

to me the circumstances show that he was laboring under insane delusions on religion and politics, prior to, and during the outbreak, and that these delusions were directly connected with the crime with which he was charged. He believed himself a prophet, a priest, a religious potentate; he had visions; he had irrational ideas as to foreign policy, as to the lands and the division of them, as to other nationalities, as to religion, as to politics, as to his influence, as to his mission, and as to the Metis nation. Of these facts I think the evidence taken at the trial afforded abundant testimony. I think it affords abundant testimony as to his condition anterior to the outbreak, and I have taken the evidence chronologically. Now, the evidence which was given by the priests as to his condition is to be accepted, with this observation—that if it were possible for any one to suppose that any course of conduct on his part could have influenced them to swerve from the accurate, honest truth—if it were possible, which I am the last to suggest, that such a thing could be, it is clear that they would not have been swerved in favor of this man, from whom they had suffered so much, who had cast aside their religion, who had profaned their churches, who had insulted themselves, who had assumed their position, who had led away their flocks, who they thought was instrumental, directly or indirectly, for the murder of two of their order, who had caused all the misery of the people in benefiting whom their whole lives had been spent—I say it is impossible to suppose that they could have been swerved in favor of this man by anything in the way of feeling; and at that time he had not recanted his religious errors. But they state not only opinions, but facts, and facts of the most important character. Father André says on religion and politics he and Riel frequently conversed, against his will; because on these subjects Riel was no longer the same man; it seemed as if there were two men in him; he lost all control of himself on those questions. Twenty times he told Riel he would not speak on those subjects, because Riel was a fool, did not have his intelligence of mind; that was the witness' experience; he had the principle that he was an autocrat in religion and politics, and he changed his opinions as he wished; his ideas changed; to-day he admitted this, and to-morrow he denied it; he believed himself infallible; he would not allow the least opposition at all; immediately his physiognomy changed and he became a different man. Then comes a most important act. All the priests met and they discussed whether it was possible to allow Riel to continue in his religious duties, and they unanimously decided that he was not responsible on these questions; that he could not suffer any contradiction; that he was completely a fool in discussing these questions; it was like showing a red flag to a bull. Now, remember that these statements of Riel to Father André were made and these conclusions reached long before the outbreak, and before, as he says, he had actually risen against the priests. These erroneous ideas, and these manifestations of irregularity of mind, were during the latter part of 1884, and the early part of 1885, before the rebellion. Father Fourmond says that he was present at this meeting of the priests, that it was he who raised the question; and he states the facts on which his view rested. He says: Before the rebellion it seemed as if there were two men in the prisoner; in private conversation he was affable, polite, pleasant and charitable; if contradicted on religion and politics he became a different man and would be carried away with his feelings; he would use violent expressions. As soon as the outbreak began he lost all control of himself; he often threatened to destroy all the churches. He had extraordinary ideas on the subject of the Trinity; according to his ideas it was not God who was present in the Host but an ordinary man six feet high. As to politics he wanted first to go to Winnipeg and Lower Canada and the United States, and even to France; and he said "We

will take your country even," and then he was to go to Italy and overthrow the Pope, and then he would choose another Pope of his own making; he said something to the effect that he would appoint himself as Pope. As the agitation was progressing he became a great deal more excitable; at the time of the rebellion Father Fourmond thought him insane. At one time when there was a gathering he kept following the witness into the tents and compelled him to leave the place and cross the water. There was a very extraordinary expression on his face; he was excited by the opinions he had expressed on religion. He said to the women: "Woe unto you if you go to the priests, because you will all be killed by the priests." All of a sudden, when the witness came to the boat, Riel came up with great politeness and said: "Look out, Father; I will help you to get on the boat." In an instant he passed from rage to great politeness. Once again at the Council the witness was brought up for trial; Riel was enraged, and called him a little tiger; but when the witness was leaving, he passed again from rage to extraordinary politeness, offered a carriage and took the witness' parcel and carried it for him. Then Charles Nolin (whose conduct seems to have been inconsistent and certainly unfriendly) says, that about a month after prisoner arrived, say the end of July, he showed him a book he had written in the States. The first thing there was to destroy England and Canada, and also to destroy Rome and the Pope. He said he had a divine mission to fulfil, and showed Bishop Bourget's letter, eleven years old, as proof. Riel showed him a book written with buffalo blood, the plan in which that was, after taking England and Canada, he would divide Canada, and give Quebec to the Prussians, Ontario to the Irish and the North-West Territories he divided between the European nations. The Jews were to have a part, and the Hungarians and Bavarians. As to the money he wanted from the Government, he said if he got the money he wanted from the Government, he would go wherever the Government wished to send him. He told Father André, if he was an embarrassment to the Government by remaining in the North-West, he would even go to the Province of Quebec. He said also if he got the money he would go to the United States and start a paper and raise the other nationalities in the States. He said: "Before the grass is that high in this country, you will see foreign armies in this country." He said: "I will commence by destroying Manitoba, and then I will come and destroy the North-West and take possession of the North-West." He told the witness that he considered himself a prophet; one evening there was a noise in Riel's bowels, and Riel told him that it was his liver, and that he had inspirations which worked through every part of his body. He wrote his inspirations on a sheet of paper, and said he was inspired. Whenever the word "police" was pronounced, he became very excited. He proposed a plan to the witness, and said he had decided to take up arms, and the first thing was to fight for the glory of God, for the honor of religion, and for the salvation of our souls. Before the Duck Lake fight, he was going about with a crucifix a foot and a half long, taken out of the church. Now, all these things save the last are before the rebellion, and a great portion of them in the year before the rebellion, the year 1884. Then, P. Garnot proves that about the beginning of the outbreak, Riel talked to him about changing the Pope, wanting to name Bishop Bourget Pope of the new world; he said that the spirit of Elias was with him; he wanted the people to acknowledge him as a prophet, and said he had the spirit of Elias in him and was prophesying. Another time he declared that he was representing St. Peter. Almost every morning he would come in front of the people and say such and such a thing would happen. When he slept at the witness' house he was praying loud all night; there was no one else there. He would not stand