

my ideas. * * * And Gabriel Dumont, on the other side of the line, is that Gabriel Dumont inactive? I believe not. He is trying to save me from his box. This is no threat. I have written it. I have written a document of that kind, and put it in the hands of Captain Dean, three weeks ago. This is not an inspiration of the moment. I have the right to thank God for the provision of what happens to-day. But there is another means. I don't wish these means."

Then he reverts to it again, and says :

" My heart will never abandon the idea of having a new Ireland in the North-West, by constitutional means, inviting the Irish of the other side of the sea to come and have a share here; a new Poland in the North-West, by the same way; a new Bavaria by the same way; a new Italy in the same way. And on the other side in Manitoba—and since Manitoba has been erected it has been increased since 1870, at least by 9,600,000 acres of land, now it is 96,000,000, say there is about 86,000,000 acres of land to which the half-breeds title has not been extinguished. One seventh gives 12,000,000 of those lands—and I want French Canadians to come and help us there to-day, to-morrow, I don't know when I am called here to answer for my life to have time that I should make my testimony. And on the other side of the mountain there are Indians, as I have said, and half-breeds, and there is a beautiful island, Vancouver, and I think the Belgians will be happy there, and the Jews who are looking for a country for 1,800 years, the knowledge of which the nations have not been able to attain yet, while they are rich and the lords of finance. Perhaps will they hear my voice one day and on the other side of the mountains while the waves of the Pacific will chant sweet music for them to console their hearts for the mourning of 1,800 years, perhaps will they say : He is the one thought of us in the whole Cree world, and if they help us there on the other side between the great Pacific and the great Rockies to have a share, the Jews from the States."

Then he says :

" The Scandinavians, if possible, they will have a share. It is my plan, it is one of the illusions of my insanity, if I am insane, that they should have on the other side of the mountain a new Norway, a new Denmark, and a new Sweden, so that those who spoke of the lands of the great North-West to be divided in seven forgot that it was ten, the French in Manitoba, the Bavarians, the Italians, the Poles and the Irish in the North-West, and then five on the other side too."

Then again he says :

" Not insanity, because it is disposed of, but whether I am a deceiver or an imposter. I have said to my lawyers : ' I have written things which were said to me last night, and which have taken place to-day.' I said that before the court opened last night the spirit that guides and assists me told me : ' The court will make an effort.' Your honor, allow me to speak of your charge, which appeared to me to go on one side. The court, made an effort, and I think that word was justified. At the same time there was another thing said to me : ' A commission will sit; there will be a commission.' I did not hear yet that a commission is to take place. I asked for it. You will see if I am an imposter thereby."

" In Batoche many things which I said have already happened. It was said to me : ' Not far from here.' And that is why I never wanted to send the half-breeds far. I wanted to keep them, and it was said to me : ' I will not begin to work before 12 o'clock' and when the first battle opened I was taking my dinner at Duck Lake. When the battle began it was a little after 12 o'clock. ' I will not begin to work before 12 o'clock.' And what has happened? And it was said to me : ' If you don't meet the troops on such a road you will have to meet them at the foot of a hill, and the half-breeds facing it.' It is said my papers have been published. If they have been published examine what took place, and you will see we had to meet General Middleton at the foot of the hill. It was also told me that men would stay in the *belle prairie*, and the spirit spoke of those who would remain on the *belle prairie*, and there were men who remained on the *belle prairie*."

Now, these were the events of the trial itself, and apart altogether from the evidence which is before us, although not official. There was, besides, the evidence of the other medical witnesses. Dr. Clark was called and examined. He had examined Riel three times, had heard the evidence, and if he was not feigning, he was insane to the limit of irresponsibility. But it takes long to find out that a man is insane. Dr. Wallace, who, I believe, is the Superintendent of the Hamilton Lunatic Asylum, examined him once and heard the evidence. He could only say that he did not find out—he might be insane. It takes long to find out whether a man is insane. Dr. Jukes, who was a specialist, and was the police surgeon in charge of the prisoner, had never examined or tested him at all. He also says it takes a long time to find out, though he had not found out anything to show his insanity. Now I do not, myself, believe that it can be at all seriously contended that this man was feigning. The old insanity had recurred. They were the same sort of views which he had expressed during the old insanity. He was most anxious to avoid the imputation of insanity,

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and to this end he restrained himself at the trial, to a considerable extent in his expressions. He was artful in his insanity, as often happens, and what he wanted was to show that he was a genuine prophet. All the symptoms which are stated in cases of feigned insanity are symptoms which indicate that this man's insanity was not feigned. Taylor says :

" Insanity is frequently feigned by persons accused of criminal offences in order to procure an acquittal or discharge. In the first place, when this is suspected, it will be proper to enquire whether the party had any motive for feigning the malady. It is necessary to remember that insanity is never assumed until after the commission of a crime and the actual detention of a criminal. No one feigns insanity merely to avoid suspicion. In general, as in most cases of imposition, the part is over-acted—the person does either too much or too little, and he betrays himself by inconsistencies of conduct and language which are never met with in cases of real insanity. There is commonly some probable cause to which real insanity may be traced, but when the malady is feigned there is no apparent cause; in this case the appearance of the assumed insanity is always sudden; in the real malady the progress of the attack is generally gradual, and when the attack is really sudden, then it will be found to be due to some great moral shock, or other very obvious cause."

" We should observe whether there has been any marked change of character in the individual, or whether his conduct, when he had no interest to feign, was such as it is now observed to be."

The same learned author says :

" I am indebted to a learned judge for the following note on feigned insanity :—' It may be safely held that a person feigning insanity will rarely if ever try to prove himself to be sane—for he runs the great risk of satisfying others that he is sane—the conclusion he desires to avoid. There is no better proof in general that the insanity (supposing other evidence of it to be strong) is real than in the keen and eager attempts by the accused to prove that he is sane, and strong and indignant remonstrances against being held to be insane, though that would protect himself against trial and punishment. In one case, at Edinburgh, some doubt existed whether a party was feigning insanity, and some of those about him, and in charge of him in gaol, from his clearness and coherence, were satisfied that he was quite sane, and that what he exhibited was merely eccentricity, or simulated attempts to act as a mad man. Insane he certainly was beyond all doubt; but he fought the point of his sanity most bravely in court. He made very clear and quick remarks upon the evidence of the medical men, who had no doubt of his entire insanity; and when one physician of great experience with insane persons stated that he thought him quite incapable of giving information to counsel and agents for conducting his defence, he said instantly : " Then, why did you advise me to apply to see counsel and agents?"'

Now, Sir, my clear conclusion from this evidence is that in the evidence at the trial there was overwhelming proof of great disorder of intellect, of insane delusions on religious and political topics, those very topics out of which the acts grew. Now it is unnecessary to enquire for the purpose of the issue before us whether those disorders were so great as, by our law, to justify a verdict of not guilty on the ground of insanity. On that point minds will differ as to whether it was great enough or not. Assume, if you please—and I think there is great force in the proposition—that, dealing with the verdict of the jury and with the judgment of the court in Manitoba, you may not unfairly argue that it was indicated strongly so far as the evidence at the trial went—that the conclusion was that he was not so irresponsible within the meaning of the law so as to have a verdict of not guilty returned—though that conclusion would not accord with my own individual opinion—but assume that. Give the verdict all its just weight, omit the very strong point to which my hon. friend from East Quebec alluded, the evidence in the case of Jackson which I have read in the imperfect report we got in the newspapers, in which Dr. Jukes seems to have sworn that, with the exception of something said about his not speaking rationally all the while, his delusions were much the same as Riel's and on which evidence he was found insane—I say that assuming, if you please, that the disorder was not so serious as to render the prisoner wholly irresponsible, so deciding you justify the verdict of guilty and having justified the verdict of guilty you by no means rid the Executive from very grave duties. Now, upon this question there are very serious errors largely prevailing in the public mind. It is common talk, and this House has not