very generally in the outlying districts; but in the settled parts, such as southern Saskatchewan, Alberta, and southern Manitoba, the ceremony is tending to be done away with because the agent is the representative there all the time and the Indians know when their treaty payment is due, and it is just like going to the bank to cash a cheque.