



*Marie Lambert wife of Elzear Colin Lagimodiere, son of Louis Lagimodiere and Marie Brunson*



*Louis Lagimodiere, son of Marie Vandry and Romais Lagimodiere*

**Pierre Henri Coutu  
Marie Catherine Lagimodiere**

*Head of family:* Pierre Henri Coutu

*His Father:* Daniel

*His Mother:* Adelaide Bernard

*Birth Date:* November 27th, 1836

*Place:* Berthier, Quebec

*Residence:* Winnipeg, Lorette & St. Laurent

*Occupation:* Butcher and Farmer

*Death Date:* September 30, 1910

*Place:* St. Laurent, Manitoba

*Cemetery:* St. Laurent, Manitoba

*His wife:* Marie Catherine Lagimodiere

*Her Father:* Romain

*Her Mother:* Marie Vaudry

*Birth Date:* \_\_\_\_\_

*Place:* St. Boniface, Manitoba

*Marriage:* July 22nd, 1862

*Place:* St. Boniface, Manitoba

*Death Date:* 1893

*Place:* North Dakota, U.S.A.

*Cemetery:* North Dakota, U.S.A.

*Their Family*

<i>Birth Date</i>	<i>Name</i>	<i>Death Date</i>	<i>Married To</i>	<i>Date</i>
May 20, 1863	Pierre Daniel	April, 1954	Marie Chaboyer	July 5, 1887
Aug. 1, 1864	Joseph Rapheal	At Birth		
June 25, 1865	George Philias		Rosalie Cyr	
Jan. 19, 1867	Alexandre Robert	Sept. 11, 1942	Rosalie Chaboyer	June 25, 1888
March 25, 1868	Victor Aristide	March 2, 1942	Marie Lavallee	
July 17, 1870	Elzear Joseph		Marie Dumas	
March 26, 1869	William Romain		Marguerite Lavallee	
Sept. 30, 1872	Paul Henri			
Oct. 30, 1873	Paul Albert	March 30, 1973	Emilia Theroux	July 9, 1906
June 21, 1876	Ovide Edouard			
June 28, 1878	Marie Agnes Amanda			
Nov. 18, 1879	Roderick Micheal			
Dec. 5, 1880	Edouard Ovide			
Feb. 5, 1882	Charles Roderick	Feb. 9, 1965	Alice Gaudry	June 5, 1906
Feb. 19, 1884	Laura Ernestine Rose	Dec. 12, 1962		
March 1, 1885	Louis Henri	March 7, 1960		
Dec. 29, 1886	Charles Edmond	At Birth		
Dec. 29, 1886	Francois Exavier	At Birth		
March 19, 1888	Ursele Clarine	At Birth		
May 12, 1891	Marie Ann Blanche		Alex Delaronde	

mother came to his bedside to look after her son of whom she was so proud of. Perhaps the rest, or the priest's prayers or the touch of his mother's hand was what Louis required, because three days after he was well enough to return to the business of government.

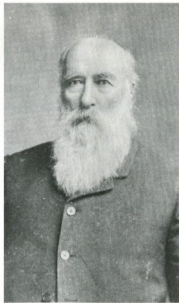
Not surprising that when Riel left for the United States on February 17, 1872, that the Coutu family missed him very much. He was like a big brother to the children.

The same year Pierre Henri Coutu sold his butchering business and took up homesteading at Lorette, Manitoba. He was one of the first Counsellors for the municipality of Tache. He resided there till 1884, when there had been a few years of severe drought. So they moved their stock and belongings north to St. Laurent, where there was an abundance of hay and pasture east of Lake Manitoba. There he took up homesteading again. He lived there on the farm till his death in 1910. Most of their descendants married and settled in the surrounding communities and lived a prosperous life farming in the summer and fishing on Lake Manitoba during the winter season.

Paul Albert Coutu, son of Pierre Henri Coutu and Marie Catherine Legimodiere "My Father", used to tell us that in 1883, when he was ten years old, Louis Riel stayed with them for two days on the farm at Lorette, Manitoba. He was such a nice soft spoken man, that he could not see how a person like that could have enemies. He pictured him as a person that worried more about other people's problems than his own.

The next time he saw him was at his mother's home in St. Vital on December 11, 1885. They were living in St. Laurent at that time, but their mother and dad went to the funeral by team and wagon, bringing with them the six oldest boys, Daniel, Alexandre, George, Victor, Elzear and my father, Albert. His father and mother rode the wagon which carried the feed for the horses, food and tent for themselves. The boys like hundreds of others walked the fifty miles to St. Vital, Manitoba. There were forty wagons and Red River carts in the convoy when they left St. Laurent plus others on horse back.

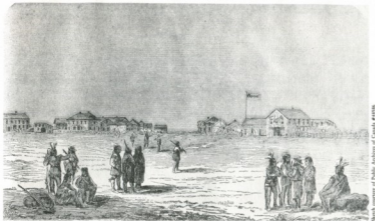
When they got to St. Vital, it was a line as far as the eye could see. People came from all directions. For two days he lay in state in his mother's house, while thousands filed past, paying their last respects to the man they had never ceased to honor as the greatest in the country. It was a steady procession all night past the casket.



*Pierre Henri Coutu*



*Marie Catherine Legimodiere*



*A sketch of the early settlement of Winnipeg in 1869. Second house from center was Pierre Henri Coutu's butcher shop, which he operated from 1864 till 1872.*

Sketch courtesy of Public Archives of Canada #4038

Next morning December 12th, 1885, ten men at a time carried the casket six miles to St. Boniface Cathedral. Everybody took turns carrying the coffin, including Pierre Henri Coutu (Riel's cousin). There were no problems getting volunteers to do their share. They were all more than willing to help carry their beloved friend to his final resting place.

In the Cathedral, a requiem Mass was sung by father Dugast and assisted by Father Cloutier. In the Archbishop's throne sat Alexandre Tache. The place was crowded to overflowing and so was the cemetery where he was laid to rest.

When they let the coffin down in the grave, men, women and children cried. Dad always used to say that, that was one day in his life he would never forget. I heard him recall that event so many times, that I am sure he meant it when he would say "that he never would forget it."

By HECTOR COUTU  
"Grandson of Pierre Henri Coutu"

**Louis Riel Sr.  
Julie Lagimodiere**

*Head of family:* Louis Riel Sr.

*His Father:* Jean Baptiste

*His Mother:* Marguerite Boucher

*Birth Date:* June 6th, 1817

*Place:* Ile a la Crosse, Sask.

*Residence:* St. Vital, Manitobu

*Occupation:* Miller of the Siene

*Death Date:* January 23rd, 1864

*Place:* St. Boniface, Manitoba

*Cemetery:* St. Boniface Cathedral

*His wife:* Julie Lagimodiere

*Her Father:* Jean Baptiste

*Her Mother:* Marie Ann Gaboury

*Birth Date:* July 23rd, 1820

*Place:* St. Boniface, Manitoba

*Marriage:* January 21st, 1844

*Place:* St. Boniface, Manitoba

*Death Date:* May 24th, 1906

*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>
Oct. 11, 1844	Louis Jr.	16-11-1885	Marg. Bellumeur	28-4-1881
1846	Elsie	1848		
1847	Philomene	1848		
Oct. 11, 1848	Sara	17-12-1883	Sister Marg., Marie	6-3-68
Oct. 23, 1850	Marie	28-1-1873		
1852	Octavie	6-12-1890	Louis Lavallee	8-2-1875
Sept. 15, 1853	Eulalie	10-2-1931	1- William Gladue 2- Eleonore Poitras	20-2-1879 30-4-1884
Feb. 5, 1857	Joseph	27-5-1921	Amanda Perreault	4-4-1894
Nov. 4, 1854	Charles	4-11-1874		
July 27, 1861	Henriette	12-8-1898	Jean Marie Poitra	10-7-1883
July 23, 1863	Alexandre	24-9-1938	1-Elisa Poitra 2-Bibianne Poitra	14-6-1881 2-8-1906

## LOUIS RIEL SR.

In 1798 Jean Baptiste Riel, "Riel Sr.'s Grandfather", journeyed to the west in the service of the North West Company. At Ile-a-la-Crosse in northern Saskatchewan, he married a Franco-Chipewyan Metis girl by the name of Marguerite Boucher and that was where Louis Riel Sr. was born on June 7th, 1817. That year the Riel family returned to eastern Canada. On September 23rd, 1822, at Berthier, Quebec, Louis Sr. was baptized by Rev. L. Lamothe. The Godparents of the five year old boy were L. Boucher and Miss A. Tuerenne.

Louis remained in eastern Canada until he reached the age of twenty-one. He attended the local school and learned the trade of wool carding. Then like his father before him, he decided to go to western Canada also. He entered the service of the Hudson Bay Company and for the next few years he

was stationed at Rainy River, Manitoba. Returning to eastern Canada, he entered in 1842 the novitiate of the Oblate of Mary Immaculate, a religious order that was to become intimately associated with the history of western Canada, although in 1842 the Oblates were recent arrivals in Canada from France. But the Priesthood was not for Louis. After a few months with the Oblates, he yielded to the call of his mother land and made his way back to the colony on the banks of the Red River. He bought some land near the Lagimodiere's and there he met Julie Lagimodiere and married the pretty, twenty-four year old French girl on January 21st, 1844. From that union they had a family of eleven children; Louis who was born on October 22nd, 1844 was the oldest. They had one-eighth Indian blood in their veins, even if their mother was French, because the Father Louis Riel Sr. was one-quarter Metis.



*Louis Riel Sr.*



*Julie Lagimodiere-Riel*

Public Archives of Canada



Courtesy of St. Boniface Archives

*Louis Riel's Sisters Enlalie and Octavie "sitting on right."*

Now that he was a permanent resident of the Red River colony, he gained the confidence of the French speaking people by identifying himself with their daily aspirations and serving as their political as well as their business advisor. He was the obvious choice, because he had received his schooling in Quebec. He had also once trained with the Oblates, that alone placed him above the others, but more than that he possessed the dynamism that belonged to those whom leadership seems to come naturally.

Riel had not been long in the settlement when he sought the interest of the Hudson Bay Company in establishing a wollen mill in the community. John Ballenden, the company factor at Fort Garry, was interested and a small mill was erected on Riel's property in 1847. The understanding was that Riel was going to get paid for operating it and get a small fee for the rent of his land. For two years nothing was done at the mill, so in 1850, he sent a letter to the Assiniboine Council complaining of the inactivity of the mill and blaming Ballenden for failing to carry out his promise that the company would purchase the cloth to keep the mill in operation, but his request was rejected.

In 1852 Riel wrote to the Governor and Council explaining that the mill had not operated for the past five years and as there was no appearance of more encouragement for the future, he would be willing to buy the mill himself. The council debated the matter at their meeting and decided to sell it to him for fifteen pounds (\$75.00). Tradition has it that Riel devised the new mill to card wool and also to grind grain, and that he had dug a canal about ten miles in length from another river in order to assure an adequate supply of water to operate his giant water wheels to turn the grinding stones.

It was barely in operation when Riel began to think in terms of another mill, this time a textile mill. He attempted to interest some of his friends in this new project and he was successful.

In the summer of 1857, he went to Montreal to acquire the necessary machinery and to learn something of the new trade, but he found out that he could get the machinery cheap enough but it was so heavy and bulky that he would not be able to transport it to the colony. So his dreams of the textile mill never did succeed.

Riel remained a figure of significance in the community until his death in 1864. But he had been a man with a past rather than a future, a man with political potential which for



some reason or other was never fully realized. Always he was a man who loved his family, his people and the country he had made his own. This was the man whom the boy Louis Riel Jr. knew as his father.

If any quality stood amongst the Riel's, it was their deep affection for one another. It is impossible to read the correspondence of theirs that survived, without sensing this fully. The deaths which inevitably broke their family circle were, for Louis, occasions of deepest grief, bordering almost upon morbidity.



Courtesy of the Manitoba Archives

*Louis Riel's youngest Brother Alexandre who was born in 1873 and passed away in 1938 at the age of 71.*



Courtesy of the Clithlow Institute

*Jean Marie Poitras and his wife Henriette (Riel) with Julie (Riel) Lagivodiere, mother of Henriette and Louis Riel. Angélique and Jean, children of Louis Riel and Marguerite Monet in 1883.*



Courtesy of the Manitoba Archives #C1185

*Sketch of Louis Riel Sr.'s home in St. Vital, Manitoba, built around 1830.*

**LOUIS RIEL JR.  
MARGUERITE MONET  
BELHUMEUR**

*Head of family:* Louis Riel Jr.

*His Father:* Louis Riel Sr.

*His Mother:* Julie Lagimodiere

*Birth Date:* October 22nd, 1844

*Place:* St. Vital, Manitoba

*Residence:* \_\_\_\_\_

*Occupation:* \_\_\_\_\_

*Death Date:* November 16th, 1885

*Place:* Regina, Saskatchewan

*Cemetery:* St. Boniface Cathedral, Manitoba

*His wife:* Marguerite Monet Belhumeur

*Her Father:* Jean

*Her Mother:* Marie Malatterre

*Birth Date:* \_\_\_\_\_

*Place:* Point au Loupe, North Dakota

*Marriage:* April 28th, 1881

*Place:* Point au Loupe, North Dakota

*Death Date:* 1886

*Place:* St. Boniface, Manitoba

*Cemetery:* St. Boniface Cathedral, Manitoba

*Their Family*

<i>Birth Date</i>	<i>Name</i>	<i>Death Date</i>	<i>Married To</i>	<i>Date</i>
May 4, 1882	Jean	July 30, 1908	Laura Cazeau	March 3, 1908
1883	Angelique	1894		
1885	Joseph	At Birth		

## LOUIS RIEL THE HUMANITARIAN

Who was Riel? He was the son of Louis Riel Sr. and Julie Lagimodiere. Born at St. Boniface, Manitoba on October 22nd, 1844. He became an Oblate novice and studied in Montreal, but returned west to the Red River and his people, the Metis, before he completed his studies. The principal character of the two armed uprisings. His name became history in the formation and settling of the Canadian West. A strong, colorful and enigmatic person. He was to become Canada's Joan of Arc. Fluent in four Indian languages. His initial fame stemmed from the action in 1869 when surveyors first came to the Red River country.

At that time, the Metis were a people who cherished the twice annual buffalo hunts. They were unconforming, uneducated and socially inequal to the white Canadians. Living day to day like the Indians, they were indifferent about their

future. They did, however, feel some sense of unity and referred to themselves as the new nation. They were the trappers, the voyageurs, the interpreters and the scouts who played a prominent role in the fur trade and the opening of the west. Theirs was a life of frivolous gaiety demanding few and minor concessions from life. They were the greatest buffalo hunters who roamed the vast plains of this wild country of ours.

A buffalo hunt in 1840 which left Fort Garry consisted of 403 horses, 536 oxen, 1240 carts and horses. There were 1600 men, women and children. They had 740 guns and over ten thousand rounds of ammunitions. Over 1300 buffalo were killed in one day, a total of 2800 were butchered before the expedition returned home. 800 carts were loaded with pemmican, choice meat cuts, tongues, fat and buffalo hides on that hunt.

By 1869, the disappearing of the buffalo herds was a threat to the economy, the influx of settlers, intrusions of foreign cultures and political and religious elements resulted in rising tension and apprehension by the Metis people. The Red River was experiencing its growing pains.

Three groups contributed to the tension. They were the French Metis and their kindred; Eastern Canada and Ontario settlers and the Americans who wanted to annex Western Canada to the United States. Indeed it became a very complicated situation. With Governor Mactavish of the Hudsons Bay Company on his sick bed, there was no legally constituted authority in southern Manitoba at that time. Not only settlers, but the militia too, was moving into the area, jeopardizing Metis land holdings. The HBC was in the process of transferring its land holdings to Canada, and controls and dominations from the east incensed the Metis and others who were not consulted or considered in advance of their plans.

Greatly concerned, the Metis banded together to form the Metis National Committee. Personal attributes and an acute regard for justice resulted in Riel's selection as champion of the Metis' interest. The thoroughness with which Riel carried out his organization of the French Metis was astonishing. On November 2nd, 1869, Riel seized Fort Garry, the main post of the Hudson's Bay Company. Riel took the Red River Settlement without a single act of violence.

The insurrection at the Red River was the unavoidable reaction of a cultural minority in danger of assimilation. There was a single economy against an advancing and more powerful one. Such circumstances are not at all unfamiliar. Even today they exist in countries where a superior and more intensive culture presumes upon another. This general Metis despondency was equally shared by Riel on December 2nd, 1869, he drew up a Bill of Rights to be forwarded to the Canadian Government. It recommended, in as follows:

- (A) This area should be a province with an elected legislature.
- (B) It should have representation in the Federal Parliament.
- (C) A railway should be completed within five years, to connect the west with the Eastern provinces.
- (D) All public officials such as sheriffs and magistrates should be elected by the people.



*Louis Riel Jr.*



Public Archives of Canada

*Marguerite Moset Bellhumeur, wife of Louis Riel Jr.*

To this point Riel, had been an astute pacifist. Then it happened. Surveyors arriving at the Red River prepared to measure out the land of Emable Nault. A better choice couldn't have been made. Emable Nault, an uncle of Riel, sent out word of what was taking place.

Arriving at Nault's farm, Riel promptly and emphatically defied the government surveyors. Placing his moccasined foot upon the surveyors chain, he averred, "you go no further". Now the wheels were in motion. The Canadian government official representative, Lieutenant Governor designate William McDougall, had been sent to the Red River colony to take over from the Hudson's Bay Company. To avoid the difficult passage from Lake Superior to the colony, he travelled overland through the United States.

Learning of McDougall's journey, Riel and several armed men met the Canadian representative at the U.S. border and refused to let him cross.

It had been discovered that McDougall's position was not to become legal until actual transfer of Rupert's land to Canada. It is no small wonder that the Metis threw caution to the wind in rebuking such an intrusion. This then was the format for the institution of a Provisional Government that was to exercise the authority at Red River. The capture of Fort Garry placed Riel and his forces at the geographic and strategic center of the Red River Settlement. Riel then set about to unify French and the English settlers. This was an important factor if they were to be strong and effective. Regarding unity, "the rebellions were made possible by the conflicting interest of widely diverse elements in Canada and owe their importance to the absence of a matured nationalism throughout the Dominion".

The action of the Metis made known to Canada the crucial and electrifying situation in the West. Even later, in 1874, Sir John A. Macdonald commented, "The armed resistance was a very aggravated breach of the peace, but we were anxious to hold, and did hold, that under the circumstances of the case it did not amount to treason." The insurrection itself was defensible in both practical and legal terms. There is conclusive factual and historical evidence that Sir John A. Macdonald did not condone the Metis reactionaries.

With Ambrose Lepine as the Adjustant General, Riel officiated as President of the provisional Government on March 23rd, 1870. One of his major accomplishments was his efforts to have the Manitoba Act legalized (June 15th,

1870) thus bringing Manitoba into Confederation with the rest of Canada. The province was duly constituted by Royal and Parliamentary enactment on July 15th, 1870. The act, basically paralleled Riel's previous Bill of Rights. At the time there were in Manitoba: 558 Indians, 5757 French Metis, 4083 English Halfbreeds and 1565 Whites; of whom 5716 were Protestants and 6247 were Catholics.

The beginning of the end for Riel in Manitoba was the execution of the incorrigible Thomas Scott. This raised the ire of the Ontario Orangemen who commanded a fair amount of influence with the Macdonald Government. But Scott had it coming. He was a man who tried to murder Riel, a bigoted Protestant Irishman, totally unyielding, always inflammatory, who was nourished by his own hatreds — he attacked (Riel's) guards, urged his companions to follow suit, taunted the Metis and vowed to escape and murder their leader if he ever could get a hold of him.

Scott had been one of those imprisoned in the company of Major Boulton and sixty others who had unsuccessfully marched on Fort Garry. They had trekked from Portage La Prairie which was more or less, the base of operation for the French Metis resistance. Though many were imprisoned at Fort Garry, a proportionate number were released on their own recognizance. The majority of those remaining imprisoned were the hard cases, such as Scott.

Certainly, in those turbulent years, Riel had to exercise his authority. It is difficult to believe that his actions were overplayed by executing the troublesome Scott. He would have eventually got Riel as he had vowed he would. So on March 3rd, the Metis called a court-martial to try Scott for insubordination. This was the way they handled problems of similar nature on the prairies on their well organized buffalo hunts. All these men on the court-martial were familiar with the laws of the prairies. The majority on the board agreed he should be executed. So the decision was duly carried out. Riel did not vote because he was not a member of the court-martial board but he was haunted the rest of his life by their decision. In that era there were those who had been hung for less trivial crimes than these committed by Scott. Of Riel, it was said that he was the victim of his devotion to the cause of the mistreated people and that certainly, his fate was influenced by political decisions. Creighton defended him as, "his (Riel) hand may have been forced by the murderous temper of his unruly followers."

On March 20th, 1870, a military force under the com-

mand of Colonel Dennis marched to Fort Garry, Riel, having been forewarned that they were out for his blood, fled. Riel had not stirred the Metis up for this insurrection, but he had led them, moulded the movement and gave it form according to his judgment and impulse.

Riel's adversary in Ottawa, Sir John A. Macdonald, was not devoid of scruples either. His character was highly questionable and certainly not unblemished. When Donald A. Smith, future Lord Strathcona of Manitoba met Sir John about the problem of Western Canada, he was drunk and belligerent and had a verbal argument with Edward Blake on Parliament Hill on November 3rd, 1873. He later proved to be a nemesis of Riel.

Supposedly a wanted man, it was odd that Lieutenant Governor Adam G. Archibald, in 1871 asked for Riel's assistance and his supporters in repelling the invasion force from the United States led by O'Donohue. Riel, truly, had acted as a true patriot in preventing the U.S. from taking the Red River Settlement and the whole of western Canada. It was a long dream of the United States to take control of the west, right up to the Arctic Ocean. They thought it was time to act while the settlers of the Red River Colony were having problems with the East.

Riel was nominated for the new seat of Provencher but declined. Again in 1873-74, but this time accepted the nomination and was nominated to represent the constituency in Ottawa. He made a hurried appearance to sign the member's register at the Parliament Building, even though he was a wanted man with a price on his head. He had to go into hiding until a general amnesty was proclaimed in 1875, agreeing that he would stay out of the country for a period of five years.

During that time till 1881, Riel moved about frequently in both Canada and the United States. His letters to friends and relatives placed him in various locations in Manitoba, New York, North Dakota and Montana.

In 1881, he married (Prairie fashion) a Metis girl named Marguerite Monnet Bellhumeur who bore him three children all of whom died in their early life. His legal marriage took place March 6th, 1882. On March 16th, 1883 at Fort Benton, North Dakota he was admitted and declared to be a citizen of the United States.

His concerns with the liquor problems of the Metis prompted him to become a special Deputy Marshall in June of 1882. He became quite active with the Montana Metis and

hoped to rehabilitate them. In the spring of 1883, he was employed as a school teacher at St. Peter's Mission Montana and in the summer of that same year, visited his friends and relatives at St. Vital, Manitoba.

Riel had for some time, been of the conviction that he had a Divine mission to accomplish, to help his people and other unfortunates, to make a better living for themselves.

Returning to Montana following his visit to Manitoba, he had stated, "I am more and more convinced every day, that without a single exception, I did right, of course I do not mean to say my conduct was perfect on all occasions, because every man is liable to make trifling mistakes but had I the same thing to go through again, I would do exactly the same — and I have always believed that I acted honestly, and the time will come when the people of Canada will see and acknowledge it." Who would have then visualized, that within two years, he would again have the opportunity of involving himself and giving his all for the cause of the Indians, Metis and white settlers, this time in Saskatchewan.

In June of 1884, Riel left his quiet peaceful existence in Montana to carry the banner and champion the settler's grievances in western Canada. A unanimous decision of the Saskatchewan people, Indians, Metis and whites had delegated Gabriel Dumont, James Isbester, Moise Ouellette and Michel Dumas to try and convince Riel to come and help them with their problems with the MacDonald Government. He finally agreed and arrived at Batoche on July 1st, 1884. Wasting no time he attended a number of meetings over the summer months listening to the concerns of the settlers.

In September, he drafted a bill of Rights which was sent to the Government. For more than ten years petitions from the settlers of Saskatchewan had been ignored. Riel's "Bill of Rights" suffered the same fate.

Many were feeling the pressure of neglect. The Indians were losing ground to the free traders and alcohol not to mention their quandary of starvation, which was prevalent all over their reserves. The Metis, too, were in a state of semi-starvation and once more were threatened with the encroachment of the white settlers who were taking up their lands and forcing a foreign culture upon the Metis who found it very difficult to adapt to. Even the white settlers were having problems with the MacDonald Government. Since 1873, the Indians and Metis had been constantly soliciting the government with their grievances, in particular

those respecting land, food and economy. Like today, they were bitter about neglect from Ottawa. If they were to somehow survive at all, government must hear them out and put into effect a positive course of action.

But the government remained indifferent as dissension grew in Saskatchewan. A telegram acknowledging receipt of the Metis petition was received by Riel's cousin, Charles Nolin, January 25th, 1885. Frustrated and believing that his involvement was perhaps detrimental to his people, Riel advocated a return to Montana. However, the public (Metis, Indians and whites) voiced their disapproval at meetings at Batoche and again at Prince Albert. Riel had helped the people of Manitoba where the government had issued land script to the Metis. The head of families received 160 acres while the children became eligible for 240 acres. And now in Saskatchewan they needed him again to help them fight for their rights. The presence of a large number of Anglo-Saxons at the Prince Albert meeting inspired Riel. Estimated at the meeting placed the attendance at over 700. Some of Riel's supporters had been former prisoners at Fort Garry in 1869-70 but now they rallied to his cause. Indians, too, sided with the Metis. Their overtures to government had also been treated with indifference. They wanted cattle, food and wanted to be looked after as the "red coats" had promised when the treaty was signed at Fort Pitt in 1876. Recommendations from those who knew the situation, urged the government to look after the Metis and Indians as well as the settlers. But even their words went unheeded. The out-civil disorder, was almost inevitable.

When the MacDonald Government decided to use force instead of settling the grievances of the settlers by peaceful means, a call to active revolt went out on March 18th, 1885. Rifles were snatched up, horses mounted and up and down the South Saskatchewan, the Metis hastened to Batoche, to Riel's side. The cry, "To arms" resounded for miles around, a cry which had long been anticipated by those who were becoming restless. But why the alarm? What triggered the insurrection? What? — a warning, sent by the factor of the Hudson's Bay post at Fort Carlton. The culprit, Lawrence Clarke, was the man who sparked the North-west Rebellion by inciting the Metis with his false rumor that 500 police were on their way to Saskatchewan.

The Metis saw this as the government's answer to their petition — a fine answer — "Bullets". Riel's thoughts had not been idle. He was prepared, and he had planned a course



of action. The following day, he proclaimed a Provisional Government at Batoche. Gabriel Dumont, appointed Adjutant General Commanding the Metis military forces, was a natural and wise choice. The buffalo hunts and Indian wars had educated him in the ways of warfare. He knew how to use the terrain to his advantage. A clever strategist, he was an exceptional guerrilla fighter, one of the best in Canadian history. It looked like Red River was to be repeated. A protest, in the form of a second Provisional Government, was hoped to effect government action. Violence was not planned for, unless, provoked by federal forces. (A significant contrast at the time of the second rebellion was that the government had a sizeable police force, they had the railroad and the ammunition.) As in Manitoba, Riel favored peace making if at all possible.

On the other hand, Dumont was ready and eager to do battle. He immediately wanted to march on Fort Carlton and Prince Albert. But Riel stayed his hand, and though convinced such maneuvers were necessary, he was obedient to Riel whom he respected and worshipped.

The first armed outbreak took place about two miles west of Duck Lake and 35 miles southwest of Prince Albert. It was there that Major L.N.F. Crozier accompanied by 56 mounties and 43 Prince Albert volunteers clashed with Gabriel Dumont and his 27 Metis. When the two opposing factions first sighted each other Isidore Dumont (Gabriel's brother) and an Indian named Assiyiwin rode ahead to have a talk with Crozier and his interpreter Mackay. Observing Mackay to be in possession of a gun, Assiyiwin lunged for it. Mackay from the orders of Crozier, raised his gun and shot him on the spot. Isidore met the same fate and the battle was on. When they saw what had went on an additional 150 men were brought in to bolster the reconnaissance force which were obliged to defend themselves. For a while Crozier kept up a relentless attack but he soon found out it was hopeless and if he did not retreat now he would be soon completely surrounded without any hopes of getting out alive. So he ordered his troops to retreat. Crozier had twelve men killed and eleven wounded. The Metis lost four men and had one wounded, which included Isidore and his friend Assiyiwin. Dumont wanted to chase after and totally defeat the militia. Riel of course, would not hear of such action and countermanded Dumont's plan.

Shortly after the battle at Duck Lake, Fort Carlton, which had been the base of the Canadian troops, was aban-



*Sketch of Fort Garry, made in 1871, depicting the Metis soldiers assembling to repel the Fenian invaders of the North-West*

done. The troops proceeded to Prince Albert to strengthen the military forces there, while Major General Frederick D. Middleton headed west from Winnipeg to assume supreme command of Canada's militia.

For a full month following the encounter at Duck Lake, nothing consequential happened. Riel sat and waited. His conciliating attitude was to cost him dearly. Supply lines and the military force of Canada were vulnerable but Riel refused to move against them. Metis scouts had been intercepting telegrams of the militia movements. One of them had actually joined the militia to spy for the Metis and remained undetected. Transportation of supplies could have been delayed indefinitely if not permanently. The tracks of the Canadian Pacific Railway could have been dynamited. Middleton's forces were not fully mobilized and his troops were "foolishly exposed to attack." With his troops cold, hungry, weary and morally depressed, attacks by the Metis would have indeed turned the tide. Had Dumont been the supreme authority, there would have been much more bloodshed, more victories for the Metis and possibly eventual success in the overall campaign. Although he had the support of Big Bear and Poundmaker, this was insufficient. Both of the Indian Chiefs seemed to follow the same line as Riel — pacifist in nature. The fact that Riel would not permit Dumont to oust the militia, contributed significantly to the inevitable outcome of the rebellion. Those Anglo-Saxon supporters of Riel at the Prince Albert meeting had checked out when the militia appeared on the scene. A much different picture might also have been painted had the Indians given their full support.

It is sometimes interesting to conjecture just what might have happened had the Indians and Metis been victorious in the Northwest Rebellion. Riel's dream of an Indian and Metis nation might have been fulfilled. As it was, Riel continued to suppress the wiser military strategy of Gabriel Dumont. He was still of the conviction that God would see them through and right their wrongs; that bloodshed was unnecessary and that in given time they would be victorious in the end. Despite the respect accorded Riel, Dumont had but to say the word and his forces would have followed him into battle to annihilate the Canadian Militia. As it was Riel's dreams were not to come true.

On April 14th, Big Bear forced the evacuation of Fort Pitt, his Braves on April 2nd, had killed nine residents at Frog Lake. On April 24th, Dumont and Middleton battled

at Fish Creek. Plagued by deserters, the Metis force dwindled to 54 while Middleton headed up with a numerous contingent of 440 men. The Metis forced to fight did so valiantly and brilliantly. These once great buffalo hunters were deadly marksmen who feared no man. They had believed in their cause, that it was justifiable, if not legally at least morally. What they lacked in ammunition and numbers was compensated by their courage, tactics and skill. The chief effect of the battle at Fish Creek was that Middleton remained immobile for a good two weeks. On May 2nd, approximately 325 N.W.M.P., Canadian Militia and Battleford Rifles under Colonel W.D. Otter met defeat at the hands of 250 Indians led by Poundmaker and Fine Day at Cut Knife Hill. The Battle of Batoche occurred May 9th to 12th, when 912 militia met 500 Metis and Indians whose numbers steadily and greatly decreased because of desertions, to under 200. By the fourth day, the Metis had to resort to using stones and bits of metal for bullets. (If Riel would of let Dumont fight the war as he wanted to, as we stated before, he would not have been short of supplies to fight with. He would have got his supplies from the defeated militia and held up trains before supplies got into the hands of the opposing forces, it could of been a different story on this memorial day.)

Riel's prophetic vision had predicted that clear skies on Tuesday, May 12, 1885 would mean Batoche's survival, but if the sun was shrouded by clouds, the Metis cause would be doomed. In the twilight hours the skies were clear but the clouds and rain did come that day as did defeat. When it was over some of the staunch defenders of Batoche who died in their courageous stand were not only the young fourteen year olds, but as well the old, such as seventy-five year old Joseph Vandal and ninety-three year old Joseph Ouellette.

With the rebellion over at Batoche, some gave themselves up, others disappeared in the country side. Riel, Dumont and Michel Dumas were on their way to freedom in the United States, when Riel decided to give himself up instead. Gabriel Dumont tried to change his mind but to no avail. After saying farewell to Dumont and Dumas, he started walking towards North Battleford. He was apprehended with two young men by three Canadian scouts as explained in this short story which appeared in the *Calgary Herald*; The three scouts who effected the capture came upon him and two young men in a bluff a short distance west of Batoche. Riel was not armed but one of the young men

had a gun. No resistance was made for his arrest. While he was talking to the three men he saw some of Boulton's troops approaching and grew alarmed that he would be shot on revenge. He begged the men to take him quickly before General Middleton. In order to prevent accident one of the scouts took Riel up behind him on his horse and they took an unfrequented path back to camp, which they reached safely about three in the afternoon.

General Middleton was apprehensive of Riel being shot by someone in camp, as many had sworn openly that they would shoot down on sight if they ever found him. However the men all remained quiet and nothing happened. Riel explained to the General that he had been hiding in the bluff along the river hoping to give himself up and hoped that he would go before a civil court as soon as possible. While he was in camp he was closely guarded to prevent any harm coming to him.

Gabriel Dumont made it to the United States without any incident and starred in a Wild West show with Buffalo Bill Cody. He returned to Canada after a few years and lived the rest of his life at Batoche, the place he loved so much.

After spending a short time in Middleton's camp Riel was taken to Regina to stand trial. He was charged with high treason. His trial was conducted by Judge Hugh Richardson, renounced to be a devoted Orangeman. He was a stipendary magistrate for the N. W. T. He had only five years experience as a lawyer and had performed, part-time as a magistrate whereupon he was paid a stipend fee for his time. Appointed by the governing political body in Ottawa, he held office by their appointments and was therefore, subservient to the party in office. As the Magna Carta allowed for twelve jurors in cases of capital crimes, Richardson's use of only six jurors is disputable. Further, the defendant was French and Catholic in contrast to the jurors who all but one, were English, Protestant and against the French Canadians, was highly unjust. Such a jury was certainly not a jury of Riel's peers. (Interviewed by a Regina newspaper fifty years later, juror Edwin J. Brooks commented, "We tried Riel for treason and he was hung for the murder of Scott.") Richardson, too, had prejudgments of Riel. He had by letter, denounced both Riel and the Metis. It is quite evident that the fiber of Riel's trial was legally and morally satiated with flaws.

The trial of the century commenced July 28th, 1885. In the United States, Gabriel Dumont, Michel Dumas, and



*Gabriel Dumont*

*Courtesy of the Hudson's Bay Company*

Napoleon Nault were willing to appear on Riel's behalf if guaranteed immunity from Prosecution. Crown Council would not hear of it. Dumont had offered to testify his sole complicity for the Metis' military operation, that the Exovidat (the twelve man council), not Riel, had voted civil war and that Riel's initial presence in Saskatchewan was of peaceful intent. Nault offered similar testimony but the two dared not cross into Canada without promise of immunity.

Lawyers for Riel were convinced that only a plea of insanity would get him off the hook. Riel opposed such a judgement and this led to a great deal of consternation in the court. Riel, of course, would rather hang than be put away in a "loony bin." He remained staunch in his conviction of being sane while his defence continued to perpetuate his imbalance. Regarding the trial, this confusion did more harm than good. Dubious too were the comments of witnesses who had been former prisoners of Riel. A stricter court could have waived their testimony as hearsay.

At 2 P.M. August 1st, the jury retired. Deliberating only an hour and twenty minutes they returned a verdict of guilty with a recommendation of mercy. Naturally, appeals for a new trial were attempted though none were successful. Petitions pleading clemency for Riel began to pour in. Many of them contained several hundred signatures, one had eighteen hundred and fifty. They came not only from Canada, but from France, United States, (remember he was a U.S. citizen), and England. Ottawa was adamant and the Orangemen made certain that the government was reminded of their wishes. In the U.S. assemblages begged the American government and President Cleveland to intervene on the behalf of Riel who was a legal citizen of the country. Possible, fearing bad relations with their neighbouring country, the U.S. made no attempt to intervene. Maybe they had not forgotten how Riel had refused to help the Fenians take western Canada away from the East thus making sure that the west stayed Canadian. Ottawa, or perhaps I should say Sir John A. Macdonald must have really wanted to see Riel hung. A special deputation of two medical commissioners, Dr. Michael Laval and Dr. F.X. Valade who were to re-examine Riel's sanity were ordered to conclude that he knew right from wrong and, thus, could not escape the noose. Dr. Arthur Jukes had most likely become the most knowledgeable authority on Riel's mental state, his report and that of Valade were doctored making certain that the tone of their reports made Riel accountable for his

actions. This was to ensure that his execution would not be commuted. (I have purposely refrained from going into great details on Riel's sanity, not to evade the issue, but rather because it is like flogging a dead horse. To do justice to the subject requires much detail and would only result in the usual big question mark.) Legally, insanity was never proven. I doubt that it ever will. The courts concluded that Riel was sane and they should know, its their job to decide right from wrong and their decision should be final.

Sometime after midnight on the day of his execution Riel wrote the following letter to his mother. The old family loyalties, the close bond of blood relationship that had characterized his early life, and which indeed, was the feature of all Metis families, filled his heart to overflowing.

My Dear Mother;

I received your letter with your holy blessing. Yesterday morning Father Andre placed it on the alter, and said Mass for me in honor of Mary Immaculate, thus placing me, so to speak, in the shadow of her blessings. This morning the good Father took my letter and placed it on my head during the mass, when as celebrant, he gave the benediction and, uniting his blessings with yours, he thus transmitted to me the blessings of the Mass, with the many favours, spiritual and temporal, that you implored in my favour, in favour of my dear wife, my children, my beloved brothers and sisters, my brothers and sisters in law, my nephews and nieces and all who are dear to me.

Dear mother, may the prayers of your eldest son, may my wishes and my prayers as a servant of God, mount to the throne of our Lord Jesus Christ, to the throne of Mary ever Virgin, and of St. Joseph, my dear and great protector; and may the mercy, the great consolation of God, and all that we know is dear in Paradise, be your lot forever.

May you be blessed from generation to generation for having been such a good mother to me.

May your faith, and your firm hope, and your exemplary charity be like trees laden with good fruits for the future. And when your last day shall come, may God be so pleased with you that your pious spirit will leave the earth on the wings of the love of the Angels.

It is two hours past midnight. Good Father Andre told me this morning to hold myself ready for tomorrow. I listen to him. I am prepared for everything according to his coun-

oil and his recommendations. The Lord is helping me to maintain a peaceful and calm spirit, like the oil in a vase which cannot become agitated.

I am doing everything I can think of to be ready for any eventuality, keeping myself in an even calm, according to the pious exhortations of the venerable Bishop Ignace Bourget.

Yesterday as today I have prayed God to strengthen you and grant you all his gentle comfort so that your heart may not be troubled by pain and anxiety.

I embrace you all with the greatest affection.

You, dear mother, I embrace you as a Christian son whose soul is full of filial devotion.

You, my dear wife, I embrace you as a Christian husband in the Catholic spirit of conjugal union.

My dear little children, I embrace you as a Christian father, blessing you to the fullest extent of divine mercy both for the present and the future.

You my dear brothers and sisters, brother in laws and sister in laws, nephews, cousins and friends, I embrace you all with all the cordiality of which my heart is capable.

Please be joyful. Dear Mother

I am your affectionate, submissive and obedient son

Louis David Riel

Dawn broke slowly. Outside it was cold and clear. The hoar frost glittered in the morning sun. About eight o'clock, the Deputy Sheriff unlocked the door of the cell. It was the responsibility of Sheriff Chapleau, but the French-Canadian refused to play his role in the final tragedy. Riel looked up. "Mr. Gibson, you want me?" he asked. "I am ready."

Father Andre wondered if Riel would succumb to the emotions he was trying to hide. The condemned man, however, made his response in a firm voice. Asked if he willingly made the sacrifice of his life, he answered, "With all my heart Father."

"Do you quit this life with regret?"

"No. I thank God for having given me the strength to die well. I am on the threshold of eternity and I do not want to turn back."

"For the love of God do you forgive your enemies, all those who had desired and worked for your death?"

"I forgive them with all my heart as I would ask God to forgive me."

"Have you nothing in your heart against anybody, and is your conscience at peace?"



Courtesy of the Provincial Archives of Alberta

*Father Alexis Andre, O.M.I. friend and spiritual advisor to Louis Riel during his trial and imprisonment. The last person to see him alive.*

"I die at peace with God and with man, and I thank all those who had helped in my misfortunes, and also the officers and the guards who have treated me with respect and compassion."

Riel rose. The hangman approached and bound his hands behind his back. Andre kissed Riel, and together they walked towards the scaffold. He did not falter, showed no signs of weakness. "Courage, Father," he said to Father Andre, who could not keep back his tears. The mask and rope were placed over Riel's neck. "Say our father," said the Father. Riel bowed his head. Andre was weeping openly. Finally they reached the words "deliver us from evil ---" !! and it was all over!!

Shortly after the body was spirited away to St. Boniface Manitoba for Burial. It was there that he had been born and that was where his living relatives welcomed him back to his final resting place amongst his many living friends.

But what of Riel's efforts? Had they produced a desired effect or were his efforts futile? Following the 1885 Northwest Rebellion the fruits of twelve years of petition were to be realized. The government appointed special commissions to investigate Metis land concerns. The government did, in fact, issue some land claims while the battle of Batoche took place and this action, undoubtedly, kept a number of the settlers from strengthening Riel's forces. It was, however, rather unfortunate for both the militia, the Metis, the settlers and the Indians, that their concerns were not resolved much earlier in Canada, a country which had such vast expanses of land available for settlement. As in Manitoba the Metis were allotted land scripts pursuant to the Red River uprising, the Metis in Saskatchewan were also granted land scrip. Dare one question whether Riel's fight had attained a positive conclusive effect? Yet his struggle continues — the contemporary Metis continue to investigate the land question, they challenge the moral obligation of government and they analyze potential ways and means of furthering the Metis' position. (Mind you, western Canada still has its share of problems in being heard in Ottawa, just like it did one hundred years ago).

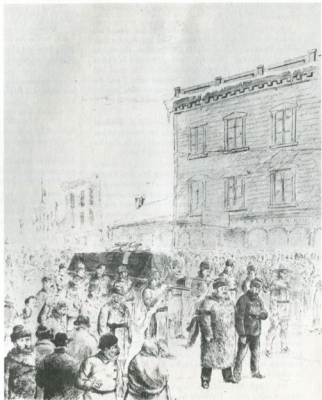
Ah, if only Riel could see his people today, the strides that are being made. There are housing programs, sport, recreation, employment, education, health and welfare programs. If Riel should, by chance, be observing the Metis from the great "sky country" surely his heart swells with

pride and renewed hope that his dream and wishes are ultimately, being fulfilled.

Riel's tragedy is not that he died for a cause, but he did not live to see his people continue to fight for their rights.

Standing on the trapdoor, the rough hemp circling his neck, one hopes his vision showed the future; — his people still proud and a Federal Government proclaiming him not a traitor, but a hero.

By Terrance Lusty



Public Archives of Canada

*Riel's funeral procession through St. Boniface.*

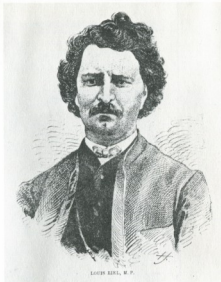
On March 26, 1885, Crozier's police and volunteer brigade met head on with the Metis. Unarmed Isidore Dumont (Gabriel's brother) and an Indian named Assywin approached to have a talk with Crozier and Joe Mckay. After a brief discussion, on a signal from Crozier, Mckay whipped out his pistol and murdered them both on the spot. Seeing what had happened, the Metis opened fire. Despite the fact that Crozier's men had a cannon and superior weapons, the Metis gave them more than they had expected. The Metis kept a constant attack going and at the same time, they were cautiously surrounding the brigade. For a while, Crozier maintained a relentless counter attack but he soon found out that it was hopeless and that if he did not retreat now, he would be completely surrounded without any hope of getting out alive, so, he gave the orders to retreat. In spite of the appalling confusion of yelling men and plunging and terrified horses and tangled equipment, the police and volunteer brigade managed to extricate itself from a very critical situation.

Twelve of Crozier's men were killed and eleven were wounded. The Metis had lost five, including Isidore and the Indian Assywin. Even after being grazed on the side of the head by a bullet, Dumont wanted the Metis to get on their horses and pursue the straggling retreat of Crozier's militia but Riel stopped them by saying "Don't go after them, there has been too much blood shed already". Considering the fact that his brother had just been murdered, Dumont was very obedient to have obeyed Riel's orders.

The militia was retreating in a panic, it had already lost one fifth of its force, it was loaded down with its wounded and its dead; it was an easy prey for the Metis to completely annihilate them. The Metis would then have collected much needed guns and ammunition plus the fact that it would have boosted their moral tremendously if Dumont would have had his way.

When retreating, Crozier had gathered the dead police members but had left the dead volunteers behind. The volunteers were not happy about this, so, when they got back to Fort Carlton, they decided that they had had enough. They left the force and went back to their homes instead of staying to fight any more Metis.

On March 28, Irvin and Crozier decided to leave Fort Carlton so as to reinforce the detachment at Prince Albert. Dumont wanted to ambush the column of men and loaded



*Louis Riel was elected to the Canadian Parliament in 1873 for the Red River settlement*

Courtesy of the Glenbow Institute





Courtesy of St. Boniface Archives

*Julie Riel (Lagimodiere) with her Grand Child Jean Riel son of Louis Riel  
after visiting him for the last time in Regina in 1885.*

wagons as they trudged up the long hills towards Prince Albert, but again, Riel held them back. "We could have destroyed the whole convoy, but Riel who was always restraining us opposed the idea." Riel never did allow Dumont to attack. The only time he allowed them to fight was when they were attacked and were forced to defend themselves.

The second event that could have changed the balance of power was on May 1, 1885. General Otter made a sneak attack on Poundmaker's camp; it was before dawn when everybody was sleeping and least expecting it. His brigade consisted of 350 well armed men, two cannons and one gatling (machine) gun. He had hoped to catch them off guard and to destroy the whole camp, including the women and children. Fortunately, Poundmaker's scouts saw them coming and rode in towards the camp yelling "get the women and children out of here, the army is coming to attack us and they have big guns with them". The camp had barely been evacuated when the cannons started to roar, dropping shells all over the place. The Indians had grabbed guns and ammunition and, hiding in the nearby bush, sniped at the advancing army.

After a few hours, Poundmaker rode his horse to high ground where he could observe the battle at a safe distance. Looking down, he could see his warriors slowly and carefully completing a circle around the attacking force. For the first time, he began to wonder why they had come like this, firing the big guns on their homes without warning. Whatever the reason, it looked as though Otter was following the lead of the American Custer in more ways than one.

As the hours wore on, the tempo of the battle heightened, steel flew, flesh tore, blood spilled, men died, horses screamed, the wounded crawled for help or lay moaning until someone noticed them. Four, five, six, seven hours the fighting went on. Then, the white men turned and realized that they had to retreat now, before being completely surrounded, and that they would be in for a bad defeat if they did not do so. They fought their way down the torn slopes of the creek, only to find that the place where they had crossed was now alive with snipers. Turning and moving down-stream, they came to a more open place and there, sweating and cursing, they pushed their empty wagons across.

Poundmaker rode his horse in full gallop towards them. The Indians were regrouping and were getting organized to

chase them as they retreated. It was all very obvious what was going to happen. Exhausted, disheartened and forced to travel across unfamiliar ground, the militia would be cut to pieces. Poundmaker rode out between the Indians and the retreating soldiers; his voice carried to all his people: "I want no more killing. We have defended our wives and children, that is all we wanted. We have defeated them, let that be enough". They would have been completely justified to chase them all the way back to their barracks, after all, they had asked for it and should have gotten what they deserved. That was the opinion of his chief lieutenant Fine Day who was in charge of the defense of their camp.

If Poundmaker had let his men completely defeat the militia on that day, maybe he would have deserved a jail sentence but he had stopped attacking them; yet, the courts still jailed him. Was he supposed to let the army destroy them? Did Poundmaker deserve this for defending his people? And also, was it right to hang Riel for stopping Dumont from taking the west away from eastern Canada? Riel never wanted bloodshed, all he wanted was a fair deal for the settlers who were being neglected by the MacDonald Government. If Riel and Poundmaker had not been such pacifists, it would have turned out to have been the biggest blunder ever made and Canada would not be what it is today.

This story of Poundmaker does not belong in the Lagimodiere genealogy but it has been included to show how his role in this so called rebellion was overplayed by the courts to satisfy a certain group of so called Canadians. He was pictured along with Riel as a troublemaker, when in fact they were both devoted pacifists.

The villain of the whole affair was certainly Sir John A. MacDonald who deliberately fomented both uprisings by doing nothing about trying to settle the problems by peaceful means. He made believe to the new settlers that were flocking into this country at that time, that, they had rights to any land they wanted and it was theirs only for the asking and sent in Government surveyors to cut up the land including the parcels where the old settlers lived on for many years before. In reality, it belonged to those who had made their homes on it long before these new immigrants came to Canada. Petition after petition was sent to the Government in Ottawa about these grievances and no action was taken by the MacDonald Government to settle these problems by peaceful means, instead he sent in the army.

It is extremely difficult for Canadians to see the events of the uprising from the perspective of the settlers. Only a few involved, could read or write. Those who could, read only French and had access only to English books and newspapers of those times. Newspaper accounts of the problems in the West were written to sell newspapers and to satisfy the readers who were English. The brutality and force used by the English was such that many feared to talk about their experiences and never was printed in the newspapers, so even its readers never got the true picture of the happenings.

In that era, justice was often decided by the politicians. The Orangemen wanted Riel hung, so, even when the jury found him guilty of treason and recommended mercy, the judge overruled their decisions and gave Riel the maximum. As it turned out, there was no need of a jury because the judge did not listen to its recommendation anyway. It is quite apparent that the judge knew, even before Riel appeared in court, what the sentence had to be.

Riel was called upon and volunteered, not for his own gain but to help the neglected. He was a great leader to many who loved him and a mysterious man to those who hated him. He died serving the cause of his people, the first settlers of Western Canada. Why does a person so willingly, almost eagerly, give up his ultimate and most precious possession, his life for his people he loved, without apparent regret. He deserves more than a small remembrance this story can give to his relation. He deserves to be honored and emulated by all Canadians and to be remembered by oppressed people anywhere.

By Hector Coutu

## SUMMARY ON LOUIS RIEL'S LIFE HISTORY

1. The settler's land holdings in the Red River colony were threatened by the advance of settlement.
2. The Red River district had no recognized or legal government.
3. Surveyors had no right to be on Emable Nault's land.
4. Riel, as the best educated Metis, was automatically designated as the most capable to lead the people.
5. Riel's Provisional Government was a legal entity at a time when anarchy prevailed. His position of authority and command has been supported by politicians of yesteryear and at present.
6. Thomas Scott was a trouble maker, at a time when Canada was beset with troubles. His execution was the direct result of his impetuous attitude and bad character.
7. Riel's patriotism is evident by his assistance to Lieutenant Governor Archibald of Manitoba to organize his supporters to repel the American Fenians.
8. His bill of rights became the basis for the 1876 Manitoba Act.
9. His efforts led to Provincial status and responsible government for Manitoba.
10. Petitioned many times, the Government repeatedly ignored the legitimate pleas and grievances of the settlers. They were warned, oft times of the grave situation that existed in the west and recommended to appease their rights, wants and needs.
11. Riel attempted to maintain a Metis identity and prevent assimilation of a new and strange life which was totally different than what they were used to.
12. Inspired by racial patriotism, a genuine belief in the Metis cause and that he had a Divine Mission to help his people, this was Riel.
13. His participation in the North West Rebellion augmented his humanitarian disposition.
14. In many instances he demonstrated his pacifist nature.
15. Had he not stayed the hand of Dumont, there would have been a lot more blood shed.
16. The entire course of the Rebellion would have been reversed if Poundmaker would not have been such a pacifist.
17. Riel's trial was illegally conducted and not presided over by a jury of his peers.
18. Riel's true character is not reviewed by a single trait, but a coalition of his attributes.
19. He was unappreciated apart from his own people.
20. Most historians agree that he was sincere in conviction and purpose.
21. Despite personal deficiencies his history-making achievements cannot be denied.
22. He was influential in preserving the North West for Canada against powerful annexation from the United States.
23. Here was a man who created a challenge great enough to rock the new confederation and test its solidarity.
24. Had fate not marked Riel he would have gone on to be one of Canada's greatest men.

**JOSEPH LAGIMODIERE  
JOSEPHTE LUPIER**

*Head of family:* Joseph Lagimodiere

*His Father:* Jean Baptiste

*His Mother:* Marie Ann Gaboury

*Birth Date:* December 20th, 1825

*Place:* St. Boniface, Manitoba

*Residence:* St. Boniface, Manitoba

*Occupation:* Farmer

*Death Date:* \_\_\_\_\_

*Place:* \_\_\_\_\_

*Cemetery:* \_\_\_\_\_

*His wife:* Josephte Lupier

*Her Father:* \_\_\_\_\_

*Her Mother:* \_\_\_\_\_

*Birth Date:* \_\_\_\_\_

*Place:* \_\_\_\_\_

*Marriage:* 1845

*Place:* \_\_\_\_\_

*Death Date:* \_\_\_\_\_

*Place:* \_\_\_\_\_

*Cemetery:* \_\_\_\_\_

*Their Family*

<i>Birth Date</i>	<i>Name</i>	<i>Death Date</i>	<i>Name</i>	<i>Marriage Date</i>
	Modeste	April 28, 1908	Catherine Lariviere	Feb. 19, 1867
	Joseph		Vironigue Blondeau	Feb. 28, 1868
	Marie		Bengimen Bouvette	Oct. 9, 1872
	Veronigue		Joseph Letendre	May 12, 1874
	Pauline		Honore Aument	April 25, 1882
1867	Elsie		Alfred Adolphe	Aug. 3, 1885
1867	Jean Baptiste	June 21, 1891	Angelique Azure	
	Josette		Pierreg Lafleur	

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## Your Personal Genealogy

Pages are provided in this volume to allow you to document your ancestry through to Marie and Jean Baptiste Lagimodiere and Marie Ann Gaboury, the first white woman in Western Canada. The known ancestry of Jean Baptiste Lagimodiere and Marie Ann Gaboury is included in the present table, and acts as a survey of some of the material presented in the book.

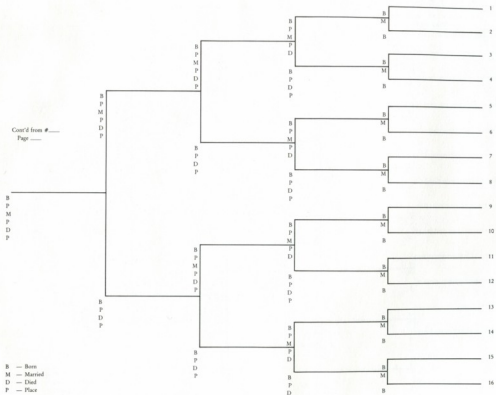
It is noted that this book covers 1635 to 1885, the next generation of the genealogy would contain well over 600

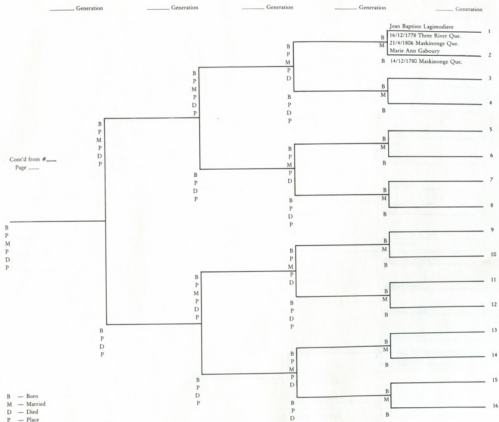
people and thus be too large to include in this one volume. Your personal tree can be included at your convenience.

If you are not related to the people within the pages of this book, the pages at the back may be used to start your family records. Please use it well.

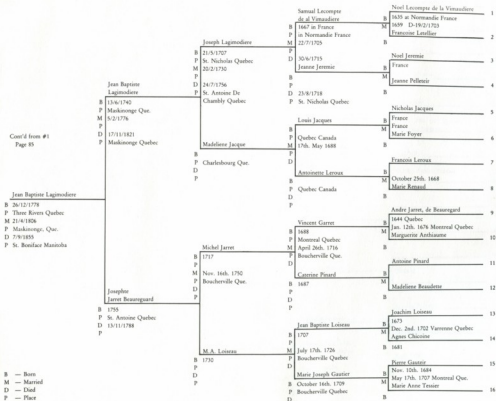
Information on past and present generations as directly related to this book is still being recorded in my home. Your help is still needed and always appreciated. Please contact me with any details.

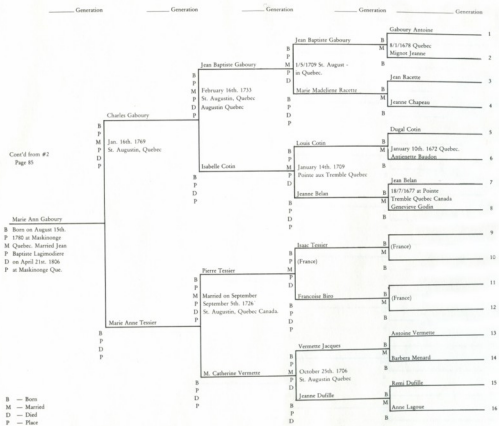
Hector Coutu  
Brosseau, Alberta  
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