

any contradiction by anyone. He several times said how this country was to be divided into seven Provinces, one for the French, Germans, Irish, and others; he mentioned Italians; he expected the assistance of an army of several nationalities; he mentioned the Jews, he expected their assistance and money, and he was going to give them a Province as a reward for their help. He had no doubt of his success, or that any obstacle could prevent him from succeeding; he always mentioned that he was going to succeed, that he had a divine mission, and was an instrument in the hands of God. The witness thought the man was crazy, because he acted very foolish, and communicated to others at the time this impression of him. George Ness says that at the beginning of the outbreak he witnessed a difficulty between Riel and Father Moulin, in which Riel accused Bishop Grandin and Bishop Taché of being thieves and rogues; Father Moulin wished to speak to the people, Riel refused and said: "No, we won't let him speak; take him away, take him away, we will tie him." Riel said he would take possession of the church, Father Moulin said he protested. "Look at him," said Riel, "he is a Protestant." He said that the Spirit of God was in him. Father Moulin said he was making a schism in the church. Riel said Rome had fallen. "*Rome est tombée*," and that the Pope was no longer legally Pope; that the Spirit of God was in him (Riel), and that he could tell future events. Dr. Willoughby says: At the commencement he saw Riel. He said his proclamation was at Pembina, that it was going forth, and he would be joined by Indians and half-breeds, and that the United States was at his back. He intended to divide the country into seven portions; he mentioned as parties, Bavarians, Poles, Italians, Germans and Irish. There was to be a New Ireland in the North-West. These nationalities were going to assist him in the rebellion, before the war was over, and they would have their portion. He mentioned the Irish of the United States, the Germans, the Germans, Italians, Bavarians and Poles. He put Germany and Ireland twice; first, the Irish and Germans of the United States, then Germany and Ireland themselves. The proposition did not appear rational to the witness, who also proves the excitement of Riel. Saunderson says: Riel told him that he was going to divide the country into sevenths, one-seventh for Canadians or white settlers, one for the Indians, one for the half-breeds, three-sevenths to remain to support the Government. He said he had cut himself loose from Rome altogether, and would have nothing more to do with the Pope. Walters says: Riel told him that the land was to be divided—one-seventh to the pioneer whites, one-seventh to the French half-breeds, one-seventh to the church and schools, and the balance was to be Government lands. He said that if the whites struck a blow, a thunderbolt from heaven would strike them, that God was with their people. Lash says: He mentioned that he was going to give one-seventh to the Indians and one-seventh to the half-breeds. He had been waiting fifteen years, and at last his opportunity had come. Astley proposed an exchange of prisoners, but Riel came up and said he could not see it in that light, but that he would exchange them for Hon. L. Clarke, Registrar Sproat and McKay. We know what an exchange of prisoners is, but Riel proposed that the most important personages on the other side should be given up to him in lieu of inferior prisoners on the same side whom he had in his hands. Jackson says Riel told him his brother's mind was affected; that it was a judgment on him for opposing Riel. He talked of giving one-seventh of the proceeds of the land to the Poles, one-seventh to the half-breeds, and one-seventh to the Indians, and some to the Hungarians, and so on. I was surprised to hear it stated that it was a mark of sanity in Riel that he should have thought Jackson insane, while we know that inmates of the insane asylums know that their neighbors are insane and discuss the question of

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their insanity. Mackay had a conversation with Riel. He appeared very excited and said:—

"It was blood, and the first blood they wanted was mine. There were some little dishes on the table, and he got hold of a spoon and said: You have no blood—you are a traitor to your people. Your blood is frozen, and all the little blood you have will be there in five minutes, putting the spoon up to my face and pointing to it. I said: If you think you are benefiting your cause by taking my blood you are quite welcome to it. He called his people and the committee, and wanted to put me on trial for my life, and Garnot got up and went to the table with a sheet of paper, and Gabriel Dumont took a chair on a syrup keg, and Riel called up the witnesses against me. He said I was a liar, and he told them that I had said all the people in that section of the country had risen against them. He said it was not so, that it was only the people in this town. He said he could prove that I was a liar by Thomas Scott."

Then goes on the account of the trial during which Riel was up stairs. And then

"When he came down, he, Riel, apologised to me for what he had said, that he did not mean it to me personally, that he had the greatest respect for me personally, but that it was my cause he was speaking against and he wished to show he entertained great respect for me, he also apologised in French to the people there, and he said as I was going out that he was very sorry I was against him. That he would be glad to have me with them, and it was not too late for me to join them yet."

Young says:

"Riel explained that at Duck Lake he gave three commands to fire.

1. In the name of God who made us reply to that.
2. Then they fired and Orozier's men replied: and Riel said: In the name of God the Son who saved us reply to that.
3. In the name of God the Holy Ghost who sanctifies us reply to that."

He gives a like account in less detail to half a dozen witnesses of his actions at that time; and General Middleton says:

"Of course I had heard constantly before about reports of his insanity. I heard for instance one or two of the people that escaped from him, scouts, half-breeds. One man, I remember, told me 'Oh! Riel is mad, he is a fool.' He told me what he was doing at Batoche. So that I really had heard it, but I came to the conclusion he was very far from being mad or a fool."

To that is to be added the prisoner's own conduct at the trial the statements he made, even in the course of his interruptions during the trial, with reference to these points, and then in his addresses. In them, you find him declare that he does not plead insanity, and you find him saying he was showing that calmness which they said he could not show. He obviously, in the address he made to the jury, was doing his best to restrain himself in respect to those matters which had been presented as proofs of his insanity, with the view and in the hope, so far as was consistent with his assumed position, that he might prevent the jury from coming to the conclusion that he was insane. For instance, this extraordinary division of the territory into sevenths among different nationalities was pressed very much. What does he say to that? He says:

"A good deal has been said about the settlement and division of lands, a good deal had been said about that. I do not think my dignity to-day here would allow me to mention the foreign policy, but if I was to explain to you or if I had been allowed to make the questions to witnesses, those questions would have appeared in an altogether different light."

A little after, when the verdict had been given and he was showing his reasons against the sentence, you will find he developed the policy which, at this time he preferred not to do, and restrained himself, as these people often do under similar circumstances, in order to obtain that which he desired, a verdict which would not find him insane. He speaks in the same way, thanking General Middleton and Captain Young for proving him as he believes he is sane. Having touched the question of foreign policy, as he calls it, in the lands, he feels called upon to deal with this question of inspiration, and he attempts to explain that matter. He says:

"It is not to be supposed that the half-breeds acknowledge me as a prophet if they had not seen that I could see something into the future. If I am blessed without measure I can see something into the future, we