

Rev. Father André declares, that *"he criticised everything. He wanted changes in the mass, the liturgy, the ceremonials, and symbols, which was sufficient to make one suspect that his piety was more external than real."* However it was, Riel continued to edify the half-breeds by excessive outward devotion, for he knew that there was an ardent faith among this simple and honest population. He knew that his race was much disposed to believe in the miraculous, the supernatural, and it was for this reason that he took the character of a *mystical man*.

In fact, from the moment that Riel entered the North-West the petitioning of the half-breeds stopped. This would be a very strange circumstance if we did not find the explanation of it in a letter from the hand of Riel, addressed *"To our brothers the French and English half-breeds of Lake Qu'Appelle and its environs."* In this epistle Riel writes to his *"very dear relations and friends"*: *"Buy all the ammunition you can. If necessary go and procure some from across the line. Be ready. Do not listen to the offers which the Government at Ottawa will make to you. These offers are the offers of thieves. Do not sign either papers or petitions. Trust in the good God."* (Riel's trial.) This letter is confirmed by the testimonies of Willoughby, Thomas Jackson, etc., to whom he held similar language. This was the way in which this educated man, this guide of the people wished to make a constitutional agitation.

But one day, at a meeting where Riel was making oratorical efforts, Mgr. Grandin permitted himself to say: *"That is not perhaps the true way to arrive at it."* From that moment the half-breed chief commenced his warfare against the clergy. He accused the bishops of being rascals and rogues. (Evidence of George Ness.) He says that *"the spirit of God is with him,"* and when the Rev. Father Moulin tells him that he is making a schism in the church, he affirms that *"Rome is fallen,"* (Same evidence.) The priests abandon his cause, because they see the danger, and comprehend to what an abyss his conduct is leading the country. Then he calls himself a prophet, *"he pretends to be a descendant of St. Louis,"* and makes the people believe that *"he was clearly designated in the prophecies of St. Bridget more than two hundred years ago, as the man who was to save the universe."* (Trial of Parenteau.)

These affirmations, coming from a man who has always been a model of devotion, make a profound impression on these simple and little cultivated people, who have a thirst for the supernatural, and the object of the rebel is attained. The half-breeds leave their priests to follow the new Mahomet, who will lead them from abyss to abyss to the most frightful ruin.

But we should be in gross error if we imagined that this was the only care of Riel. While he leads those poor half-breeds to their ruin, with the object of forcing the hand of the Canadian Government, and obtaining from it the adjustment of his claim, for \$35,000, he does not lose his bearings, and does not forget to take precautions for concealing his responsibility. On the 12th May he says to Astley: *"I have three chances, or means of escape; first by politicians; secondly, by means of the council papers, you must know that I have arranged all the papers in such manner as to show that the council has done all; I shall not permit myself to be mixed up with the movement. My third means is in my character of chief of the new religion."* (Trial of Arcand and others.) He endeavours besides to make himself welcome to the English half-breeds, whom he greatly desires to draw into the movement, and to this end he has recourse to religious fanaticism. He says to them that *"he has quite separated himself from the Church of Rome, and will have nothing more to do with the Pope, and that they shall pay no more taxes to Rome. That if they remain attached to Rome they cannot unite with the Canadians and the whites who would go there to live, because their government would have to expel all the Protestants from the country if it wished to remain on a good understanding with Rome."* (Trial of Riel. Testimony of Thomas Sanderson.)

When he writes to the Indians he promises them the support of the United States, as appears from a letter which Poundmaker and four other chiefs write to Riel. *"Tell me when the Americans will be at the Canadian Pacific Railway."* (Trial of Poundmaker.) And to Nolin he says also: *"Before the grass has grown to this height in this country you will see foreign armies here."* (Testimony of Nolin at the trial of Riel.) He holds this language to several others, with the object of creating intimidation. Then he makes them believe that *"they would be made to suffer unspeakable atrocities if they were made prisoners by the police or the army."* (Trial of Parenteau and 25 others.) He threatens the Indians on another occasion, and affirms that *"if they do not join him and accept the conditions of the half-breeds, the Americans will take everything from them, and that the Indians will not have the size of THAT,"* cracking his fingers. (Trial of Poundmaker. Testimony of Robert Jefferson.)

But it is not only diplomacy and menaces that the half-breed chief employs; *"he takes y the cattle of the Indians in order to take from them their only means of existence,"* and