

beyond all doubt that not only did Riel engage the Metis to stir up the Indians, but that he himself, previously, had prompted them to revolt, that he had made promises to them, given orders; in a word, that he had constant communication with them.

"CUT KNIFE HILL, 23th April, 1885.

"To MR. LOUIS RIEL,—I would like to have some news of the progress of the work of God. Please let me know if any event happened since your messenger departed. *Tell me when the Americans will be on the Pacific Railway.* Give me all the news you have received from all the places where your work goes on. *Big Bear has finished his task.* He has taken Fort Pitt. He has caused to be said to me, '*If you have need of me let me know it immediately,*' and I immediately sent for him. I shall be four days on my journey. Those who have left to go and see him will sleep twice on the road. They have made 20 prisoners, among them the governor of Fort Pitt. They have killed 11 men, among them the AGENT, 1 PRIEST and 6 WHITEMEN. We are camping near the creek, immediately below Cut Knife Hill where we wait for Big Bear. The blackfeet have killed 60 men of the police at the Elbow. It's a Metis interpreter for the police who, having survived although wounded, has brought us this news. Here we have killed six whitemen; we have not yet taken the barracks, but that is the only building which remains intact in Battleford. We have taken all the horses and all the cattle in the neighborhood. We have lost one man, a Nez-Pereé, who, finding himself alone, has been killed, and we have had one wounded. Some soldiers have come from Swift Current but I do not know how many. We have here guns and rifles of all kinds, but we are in want of ammunition. *If it were possible we beg of you to send us some ammunition of different kinds.* We are weak only in that. You have caused us to be informed that you would come to Battleford when you have completed your operations at Duck Lake. We are waiting for you yet, seeing that it is impossible for us to take this fort without aid. If you send us news only send one messenger. We are anxious to rejoin you, it would encourage us much to see you and would make us work with a better heart. Up to the present everything has been well with us, but we expect always that the soldiers are about to come and pay us a visit here. We hope God will also be good to us in the future as he has been in the past. We the undersigned send our greetings to all.

"POUNDMAKER,
"CO-PIN-OU-WAY-SIN,
"MUS-SIN-ASS,
"MEC-LAY-WAY-IS,
"PEE-YAY-CHEEW.

"As soon as this letter reaches you send us immediately some news, seeing that we are in a hurry to get some.

"If you send us news send as many men as possible."

Now, gentlemen, you who admire Riel, think you still that the Government has been doing wrong in giving to the "*exovide*" a just trial in lieu of causing him to be shot after summary conviction, following the practice and customs of the neighboring republic. We have promised you proof; you must find that they superabound, and yet nothing would be easier than to give out yet several columns more of them.

No one knew better than Riel the ferocious instincts of the Indians and the horrible dangers resulting from their alliance. In 1863, Real wrote in a manifesto: "In spite of our difficulties we have never called to our assistance the dangerous element of the Indians."

THE REBELLION. •

Riel having learned by the telegram addressed to Nolin by McDonald, (trial of Riel, evidence of Nolin,) that the Government had decreed to do justice to the claims of the Metis, and seeing that his little claim is not received with the favours due to him, cries out:—"The English have been stealing for 400 years, it is about time to put an end to it; that has lasted long enough." (Evidence of Nolin at the trial of Riel.)

His decision is made, it is necessary to take up arms. He communicates some days later his plan of an insurrection to Nolin and demands his adhesion. Nolin frightened at the resolution of the Metis chief, refuses his co-operation and proposes having public prayers in the Catholic Chapel for nine days, confessing and communicating and then acting according to their consciences. The Metis decide to have the nine days' devotion. It commences on the Sunday following, against the will of Riel, who hinders the people from going there. (Trial of Riel, evidence of Nolin.)

The influence of Nolin is on the point of making the Metis escape from the action of the