

just happened the morning they got to Marie Ann's camp. It was these same warriors who were still thirsting for blood of the enemy who now surrounded La-gimodieres' camp. They knew by her complexion that she could not be their foes and they should not treat her as the enemy. The Chief asked by sign where her husband had gone. She tried to make him understand that he had gone looking for his horses and that he was gone a long time and she did not know when he would be back. They hobbled their horses and spread themselves on the grass to wait for his return. Marie Ann was very anxious to see them leave but she put up a very good act on the matter and was determined to treat them as friends, at the same time praying that her husband would return as soon as possible.

She had some meat and fresh fish in the tent with which she began to prepare a feast for them. The kettles were filled and put on the fire to cook. While waiting she sacrificed some tobacco which her husband had in reserve for such occasions.

When the supper was ready she cut up the food and served it to the Indians as they sat on the grass. She had found out the best way to get on the good side of an Indian was to feed him well. They were delighted with the reception and tried their best to prove to Marie Ann that they meant her no harm.

Towards sundown her husband finally arrived with the horses and he was not too well pleased to find these visitors at the camp. After assuring himself that his wife and family were safe and had suffered no ill effect, he told the Indians that he was going to camp at a different location. "No," they said, "you shall not leave until our men who have been sent to the fort return. If they suffer any harm, you shall answer for them."

As it was impossible to escape Jean Baptiste told them his wife was tired and that she wanted to be alone and they would return the next day. The Indians consented to allow them to spend the night a distance away close to a small bush. This was towards the end of June when the days were longest and the night was bright and clear. They proceeded to the place where they told the Indians that they would spend the night and stopped to have lunch. As soon as they thought the Indians were sleeping they mounted their horses and hit back in the middle of the night for the fort. It was pretty certain that the Indians would be angry at being deceived and would follow in pursuit so they rode all night

and all the next day without stopping to rest, fearing at any moment to see the enraged enemy behind them.

Towards evening when they reached the south side of the North Saskatchewan River opposite the fort, they called for someone to come and get them across. It was just in time for they had just got in the fort when the Indians could be seen coming down the banks on the south side of the river. The Canadians, whose wives had been massacred, got to the fort just the day before. They crossed the river and came to the fort and asked the Chief Factor to let them talk to Jean Baptiste. The traders at the post tried to pacify them but it was only with the help of gifts of tobacco that they finally left.

Marie Ann did not return to the prairies that summer. Their life was full of danger and without much profit. She hoped to persuade her husband to give up this life of adventurous existence and see him settle in one of the forts instead.

In the spring of 1810 they returned to the prairies and it was during that trip that their third child was born. She called her Josette but nicknamed her Cyprus because she was born on the south side of the Cyprus hills in southern Alberta.

Her second child who was at that time two years old, seemed to attract the envious eyes of the Indians. One day an Indian Chief arrived leading two horses and wanted to trade for young Laprairie. You can well imagine Marie Ann refused the offer and tried to make the Chief understand that she would never trade her child off at any price. "Very well," said the Chief, "have the two horses and I'll give you the choice of any one of my children."

"No!" yelled Marie Ann. "You can never make a deal to have any of my children." Then taking her child in her arms, she began to cry. The Chief turned around and walked away saying to himself, "All women are alike, you cannot make a trade with them without crying."

This was to be their last adventure on the prairies. Towards the end of the summer, they came back to Fort Des Prairie and in the spring of 1811 Jean Baptiste consented to return to the Red River where unforeseen trials awaited them.

That spring news reached Jean Baptiste that Lord Selkirk was going to establish a colony at Red River and that the families who were to form the nucleus of the settlement would leave England that spring, therefore instead of returning to the prairies they launched their loaded canoes and

coasted down the North Saskatchewan River to Lake Winnipeg. Marie Ann was glad to be leaving the west for the last time. By returning to the Red River she was six hundred miles closer to her home province of Quebec and she knew that she was going to a more civilized part of western Canada. Moreover the time could not be far off when the missionaries would reach that part of the country bringing the benefits of true civilization with them.

Jean Baptiste's intention was to settle permanently in the colony as soon as the place offered a means of subsistence to its habitants.

Very late in the summer they arrived at the site of the present city of Winnipeg which was called Fort Douglas at that time. Towards fall they went south to Fort Pembina to spend the winter and lived in the same house where Reine was born four years prior. Jean Baptiste was accustomed to hunting in that area and he knew that he would be able to get plenty of food for his family all winter.

The colonists had left Scotland but could not reach Red River that year. The ships that brought them to James Bay arrived so late that the settlers had to spend the winter on the shores of the Hudson Bay. They did not leave there until June 1812 and after enduring much misery and fatigue, many of them died before reaching the colony. They finally arrived in early September but a little late to get well organized for the oncoming winter.

The Lagimodiere family had increased by two children during their excursion to the west. During the winter of 1812 their fourth child was born. They named him Benjamin. This son was not born in the midst of adventure like Jean Baptiste Jr. He was born in a little hut on the banks of the Red River south of Winnipeg.

Up to the present time Marie Ann had not had a very agreeable life, as one can easily understand, but at least during the winters she had lived most of the time within the confines of the forts and there she had not felt herself completely isolated. For three years from 1812 to 1815 she was lodged in a small house which Jean Baptiste had built on the banks of the Red River. There her fifth child was born. It was a girl and they called her Pauline.

To exist at that time, the only way a person could survive was by trapping and hunting, so their life style had not changed much since they first came west in 1806. Sometimes Jean Baptiste was gone on the buffalo hunt or trap line for days, leaving Marie Ann at home looking after the

family. Such was the life during those early pioneer days in the west.

In the fall of 1815 Jean Baptiste announced that he would be away for a longer time than usual. He moved his wife and family within the compounds of Fort Douglas to be cared for by the company men while he was going to be away. They lived there peacefully until June 17, 1816, all the time wondering what had happened to her husband. Was she ever going to see him again?

A friendly Indian came to Marie Ann and said "Listen Frenchwoman, not later than tomorrow the Metis will take this fort by force, come with me and I'll save you and your family from being captured by the enemy." Trembling with fear, Marie Ann hastened with her children and what clothing she could carry, to the banks of the river where the Indian and his wife were waiting with a canoe. She was so nerved up from this fast departure that when she stepped into the frail little craft, she slipped and upset the boat, dumping herself and the children into the water. Luckily other Indians who were looking on came to help and once more they were reloaded safely in the canoe and taken across the river to the camp of this friendly Indian, Peguis.

The following morning the North West Company supporters took over the fort from its owners (The Hudson Bay Company) without any loss of life. The employees and a number of colonists were placed in canoes and sent to their own forts where they were held prisoners till the matter was settled by Lord Selkirk's intervention later in the year.

Marie Ann spent the next few months with this friendly Indian family, sharing their food which consisted mainly of fish they caught out of the river. As long as the weather was nice, she did not suffer as she was quite accustomed to this kind of camp life, but the thought of the oncoming winter made her think of leaving these cramped quarters of her friends and finding something warmer for the winter.

On the other side of the river, an old Canadian named Bellehumeur had built a wooden hut which was vacant. This was not a castle by no means, but it would be warmer and larger than what she was living in now. Marie Ann took possession of this shelter for her family, two months after moving in with the Penquis family which she really appreciated the generosity of while she was in need.

Her husband had been away almost ten months by now and she hadn't received any news from him. She feared he had been killed or fallen victim to exhaustion or hunger.

This was a very dark and sorrowful time for Marie Ann. The scene of June 19th alarmed the whole country. Everybody expected terrible reprisals. Everywhere they suffered the same problems. No one knew when news of a fresh struggle would reach them. Many a time when Marie Ann sat in her cabin, she shed tears while thinking of the situation she was in. If her husband never returned, what means of subsistence was left for her? She could not depend on others for help all her life as they were doing now.

The greater part of the colonists abandoned the Red River to go other places where it was more peaceful. In late September, over a month after she had moved into her new quarters, she was surprised to see a voyageur approaching one evening and she was overwhelmed with joy when she recognized her husband. For a moment she had forgotten all her misery and problems while her husband was away. Just to think that Jean Baptiste was back with her after an absence of close to a year, was enough to make her forget the past completely.

Jean Baptiste related to his wife the events of his long and hard journey, his imprisonment at Fort William and his release upon the arrival of Lord Selkirk with his small armed force, coming to settle the problems that existed at the Red River colony.

A week after Marie Ann was back living in the house she had vacated when Jean Baptiste left on his long trip to Montreal almost a year before. Her fate seemed to be getting better for the rest of the winter, all her needs were supplied and her home protected by the soldiers brought in by Lord Selkirk.

When spring finally came Jean Baptiste got ready to build a new living quarter on the land donated by Lord Selkirk as part payment for his long walk to Montreal. To his surprise, after he got all the material to start building, all the neighbors turned out to help him and made quick work of his building plans. Lord Selkirk before his departure had made the Catholics of the Red River Colony sign a petition asking the Bishop of Quebec to send missionaries to the country. On his arrival to Quebec he presented the petition himself and employed all his influence to have it granted as soon as possible.

Though a Protestant, Lord Selkirk realized that to form a permanent colony on the Red River it required the encouragement of religion. Should his recommendation succeed the missionaries would be arriving by early next summer.

These thoughts alone made Marie Ann forget the eleven years of loneliness and sorrow she had spent in the past. How happy she would be to see a priest again, to receive the sacraments regularly as she used to before she came West. She could visualize her children baptized and instructed in the religion of God. What joy it would be for her after being deprived of this sacred service for so long a time and to be able to take part in a religious service. These consoling thoughts brightened the darkness of her home.

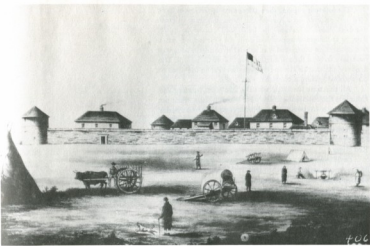
When spring came Marie Ann and the children dug up a small corner of the ground to prepare to plant her first garden in the west. She was able to get a small variety of seeds and by mid May her garden was planted, all she had to do was hope that it would provide her with fresh vegetables before the fall frost came.

Before July, the news had spread that the Missionaries were on their way, but as yet the exact date of their arrival was not known. After waiting patiently for weeks one beautiful day on July 16, 1818, the day of Our Lady of Mount Carmel, a man came from the mouth of the river to Fort Douglas bringing the news that two canoes bringing the Missionaries were on their way and that everybody should gather here to greet them on their arrival. Scarcely were they told the news that men, women and children gathered at the Fort. Those who had never seen the priests before, were anxious to have a glimpse of them.

Marie Ann and her family were one of the first to arrive. So on a bright sunny afternoon, over two hundred people gathered on the river banks opposite the Fort Douglas to greet the arrival of the first Missionaries. Every eye was looking down the river at this time, wondering who would be the first to see them coming around the bend. Suddenly two canoes bearing the Hudson Bay's flag came into sight. There was a general shout of joy. The Chief Factor of the fort being a Catholic, had everything prepared to give them a great welcome. Many, including Marie Ann shed tears of joy.

The memories of their native Quebec were recalled, although deprived of all religion during these long years had not been held by a spirit of impiety, these Missionaries to them were the Messengers of God.

The canoes landed in front of Fort Douglas, M. Provencher and his companion both dressed in their black cassocks, stepped on shore and were welcomed with outstretched arms by all the settlers including the ones of diffe-



Courtesy of the Hudson's Bay Company

Upper Fort Garry, demolished in 1881.

rent religions who hoped that their turn would come soon when they would be able to welcome their own church representatives in their midst.

They stood on top of the bank of the river and after making everybody sit at ease they both addressed the crowd, telling them how glad they were to be selected as their representatives of God. They spoke very simply and in a fatherly manner. Marie Ann, who had not listened to the voice of a priest for the last twelve years could hardly contain herself with joy. She cried with happiness and forgetting all her hardships, fancied herself for a moment in her dear parish of Maskinonge where she had spent her peaceful years as a youth. They made known that the immediate aim of their mission was to begin the lessons of Christianity and to bring into the fold the ones who were outside and had not yet seen the light.

While waiting for a house to be built for them, the Missionaries were housed in the fort. A large room in one of the buildings had been reserved for them, and it was there that they held their first Divine Service. M. Provencher invited all the mothers to bring their children who were under six years of age on the following Sunday when they would be baptized. All children above that age could not receive the sacraments until they received further instruction.

At that time the Lagimodiere family consisted of three boys and three girls. The youngest, Romain born January 11, 1818 (he married Marie Vaudry in 1841), Benjimen, Josette, and Pauline only could be baptized at that time. Reine and Jean Baptiste Jr. had to wait and receive further instruction before they could receive the Holy Sacraments.

At that time the Missionaries announced that they wished to have a home built for themselves as soon as possible. The next day the first to come to find out about their plans was Jean Baptiste. They got busy finding a suitable place, got all the material required ready and within a week, construction was ready to start. The work progressed so rapidly that by the end of October the place was ready to be occupied.

The settlers of the colony were very poor, they had no bread, no milk and most of the cows brought to the country by the Trading Companies died and only four remained. That year Jean Baptiste got a cow from the Company for service he had done for them and to his good fortune, she lived and had a calf. For the first time in their lives, the

Lagimodiere children had milk to drink. Father Provencher often took a walk along the shores of the River Seine and stopped at Marie Ann's home where he would be fortunate enough to be able to enjoy a fresh glass of milk.

During the year 1819-20, it was very hard for the colony and it was no easier for the Missionaries who lived off the settlers' generosity. Madame Lagimodiere was always very generous towards them, furnishing them with meat, fish and whatever they requested and whenever they were in need. Jean Baptiste was a good provider and always had some extra on hand. Whenever they were low on food they would tell the Lagimodiere children after their daily lessons, "Listen my child, tell your mother we have very little food for supper tonight and would she kindly send us some." The children would rush home with the message and be right back with food for the Missionaries.

On August 26, 1820, their seventh child was born. It was a girl and they called her Julie. On January 21, 1844 she married Lous Riel Sr. They had eleven children. Their oldest was Louis Riel Jr., who made history fighting for the cause of the settlers of Western Canada and was hanged in Regina in 1885.

The years from 1819 to 1823 were years of want and suffering in the settlement. Up to the time the Missionaries arrived in the country there was no bread in the place but they always had hope that some day they would be able to grow wheat and have the luxury of bread on their tables. Marie Ann who for twelve years had been accustomed to being without, was looking forward with hope to the little piece of land which her husband had planted in wheat. That year many settlers had obtained wheat and corn seed in hopes of harvesting their first crop. Unfortunately a devastating cloud of grass hoppers descended and covered the land and in a few days devoured the whole crop. They deposited their eggs on the ground and the next spring they produced a swarm of young grasshoppers not much larger than fleas and by July, having fully grown by this time, ate all vegetation, rose in the air like a cloud and disappeared dashing all hopes for a crop that year.

In 1821 everyone hoping for success, sowed their land and the grain came up beautifully, but on July 26 a swarm of grasshoppers as great as in 1820 once more came creating the same results. They deposited their eggs as before, so in 1822 the small grasshoppers came out of the ground and spoiled all hope of a crop again that year.

The following spring the settlers used up the last of their seed and counted on a harvest this time, but mice in great numbers came to ravage the fields and caused as much damage as the grasshoppers had done the year before. After this disaster no more seed was left in the country, so it was necessary to send for some from Dog Plain Mississippi. The delivery arrived too late to be sown that year so they had to do without getting a crop that year again.

All this time the settlers had to live from hunting and fishing as they had done in the past. Most of them spent the winters closer to the American border because it was a better hunting country than at St. Boniface. However in spite of the inconvenience, Marie Ann never did follow her husband to the plains but remained in her house on the banks of the Red River.

In 1824 the Sisters of Charity arrived from Montreal. Marie Ann was very happy to see another milestone accomplished in the west in her lifetime.

On December 20, 1825 her last child was born. It was a boy and they called him Joseph. Even with the hard life she faced, she raised a family of eight children all healthy. They all married in the area and got involved in the development of Western Canada.

The harvest of 1824 and 1825 was very good and for the first time the settlers enjoyed fresh bread and vegetables in abundance and raised the spirit of the colonists. But providence had still another trial in store for them before the colony was permitted to develop.

The winter of 1825-26 was more severe than any that had been experienced in the country before. The Red River rose thirty feet above the original water level. Miles of shore line was under water. All the settlers' houses were washed away by the ravaging waters. The river reached its highest point only on May 20th and got back to its original shore line on June 10th. All the settlers had to take refuge on high ground, some as far back as six miles from where they used to live before. Jean Baptiste and his family being on the east side of the river could only reach a rising piece of land about one hundred feet from the shore. There they put up camp bringing with them as much provision and supplies as they could save from the ravaging waters. There, as on an island in the middle of the ocean, without help from any side they had to wait for the water to go down. More than once Marie Ann believed that nothing could save them from being washed away or that they would die from starvation before

help could come to them. Luckily for them they had a large tent to protect them from the cold winds and keep them dry during the frequent rain storms.

On June 10th, when they were able to get back to their land, everything was washed away. They had nothing left but what they had with them on the island. It was too late to get seed to put in a crop so the prospects for the rest of the year were bleak at the least.

Jean Baptiste got busy locating material to build a new house and within a month they were back in their new living quarters. Again Jean Baptiste had to go to the prairies to get a winter supply of meat to live on. He also had to spend the winter out trapping to make enough money to feed and clothe his family.

Some of the settlers left the country, others returned to Eastern Canada. Marie Ann had the grief of seeing one of her daughters who had married a Canadian named Joseph Lamere, leave for the United States.

Through her loneliness and trials she had still hoped that some day she would be able to return to Eastern Canada to see her people. When she came on this history making trip, it was not her intention to remain here forever and her husband never did promise her that they would ever go back, but she had hoped in her own mind that maybe some day she would be able to return. Her husband was quite decided that he enjoyed the life that he was leading so had no intention of ever going back. She was beginning to be resigned to her fate and her only desire now was to keep her children near her for the rest of her life.

After the flood of 1826 Marie Ann never did leave her home, but brought up her family to be good and honest men and women. As for her husband, as we stated before, he spent the rest of his life farming in the summer and trapping in the winter. When Marie Ann became a widow in 1855 she left her home on the forks of the Red River and the Seine to live with her son, Benjamin two miles east from where the St. Boniface Cathedral is today. It was in this house that her life was ended at the ripe old age of 96 years, surrounded by all the consolation that religion can offer. One of her hopes came true when her daughter Reine came back to live in St. Boniface and was able to live with her before she passed away.

In concluding this short story of Marie Ann Gaboury (Lagimodiere) we would like to point out four important

events that took place and should be remembered in Canadian history. They are:

1. Marie Ann was the first white woman to come to Western Canada.
2. Marie Ann and Jean Baptiste Lagimodiere were the first white couple to build a home and raise a family in Western Canada.
3. That Reine was the first white child born in Western Canada on January 6th, 1807.
4. That Jean Baptiste Jr. was the first white child born in Alberta on June 8th, 1808.

Research made by Antoine Champagne revealed that in 1805 a Scotch girl disguised as a young man came to Canada as the employee of the Hudson Bay Company and was employed at a James Bay post in Northern Ontario for two years. During that time she had herself a lover. He was transferred to Grand Forks, North Dakota, U.S.A. in the spring of 1807. After his departure, she also asked for a transfer but was transferred to Brandon House (Brandon, Manitoba, today). From there she went to Pembina on her way to Grand Forks in search of her runaway lover. But 30 miles from her destination she felt out of sorts and asked Mr. Henry if she could rest in the trading post before continuing on his journey.

Excerpts from Henry's text, "New light pages 426 to 429 quotes that: On December 29th, 1807, an extraordinary affair occurred this morning. An Orkney lad, apparently indisposed, asked me to allow him to rest in my place of business for a short time. I was surprised at the fellow's demands, however I told him to sit down and make himself comfortable in front of the fireplace. I returned to my clients, where I had not been long before he sent one of my people requesting the favor of speaking to me. Accordingly I stepped down to him and to my surprise I found him stretched out in front of the fireplace, uttering dreadful lamentations, he stretched out his hand towards me and in a piteous tone begged me to be kind to a poor, helpless abandoned wretch, who was not of the sex I had supposed, but an unfortunate Orkney girl, pregnant and actually in childbirth.

In saying this she opened her jacket and displayed a pair of beautiful, fully developed breasts; she further informed me of the circumstances that had brought her in this state. The man that had debauched her a year ago was wintering at Grand Forks about thirty miles away. Within an hour she

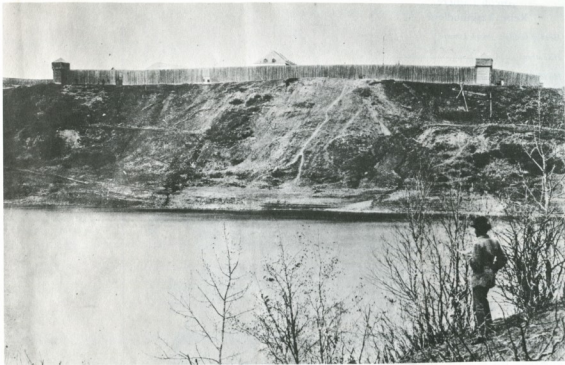
had delivered a healthy boy and that day she was conveyed to my home where she soon recovered.

This mother and child were sent back to Scotland the following year, without ever seeing her lost lover again.

Which goes to prove that Marie Ann was the first white woman in Western Canada and that Reine was the first white child born west of the Great Lakes, almost a year before this unfortunate Orkney girl gave birth to her baby boy.



H.B.C. Post at Pembina, 1858, as depicted by W.H.E. Napier who was with the Red River Exploring Expedition.



Courtesy of the Hudson's Bay Company

Fort Edmonton where the company first conducted business.

**Joseph Lamere
Reine Lagimodiere**

Head of family: Joseph Lamere

His Father: _____

His Mother: _____

Birth Date: _____

Place: _____

Residence: United States

Occupation: Farmer

Death Date: March 4th, 1858

Place: St. Pierre de Sorel, U.S.

Cemetery: _____

His wife: Reine Lagimodiere

Her Father: Jean Baptiste

Her Mother: Marie Ann Gaboury

Birth Date: January 6th, 1806

Place: Pembina, Manitoba

Marriage: January 12th, 1822

Place: St. Boniface, Manitoba

Death Date: 1876

Place: St. Boniface, Manitoba

Cemetery: St. Boniface Cathedral

Other Marriage: Michel Petrin

Their Family

<i>Birth Date</i>	<i>Name</i>	<i>Death Date</i>	<i>Married To</i>	<i>Date</i>
	Catherine		David Joyal	1847
	Joseph Jr.			



Dr. Bonifacio Archinto

Reine Lagimodiere (Lanere), the first white person to be born in western Canada on January 6th, 1807.

JEAN BAPTISTE (Laprairie) and MARIE HARRISON

Jean Baptiste Lagimodiere (nicknamed Laprairie) was the first white baby born in Alberta in August 1808, somewhere on the plains, between Edmonton and the Battle River. He married Marie Harrison on June 8th, 1829, in St. Boniface, Manitoba. He was one of the first farmers to make a living off the soil in the Lorette District.

In 1883, on his 75th birthday, he donated the first (350 pounds) church bell to the Notre Dame Roman Catholic Church at Lorette, Manitoba. To his honor it was always referred to as the Jean Baptiste Bell.

He was a well respected person in the community and died in 1886 on September 3rd. His wife Marie predeceased him on July 27th, 1865. They are both buried in the St. Boniface Cathedral Cemetery. They left many well respected descendants who helped build the West as we know it today.

Elzear, his oldest son, first got involved in the Red River turmoil, when he got appointed on the Court Martial Committee to try Thomas Scott. It was a dangerous challenge at any time and it was doubly dangerous when feelings were raw and tempers were on the rise. The settlers called a Court Martial to try Scott for "Insubordination". This was the way they settled their problems of the similar nature on the prairies in those days. It was the buffalo hunter's method, the formation of the Ad-Hoc tribunal to try the trouble makers. All the men comprising this Court Martial were familiar to the laws of the prairies. The Presiding Officers were Ambroise Lepine, Janvier Ritchot, Andre Nault, Joseph Delorme, Elzear Lagimodiere, Elzear Goulet and Baptiste Lapine. The Clerk of the Court was Joseph Nolin.

Witnesses were examined under oath, amongst them

Riel and two guards. Scott, they testified, had rebelled against the Provisional Government, had struck the guards and spit on them. He had assaulted Riel and told him that if he would ever have a chance, he would kill him. Riel went to see Scott when he was in Jail and tried to persuade him to be more respectable lest his continual provocation led to blood shed. Scott merely laughed at him and made fun of the Metis leader. He had also broken out of Jail and organized a group to find Riel, without success. Then he was recaptured and at this point they decided something had to be done with him, or the problems would never end.

Riel explained to Scott in English the evidence that had been presented. Richot moved that the death penalty be imposed; Andre Nault seconded the motion, Delorme and Elzear Goulet agreed, Baptiste Lapine thought the penalty too severe. Elzear Lagimodiere considered that sending Scott out of the country would be good enough and offered to take him across the border himself if they agreed. Scott laughed and said that he would be back before Lagimodiere if that was what they decided to do with him. His words were taken as a refusal for a last chance to save his life. Ambroise Lepine ruled that since the majority had spoken in favor of the death penalty, death it must be. Scott was stunned by the verdict and could not believe that they would go that far to get rid of him. They had no other choice, so on March 4th, 1869, Thomas Scott was executed and a new link was placed in the chain of events that led to Riel's fate in Western Canada.

From then on the Orangemen really wanted to get even with anyone who was on the Court Martial Committee and had taken part in the execution.

On September 14th, 1869, one of Riel's most active supporters, Elzear Goulet, who had been on the Court Martial Committee went out for a walk on the streets of Winnipeg. It was not long before he was recognized and pointed out to several English soldiers who had happened to be nearby. Two soldiers and one civilian took after Goulet who had immediately turned and ran for his life. Reaching the banks of the Red River he plunged in to swim across. It could have been that Goulet was a poor swimmer or he was hit by the stones hurled by the soldier, in any event Goulet sank beneath the water and drowned. He was the brother of Roger Goulet, a highly respected Half-Breed who was a Magistrate under the Hudson Bay Company and a member of the Council of Assiniboia. Feelings were running high in



Jean Baptiste Lagimodiere (Nicknamed Laprairie) because he was the first baby boy born in Alberta in August 1808. This picture was taken in 1883, on his 75th Birthday.

Courtesy of the W. Rossiter Archives



Manitoba Archives

Elzear Lagimodiere

Winnipeg at that time, and it was advisable not to make any arrests or proceed with any prosecutions.

When the body of the murdered husband was brought home to her, Mrs. Goulet knelt with her children beside the coffin. They prayed for their husband and father, and then they prayed for the souls of the murderers, in the way a true Christian should. Maybe that was what stopped all revenge that was going on before this murder, because after that misfortune, reprisals slowed down and eventually everything was forgotten.

Elzear Goulet left behind six children. They were raised by their Uncle Elzear Lagimodiere at Lorette, Manitoba.

Elzear Lagimodiere was a prominent leader in the community. He was the first Reeve of the Municipality of Lorette, a position he held from 1880-84 and 1890. His son William was the first Secretary of the Municipality. He held that position from 1880 to 1892. He was elected to the Manitoba Legislature for the district of La Verendrye for 1888-92, re-elected again in 1889-1903 and then again on July 20th, 1903-07.



*William Lagimodiere Member of
Parliament for Manitoba 1888 - 1892
and 1899 - 1907*

**Thomas Harrison
Pauline Lagimodiere**

Head of family: Thomas Harrison

His Father: Thomas

His Mother: Josephite Crise

Birth Date: _____

Place: _____

Residence: _____

Occupation: _____

Death Date: _____

Place: _____

Cemetery: _____

His wife: Pauline Lagimodiere

Her Father: Jean Baptiste Lagimodiere

Her Mother: Marie Ann Gaboury

Birth Date: 1813

Place: St. Boniface, Manitoba

Marriage: 1835

Place: St. Boniface, Manitoba

Death Date: September 4th, 1865

Place: St. Boniface, Manitoba

Cemetery: St. Boniface Cathedral

Their Family

<i>Birth Date</i>	<i>Name</i>	<i>Death Date</i>	<i>Name</i>	<i>Marriage Date</i>
Aug. 1836	August		Lucy Champagne	Feb. 3, 1863
1838	Dephia		Elsa Cyr	Feb. 4, 1868
1840	Marie Ann		Charles Nolin	
1842	Parphyre			
1844	Damase		Helene Jerome	Feb. 26, 1873
1846	Catherine		Isidore Hupper	Feb. 26, 1878
1848	Josephite		Euchariste Perreault	
1850	Melanie		Octave Perreault	Nov. 15, 1870
1852	Philomene		Joseph Champagne	Sept. 19, 1871
1854	Caroline		Duncan Nolin	May 24, 1870
1856	Suzanne			
1858	Joseph		Marie Nolin	
1860	Edward		Caroline Curtoz	



Courtesy of the Hudson's Bay Company

Upper Fort Garry, 1872, where the present City of Winnipeg now stands.

Amable Nault Josette Lagimodiere

Head of family: Amable Nault

His Father: Jean Baptiste

His Mother: Marie Louis Laurence

Birth Date: August 17th, 1798

Place: St. Genevieve Berthier, Quebec

Residence: St. Pierre, Manitoba

Occupation: Farmer

Death Date: February 4th, 1867

Place: St. Pierre, Manitobs

Cemetery: St. Pierre, Manitoba

His wife: Josette Lagimodiere

Her Father: Jean Baptiste

Her Mother: Marie Ann Gaboury

Birth Date: 1810

Place: Cypress Hills, Alberta

Marriage: 1825

Place: St. Boniface, Manitoba

Death Date: April 30th, 1897

Place: St. Pierre, Manitoba

Cemetery: St. Pierre, Manitoba

Their Family

<i>Birth Date</i>	<i>Name</i>	<i>Death Date</i>	<i>Name</i>	<i>Marriage Date</i>
1826	Jean Baptiste	April 17, 1911	Cath. Charron Ducharme	
1830	Andre		Anestasia Landry	1858
June 24, 1832	Ben		Isabelle Hamelin	
Sept. 19, 1834	Boniface		Christine Landry	1858
April, 1838	Romain	April 18, 1917	Philomene Landry (1)	1859
1841	Charles	Aug. 3, 1923	Marie Landry Marie Louise Comptois (2)	May 12, 1868
1842	Anisinoe		Francois Lariviere	March 10, 1863
1844	Angelique		Paul Proulx	Feb. 10, 1863
May 15, 1850	Melanie	1944	Louis Desriviere (1)	Feb. 12, 1870
Feb. 1, 1855	Alfred	Aug. 8th, 1922	Cecile Lafournaise (2)	Feb. 21, 1873
			Pauline Zess	April 25, 1879

The family of Amable Nault and Josette Lagimodiere

Amable Nault was born at Berthier, Quebec on August 17th, 1798. He came to the Red River settlement in 1821. He met and married Josette Lagimodiere in 1824. She was nicknamed Cypress because she was born at Cypress Hills in the south-east corner of the province of Alberta. She was the first white girl born in that province of Alberta.

Amable and Josette had a large family of hard working children, who were interested in the well being of the settlers of the Red River Colony. Though they were French, they defended the Metis cause to their utmost, because it affected their lives as well. It was on their land that Riel stopped the English surveyors from trespassing on October 11th, 1869. They planned to cut up their land holdings, which they had lived on for the past forty-five years and put it up for settlement to the new settlers, who were flocking into the

country at that time, without considering the rights of the ones that had first opened the country. That was the first spark that got Louis Riel involved in the troubles of Western Canada.

Amable Nault was a quiet ambitious person. He was a carpenter by trade. He helped build the first Sister's convent, which today houses the St. Boniface Museum. One day when he was putting up scaffolding to start construction of the roof, he slipped and fell thirty feet to the ground. He got a bad fracture of the head and was off work for four months. In late August he was able to resume his work and helped complete the building in time for the Sisters to move in before the first of January 1848.

He spent most of his time building for the Diocese of St. Boniface. He died on February 17th, 1867 at the age of

sixty-nine and was buried in the Cathedral's Cemetery. His son Andre (Louis Riel's cousin) was a staunch supporter of Riel and the Provisional Government of Manitoba. He was appointed captain of the guards for the colony and that is how he got involved in Thomas Scott's execution. He had had enough problems with the unbearable Scott when he was in jail that he knew that the only way to get rid of him, was to dispose of him completely. That is why he voted for his execution. Scott told them point blank that if he was deported he would be right back to pester them again. So he had no other choice. Later when Andre was arrested and brought to trial the jury could not decide if he was guilty of wrong doing on voting for Scott's execution or not, so the presiding judge let him go free without any further charges against him. Riel was not so lucky because even if he never had a say in Scott's execution he was never forgiven for not having overruled the Court Martial's decision.

In July 1870 the United States wishing to annex western Canada offered men, arms and approximately four million dollars if Riel would support annexation, but Riel being a true, faithful Canadian patriot declined the offer.

Later in 1871 Governor Archibald tried to enlist support from the Red River Settlers to repel the invasion force led by O'Donohue who had vowed that he would replace the Canadian flag on Fort Garry with the U.S. flag within two weeks. When he could not muster a force of any kind he was forced to ask Riel for his help.

The first move that Riel did was to appoint Andre Nault to guard the Canadian flag at Fort Garry and gave him orders to shoot anyone who tried to take it down. Then he organized a group of two hundred volunteers and went south to the American border to meet the invasion force. When O'Donohue found out that he would have to deal with Riel and his supporters, he took off and that was the end of his plans.

There again if it would not have been for Riel's cooperation and support he had for the West, we wonder where would the West be today.

Andre's oldest son Napoleon was involved in the Batoche Rebellion and went in exile in the United States along with Dumont, Dumas and many others. He volunteered to come and testify at Riel's trial, to tell the court that Riel had left his home in Montana in 1884 only at the urging of his friends and that the constant aim of the accused, was that the agitation should always be constitutional and peace-



Andre Nault with his wife Anastasie Landry and their two oldest children Napoleon and Elvyre. On the right is Josette Nault (Lagimodiere) Andre's Grandmother. Picture taken in 1868.



Courtesy of the Hudson's Bay Company

The Canadian flag that Andre Nault was appointed to guard in 1871, with strict orders to shoot anyone who would try and take it down.



Reception held for Mr. and Mrs. Andre Nasit on their fiftieth wedding anniversary on October 19th, 1910



Benjamin Nasit son of Amable Nasit and Josette Lagimodiere and his wife Isabelle Hamelin, daughter of Salomon and Isabelle Vandal.

ful. That Riel had expressed his desire to return to Montana the previous February and had stayed only because of the objection of the settlers. And that the Rebellion was defended and directed by a council of fifteen people of which Riel was not even a member and in which he had neither taken part, nor encouraged, nor sustained any treasonable act. The Crown turned down Andre's request to come and testify on Riel's behalf unjust as it was.

Napoleon's youngest brother Andre Jr. was arrested at Fort Pitt on March 26th 1885 on suspicion of taking part in the Duck Lake attack but sufficient evidence could not be found to lay charges against him, so the following day he was released and allowed to go free.

From there he made his way to Frog Lake, not knowing the future he got there just in time to get involved as the massacre was in progress. He tried in vain to stop the shooting, but he was lucky to get away with his own life. It was only by the fast talking of a Metis friend named Pierre Blondeau that he was let free.

**Benjiman Lagimodiere
Angelique Carriere**

Head of family: Benjiman Lagimodiere

His Father: Jean Baptiste

His Mother: Marie Ann Gaboury

Birth Date: 1811

Place: Fort Pembina

Residence: Lorette, Manitoba

Occupation: _____

Death Date: _____

Place: _____

Cemetery: _____

His wife: Angelique Carriere

Her Father: Andre

Her Mother: Angelique

Birth Date: _____

Place: _____

Marriage: January 21st, 1834

Place: St. Boniface, Manitoba

Death Date: _____

Place: _____

Cemetery: _____

Their Family

<i>Birth Date</i>	<i>Name</i>	<i>Death Date</i>	<i>Married To</i>	<i>Date</i>
1841	Celeste	Oct. 19, 1864	Octave Allard	1860
	Camille	June 21, 1873	Element	31/5/1865



Clarence Arthur

Louis Riel and his Associates, 1869

Top Row Charles Larocque, Pierre Delorme, Thomas Bunn, Xavier Pagé, Ambroise Lépine, Baptiste Tovarand, Thomas Spence

Centre Row Pierre Poitras, John Bruce, Louis Riel, W. B. O'Donoghue, François Dauphinais

Front Row H. F. O'Lone, Paul Prox

**Romain Lagimodiere
Marie Vaudry**

Head of family: Romain Lagimodiere

His Father: Jean Baptiste

His Mother: Marie Ann Gaboury

Birth Date: January 11th, 1818

Place: St. Boniface, Manitoba

Residence: Lorette, Manitoba

Occupation: Farmer and Trapper

Death Date: March 14th, 1905

Place: St. Laurent, Manitoba

Cemetery: St. Laurent, Manitoba

His wife: Marie Vaudry

Her Father: _____

Her Mother: _____

Birth Date: _____

Place: _____

Marriage: 1841

Place: St. Boniface, Manitoba

Death Date: February 16th, 1873

Place: Lorette, Manitoba

Cemetery: Lorette, Manitoba

Other Marriage: Julie Ranger

Their Family

<i>Birth Date</i>	<i>Name</i>	<i>Death Date</i>	<i>Name</i>	<i>Marriage Date</i>
	Marie Ann		Pierre Cyr	
	Modeste		Adelaide Bruneau	Feb. 5, 1861
1844	Louis	April 7, 1940	Marie Bruneau	Jan. 12, 1864
	Marie Catherine	1893	Pierre Henri Coutu	July 22, 1862
	Romain		Julie McNab	
	Joseph		Isabelle Cyr	
	Henri		Verginie McDougal	
	Euphonine		Henri Daigneault	
	William Daniel	Nov. 24, 1861		



Courtesy of the Manitoba Archives

Governor Archibald Greeting Louis Riel and later asked for his help to repel the American invasion of Canada.

**Louis Lagimodiere
Marie Bruneau**

Head of family: Louis Lagimodiere

His Father: Romain

His Mother: Marie Vaudry

Birth Date: 1844

Place: Lorette, Manitoba

Residence: Abbeville, Manitoba

Occupation: Farmer

Death Date: April 7th, 1940

Place: Abbeville, Manitoba

Cemetery: _____

His wife: Marie Bruneau

Her Father: Francois

Her Mother: Marguerite Harrison

Birth Date: _____

Place: Lorette, Manitoba

Marriage: January 12th, 1864

Place: St. Boniface, Manitoba

Death Date: _____

Place: _____

Cemetery: _____

Their Family

<i>Birth Date</i>	<i>Name</i>	<i>Death Date</i>	<i>Married To</i>	<i>Date</i>
	Joseph		Emma Marin	
	Eleonore		Didyme Larence	
1869	Colin Elzear		(1) Cecile Boyer (2) Marie Lambert	
	Marguerite		Phillip Desjarlais	
	Alphonsie		Jean Larence	