

countries. I am an American citizen and I have two countries, and I am taken here as a British subject. I don't abandon my idea of the 7th. I say because the other is an extreme and an extremity I don't wish for it till extremities have come and I have come to extremities just now, but there are some hopes yet. For me, my heart is full of hope but my friends, I suppose that many of them think that I am gone.

If Canada is just with me, if Canada respects my life, my liberty and my reputation, they will give me all what they have taken from me, and as I said yesterday, that immense influence which my acts are gathering for the last fifteen years and which as the power of steam contained in an engine will have its way, then what will I do? It will do that perhaps Riel will go to the Dominion Ministry, and there instead of calling the parties from the States, he will by means, constitutional means of the country, invite the same parties from Europe as emigration. But let it be well understood that as my right has been acknowledged as the co-proprietor of the soil with the Indians, I want to assert that right. It is constitutionally acknowledged in the Manitoba Act by the 31st clause of that Act and it does not say to extinguish the Indian title, it says two words, extinguishing and 1,400,000 acres of land. Two words. And as each child of the half-breeds gets 1-7th, naturally I am at least entitled to the same. It is why I spoke of the 7th. For the Indians, not of the lands but of the revenue as it increases. But somebody will say on what ground will you ask 1-7th, of the lands? Do you own the lands? In England, in France, the French and the English have land, the first who were in England, they were the owners of the soil and they transmitted to generations. Now by the soil they have had their start as a nation. Who starts the nations? The very same one who creates them, God. God is the master of the universe, our planet is his land, and the nations, the tribes, are members of his family, and as a good Father he gives a portion of his lands to that nation, to that tribe, to everyone, that is his heritage, that is his share of the inheritance, of the people, or nation, or tribe. Now here is a nation, strong as it may be, it has had his inheritance from God, when they have crowded their country because they have no room to stay at home, it does not give them the right to come and take the share of the small tribe besides them, when they come they ought to say. Well my little sister, the Cree tribe, you have a great territory, but that territory has been given to you as our own land has been given to our fathers in England, or in France, and of course you cannot exist without having that spot of land. This is the principle. God cannot create a tribe without locating it, we are not birds, we have to walk on the ground, and that ground is enriched with many things which besides its own value increases its value in another manner, and when we cultivate it, we still increase that value. Well, on what principle can it be that the Canadian Government have given the 7th to the Half-breeds in Manitoba? I say it must be on this ground, civilization has the means of improving life that Indians or Half-breeds have not, so that when they come in our savage country, in our uncultivated land, they come and help us with their civilization but we help them with our lands, so the question comes, your land, you Cree or you Half-breed, your land is worth to day 1-7th, of what it will be when civilization will have opened it. Your country unopened is worth to you only 1-7th of what it will be when opened.

I think it is a fair share to acknowledge the genius of civilisation to such an extent as to give when I have seven pairs of socks, six to keep one. They made the treaty with us. As they made the treaty, I say they had to observe it and did they observe the treaty? No, there was a question of amnesty and when the treaty was made, one of the questions was that before the Canadian government would send a Governor into Manitoba an imperial amnesty should be proclaimed so as to blot out all the difficulties of the past. Instead of proclaiming a general amnesty before the arrival of the Governor, which took place the 2nd of September 1870, the amnesty was proclaimed the 25th April '75. So I suffered for five years unprotected. Besides I was expelled from the House twice, I was, they say, outlawed, but as I was busy as a member in the East and that the trial was the West I could not be in two places and they say that I was outlawed, but no notification was sent to my house even of any proceedings of the court. They say that I was outlawed and when the amnesty came five years after the time it should have come, I was banished for five years and Lepine deprived of his political rights for ever. Why? Because he had given political rights