

Mongrain, who shot Mounted Policeman Cowan at Fort Pitt, had his sentence commuted to imprisonment for life.

The condemned were Papamanchakawayo (Wandering Spirit), Nahplace (Iron Body), Itka Wahcoahnitch (Man Without Blood), Manachose (Bad Arrow), Kittimakegin (Miserable Man), Apischiskoos (Little Bear), and Round the Sky. Man Without Blood was hanged for the shooting of Bernard Tremont and Itka for the killing of Indian Instructor Payne. Wandering Spirit was hanged for the murder of Quinn at Frog Lake. Bad Arrow and Miserable Man suffered the death penalty for the killing of Chas. Gouin. Iron Body and Little Bear were the murderers of George Dill.

Wandering Spirit, leader of Frog Lake massacre, who killed Indian Agent Quinn, whose father, a Minnesota half-breed, was killed in the Sioux massacre in that State in 1862 while carrying despatches; Round-the-Sky, for killing Father Fafah at Frog Lake; Manachoose and Miserable Man, for killing Charles Gouin, a British Columbia half-breed, at Frog Lake; Mopaz and Little Bear, for killing George Dill brother of the member for Muskoka; Man-without-Blood, a young Assiniboine Indian, for killing Bernard Tremont near Battleford, on the morning of the uprising. Tremont was a Belgian, who had spent many years amongst the Indians in the west and on the Pacific coast, and was killed on his own ranch near here: Itka an old Assiniboine, for killing Instructor Payne, at the Eagle Hills—this prisoner claimed that the murder was the result of a private quarrel on account of the instructor refusing to give the Indian food, and not directly connected with the outbreak.

While Riel was alive these prisoners were full of hope that their lives would be spared, and spent their time in such gaieties and amusements as their position permitted: but with the news of his execution their manner changed and they became serious. On first learning their own fate and that all hope of a reprieve was past, many of them broke down and wept for days together. The Assiniboines, who at first were proud of what they had done, gave way most. As time wore on they became calmer, and, with the exception of Dressy Man, professed to accept Christianity. Rev. Father Bigonnesse, O.M.I., has been unremitting in his attention to their spiritual wants. Dressy Man wanted to see his wife and then he said perhaps he would take religion.

#### THE SCENE AT THE SCAFFOLD.

The morning opened dark and cloudy. Shortly after seven, preparations were begun in the prison for the final act, Father Bigonnesse and Father Cochin were present and received the last wishes of the condemned. All were willing to die and had no anxiety but for their families, who they were assured would be cared for. A large number of Indians who had come in from the neighboring reserves were accommodated with a position in front of the gallows. A force of 150 police was drawn up around the scaffold as a guard. In prison Itka sang the death song to show that he was not afraid to die. The other prisoners were allowed to bid farewell to the condemned, and the former showed more feeling than

the latter. All professed to accept Christianity at the close and expressed themselves as safe.

At half past seven a procession was formed at the gaol. Each of the condemned men was pinned, and with a black cap drawn back from his head, and guarded on either side by a policeman were marched in file with steady steps to the scaffold. On taking their places on the top, Miserable Man briefly addressed the Indians present and acknowledged the justice of the sentence, cautioning them to take a lesson from their fate and keep clear of disturbance in the future. Wandering Spirit followed, regretting that so many should be hanged for following his example, and wishing that his death would satisfy for all. The whole then joined in the Indian death chant the burden of which was to show they were not afraid to die. This was clearly sung until the executioner drew the veil over each of their faces, when silence ensued and the priests addressed parting words and offered a prayer, in the midst of which the bolt was drawn and the drop fell, all dying instantly.

Dr. Rolph, of the police force, examined the bodies and pronounced them dead after hanging fifteen minutes. The bodies were cut down and placed in coffins, and were viewed by the coroner and jury, who retired to prepare the verdict. The bodies were put in separate coffins, and buried on the side of the hill overlooking the Saskatchewan. Amongst the last words of the prisoners were thanks to the police, from the officers to the men, for their uniform kindness to the condemned during their imprisonment. The gallows stood the great strain without tremor. The arrangements were made by Deputy Sheriff Forgot and R. Hodson the executioner, well known in Winnipeg as a sergent in the old expedition, and were carried through without a hitch. The Indians returned to their tents without having uttered a word or shown a feeling, and all was over. All the condemned acknowledged the justice of their sentence, and sent many words of warning to their friends abroad to avert placing themselves in a similar position.

The execution of these men was clearly right and defensible, both as a matter of equity and as one of policy. They themselves admitted its justice from the Indian point of view, since death would be the Indian penalty for murder, as well as for killing an enemy in unsuccessful warfare. The men killed by them were unpopular from an Indian point of view, and private vengeance was satisfied at a risk which they well knew at the time of the outbreak. It is abundantly evident that if white settlers are to live in safety in a sparsely settled region, the Indians must be made fully aware of the sacredness of human life and the strength of the arm of the law. The Indians now know, if they knew it not before, that a period of commotion and civil broil does not do away with law, though the foot of justice may be lame, it is sure in the end to overtake the criminal. The civilizing influence of such a lesson can hardly be overrated, for though most of the Northern tribes are peaceably inclined, a salutary lesson has been taught the wilder spirits and one which they will not readily forget. One of the most remarkable features of the late outbreak has been the small loss of human life, excepting of course the losses in actual warfare.

Many of the Indians were unable to resist the temptation to plunder, presented by empty stores and deserted homesteads, but only a few gave full rein to the old savage instincts as far as to indulge in the slaughter of harmless prisoners. Other Indians of the same class have been taught a useful lesson by the sight of the scaffold erected outside the gaol at Battleford, though it may be remarked as a sign of the general growth of civilized ideas among them that the old barbarous custom of scalping the dead bodies was not observed in a single case. Those who believe in the rapid progress of the Indian race generally go so far as to say that the punishment of death was not necessary in this case and that imprisonment for life would have produced as great an effect on the minds of the Indian tribes, but this is doubtful. "Skin for skin," yea, all that a man hath will he give for his life."

#### Editorial in Ojibway.

Ne-nau-wind gah-ga-te-num Ke-gah-gwa-mah-nah-nig Nin-dah-ne-she-nah-ba-mc-nah-wah-yah-buh-munge-jig Qui-yuk Ke-che-gah-wain-duh-mo-waud, Ah-ne-she-nah-ba, Ke-be-uh-buh-ji-too-wah-jin mah-yah-muh-kah-nah-gwah-kin. Ke-spin edush a yah-mo-wgwin. Qui-yuk ke-che-gah-nah-wain-duh-waud kah-ya dush ge-che-be-ne-duh-uh-wa-yuh-swah-yug ka-onje dush ke-kan-dung owh de-sung mon-duh. Bah-bah-mah-je-mo-mah-nah-egun. Kau-kee-nwah-je-toog enewh.

Emah-kau-duh-zheeh-mah-kau-ming, kah-uh-pee-kau-me-kau-ming, enewh ah-ne-she-nah-baig. Kah-be-ah-bah-je-too-wah-jin.

Ke-che oge-mah ena-dum we-mah-wah-nong kau-ke-nah we-ah-tood edush emah wah duh-zhee wah-bun-duh-e-ding uh nooje-kah-mah-yah-muh-kau-ze-nau-go-kin, e gweh dukache-ge-kain-dah-so-jig enenewng ge-che-kain-duh-mo-waud kau-beeh-e-nah-de-zid, I ya kau-e-zhee-be-man-de-zid, owh ah-ne-she-nah-ba, kau-ya ah-ne-she-nah-ba uh-buh-je-to we-nun kah-beeh ah-kooch. Ingoo dwank tu so-buh-bo-nuh-wah-guk.

Ingoo-ding uh-ne-gah-ke-zhee-guk. Ke-bee o-de-sec-go-wah eneneh. Ka-me-no de-uh-mo-nig ke-spin un-duh-wain-duh-mun. Cmah go-nah-me-nik.

#### The Latest Fish Story.

From Roundout comes the following bodied fish story:—A number of fishermen were dragging their net in the Hudson river at Glas near this place, a few days ago. They brought in with their catch a fish, animal or reptile, a little of all three, such as was never seen in this locality before. It is eighteen inches long, has four legs, the head and body of a sucker and the mouth of a catfish. Where the head joins the body there are two black, horny protuberances. Its feet are small and shaped like a lizard's. The queer fish, when placed on the floor of the village tavern, ran about easily and rapidly. It was placed in an aquarium at the tavern, where it is now to be seen, and has been visited by hundreds. If it is not disturbed it lies close to the stones on the bottom of the tank apparently without life. When it is aroused it darts around in the water.—Ex.