

THE LAST TRIAL

Written by

Rebekah Scheffelmaier

©RebekahScheffelmaier

1 INT. REGINA COURTHOUSE - DAY (JULY 30, 1885)

1

The courtroom is filled with a palpable tension as Charles Nolin stands in the witness box. Before the questioning begins, he locks eyes with Louis Riel, who is seated with his defence team. The two men share a long, intense gaze, each filled with a mix of disdain and regret over their fractured past.

Mr. Casgrain, a prosecutor, approaches Charles Nolin.

MR. CASGRAIN

Mr. Nolin, please state for the court your place of birth.

Charles's response is poised, his voice steady.

CHARLES NOLIN

I was born in the Red River Settlement, sir.

As he mentions his birthplace, the scene softly transitions. The courtroom fades into the background, replaced by the vivid imagery of the Red River Settlement circa 1855.

CUT TO:

2 EXT. RED RIVER SETTLEMENT - FIELD - DAY (1855)

2

The vast expanse of the prairie stretches under a wide blue sky. A young Charles Nolin, 15 years old, works diligently beside his father in a sprawling field. They are both busy tending to their crops, indicative of the Métis reliance on agriculture and land.

MR. NOLIN

Charles, make sure the furrows are straight. It helps the water flow better when it rains.

YOUNG CHARLES

Like this, Father?

Charles tries his best to align the furrow as his father instructed. Mr. Nolin watches, a mixture of pride and patience evident in his demeanour.

MR. NOLIN

Just like that. You've got a good hand for the land, son. It's important to know how to work it properly.

Charles beams at the compliment, his young face flushed with the effort and the warm sun.

YOUNG CHARLES

Why is the land so important,
Father?

MR. NOLIN

The land is like our family,
Charles. It feeds us, shelters us,
and keeps us together. Just like I
look after you, we must look after
the land.

Charles absorbs his father's words, looking around at the
vast fields.

YOUNG CHARLES

So when I grow up, I'll look after
it too?

MR. NOLIN

Yes, and maybe one day, you'll
teach your own children the same.
It's a legacy, Charles. Our land,
our culture, it's all tied
together.

They continue working side by side, the father teaching the
son the ways of the field.

YOUNG CHARLES

I'll protect it, Father. Just like
you.

Mr. Nolin places a gentle hand on Charles's shoulder,
guiding him along.

MR. NOLIN

I know you will, son. I know you
will.

CUT TO:

3 **EXT. RED RIVER SETTLEMENT MEETING HOUSE - DAY**

3

Alexis Nolin and Louis Riel Sr. walking purposefully up a
dirt path toward a modest meeting house. The sun is setting,
casting long shadows over the settlement. Both men wear
expressions of determination. Their sons, Charles and Louis
follow a few paces behind, engaged in quiet conversation.

LOUIS RIEL SR

Louis, you stay outside. This
meeting is for the men, but you can
listen from here. Remember, listen
carefully to understand what we're
fighting for.

ALEXIS NOLIN

Same for you, Charles. Wait out here. Pay attention, but don't get too close. You'll learn more than you think by listening.

LOUIS RIEL

Yes, Father.

CHARLES NOLIN

I understand, Father. I'll listen.

ALEIX NOLIN

Look after Louis, we're all family here.

CHARLES NOLIN

Always father.

Alexis and Louis Sr. enter the meeting house, the door closing behind them with a heavy thud. Charles and Louis exchange a look, then quietly move to the side of the building, finding a small window slightly ajar. They crouch down, peering through the glass, side by side.

Inside, the murmur of men's voices fills the air as the meeting begins. The boys watch as their fathers join the circle of men, the room lit by the glow of lanterns. The atmosphere is tense, the discussion turning to the Hudson's Bay Company's tightening control over the land.

LOUIS RIEL SR.

We cannot sit idle while the Hudson's Bay Company dictates our lives. They see us as mere tenants on our own land! We must stand together to protect our rights and our way of life.

ALEIX NOLIN

It's not just about the land. It's about our livelihood. The Company's restrictions are strangling us as farmers and traders. If we don't act now, we'll have nothing left for our children.

Outside, Charles and Louis Jr. listen intently. Charles leans closer to Louis, his voice barely a whisper.

CHARLES NOLIN

They're right, you know. If the Company keeps pushing, there won't be anything left for us. My father says it's all about power and money. They don't care about us.

LOUIS REIL

But why can't they just share the land? We could all live together. I don't get why they want everything.

CHARLES NOLIN

They're greedy Louis. But if they take it all, what happens to us? Where will we go?

LOUIS RIEL

Father say you fight for what's yours. I want to be like my father when I get older.

CHARLES NOLIN

We have to remember this, Louis. One day, we'll be the ones making these decisions.

LOUIS RIEL

I will fight for our family.

Charles laughed at Louis. Inside, the discussion heats up, the men's voices rising with the intensity of their emotions. The boys continue to listen, absorbing every word, their faces reflecting the gravity of the moment. As the meeting progresses, they both start smiling as though they are inside and part of the meeting.

Louis Riel Sr. is addressing the group. Outside, Charles and Louis Jr. remain by the window, their young faces illuminated by the flickering light inside, as they witness the legacy of leadership and struggle that they are destined to inherit.

CUT TO:

4 INT. REGINA COURTHOUSE - DAY

4

The courtroom atmosphere is charged, every eye focused on Charles Nolin as he stands witness against Louis Riel. Mr. Casgrain, the prosecutor, steps forward, intent on unraveling the complex web of relationships.

MR. CASGRAIN

Mr. Nolin, could you please explain to the court your familial connection to Mr. Louis Riel?

Charles clears his throat, the weight of the trial's outcome resting heavily on his next words.

CHARLES NOLIN

Louis and I are cousins by marriage. My wife, Marie Ann, was Louis's first cousin.

(MORE)

CHARLES NOLIN (CONT'D)
 Our families are deeply
 intertwined, not just by blood but
 also through the shared history of
 our community.

CUT TO:

5 EXT. RED RIVER SETTLEMENT - DAY 1884

5

Louis Riel, a thoughtful and inquisitive boy of about 7, stands by the riverbank. He runs his hands over the tall grass, feeling the earth beneath his fingers. The river glistens under the warm sun, and a gentle breeze rustles the leaves. Marie Anne, his younger cousin, bounds up to him, her curiosity piqued by his contemplative stance.

MARIE ANNE
 What is it, Louis?

LOUIS RIEL
 Mom says God made all of this. Can you imagine, Marie Anne? All of this is ours. Since we're God's kids, it all belongs to us.

Marie Anne looks around, taking in the vast expanse of land, the trees, and the flowing river. She looks back at Louis, her eyes wide with amazement.

MARIE ANNE
 Everything?

LOUIS RIEL
 Everything. We have to protect it.

They stand in silence for a moment, letting the idea sink in. Louis kneels down and picks up a handful of dirt, letting it fall slowly through his fingers.

LOUIS RIEL (CONT'D)
 This earth... it's part of us,
 Marie Anne. Just like we're part of
 it.

Marie Anne kneels beside him, mimicking his actions, feeling the connection to the land.

LOUIS RIEL (CONT'D)
 Do you feel it?

MARIE ANNE
 It feels alive.

In the distance, we hear the soft, melodic voice of Louis's mother calling out.

LOUIS'S MOTHER (O.S.)
 Louis! Marie Anne! Time to come
 home!

Louis and Marie Anne exchange a look, their bond strengthened by this shared moment. They stand up and dust off their hands, taking one last look at the beautiful scenery before them.

MARIE ANNE
 Race you back!

She takes off running, and after a moment's hesitation, Louis follows, laughing.

The image of the child running fades into that of Adult Louis Riel, now in his 40s, walking slowly but resolutely towards the imposing courthouse. The camera mirrors the previous shot, focusing on his back as he approaches the building.

6 INT. COURTROOM - REGINA - DAY - 1885 - TRIAL SCENE 6

The courtroom is filled with tension. The air is thick with anticipation as the trial of Louis Riel begins. The room is crowded with spectators, journalists, and legal officials. Louis Riel, in his 40s, stands in the defendant's box, calm but resolute.

Judge Richardson, stern and authoritative, sits at the bench. He clears his throat before addressing the jury.

JUDGE RICHARDSON
 Gentlemen of the jury, you are here to judge the case of Louis Riel, who is charged with high treason against Her Majesty the Queen. It is your duty to weigh the evidence impartially and to render a verdict based on the law.

JUDGE RICHARDSON (CONT)
 Let the proceedings continue.

The gavel slams down, and it transitions to a knock on the door.

CUT TO:

7 INT. LOUIS RIEL'S QUARTERS - QUEBEC - DAY - NOVEMBER 1871 7

Louis Riel is sitting at a wooden desk, scribbling in a journal. The room is modest, with simple furnishings. The quiet is broken by the sound of a KNOCK on the door.

LOUIS RIEL

Come in.

The door opens, and a young man enters, carrying a letter. The man hands the letter to Riel, who breaks the seal and begins reading.

LOUIS RIEL

"Marie-Anne Delorme and Charles Nolin were wed today..."

Riel's face falls as he reads the letter. He throws the letter in a bin and continues to write, almost being dismissive of the news.

CUT TO:

8 INT. METIS WEDDING TENT - DAY-NOVEMBER 4, 1871

8

The tent is adorned with colourful blankets and furs. The atmosphere is festive, with Metis Women wearing beautifully embroidered dresses and Men in decorated sashes and hats. The central area is set up for the ceremony.

Marie-Anne Delorme, dressed in a stunning embroidered dress with intricate beadwork, stands beside Charles Nolin, who wears a traditional Métis outfit with a decorated sash. They stand before a Priest, who is performing the marriage ceremony.

PRIEST

Do you, Charles Nolin, take Marie-Anne Delorme to be your lawful wedded wife, to love and cherish her, in sickness and in health, until death do you part?

CHARLES NOLIN

I do.

PRIEST

And do you, Marie-Anne Delorme, take Charles Nolin to be your lawful wedded husband, to love and cherish him, in sickness and in health, until death do you part?

MARIE-ANNE DELORME

I do.

The Priest pronounces them husband and wife. The crowd cheers, and the newlyweds share a kiss.

CUT TO:

9 EXT. METIS WEDDING CELEBRATION - DAY

9

The celebration is vibrant, with people dancing to the tunes of fiddlers and drummers. The smell of traditional Métis foods wafts through the air. A Table laden with dishes is set up: bannock, buffalo stew, and wild rice.

Guests gather around, enjoying the feast. The scene captures the warmth and communal spirit of the Métis culture. Laughter and music blend together, creating a lively and joyous atmosphere.

In the midst of the celebration, the camera pans over to show the newlyweds dancing together. The traditional dances involve rhythmic footwork and coordinated movements, reflecting the cultural heritage of the Métis people.

SOUND TRANSITION:

There is dancing crowd, the sounds of the celebration gradually begin to fade, transitioning to a more somber tone. The music becomes distant, and the laughter is replaced by murmurs of conversation.

CUT TO:

10 INT. COURTROOM - REGINA - DAY - AUGUST 1ST, 1885

10

The courtroom bristles with a sense of historical significance. Christopher Robinson, representing the Crown, stands poised with a determined look. On the opposite side, Charles Fitzpatrick readies himself to humanize and defend his client, Louis Riel.

CHRISTOPHER ROBINSON

Gentlemen of the Jury, we are gathered to address the grave matter of treason. Louis Riel orchestrated an uprising against the Crown. His actions disrupted peace and order, threatening the very fabric of our nation. He declared himself a political leader, defying the government, and directly challenged the Queen's sovereignty.

The stern faces of the jury, absorbing the gravity of the accusation.

CHARLES FITZPATRICK

It is crucial to understand the context of Mr. Riel's actions. He was not a mere agitator; he was a leader compelled by the dire circumstances of his people—the Métis.

(MORE)

CHARLES FITZPATRICK (CONT'D)

They faced marginalization and dispossession of their lands without representation. Riel sought justice and autonomy for his people, standing as their voice.

CHRISTOPHER ROBINSON

The law is clear. Regardless of his intentions, Mr. Riel led an armed resistance that resulted in the loss of lives, including that of government officials. Such actions constitute high treason, punishable by the severest measures to deter such threats to our democracy.

CHARLES FITZPATRICK

We argue that Louis Riel's mental state was compromised. He believed himself divinely inspired to lead his people—a belief that clouded his judgment. This man was driven by a profound sense of duty and spiritual conviction, not by a desire for rebellion.

Robinson walks slowly, allowing his words to sink in.

CHRISTOPHER ROBINSON

While we may ponder the ethical dimensions of his actions, we must uphold the rule of law. To allow such actions to go unpunished would set a dangerous precedent.

Fitzpatrick meets his adversary's gaze, his voice resonating with a plea for understanding.

CHARLES FITZPATRICK

I ask you to consider the plight of the Métis. Consider a man torn by his obligations to his heritage and his visions. This trial transcends the person of Louis Riel; it is about recognizing the voice of a marginalized people the half breeds. Mercy here speaks not of weakness, but of a deeper strength and justice.

The jury, caught in the moral and legal complexities of the case, looks towards the judge, who nods for the proceedings to continue.

Riel discusses strategy with Fitzpatrick, his voice low but intense.

LOUIS RIEL

We must make them see that I acted for the welfare of my people. It's not just my life at stake but the dignity and rights of the Métis.

Fitzpatrick nods, understanding the gravity of the situation.

CHARLES FITZPATRICK

We'll do everything we can, Louis. Your cause is just, and your voice will be heard.

LOUIS RIEL

Will it?

The scene fades out on Riel's face.

CUT TO:

11 INT. BOARDING SCHOOL - CLASSROOM - MONTREAL - DAY - 11
(1865)

Young Louis Riel, around 20 years old, sits among his classmates at the Collège de Montréal, looking slightly out of place in the European-style classroom. The atmosphere is formal, with other young men dressed in the standard school uniforms. A Priest stands at the front of the class, lecturing.

PRIEST

As Christians, we must always strive to understand and respect the authority of the Church and the Crown. It is through this obedience that we find true peace and order in society.

Young Louis listens, his brow furrowing slightly. The priest continues.

PRIEST

But there are times when we must also recognize the suffering of others and act with compassion. To lead is to serve, and to serve is to ensure that justice prevails.

Louis's hand goes up, hesitant but compelled to speak. The priest nods, acknowledging him.

YOUNG LOUIS RIEL

Father, what if the laws of the Crown and the needs of our people are in conflict?

(MORE)

YOUNG LOUIS RIEL (CONT'D)
 Should we not stand up for our
 people's rights, even if it means
 challenging authority?

The priest pauses, considering the question. He walks closer to Louis, intrigued by his insight.

PRIEST
 A good leader must weigh the cost of defiance against the greater good. It is a delicate balance, Louis. The key is to find a way to serve both God and our community, without forsaking either.

Louis nods, deep in thought, the words resonating with him. The classroom fades into the background as Louis starts writing, deep in thought.

CUT TO:

12 INT. COURTROOM - REGINA - DAY - 1885

12

As George Kerr takes the stand, Mr. Casgrain rises to examine him.

MR. CASGRAIN
 You live at Batoche, I believe?

GEORGE KERR
 Yes.

MR. CASGRAIN
 How long have you lived there?

GEORGE KERR
 I went in November, 1884.

MR. CASGRAIN
 Do you know the prisoner?

GEORGE KERR
 Yes.

MR. CASGRAIN
 Well, between November, 1884, and the outbreak of the rebellion what happened at Batoche; did anything happen that you know of?

GEORGE KERR
 No, meetings were held.

MR. CASGRAIN
 What was the first intimation you had of the outbreak of the rebellion?

GEORGE KERR
Meetings were held alternately at
different places and called at our
store.

MR.CASGRAIN
Who held the meetings?

GEORGE KERR
I do not know, the council I guess.

MR.CASGRAIN
They called at your store?

GEORGE KERR
Yes, they called there, we were
dealing with them.

MR.CASGRAIN
Who were they?

GEORGE KERR
Mr. Vandal, and Norbert Delorme. I
do not know any more of them I
think.

MR.CASGRAIN
When was this?

GEORGE KERR
In January and February.

MR.CASGRAIN
You kept store at Batoche?

GEORGE KERR
Yes.

MR.CASGRAIN
In partnership with your brother,
John Kerr?

GEORGE KERR
Yes.

MR.CASGRAIN
What did they do at your store?

GEORGE KERR
We traded with them for cattle and
furs.

MR.CASGRAIN
Did they call at your store after
this?

GEORGE KERR

Yes, they always called at the store and traded there as a general thing.

MR.CASGRAIN

What was the first intimation you had of any outbreak or insurrection?

GEORGE KERR

The first intimation of any outbreak was on the 18th March.

MR.CASGRAIN

What happened on the 18th of March?

GEORGE KERR

On the 17th March there was a rumor circulated around the store that a meeting was to be held at Batoche.

MR.CASGRAIN

By whom?

GEORGE KERR

Gabriel Dumont, and Riel, the prisoner.

MR.CASGRAIN

Well, what happened then?

GEORGE KERR

That is on the 17th, on the 18th he came down to the store.

MR.CASGRAIN

Who came down to the store?

GEORGE KERR

The prisoner himself.

MR.CASGRAIN

Who with?

GEORGE KERR

There was a good many followers of his.

MR.CASGRAIN

Can you give the names of any?

GEORGE KERR

Yes, I can. I can name some. Jean Baptiste Vandal, Joseph Vandal. That is all I can name.

MR.CASGRAIN

How many were there, about?

GEORGE KERR
About fifty.

MR.CASGRAIN
What did they do at the store?

GEORGE KERR
Riel came in the store and demanded my guns and ammunition - just asked for them.

MR.CASGRAIN
What did you say?

GEORGE KERR
I told him they were up on the shelf, that the store was with cross beams and the guns were on the cross beams. I told him to take them.

MR.CASGRAIN
Did they take them?

GEORGE KERR
The half-breeds jumped around to take them, and he says who is boss here? I told him I was, and he said they have no right to go behind your counter.

MR.CASGRAIN
Were you boss there at that time?

GEORGE KERR
Yes.

MR.CASGRAIN
How did you allow them to take your guns?

GEORGE KERR
I told them to take them.

MR.CASGRAIN
What happened?

GEORGE KERR
He went away.

MR.CASGRAIN
Who went away?

GEORGE KERR
The prisoner. He told me then, he says give my men what they want and charge it.

MR.CASGRAIN

To whom?

GEORGE KERR

He did not say to whom. I told him to take whatever he wanted in the store.

MR.CASGRAIN

Did he come back to your store?

GEORGE KERR

No, he did not come back at all. I wrote him a letter the next morning to know if my brother and I could go down about three miles to find out where our cattle were.

MR.CASGRAIN

Did he give you permission?

GEORGE KERR

Yes, he sent up word that I could go.

MR.CASGRAIN

When they went to your store the first time were the men armed?

GEORGE KERR

Yes, they were all armed.

MR.CASGRAIN

How much ammunition did they get at your store?

GEORGE KERR

A keg of powder, and six English double-barrelled shot guns.

MR.CASGRAIN

Anything else?

GEORGE KERR

Yes, a box of Ballard rifle cartridges.

MR.CASGRAIN

He gave you permission to go and get your cattle?

GEORGE KERR

Yes, to go five miles.

MR.CASGRAIN

Did you go?

GEORGE KERR

Yes, we went up, and my brother and I stopped about two hours, I think, at Peller's house, that is about three miles from where the store was. When we were coming back we met a lot of half-breed women and Indians with packs upon their backs.

MR. CASGRAIN

Did you recognize any of them?

GEORGE KERR

They had some frying-pans which were ours. I said to my brother: Jack, those are ours. He said: No. I said: I think they are. I went to one of the women and asked her, and she said they had broken into the store and taken everything out. We walked on down to the store, and when we went into the store there were four or five Indians pulling the nails out of the beams. The store was upside down, and the Fairbanks' scales were turned upside down. Nothing was left in the store at all.

MR. CASGRAIN

What day was that?

GEORGE KERR

On the 18th.

MR. CASGRAIN

Did anything happen on the 19th?

GEORGE KERR

No, that was the 18th.

MR. CASGRAIN

Is this all that happened upon the 19th?

GEORGE KERR

Yes, that is all that happened on the 19th.

MR. CASGRAIN

Do you know of anything else that happened on that day?

GEORGE KERR

No.

MR.CASGRAIN

What happened on the subsequent day, on the 20th of March?

GEORGE KERR

No, I don't know. I was not allowed to go away. I promised Riel I would not leave my place of business, and I kept myself reserved.

MR.CASGRAIN

Did the prisoner give you any orders?

GEORGE KERR

No, he asked me if I would promise him not to leave my place of business. I told him I would, and I kept my word.

MR.CASGRAIN

Did you leave your place of business?

GEORGE KERR

No.

MR.CASGRAIN

Did you stop there all the time?

GEORGE KERR

I went down to Mr. Venn's.

MR.CASGRAIN

What for?

GEORGE KERR

I was stopping there.

MR.CASGRAIN

Did you get back from Mr. Venn's on the 19th?

GEORGE KERR

Yes.

MR.CASGRAIN

On the 20th?

GEORGE KERR

Yes.

MR.CASGRAIN

Did anything happen to you on the 20th?

GEORGE KERR

Yes.

MR.CASGRAIN
Were you always at liberty there?

GEORGE KERR
Yes.

MR.CASGRAIN
Do you know anything about the council that was formed there at Garnot's?

GEORGE KERR
Yes.

MR.CASGRAIN
Under what circumstances did you become acquainted with the council?

GEORGE KERR
I do not know as I can give you any information. I know the whole of them pretty well.

MR.CASGRAIN
Were you at any time arrested?

GEORGE KERR
Yes.

MR.CASGRAIN
Who by?

GEORGE KERR
By Solomon Boucher, Modeste Rocheleau.

MR.CASGRAIN
Were they armed?

GEORGE KERR
Yes.

MR.CASGRAIN
Where were you taken to?

GEORGE KERR
To Mr. Ludger Gareau's house, a French Canadian's house.

MR.CASGRAIN
Whom did you see there?

GEORGE KERR
All the men were there.

MR.CASGRAIN
Who were there?

GEORGE KERR
I cannot tell you all the names,
Norbert Delorme, Charles Nolin, and
Boyer who keeps the store there.

MR.CASGRAIN
William Boyer?

GEORGE KERR
No.

MR.CASGRAIN
Jean Baptiste Boyer?

GEORGE KERR
No.

MR.CASGRAIN
Joseph Boyer?

GEORGE KERR
No.

MR.CASGRAIN
A man of that name who keeps store?

GEORGE KERR
Yes.

MR.CASGRAIN
How many were in that room?

GEORGE KERR
I suppose fifty or sixty.

MR.CASGRAIN
Were there any arms around?

GEORGE KERR
They were standing at the door with
those double-barrelled shot guns.

MR.CASGRAIN
Did you see the prisoner there?

GEORGE KERR
No, I did not see him, he was up
stairs.

MR.CASGRAIN
How do you know?

GEORGE KERR
I met him when I went in first.

MR.CASGRAIN
Did he say anything to you?

GEORGE KERR

No, not just then.

MR.CASGRAIN

Any time on that same day did you see him?

GEORGE KERR

Yes, he came down stairs and told the council that he had always found us very decent fellows. He said, of course, they may have done something that escaped my memory, but he said if they have, excuse them.

MR.CASGRAIN

Who was in command?

GEORGE KERR

Gabriel Dumont, as far as I was concerned.

MR.CASGRAIN

In command of what?

GEORGE KERR

He appeared to be in command of the whole outfit, as they say in this country.

MR.CASGRAIN

What did the prisoner do there?

GEORGE KERR

I don't know; he was up stairs.

MR.CASGRAIN

When he came down?

GEORGE KERR

He came to the council and he says, perhaps something has escaped my memory; if there has, he says, excuse them; and he says, these prisoners are in your hands do as you like with them, and he said they always acted kindly with me.

MR.CASGRAIN

How was this council constituted?

GEORGE KERR

Philip Garnot was at the head of the table.

MR.CASGRAIN

What was he doing?

GEORGE KERR

He was there, he had a book setting down; he got up and says: Monsieur le council, these men have come here and we want to know what to do with them; he talked like that and they came over.

MR.CASGRAIN

Who came over?

GEORGE KERR

Dumont and Delorme.

MR.CASGRAIN

Did you say the council was sitting there?

GEORGE KERR

Yes.

MR.CASGRAIN

They were in session?

GEORGE KERR

Yes.

MR.CASGRAIN

Were any charges made against you before the council?

GEORGE KERR

Yes, three charges.

MR.CASGRAIN

What were they?

GEORGE KERR

One charge was that my brother had telegraphed with George Ness to Major Crozier; another charge was that we wanted to get our cattle away from Batoche, and that we wanted to get to the telegraph officials and evade the vigilance of the police.

MR.CASGRAIN

What action was taken upon those charges?

GEORGE KERR

They could not prove anything and they let us go.

MR.CASGRAIN

I understood you to say that the prisoner was in the house all the time?

GEORGE KERR
Yes, up stairs.

MR.CASGRAIN
Did he know what was going on?

GEORGE KERR
Yes - No, I do not know; he was upstairs with the priests.

MR.CASGRAIN
He came down you said?

GEORGE KERR
Yes.

MR.CASGRAIN
Did you answer those charges?

GEORGE KERR
Yes, of course.

MR.CASGRAIN
You were acquitted?

GEORGE KERR
Yes.

MR.CASGRAIN
What was the state of that part of the country?

GEORGE KERR
Greatly agitated.

MR.CASGRAIN
Is not that a mild word, was it only greatly agitated, what do you mean?

GEORGE KERR
I mean that the whole country was excited, something like that.

MR.CASGRAIN
What do you mean by excited?

GEORGE KERR
That every man was taking care of himself as near as possible.

MR.CASGRAIN
Did you see any people under arms other than those you saw in the council?

GEORGE KERR
Yes, all around the council chamber they were under arms.

MR. CASGRAIN

No more further questions your Honour.

Just as Mr. Casgrain goes to sit down, Mr. Fitzpatrick gets up and starts question George Kerr.

CHARLES FITZPATRICK

When did you first see Mr. Riel?

GEORGE KERR

I met him in November.

CHARLES FITZPATRICK

Of last year?

GEORGE KERR

Yes.

CHARLES FITZPATRICK

You were aware he was in the country from November up till March, till the fight at Batoche?

GEORGE KERR

Yes.

CHARLES FITZPATRICK

Did you have occasion to attend any of the meetings that were held in the country during that time?

GEORGE KERR

No, I did not.

CHARLES FITZPATRICK

Do you know the nature of those meetings of your own knowledge?

GEORGE KERR

No, I do not.

CHARLES FITZPATRICK

Do you know for what purpose they were held?

GEORGE KERR

No.

CHARLES FITZPATRICK

Did you at any time attend any meeting at which Riel was present?

GEORGE KERR

Yes.

CHARLES FITZPATRICK

What time was that?

GEORGE KERR
I think in January.

CHARLES FITZPATRICK
Last year?

GEORGE KERR
Yes.

CHARLES FITZPATRICK
Can you remember what took place at that meeting, was it a political meeting?

GEORGE KERR
No.

CHARLES FITZPATRICK
What kind of a meeting was it?

GEORGE KERR
A presentation to Riel of some money.

CHARLES FITZPATRICK
Money gathered by the people of that place?

GEORGE KERR
Yes.

CHARLES FITZPATRICK
Did you hear anything there about the Government in reference to the grievances?

GEORGE KERR
No, not a word.

CHARLES FITZPATRICK
What took place at the meeting?

GEORGE KERR
My brother and I were invited to go to the meeting. I gave \$1 towards it myself. We were invited to the supper and the prisoner was there. I guess the whole people were there. There were about 150 in Baptiste Boyer's house. There was a pretty good spread. After the thing was started he had me and my brother sit up on the first end of the table.

CHARLES FITZPATRICK
Were any speeches made at the table?

GEORGE KERR
Yes, Riel proposed the health of
our Sovereign Queen Victoria.

CHARLES FITZPATRICK
Riel did that?

GEORGE KERR
Yes.

CHARLES FITZPATRICK
Did you see the prisoner after that
meeting?

GEORGE KERR
I saw him when I left that night.

CHARLES FITZPATRICK
Did you see him any other time
between the time after that meeting
and the 19th March?

GEORGE KERR
No, I did not.

CHARLES FITZPATRICK
Didn't have any conversation with
him at all?

GEORGE KERR
No.

CHARLES FITZPATRICK
Have had no intercourse with him?

GEORGE KERR
Not since then.

CHARLES FITZPATRICK
Never attended any meeting held by
him or the council?

GEORGE KERR
No.

CHARLES FITZPATRICK
Do you remember a meeting about the
24th of February at the church?

GEORGE KERR
No, I was not there at all.

CHARLES FITZPATRICK
You are quite certain about that?

GEORGE KERR
Yes.

CHARLES FITZPATRICK
You said these people broke into
your house the time you went away
for your cattle?

GEORGE KERR
Yes.

CHARLES FITZPATRICK
Did the prisoner approve of their
doing that? Did he counsel it?

GEORGE KERR
No, I wrote to him the next morning
about it, and I got a letter back
saying that he did not advise them
in any way at all.

CHARLES FITZPATRICK
Protesting against it?

GEORGE KERR
Yes, protesting against it.

CHARLES FITZPATRICK
Did Riel take your part before the
council?

GEORGE KERR
Yes, he took my part.

CHARLES FITZPATRICK
Did you notice anything peculiar
about Riel at the time you saw him?
Did he give you any explanation as
to his plans or programme?

GEORGE KERR
No, he never spoke about that at
all.

CHARLES FITZPATRICK
He never mentioned his political
programme?

GEORGE KERR
No.

CHARLES FITZPATRICK
Never gave you to understand what
he proposed to do?

GEORGE KERR
No. I did not know him very well,
only sometimes to meet him.

CHARLES FITZPATRICK

At the meeting where he proposed the health of the Queen, do you remember under what circumstances he proposed it?

GEORGE KERR

No. Philip Garnot came with that paper and I put my name down for \$1, and they asked me to go down.

CHARLES FITZPATRICK

Riel you say proposed the health of the Queen at that meeting?

GEORGE KERR

Yes.

CHARLES FITZPATRICK

Was there any treason talked?

GEORGE KERR

No, not one word.

CHARLES FITZPATRICK

They were all pleasant together as loyal subjects?

GEORGE KERR

Yes.

CHARLES FITZPATRICK

How long have you been in that section of the country?

GEORGE KERR

About a year.

CHARLES FITZPATRICK

You knew that there were meetings being held alternately in the vicinity of Batoche?

GEORGE KERR

Yes.

CHARLES FITZPATRICK

By all the people?

GEORGE KERR

Yes.

CHARLES FITZPATRICK

You knew that Nolin took an active part in these meetings?

GEORGE KERR

Yes.

CHARLES FITZPATRICK
 No more further questions, your
 Honour.

CUT TO:

13 EXT. RED RIVER SETTLEMENT - DAY (OCTOBER 1869) 13

Vast prairies of the Red River Settlement, showing a bustling community of Métis, settlers, and Indigenous people. The scene is peaceful, but there is an underlying tension in the air.

In the autumn of 1869, the Red River Settlement, home to the Métis people for generations, faced an uncertain future. The Canadian government, without consulting the inhabitants, had begun surveying the land, planning to divide it among settlers and strip the Métis of their ancestral rights.

Fort Garry, a Hudson's Bay Company outpost, was the most strategic location in the Red River Settlement. Controlling it meant controlling the flow of goods and communications—and the Métis knew it.

14 INT. MÉTIS MEETING STORE - NIGHT (OCTOBER 1869) 14

Inside a dimly lit store, a group of Métis leaders gather around a large table. The mood is serious, with a sense of urgency in their discussions. Louis Riel, a young and charismatic leader, stands at the head of the table, addressing the group.

LOUIS RIEL

Our land is being taken from us,
 our voices silenced. The Canadian
 government acts as if we do not
 exist, as if our rights mean
 nothing. We cannot allow this to
 happen.

Around the table, the faces of key Métis leaders: Charles Nolin, Ambroise-Dydime Lepine, Gabriel Dumont, John Bruce, and others. They nod in agreement, their expressions a mix of resolve and concern.

CHARLES NOLIN

Fort Garry is the key. If we
 control the fort, we control the
 region. It's the heart of their
 operations, and without it, they
 have no power here.

JOHN BRUCE

But what happens after we take it?
 The Canadian government won't sit
 idly by.

(MORE)

JOHN BRUCE (CONT'D)

We must be prepared for their response, whether it's diplomatic or military.

AMBROISE-DYDIME LÉPINE

The fort is lightly defended. If we move quickly and with precision, we can take it without bloodshed. But we must act soon. Hesitation could cost us everything.

GABRIEL DUMONT

I've seen the fort's defenses firsthand. The men stationed there aren't prepared for an organized force like ours. They'll surrender without a fight if we strike decisively.

CHARLES NOLIN

And what of the people in the settlement? We need their support. We must ensure they understand we're not just taking the fort—we're defending their rights as well.

LOUIS RIEL

We will move tonight. This is not just about land; it's about our people's future. We take the fort, establish our authority, and negotiate from a position of strength.

Riel pauses, looking each leader in the eye, his voice firm.

LOUIS RIEL

But we must be clear—this is a stand for all Métis, for our families, our children, and the generations to come. We cannot afford to fail. We need every one of you, and the people must know this is their fight too.

ELZÉAR GOULET

If we move as one, the people will follow. They've waited too long for justice. Now is the time to show them we are united and ready to lead.

JOHN BRUCE

Then let's do it.

(MORE)

JOHN BRUCE (CONT'D)

We'll send word to the community,
rally our supporters, and prepare
for tonight. Fort Garry will be
ours by morning.

AMBROISE-DYDIME LÉPINE

Fort Garry its is then. For the
Métis, for our rights, and for our
future.

The leaders exchange determined glances, the gravity of
their decision sinking in as they rise from the table.

15 **EXT. FORT GARRY - NIGHT (NOVEMBER 2, 1869)**

15

It's foggy night. The outlines of Fort Garry loom in the
distance, barely visible through the mist. The Métis
fighters, led by Riel, Nolin, Lepine, and Dumont, approach
the fort with silent determination. They are well-organized
and armed, but their faces show that they hope to avoid
violence.

On November 2, 1869, Louis Riel and his followers made their
move. The Métis, determined to protect their land and
rights, 120 men approached Fort Garry under the cover of
night, prepared to take control.

LOUIS RIEL

Remember, we do this peacefully. No
bloodshed unless absolutely
necessary. We are here to protect
what is ours, not to provoke a war.

The Métis's approach the gates, which are partially open.
The fort is quiet, with only a few guards on duty. The Métis
fighters slip through the gates and quickly disarm the
surprised guards. The camera follows them as they move
through the fort, securing key positions.

The takeover was swift and bloodless. The fort's defenders,
unprepared and outnumbered, offered no resistance. By
morning, Fort Garry was under Métis control.

16 **INT. FORT GARRY - MAIN COURTYARD - CONTINUOUS**

16

The main courtyard, where Riel stands in the centre,
surrounded by his followers. The few Hudson's Bay Company
employees who remain are gathered in the corner, watching in
silence as the Métis take control of the fort's armoury and
provisions.

LOUIS RIEL

Secure the gates and guard all
entrances. We hold this fort now.
This is the beginning of our stand
for justice.

The capture of Fort Garry marked the beginning of a new chapter for the Métis. Under Riel's leadership, they established a provisional government, demanding recognition and rights from the Canadian government. But this act of defiance would set the stage for conflict, as tensions between the Métis and their opponents continued to rise.

17 INT. FORT GARRY - COMMAND ROOM - LATER

17

The leaders are in the command room inside the fort, where Riel, Nolin, Lepine, and the other Métis leaders are gathered around a table covered with maps and documents. The atmosphere is tense but purposeful as they plan their next steps.

LOUIS RIEL

We have taken the fort, but our fight is just beginning. We must prepare for negotiations, but we must also be ready to defend what is ours. The Canadian government will not take this lightly. God is on our side.

AMBROISE-DYDIME LÉPINE

We have the fort, and we have the support of our people. We must use this advantage wisely.

GABRIEL DUMONT

We'll need to secure our borders and ensure that no one can challenge our authority here. The Canadian forces will come eventually, but we must be ready.

LOUIS RIEL

There is nothing God can't give us that we can't handle.

All the faces of the leaders, capturing the weight of their responsibility and the determination in their eyes.

The Métis's had taken a stand, but the road ahead would be fraught with challenges. The capture of Fort Garry was only the first step in a struggle that would define the future of the Red River Settlement—and the fate of Louis Riel.

18 INT. FORT GARRY - COMMAND ROOM - NIGHT (FEBRUARY 1870)

18

A dimly lit command room in Fort Garry. The room is lined with maps and documents, reflecting the ongoing struggle of the Métis government. Louis Riel is seated at the head of the table, deep in thought. Ambroise-Dydime Lepine, Gabriel Dumont, and other key Métis leaders are gathered around, discussing the increasing unrest among the settlers.

GABRIEL DUMONT

The opposition is growing, Louis. There are whispers of an organized resistance forming among the English settlers. They're not content with just words anymore. We need action.

AMBROISE-DYDIME LÉPINE

And we know who's stirring the pot. Thomas Scott has been agitating since the day we took the fort. He's becoming a serious threat to our authority.

LOUIS RIEL

Scott has made his intentions clear. He is now a prisoner here. He seeks to dismantle everything we've built here. What God has built here. We cannot let him escape.

JOHN BRUCE

Louis is right, if he leaves, his influence will grow. He was gathering men who are willing to fight. We need to act before it's too late.

LOUIS RIEL

You're right, We need to make it clear that the provisional government will not tolerate sedition. But we must ensure that our actions are justified in the eyes of our people—and the world.

Riel's face shows the difficult decisions he must make.

19 INT. FORT GARRY - PRISON CELL - NIGHT

19

The dimly lit cell is quiet. Thomas Scott, tense and determined, listens carefully as the sound of footsteps fades down the corridor. He tests the door handle—it's unlocked. He slips out silently.

20 INT. FORT GARRY - CORRIDOR - NIGHT

20

Scott moves stealthily through the dimly lit corridor, his breath shallow and quick. He spots a guard, Metis Solider #1, at the far end, his back turned. Scott edges toward a door leading to the courtyard.

The door creaks as Scott opens it. The guard stiffens, turns, and catches a glimpse of Scott.

MÉTIS SOLDIER #1
Escape! Escape!

The guard's shout echoes through the corridor.

21 **EXT. FORT GARRY - COURTYARD - NIGHT** 21

Scott bursts into the courtyard, sprinting toward the outer gate. The cold air bites at him as he fumbles with the gate latch. The sound of pursuing footsteps grows louder.

Just as Scott forces the gate open, he's tackled from behind by a Metis Soldier. Other Métis soldiers quickly surround them. Ambroise-Dydime Lepine walks up to Thomas Scott.

AMBROISE-DYDIME LÉPINE
It's over, Scott.

Scott struggles, and spits in Lepine's face, but he's overpowered and restrained by the soldiers. Defeated, he's dragged back toward the fort prison cell. Scott starts to yell and curse.

SCOTT THOMAS
All of you Metis are a pack of
cowards, You won't dare shoot me.

Snow begins to fall, adding to the bleak, cold Canadian atmosphere.

22 **INT. FORT GARRY - HOLDING CELL - NIGHT** 22

Scott is thrown into a dimly lit cell within Fort Garry. He paces back and forth, seething with anger. Yelling out loud. Outside the cell, Riel, Lépine, discuss the next steps.

LOUIS RIEL
We must proceed carefully. Scott
has already proven himself a
danger. He will be given a trial,
as is his right. But we cannot
allow him to disrupt the peace
we've fought so hard to achieve.

AMBROISE-DYDIME LÉPINE
He needs to die, Scott has already
pushed too far. If we don't act
decisively, others will follow in
his footsteps.

Riel looks through the bars of Scott's cell, his face reflecting the burden of leadership. He knows that whatever decision he makes will have lasting consequences.

23

INT. MAKESHIFT COURTROOM - FORT GARRY - EVENING

23

The dimly lit room is filled with a tense atmosphere. A group of men sits around a long wooden table, papers scattered. LOUIS RIEL, stern and composed, stands at the head, gazing at the assembled group. The flickering light from a lantern casts long shadows, emphasizing the gravity of the situation.

CHARLES NOLIN, a Métis leader, sits with a quill and paper, ready to take notes. He glances nervously at Riel. Joseph Delorme and Edmund Turner, two guards, stand by the door, their faces hard.

LOUIS RIEL

Gentlemen, we are here to determine the fate of Thomas Scott, a man who has openly defied our Provisional Government.

Riel looks to Nolin, who nods. The guards step forward.

JOSEPH DELORME

Scott struck one of our captains. He's shown nothing but contempt for our authority.

EDMUND TURNER

He even raised his hand against you, Louis. Tried to cause harm.

Riel's face remains impassive. He gestures to the guards.

LOUIS RIEL

Bring him in.

The guards open the door, and THOMAS SCOTT is led into the room. He stands defiantly, his eyes blazing with anger. Riel watches him closely.

LOUIS RIEL

Charles, read the evidence presented.

Nolin shuffles his papers, his hands trembling slightly. He stumbles over his words.

CHARLES NOLIN

I... my notes are not... sufficient. I can't.

Riel sighs, stepping forward to address Scott directly.

LOUIS RIEL

You have rebelled against our authority, struck a captain, and attempted to assault me. These are serious charges.

Scott smirks but remains silent. The room is thick with tension.

Janvier Ritchot, a stern-faced man, rises from his seat.

JANVIER RITCHOT

I propose the death penalty. Scott's actions threaten our stability. He must be made an example.

ANDRÉ GAULT

I Seconded.

JOSEPH DELORME

I agree.

ELZEAR GOULET

As do I.

The room falls silent. Riel looks around, his expression unreadable. He turns back to Scott, who glares at him.

RIEL

I declare that you have been found guilty of treason against the Provisional Government. You are sentenced to death. May God have mercy on your soul, for we cannot allow your rebellion to undermine the justice we strive to uphold.

THOMAS SCOTT

You'll regret this, Riel. Mark my words.

The guards move to take him away, and he struggles. Nolin averts his eyes, scribbling the final notes of the trial.

The room is left in heavy silence, the weight of the decision hanging in the air.

24

INT. FORT GARRY - COMMANDER'S OFFICE - NIGHT - (1870)

24

LOUIS RIEL stands by the fire, his face set with a mix of determination and sorrow. CHARLES NOLIN paces the room, his frustration evident.

CHARLES NOLIN

Louis, this isn't justice. Scott's execution—it's a step too far. We're fighting for our people's rights, not for vengeance.

LOUIS RIEL

Charles, you know as well as I do that Scott is a threat to everything we've worked for. His defiance isn't just against us, but against our right to exist as a people. You saw everyone in the room, it's the only way. Even if I disagree the majority agree that he is guilty.

CHARLES NOLIN

I understand that, but killing him? That's not the answer. It will bring more harm than good. We need to show that we are better than this, that we lead with justice, not fear.

LOUIS RIEL

I do not seek to lead through fear, but through necessity. Scott's actions have left us no choice. If we show leniency, it will be seen as weakness. And in these times, weakness is something we cannot afford.

CHARLES NOLIN

Louis, this isn't just about us. It's about the future. What kind of example are we setting if we resort to killing our enemies? This isn't what we stand for.

LOUIS RIEL

Sometimes, Charles, the path to justice is not clear. But I believe that what we do today will secure the future for our people. I carry this burden, but I believe it is necessary.

The silence hangs heavy between them, Nolin shaking his head, his face filled with conflict.

CHARLES NOLIN

Then it's a burden you'll carry alone, Louis. I cannot support this.

Riel looks at Nolin with a pained expressions. Charles walks to the door and turns around about to say something to Louis Riel, but Charles shakes his head and walks out the door.

25 EXT. FORT GARRY - COURTYARD - DAY

25

NEED TO ADD THE ACTUAL EVNTS THAT TOOK PLACE FOR THOMAS SCOTTS DEATH.

In the courtyard of Fort Garry. A firing squad of Métis soldiers is assembled. Scott is brought out, his hands bound, still defiant.

Scott is positioned against a wall. The MÉTIS SOLDIERS stand at attention, rifles ready. AMBROISE-DYDIME LÉPINE steps forward, his expression stern but composed. He nods to the soldiers, signalling them to prepare.

Scott, realizing the inevitability of his fate, lifts his head to speak

THOMAS SCOTT

This is horrible! The Queen will
avenge me! This is cold-blooded
murder!

The crowd remains silent, the weight of the moment pressing down on everyone present. Lépine raises his hand, preparing to give the final command.

AMBROISE-DYDIME LÉPINE

Ready!

The sound of rifles being cocked cuts through the silence. Scott's breath quickens, but he stands firm, his final act of defiance.

AMBROISE-DYDIME LÉPINE

Fire!

Only 4 rifles fired, the sound sharp and sudden in the cold air. Only two bullets find their mark. Scott jerks as he's hit, one bullet striking his left shoulder, the other lodging in his upper chest. He slumps forward, blood staining the snow beneath him.

A Métis man, nervous and eager to end Scott's suffering, steps forward with a revolver. He aims it shakily at Scott's head and fires. The bullet grazes Scott's cheek, exiting near his nose. Scott groans, still alive, his body twitching in agony.

SCOTT

For God's sake... take me out of
here... or kill me.

The soldiers lowering their rifles, the onlookers standing in somber silence. Riel was standing in the background then told the crowd to disperse. Then the Metis guards took Scotts body even though her seemed to still be alive, and they placed it in a wooden coffin and they carried it in the walls of fort Gary.

With the execution of Thomas Scott, the provisional government of the Métis had sent a message, but at a significant cost. This act, meant to solidify control, instead ignited a firestorm of anger and retaliation that would mark a turning point in the struggle for the Red River Settlement.

The Metis guards can hear Thomas Scott yelling within the coffin once they get him into the room. You see the Metis Guards shut the door and walk away from Scott.

MONTAGE SEQUENCE - TIME PASSES

SPRING: The courtyard is busy with activity, but a somber mood prevails. People glance nervously at the approaching clouds on the horizon. Riel is seen in his office, pouring over letters, his expression growing more concerned as time passes. People who are non essential are seen leaving the fort.

EARLY SUMMER: Wheat fields near the fort begin to grow tall. The fort's gates are often shut, guarded more heavily. Inside, Riel watches from a window, the distant sound of approaching troops barely audible. More people are seen leaving the fort.

LATE SUMMER: The heat hangs over the fort, the air thick with tension. Riel is packing a small bag, his movements slow and deliberate.

26

INT. FORT GARRY - COMMANDER'S OFFICE - NIGHT - 1870

26

LOUIS RIEL is in the room dimly lit by a single candle. CHARLES NOLIN storms in, his face a mix of anger and betrayal.

CHARLES NOLIN

So, this is it? You're running away, leaving us to face the consequences of your actions?

LOUIS RIEL

I'm not running, Charles. I'm preserving what's left of this fight. If I stay, they'll make an example of me—and of everyone who stood by me. All the non essential workers are gone.

CHARLES NOLIN

You think this is preserving the fight? You think leaving us here, after everything, will somehow protect us? You've put us all in the crosshairs!

LOUIS RIEL

I never wanted this, Charles. But Scott's execution was necessary. It was the only way to show we wouldn't be trampled on.

CHARLES NOLIN

Necessary? You've turned us from defenders to killers! And now you're just walking away?

Riel's eyes harden, the weight of leadership and responsibility heavy on his shoulders.

LOUIS RIEL

I'm walking away to keep this cause alive. If I fall here, they'll crush us completely. I never asked for this burden, but I'll carry it, even if it means leaving. I have prayed to God, and I must follow his word. I have faith that he has a plan.

Nolin steps closer, his voice lowering but still filled with resentment.

CHARLES NOLIN

I won't forget how you've led us to this point.

The two men stare at each other, years of camaraderie and shared struggle now overshadowed by distrust and bitterness. Riel turns away, slinging his bag over his shoulder.

LOUIS RIEL

Goodbye, Charles. May you find peace in the Lord.

Riel exits the room quietly, making his way through the darkened fort. He passes a few close allies, offering silent nods as he heads toward the gates. No public announcement is made; only those closest to him understand the gravity of his departure.

Riel slips out into the night, the fort falling behind him as he begins his quiet and strategic retreat toward the United States.

Nolin remains standing alone in the dimly lit room.

CUT TO:

27 INT. COURTROOM - REGINA - DAY - (1885)

27

Dr. Daniel Clark is formally sworn in to give testimony. He is questioned by Mr. Fitzpatrick, who begins the examination. The interaction is set to explore Dr. Clark's

knowledge, experience, or insights related to the case.

MR. FITZPATRICK
You belong to Toronto, do you not?

DR DANIEL CLARK
I do.

MR. FITZPATRICK
What is your position there,
doctor?

DR DANIEL CLARK
Superintendent of the Toronto
Lunatic Asylum.

MR. FITZPATRICK
Have you had any experience in the
treatment of the insane?

DR DANIEL CLARK
A small experience.

MR. FITZPATRICK
Limited to how many years, doctor?

DR DANIEL CLARK
Between nine and ten years.

MR. FITZPATRICK
Has it been your fate to attend
occasionally as an expert in cases
of lunacy?

DR DANIEL CLARK
Yes, very often.

MR. FITZPATRICK
Have you had any occasion to
examine this prisoner here at the
bar?

DR DANIEL CLARK
I examined him three times, twice
yesterday and once this morning.

MR. FITZPATRICK
Did you attend at the examination
of the other witnesses in this case
yesterday and today?

DR DANIEL CLARK
I did.

MR. FITZPATRICK

From what you have heard from the witnesses here in court, and also from the examination which you have made of the accused, are you in a position to form any opinion as to the soundness or unsoundness of his mind?

DR DANIEL CLARK

Well, assuming the fact that the witnesses told the truth, I have to assume that - assuming also that the prisoner at the bar was not a malingerer - that is English I believe - then of course there is no conclusion that any reasonable man could come to, from my standpoint of course, than that a man who held these views and did these things must certainly be of insane mind.

MR. FITZPATRICK

Do you consider, doctor, that a person suffering from such unsoundness of mind as you say this man is suffering from, is incapable of taking the nature of the acts which they do?

DR DANIEL CLARK

Why, the insane understand, many of them, the nature of the acts which they do, except in dementia cases and melancholia and cases of mania even; they often know what they do and can tell all about it afterwards; it is all nonsense to talk about a man not knowing what he is doing, simply because he is insane.

MR. FITZPATRICK

Do you think that that man was, in the circumstances detailed by the different witnesses, in a position to be able to say or be able to judge of what he was doing as either wrong or contrary to law?

DR DANIEL CLARK

Well, that is one of the legal metaphysical distinctions in regard to right and wrong, and it is a dangerous one, simply because it covers only partly the truth.

(MORE)

DR DANIEL CLARK (CONT'D)

I could convince any lawyers if they will come to Toronto Asylum, in half an hour, that dozens in that institution know right and wrong both in the abstract and in the concrete, and yet are undoubtedly insane; the distinction of right and wrong covers part of the truth; it covers the larger part of the truth, but the large minority of the insane do know right from wrong. It is one of those metaphysical subtilties that practical men in asylums know to be false.

MR. FITZPATRICK

There are some lawyers who think it is false also?

DR DANIEL CLARK

Well, the lawyers find it in the books, and they take it for granted it must be correct.

MR. FITZPATRICK

Do you consider from the knowledge which you now have of this individual that at the time the events detailed by the witnesses here took place, that is to say, in March, April and May last, that he was labouring under such a defect of reason from disease of the mind, that he did not know that what he was doing was wrong?

DR DANIEL CLARK

I think he did know; I think he was quite capable of distinguishing right from wrong.

MR. FITZPATRICK

Quote the particular acts, doctor.

DR DANIEL CLARK

Well, quote the particular acts; I presume 'if you were to ask him to define what is right and what is wrong, he could possibly give you a very good definition, as far as I could judge from my examination of him.

MR. FITZPATRICK

Was he in a position to be able to say at that time, and to act that time as an ordinary sane man would have done?

DR DANIEL CLARK

Assuming the evidence given by the witnesses, he did not act as a sane man would have done, for this reason that no sane man would have imagined that he could come into the Saskatchewan, and that he could gather around him such a force as would enable him to become monarch of this country, that it could be divided up into seven divisions, giving it to different nationalities. He was not an ignorant man. He was not like an Indian who never read the newspapers and knew nothing about the country around him. He had travelled, he had been in Ottawa, he had been in the United States, and he knew all about the power of Britain and the Dominion, and for him to imagine that he could come here and raise a few half-breeds in the Saskatchewan and keep up a successful warfare, and divide the country in seven divisions, with different nationalities, was certainly not a thing that a man with an ordinary understanding would ever think he could succeed in.

MR. FITZPATRICK

So that you think at that time the man was certainly insane, and of unsound mind?

DR DANIEL CLARK

Assuming the statements made, I think so.

MR. FITZPATRICK

To be true?

DR DANIEL CLARK

Yes.

MR. FITZPATRICK

You take into consideration, of course, in this opinion, all the evidence given as well by the doctor as by the other witnesses?

DR DANIEL CLARK

Yes; and I assume, of course, as I said before, that not only the evidence given is correct, but that he was not a deceiver. I might say, if the court will allow me, that when I come to cases of this kind, I am not subpoenaed for one side more than another. I am here only subpoenaed to give a sort of medical judicial opinion, and, therefore, I stand in that capacity.

MR. JUSTICE RICHARDSON

That is well understood, Dr Clark.

As Mr. Osler prepares for the cross-examination, he rises from his seat and approaches the witness stand.

MR.OSLER

Then, doctor, he would know the nature and quality of the act that he was committing?

DR DANIEL CLARK

He would know the nature and the quality of the act that he 'as committing, subject to his delusions assuming them to be such.

MR.OSLER

He would know the nature and quality of the act that he was committing, and he would know if it was wrong?

DR DANIEL CLARK

If it was wrong, based upon his delusion; yes.

MR.OSLER

And all the facts are quite compatible with a skilful shamming by malingering?

DR DANIEL CLARK

Yes I think so. I think that no one - at least I say for myself, of course - that in a cursory examination of a man of this kind who has a good deal of cunning, who is educated, that it is impossible for any man to state from three examinations whether he is a deceiver or not.

(MORE)

DR DANIEL CLARK (CONT'D)

I require to have that man under my supervision for months, to watch him day by day, before I could say whether he is a sham or not.

MR.OSLER

Months under your supervision to say whether he is a sham or not?

DR DANIEL CLARK

Yes.

MR.OSLER

And really the only ground upon which you would form an opinion as to his insanity is the commission of the crime?

DR DANIEL CLARK

No, not the commission of the crime. I form an opinion of his insanity from the statements made by the witnesses both anterior to the crime and since that time.

MR.OSLER

But you told the court and jury just now that what struck you was the insane idea of seeking to take possession of the country and divide it into provinces?

DR DANIEL CLARK

Yes, that is one idea.

MR.OSLER

That gave you the greatest idea of his insanity?

DR DANIEL CLARK

One, and then another one was he was a Roman Catholic, and among Roman Catholic people, among people attached to their priests, and he went among that people endeavouring to conciliate them, as he supposed, in order to get them educated up in any schemes he had in view, and yet he goes to work and he says at once, I want to depose the Pope.

MR.OSLER

But did you notice also this, that he gets people to follow him?

DR DANIEL CLARK

Some of them do.

MR.OSLER

Yes, but he got people to follow him with their guns?

DR DANIEL CLARK

They followed him, on another basis.

MR.OSLER

They elected him prophet?

DR DANIEL CLARK

Yes, and he told me this morning he was a prophet, and he knew the jury would acquit him, because he knew what was coming beforehand.

MR.OSLER

Then don't you think that that is perfectly consistent with such leading spirits as Joseph Smith and Brigham Young?

DR DANIEL CLARK

No, it is not.

MR.OSLER

Not consistent?

DR DANIEL CLARK

No; and I will tell you the reason why.

MR.OSLER

Well I don't want the reason, beyond your opinion?

DR DANIEL CLARK

Well, it is not consistent.

MR.OSLER

It is consistent, however, with fraud?

DR DANIEL CLARK

Consistent with fraud. Yes, anything is consistent with fraud that is not discovered.

MR.OSLER

You cannot say that it is not fraud?

DR DANIEL CLARK

I cannot.

MR.OSLER

And there is nothing here to show you, in the state of his intellect, that he was not able to distinguish between right and wrong, and know the quality of the act which he was committing?

DR DANIEL CLARK

No, I say that I think that he knows what right is from wrong, subject to his delusions; but, mind you, I want to add to that, that many of the insane know right from wrong.

MR.OSLER

And you know, doctor, very well, that there is a class of insanity that is held responsible to the law?

DR DANIEL CLARK

You know I am not allowed to say anything about the responsibility legally-

MR.OSLER

You know that there is a conflict between the courts and the doctors?

DR DANIEL CLARK

I know there is.

MR.OSLER

And you know that the doctors have an idea that all mental disease should be acquitted of crime?

DR DANIEL CLARK

No, they don't all. For instance, Maudsley has written a small book on the responsibilities of the insane. He is a most prominent man in England.

MR.OSLER

He brings in, and the doctors have a tendency, have they not, to bring in as irresponsible a very much larger class than the courts and lawyers?

DR DANIEL CLARK

I think not. I think, of late years, that such men as Maudsley, Buchnell and Schuch, &c.

(MORE)

DR DANIEL CLARK (CONT'D)
, and some of these recent
investigators, lean to the idea
that insanity per se does not
absolve from responsibility. You
have got to take each case on its
own merits.

MR.OSLER
There is a large class of insane
people or cranks?

DR DANIEL CLARK
Well. No, you cannot say, or
cranks, because a crank is a
different man altogether. A crank
is a man who is normally a peculiar
man from his birth upwards. An
insane man is a man who has become
so, out of unusual conduct from
disease.

MR.OSLER
I did not bracket them together, I
put them in the alternative?

DR DANIEL CLARK
You said 'or' crank. I thought you
meant lunatic-crank.

MR.OSLER
I put them as coming up to each
other's border line?

DR DANIEL CLARK
I see. I thought you had an
equation.

MR.OSLER
It is so that a large number then,
I should say of insane persons,
ought to be responsible to the law?

DR DANIEL CLARK
There are some that are.

MR.OSLER
For they know right from wrong, and
know the nature and quality of the
act they perform?

DR DANIEL CLARK
When I speak about responsibility,
it is said that the court should
decide -

MR.OSLER

That is when you are examined in chief, but on cross-examination we have a little more liberty?

DR DANIEL CLARK

I see.

MR.OSLER

You have been an expert witness in criminal cases?

DR DANIEL CLARK

Yes.

MR.OSLER

How frequently?

DR DANIEL CLARK

Well, I don't know, perhaps nine or ten times, perhaps more. I don't remember exactly the number.

As Dr. Clark remains on the stand, Mr. Fitzpatrick rises to re-examine him.

MR.FITZPATRICK

You said a moment ago that the conduct of this man might be consistent with the conduct for instance of such a man as Smith or Young, and you were about to make a distinction between the two, and you were stopped?

DR DANIEL CLARK

Dh! Smith and Young were religious enthusiasts. They carried out consistently their system. If you read Brigham Young's Bible, or if you read Mahomet's Koran if you like, or if you read any of those books issued by those men, who are religious enthusiasts, you will find that consistently with common sense, they have tact and discretion to carry on successfully till the end of their lives without intermission, a successful crusade of this kind, and their books contain sufficient consistency throughout to show you that these men were sound in mind as much as nature provided them with a sound mind, that is the different.

MR.FITZPATRICK

Do you find anything of that kind in the present case?

DR DANIEL CLARK

Oh, no, I don't think he would make a very good Brigham Young, or El Mahdi.

MR.FITZPATRICK

You say that he is quite capable of distinguishing right from wrong, subject to his delusions? Subject to his particular delusions?

DR DANIEL CLARK

Yes.

MR.FITZPATRICK

No more questions, your Honour.

CUT TO:

28 EXT. DAKOTA TERRITORY - NIGHT - 1876

28

A dark, desolate landscape. The only light comes from the faint glow of the moon. LOUIS RIEL, rugged and disheveled, crosses the Canada-U.S. border, his eyes darting back and forth, full of anxiety. He clutches a worn Bible close to his chest.

LOUIS RIEL (V.O.)

The Lord is my shepherd... He leads me beside still waters... But these waters... they are not still. They rage. They rage against me.

He reaches a small mission building, the cross silhouetted against the night sky. He hesitates, looks over his shoulder, then knocks.

CUT TO:

29 INT. ST. JOSEPH'S MISSION - DAY

29

The mission is dimly lit. Riel sits on a wooden bench, his hands trembling. Across from him, FATHER BARNABÉ and Riel's UNCLE, JOHN LEE, exchange worried glances. The room feels both safe and imprisoning, the shadows playing tricks on the walls.

JOHN LEE

Louis, you need rest. Your mind... it's not well. We need to take you somewhere you can be looked after.

LOUIS RIEL

No! I am the chosen one. The Lord speaks to me. You- (pointing at Father Barnabé)-you, of all people, should understand!

Father Barnabé shifts uneasily. Riel's eyes are wild, filled with both conviction and fear.

FATHER BARNABÉ

Louis, God's voice is... subtle.
Perhaps you are not well enough to
hear Him clearly now.

Riel leaps to his feet, knocking over the bench. He storms towards the window, staring out into the daylight.

LOUIS RIEL

The light... it's the only place I
see Him! In the dark, they come for
me... assassins... voices... the
Queen's men! They want to silence
me!

CUT TO:

30 EXT. MONTREAL STREETS - NIGHT

30

Riel is walking alone, illuminated by the occasional street lamp. His eyes dart from shadow to shadow. He mutters prayers under his breath, gripping his Bible tighter. He suddenly stops, feeling a presence behind him. He whirls around, but there's no one.

LOUIS RIEL

Show yourself! I know you're there!
I am God's servant, you cannot harm
me!

CUT TO:

31 INT. UNCLE'S HOME - NIGHT

31

Riel is seated at a table, a candle flickering beside him. His UNCLE watches from the doorway, concern etched on his face. Riel writes feverishly in his journal, quoting scripture and recounting visions. He pauses, staring at the flame, entranced.

LOUIS RIEL (V.O.)

The Lord spoke to Moses in the
burning bush... He speaks to me
now... He tells me I am His
instrument, His prophet. But why
does He make me suffer so?

UNCLE JOHN

God help him...

CUT TO:

32 INT. ASYLUM ROOM - NIGHT

32

Riel is confined to a small, stark room. He paces restlessly, the room dim except for the moonlight filtering through barred windows. The door opens, and a NURSE enters with a tray.

NURSE

Mr. Riel, it's time for your medication.

Riel turns, eyes wide, frantic.

LOUIS RIEL

Medication? You mean to silence God's voice in me? I am not mad! I see His light!

Nurse hesitates, then gently sets down the tray.

NURSE

Rest, Mr. Riel. Rest will bring you peace.

Riel collapses onto his bed, burying his face in his hands. He sobs quietly, the sobs turning into prayers. The shadows in the room grow longer, swallowing him.

CUT TO:

33 INT. LONGUE-POINTE ASYLUM - NIGHT

33

The room is dark, the only light coming from a small barred window. Riel is on his knees, praying fervently. His hands grip the Bible, knuckles white. Suddenly, he springs up, his face contorted with fear.

LOUIS RIEL

You cannot keep me here! I am God's prophet! I will break free, and you will see His wrath!

He grabs the iron bed frame, using it to smash the window ventilators. The sound of shattering glass echoes through the halls. Orderlies rush in, subduing him as he struggles, his eyes wild.

ORDERLY

Hold him down! He's losing it again!

They wrestle Riel into a straitjacket, securing him as he thrashes, screaming about his divine mission.

CUT TO:

34 INT. ASYLUM HALLWAY - DAY**34**

Riel is being escorted down a narrow hallway by two nurses. His eyes are dull, his steps heavy. A DOCTOR watches from a distance, jotting down notes on a clipboard. They pass by other patients, some watching with hollow eyes, others muttering to themselves.

DOCTOR

We're transferring him to Beauport Asylum. His condition... it's worsening. He needs more secure facilities.

NURSE

Yes, Doctor. But he keeps talking about God, about being a prophet. Shouldn't we... do something?

DOCTOR

He's beyond conventional treatment. All we can do is contain him, keep him safe from himself.

Riel turns his head slightly, catching bits of the conversation, and smirks.

LOUIS RIEL

They think they can silence me... But God's voice is louder than these walls.

CUT TO:

35 EXT. BEAUPORT ASYLUM - DAY**35**

A grim, foreboding building stands against the grey sky. Riel is escorted inside, looking up at the towering structure. The gates close behind him with a resounding clang.

CUT TO:

36 INT. BEAUPORT ASYLUM - CELL - NIGHT**36**

Riel is sitting on the floor, legs crossed. He scribbles furiously on sheets of paper, writing out sermons, poems, and declarations. His handwriting is manic, sprawling across the pages.

LOUIS RIEL (V.O.)

I am the Prophet. I am Louis David Riel, the Priest King, chosen to lead my people. They will see... they will all see. The Lord is my light and my salvation, whom shall I fear?

He stands, eyes wide, clutching a handful of papers. He rips them apart, tossing them into the air like confetti. They flutter down around him, blanketing the cell floor.

CUT TO:

37 INT. BEAUPORT ASYLUM - COMMON ROOM - DAY 37

Riel is with other patients, sitting silently. His gaze is distant, fixed on a point far beyond the room. A NURSE approaches, offering him a cup of water. Riel takes it, his hand trembling.

NURSE

Mr. Riel, would you like to go outside today?

Riel doesn't respond. His mind is elsewhere, consumed by his visions. The nurse sits beside him, her voice soothing.

NURSE

Your family wants you to get better, Louis. They're waiting for you. Maybe soon you'll be able to go home.

Riel slowly turns to look at her, his eyes reflecting a flicker of hope.

CUT TO:

38 INT. ASYLUM DIRECTOR'S OFFICE - DAY 38

The DIRECTOR reads through Riel's file, nodding thoughtfully. Across the desk sits a DOCTOR.

DIRECTOR

He's calmer now. His episodes are less frequent. Do you think he's ready?

DOCTOR

He shows improvement, yes. But his beliefs... his sense of purpose... they're still deeply ingrained. I suggest a conditional discharge. Close monitoring, perhaps in a quieter environment.

DIRECTOR

Agreed. We'll prepare the papers.

CUT TO:

39 EXT. ASYLUM GATES - DAY

39

Riel walks out of the gates, escorted by his uncle, JOHN LEE. The sunlight bathes him, and he pauses, closing his eyes as if feeling the warmth for the first time. He takes a deep breath, looking up at the sky.

LOUIS RIEL (V.O.)

The Lord is my shepherd... He guides me to still waters... And though I walk through the valley of the shadow of death, I will fear no evil...

His uncle gently guides him towards a waiting carriage. They drive away, the asylum fading into the background. Riel watches it, his face a mixture of relief and lingering torment.

CUT TO:

40 INT. COURTROOM-1885

40

Philip Garnot, a rugged middle-aged Métis, takes the stand, his demeanour serious.

Charles Fitzpatrick, steps forward to begin the questioning.

CHARLES FITZPATRICK

What is your name?

PHILIP GARNOT

Philip Garnot.

CHARLES FITZPATRICK

Where do you live when you are at home?

PHILIP GARNOT

At Batoche.

CHARLES FITZPATRICK

Where are you living at the present time?

PHILIP GARNOT

In Regina jail.

CHARLES FITZPATRICK

Do you know Riel, the prisoner at the bar?

PHILIP GARNOT

I do.

CHARLES FITZPATRICK

You have known him for how long?

PHILIP GARNOT

I saw him for the first time in Helena, Montana, about seven years ago.

CHARLES FITZPATRICK

Did you see him at Batoche during the course of last summer or in the Saskatchewan district?

PHILIP GARNOT

I saw him last fall.

CHARLES FITZPATRICK

What time last fall?

PHILIP GARNOT

In October.

CHARLES FITZPATRICK

From that time up to the month of March last did you have occasion to see him frequently?

PHILIP GARNOT

No, I did not see much of him. I only saw him once or twice.

CHARLES FITZPATRICK

During that time did you have any conversation with him?

PHILIP GARNOT

Not that I remember.

CHARLES FITZPATRICK

No conversation whatever with him?

PHILIP GARNOT

I had some small conversation, but none that I can remember well.

CHARLES FITZPATRICK

Do you remember during the course of last autumn and last winter up to the month of March - do you remember having any conversation with him on religious matters or on political matters?

PHILIP GARNOT

No, I never had.

CHARLES FITZPATRICK

No conversation whatever up to that time?

PHILIP GARNOT

I had some conversation, but not on religion or politics.

CHARLES FITZPATRICK

Did you at any time talk to him on religion previous to his arrest?

PHILIP GARNOT

I did. After the trouble, after the 18th March.

CHARLES FITZPATRICK

Was he living at your house?

PHILIP GARNOT

No, but he came there occasionally and slept there sometimes.

CHARLES FITZPATRICK

When he spoke to you of religion do you remember what he said to you?

PHILIP GARNOT

I know he was talking to me about changing the Pope, or something of that kind; wanting to name Bishop Bourget, of Montreal, Pope of the new world, as he named it. He spoke to me several things about religion that I cannot remember.

CHARLES FITZPATRICK

Did he say anything to you about the Holy Ghost or the Spirit of God?

PHILIP GARNOT

Yes, he said in my presence, not to me exactly, at a meeting, that the spirit of Elias was with him.

CHARLES FITZPATRICK

Did he say he had any of the divine attributes that are generally attributed to Elias?

PHILIP GARNOT

That is what I think he meant by that.

CHARLES FITZPATRICK

What did he say about it as far as you can recollect?

PHILIP GARNOT

He wanted the people in the meeting to acknowledge him as a prophet, and he gave them to understand he had the spirit of Elias in him and that he was prophesying.

CHARLES FITZPATRICK

Do you remember any of his numerous prophesies?

PHILIP GARNOT

I don't remember them all.

CHARLES FITZPATRICK

Do you remember any of them?

PHILIP GARNOT

I know every morning, almost every morning, he would come in front of the people and say such and such a thing would happen. I don't remember any of them in particular.

CHARLES FITZPATRICK

You said a moment ago he spent some nights at your house?

PHILIP GARNOT

Yes, he slept once or twice at my house.

CHARLES FITZPATRICK

During the nights he spent there did you notice anything remarkable about him?

PHILIP GARNOT

I know he was praying loud all night and kept me awake sometimes.

CHARLES FITZPATRICK

Everyone else was asleep in the house at the time?

PHILIP GARNOT

I was the only other one in the house with him.

CHARLES FITZPATRICK

Can you remember now the kind of prayers he delivered himself of?

PHILIP GARNOT

It was prayers he was making up himself. I never heard them before.

CHARLES FITZPATRICK

You are a Roman Catholic?

PHILIP GARNOT

Yes.

CHARLES FITZPATRICK

You are a French-Canadian?

PHILIP GARNOT

Yes.

CHARLES FITZPATRICK

Had you ever heard any of these prayers before?

PHILIP GARNOT

I never heard them, except some of them. He would say the prayer 'Our Father,' but all the rest of the prayers I never heard before, except by him.

CHARLES FITZPATRICK

During the time you saw him when he delivered himself of these prophesies you alluded to, what was his temper; how did he act when contradicted?

PHILIP GARNOT

He would not stand contradiction by anyone. He had to have his own way in everything.

CHARLES FITZPATRICK

Was he very smooth tempered?

PHILIP GARNOT

No he was not smooth tempered.

CHARLES FITZPATRICK

Irritable?

PHILIP GARNOT

Yes.

CHARLES FITZPATRICK

Did he make any declarations to you as to what he thought himself to be in the way of power or authority?

PHILIP GARNOT

No, he did not make any statement to me, but in my presence he made the declaration that he was representing St. Peter.

CHARLES FITZPATRICK

Did he aspire to any particular gifts, or pretend he was endowed with the abilities of a poet, musician or orator?

PHILIP GARNOT

No.

CHARLES FITZPATRICK

You did not hear him boast of his great intellectual qualities?

PHILIP GARNOT

No.

CHARLES FITZPATRICK

Did he at any time communicate to you his views with reference to the way in which the country was to be divided in the event of his success?

PHILIP GARNOT

He did in my presence.

CHARLES FITZPATRICK

Tell us what he said to you about that as far as you can remember?

PHILIP GARNOT

He was talking about the country being divided into several provinces; one for the French, Germans, Irish, and I don't know what else. There was to be seven different nationalities.

CHARLES FITZPATRICK

Do you remember anything else besides this you have mentioned? What other foreigners?

PHILIP GARNOT

Italians.

CHARLES FITZPATRICK

Hungarians?

PHILIP GARNOT

I can't remember particularly very well. I know it was seven different provinces and seven different nationalities.

CHARLES FITZPATRICK

Did the plan he then stated appear to you a very feasible one?

PHILIP GARNOT

I did not believe he could succeed in that.

CHARLES FITZPATRICK

Did he say he expected any assistance from these people?

PHILIP GARNOT

Yes, he respected assistance from them. He mentioned he expected the assistance of an army of several nationalities, and I remember he mentioned the Jews. He expected their assistance and money. He was going to give them a province as a reward for their help. That is what I understood him to say.

CHARLES FITZPATRICK

Did he tell you how he had arranged that, or if he had made any arrangement with the people?

PHILIP GARNOT

He might, but I don't remember.

CHARLES FITZPATRICK

In his conversation with you, or with others in your presence on these subjects, did he at any time give you any intimation that he had any doubt of his success or that any obstacle could prevent him from succeeding?

PHILIP GARNOT

No, he always mentioned he was going to succeed. That it was a divine mission he had, and that he was only an instrument in the hand of God.

CHARLES FITZPATRICK

When he talked of other matters than religion and the success of his plans, how did he act and talk generally?

PHILIP GARNOT

I never noticed any difference in his talk on other matters, because I never had much intercourse with him only during the time of the trouble. I met him once before that.

CHARLES FITZPATRICK

Did he appear to be actuated by any friendship for other people, or did he appear to be wrapped up in himself? Did he appear to have any sympathy for anyone except himself, or did he appear to think of anyone but himself, I mean during these times you had conversations with him?

PHILIP GARNOT

I could not answer that question because I don't understand rightly.

CHARLES FITZPATRICK

When he spoke of religion and about the country in the different interviews he had with you or others, did you understand that he had any idea of thinking of the welfare of anyone at all except himself; that he was the sole person to be considered?

PHILIP GARNOT

It seemed as if he was working in the interest of the half-breed population, and the settlers generally; he mentioned that.

CHARLES FITZPATRICK

Did you communicate to anyone your impression of this man what you thought of him?

PHILIP GARNOT

I did.

CHARLES FITZPATRICK

What did you think of him?

PHILIP GARNOT

I thought the man was crazy, because he acted very foolish.

Christopher Robinson gets up from the desk to cross examine the witness.

CHRISTOPHER ROBINSON

He had great influence over the half-breed population there, hadn't he?

PHILIP GARNOT

Yes, he could do almost what he wanted with them.

CHRISTOPHER ROBINSON
And you were one of those who
followed him?

PHILIP GARNOT
No, I followed him, but against my
will.

CHRISTOPHER ROBINSON
What do you mean?

PHILIP GARNOT
When a man has a stronger force
than I have, I have to follow him.
He came to me with an armed force
and I had to go.

CHRISTOPHER ROBINSON
Do you say you were forced to
follow him by violence, is that
what you mean?

PHILIP GARNOT
I don't mean to say that I was
forced exactly by violence, he came
and brought me from my house, he
came with armed men, and I saw
there was no use resisting.

CHRISTOPHER ROBINSON
Do you mean to say you followed him
because of the armed men, and that
that was what influenced you?

PHILIP GARNOT
Yes.

CHRISTOPHER ROBINSON
He had great influence over all the
French half-breed population?

PHILIP GARNOT
I always thought he had lots of
influence amongst the half-breeds.

CHRISTOPHER ROBINSON
I believe they all looked to him as
a leader and followed him?

PHILIP GARNOT
Yes they did.

CHRISTOPHER ROBINSON
They relied upon his judgment and
advice?

PHILIP GARNOT
They did.

The courtroom is silent as Philip Garnot finishes his testimony. Christopher Robinson, standing by his desk, takes a deep breath and glances over at Louis Riel, who sits with a quiet dignity.

CHRISTOPHER ROBINSON
No further questions, Your Honour.

Christopher Robinson sits, and the room remains hushed. The Look on Rivals face shows his eyes and that he is in deep thought.

CUT TO:

41 EXT - MONTANA - DAY

41

The scene shifts to a modest cabin nestled in the serene landscape of Montana. Louis Riel, looking years younger, is seen with his wife. They share a simple meal at a wooden table, the light from a single window casting warm shadows around them. The room is humble but filled with a sense of peace and contentment. This is a stark contrast to the tension and formality of the courtroom.

The flashback shows Louis in a different light: as a family man, far removed from politics, living a quiet life in the American frontier. He smiles gently at his wife, the weight of his past battles momentarily forgotten.

42 INT. MODEST CABIN - MONTANA - DAY

42

LOUIS RIEL sits at a small table, surrounded by papers. A knock at the door interrupts his thoughts. He opens it to see GABRIEL DUMONT, CHARLES NOLIN, JAMES ISBISTER, MOÏSE OUELLETTE, and MICHEL DUMAS standing outside. The group enters, their expressions serious.

Riel closes the door behind them, a mix of surprise and curiosity on his face. He offers them water, which they accept, but there's an unspoken urgency in the room.

LOUIS RIEL
What brings you all this way?

Gabriel Dumont, always direct, speaks first, his tone firm but respectful.

GABRIEL DUMONT
Louis, we've tried to negotiate,
but the government isn't listening.
The people need a leader who can
stand up for them—someone who can
give them hope. That's why we've
come to you.

Riel listens carefully, his expression thoughtful.

LOUIS RIEL

Last time, it ended in bloodshed.
What makes you think this time will
be different?

James Isbister, more reserved but equally earnest, speaks up.

JAMES ISBISTER

The people remember what you did
for them, Louis. They believe in
you. The land disputes are getting
worse, and the government is
ignoring us. With you leading us,
we can find a peaceful solution.

Riel nods slowly, considering their words. Moïse Ouellette, sensing his hesitation, leans in, his voice filled with a mix of hope and urgency.

MOÏSE OUELLETTE

We need your wisdom, Louis. We're
not asking for another rebellion.
We're asking for leadership—someone
who can negotiate with the
government and ensure our people
are treated fairly.

Riel stands, pacing the small room, looking out the window as he processes their words. The room is filled with tension as the men wait for his response.

Michel Dumas, usually quiet, finally speaks, his voice steady but with a note of urgency.

MICHEL DUMAS

Louis, we've tried to solve this
without you, but it's not enough.
The government only sees us as a
problem, not as a people with
rights. Your presence can change
that. You have the authority, the
respect—things we can't command
without you.

Riel stops pacing, turning back to face them. His eyes reveal the inner conflict he feels—torn between the past and the present, between his duty and his desire for peace.

LOUIS RIEL

And if I return, what then? Will
the government listen, or will it
end in more bloodshed?

Gabriel Dumont steps forward, his voice filled with the certainty of a man who has fought alongside Riel before.

GABRIEL DUMONT

We don't know what the government will do, but we do know what will happen if you don't come back. The people will be crushed, Louis. They need someone who can speak for them, someone the government can't ignore. That someone is you.

Riel looks at each of them, seeing the desperation and hope in their eyes. He knows they're right—the Métis need him. But the weight of that responsibility is heavy.

Charles Nolin, who has remained silent until now, steps forward, his voice filled with a mix of regret and hope.

CHARLES NOLIN

Louis, I know we haven't always agreed, but I never stopped believing in you. If you return, you won't be alone. You can stay with me and my family when you get back. We'll face whatever comes together.

Riel is visibly moved by Nolin's offer, understanding the depth of the gesture. He takes a deep breath, the decision solidifying in his mind.

LOUIS RIEL

Alright. I'll return. But we must do everything in our power to avoid another war. We fight for our rights, but we fight smart, and we fight together.

Nolin nods, the tension easing as the group finally sees a path forward. The room feels lighter, but the gravity of the journey ahead is clear.

Riel walks to the door, looking out at the vast prairie as the sun begins to set. The horizon stretches out before him, and for the first time in a long while, he feels the weight of leadership return, but also the support of his people.

CUT TO:

43

INT. CHARLES NOLIN'S HOUSE - ST. ALBERT - NIGHT - 1884

43

The room is warm and modestly furnished, filled with the quiet sounds of a crackling fire. LOUIS RIEL sits at a table, poring over papers, while CHARLES NOLIN prepares tea nearby. The atmosphere is tense but not yet confrontational.

LOUIS RIEL

The people are losing patience, Charles.

(MORE)

LOUIS RIEL (CONT'D)

They want action, and they want it soon. The government's silence is only fuelling their anger. And you know as well as I do that John A. MacDonald isn't going to lift a finger unless we force his hand.

Nolin sets the teapot down, his movements deliberate.

CHARLES NOLIN

I understand their frustration, Louis, but we must tread carefully. Another rebellion could destroy everything. MacDonald won't hesitate to crush us if we give him an excuse. We need to exhaust every peaceful option before we even consider taking up arms.

Riel looks up from his papers, his expression firm but conflicted.

LOUIS RIEL

I know you're right, Charles, but how much longer can we wait? The people look to us for leadership, and I fear that waiting much longer will only make things worse. MacDonald will delay until we are too weak to resist.

Nolin pours tea for both of them, his hands steady, but his voice tightens as he speaks.

CHARLES NOLIN

Louis, we've seen what happens when we rush into conflict. We can't afford another Red River. The stakes are too high, and our people have already suffered too much. MacDonald is playing a game, and we can't afford to play into his hands.

Riel takes the tea, but his thoughts are elsewhere. The tension between them grows as they sit in silence for a moment.

LOUIS RIEL

Charles, I respect your caution, but the government has left us no choice. If they continue to ignore us, we must be prepared to fight for what's rightfully ours. MacDonald needs to understand that we won't be pushed aside.

Nolin sets his cup down with a sharp clink, his frustration

evident.

CHARLES NOLIN

And what if that fight brings nothing but more bloodshed, Louis? Have you thought about the consequences? Have you thought about the families who will lose their sons, their fathers? That's exactly what MacDonald is counting on.

Riel stands, his temper rising as well.

LOUIS RIEL

Do you think I want that, Charles? Do you think I haven't thought about the cost? But I was chosen by God to lead our people! It's my duty to see this through, and the people will follow me because they know I speak for them, and for Him. We must stand up for our rights, even if it means sacrificing everything.

Nolin stands as well, the two men now facing each other across the table, years of camaraderie straining under the weight of their disagreement.

CHARLES NOLIN

You're letting your anger—and your visions—cloud your judgment, Louis. This isn't just about us—it's about everyone who's counting on us to lead with wisdom, not with rage.

Riel's face hardens, but then he steps closer, his voice dropping to a bitter, almost sorrowful tone.

LOUIS RIEL

If Marie-Anne were here, she'd understand what I'm doing. She'd see the need to fight for our people, for our land. She's Métis through and through—it's in her blood. She wouldn't stand idly by, and she'd be disappointed in the man you've become, Charles. You may be my cousin by marriage, but you'll never have her strength, her spirit.

Nolin recoils slightly, the sting of Riel's words clear on his face. The room is thick with tension, the air heavy with the weight of what's been said.

Riel grabs his belongings, his expression resolute.

LOUIS RIEL

If you can't see the need to act, Charles, then perhaps it's best if I leave. I'll find another way to lead our people, even if I have to do it alone.

Nolin doesn't respond, his silence speaking volumes. Riel heads for the door, pausing for a moment before looking back.

LOUIS RIEL

You will take arms with us and if you don't, they're will be consequences.

Riel steps out into the night, the door closing softly behind him. Nolin stands alone in the dimly lit room.

CUT TO:

44

INT. MEETING AREA - BATOCHÉ - MORNING

44

The room is filled with tension as the Métis leaders discuss the increasing pressure from the Canadian government. Riel stands at the head of the room, his presence commanding but solemn.

LOUIS RIEL

We have tried peaceful petitions, we have tried negotiations, but MacDonald and his government remain deaf to our pleas. We must now prepare to defend our rights, our land, and our people.

Gabriel Dumont steps forward, his voice strong and supportive.

GABRIEL DUMONT

The people are with you, Louis. We're ready to fight if it comes to that. We'll stand by you, no matter what.

Riel nods.

LOUIS RIEL

Then we must be ready. If it is God's will, we will fight. But we will fight with honour, and we will fight for the future of our people.

The men around the room nod in agreement, the atmosphere tense but united.

45 EXT. BATOCHÉ - LATER THAT DAY**45**

Riel walks through the settlement, observing the preparations being made. Men are gathering supplies, women and children are moving to safer locations, and everyone is preparing for the conflict that now seems inevitable.

Riel pauses to look out over the prairie, his thoughts on the battle to come and the weight of his responsibility. The camera pulls back, showing Riel as a solitary figure against the vast, open land, ready to lead his people into the unknown.

46 EXT. BATOCHÉ - BATTLEFIELD - DAY**46**

There is chaos—gunfire erupts from both sides, smoke billowing across the battlefield. The Métis fighters, outnumbered and exhausted, take cover behind makeshift barricades, their faces etched with determination and desperation.

The camera moves swiftly through the battlefield, capturing the frenzy of the fight. A Métis fighter reloads his rifle, sweat dripping down his face as he fires into the advancing Canadian troops. The sound of bullets whizzing by, the crack of rifles, and the thunderous boom of cannons fill the air.

LOUIS RIEL, positioned slightly behind the front lines, watches the battle with grim resolve. His eyes dart across the field, noting every loss, every fallen comrade. He clenches his fists, knowing the battle is slipping away.

Gabriel Dumont leads a small group in a desperate charge, their feet pounding the dirt as they race toward the enemy. They fire as they run, dropping several soldiers, but the Canadian forces press forward, their sheer numbers overwhelming.

Explosions rock the field, sending earth and debris flying. A cannonball slams into a barricade, splintering it to pieces. The Métis fighters scatter, some caught in the blast, others retreating to regroup.

A young Métis soldier, fear and determination in his eyes, as he fumbles with his rifle. He fires, the recoil jolting him, but his shot finds its mark, downing an advancing soldier. He ducks behind cover, breathing heavily, as the battle rages on around him.

There is full scale of the conflict—smoke thickening, the sun obscured, shadows lengthening across the ground as the fight continues. The Métis line begins to waver, the sheer force of the Canadian troops pushing them back.

Riel's face shows the realization of impending defeat dawning. His expression shifts from resolve to resignation, but his eyes remain sharp, calculating the next move. He signals to his men to retreat, the final act of leadership

in this doomed battle.

LOUIS RIEL
 God, I have done what I could. Now,
 I leave it in Your hands.

The soldiers roughly take hold of him, but Riel does not resist. He is led away, the remnants of the Métis forces watching in silence as their leader is taken.

The battlefield, littered with the fallen, as the remaining Métis fighters pull back, their resistance fading as the Canadian forces close in.

CUT TO:

47 INT. COURTROOM - REGINA - DAY - 1885

47

Charles Nolin, calm and collected, is sworn in for his testimony. He takes a seat facing Mr. Casgrain, the prosecuting lawyer. Mr. Marceau stands by to provide interpretation as required, ensuring clarity in NOLIN's French response

MR. CASGRAIN
 You live at St Laurent?

CHARLES NOLIN
 At the present time, yes.

MR. CASGRAIN
 You lived before in Manitoba?

CHARLES NOLIN
 Yes.

MR. CASGRAIN
 Do you know when the prisoner came into the country?

CHARLES NOLIN
 Yes.

MR. CASGRAIN
 About what time was it?

CHARLES NOLIN
 I think about the beginning of July 1884.

MR. CASGRAIN
 You met him several times between that time and the time of the insurrection?

CHARLES NOLIN
 Yes.

MR. CASGRAIN

Did the prisoner speak about his plans, and if so, what did he say?

CHARLES NOLIN

About a month after he arrived he showed me a book that he had written in the States. What he showed me in that book was first to destroy England and Canada.

MR. CASGRAIN

And?

CHARLES NOLIN

And also to destroy Rome and the Pope.

MR. CASGRAIN

Anything else?

CHARLES NOLIN

He said that he had a mission to fulfill, a divine mission, and as a proof that he had a mission he showed a letter from the Bishop of Montreal, eleven years back.

MR. CASGRAIN

Did he say how he would carry out his plans?

CHARLES NOLIN

He did not say how he would carry out his plans then.

MR. CASGRAIN

Did he tell you something after?

CHARLES NOLIN

He commenced to talk about his plans about the 1st of December 1884.

MR. CASGRAIN

What did he tell you?

CHARLES NOLIN

In the beginning of December 1884, he began to show a desire to have money, he spoke to me about it first I think.

MR. CASGRAIN

How much did he say he wanted?

CHARLES NOLIN

The first time he spoke of money I think he said he wanted \$10,000 or \$15,000.

MR. CASGRAIN

From whom would he get the money?

CHARLES NOLIN

The first time he spoke about it he did not know any particular plan to get it, at the same time he told me that he wanted to claim an indemnity from the Canadian Government. He said that the Canadian Government owed him about \$100,000, and then the question arose who the persons were whom he would have to talk to the Government about the indemnity. Some time after that the prisoner told me that he had an interview with Father Andre and that he had made peace with the church, that since his arrival in the country he had tried to separate the people from the clergy, that until that time he was at open war almost with the clergy. He said that he went to the church with Father Andre and in the presence of another priest and the blessed sacrament he had made peace, and said that he would never again do anything against the clergy. Father Andre told him he would use his influence with the Government to obtain for him \$35,000. He said that he would be contented with \$35,000 then, and that he would settle with the Government himself for the balance of the \$100,000. That agreement took place at Prince Albert. The agreement took place at St Laurent and then Father Andre went back to his mission at Prince Albert.

MR. CASGRAIN

Before December were there meetings at which Riel spoke and at which you were present?

CHARLES NOLIN

Yes.

MR. CASGRAIN

How many?

CHARLES NOLIN
Till the 24th of February I
assisted at seven meetings to the
best of my knowledge.

MR. CASGRAIN
Did the prisoner tell you what he
would do if the Government paid him
the indemnity in question?

CHARLES NOLIN
Yes.

MR. CASGRAIN
What did he tell you?

CHARLES NOLIN
He said if he got the money he
wanted from the Government he said
he would go wherever the Government
wished to send him. He had told
that to Father Andre, if he was an
embarrassment to the Government by
remaining in the North-West he
would even go to the Province of
Quebec. He said also, that if he
got the money he would go to the
United States and start a paper and
raise the other nationalities in
the States. He said before the
grass is that high in this country
you will see foreign armies in this
country. He said I will commence by
destroying Manitoba, and then I
will come and destroy the North-
West and take possession of the
North-West.

MR. CASGRAIN
Did anyone make a demand in the
name of the prisoner for the
indemnity?

CHARLES NOLIN
In the beginning of January the
Government asked for tenders to
construct a telegraph line between
Edmonton and Duck Lake. I tendered
for it.

MR. CASGRAIN
You withdrew your tender?

CHARLES NOLIN
Yes.

MR. CASGRAIN
Why?

CHARLES NOLIN

On the 29th of January the tenders were to be opened, on the 27th the prisoner came with Dumont and asked me to resign my contract in his favor, because the Government had not given him any answer to his claim for \$35,000, so as to frighten the Government. The prisoner asked to have a private interview to speak of that privately with Dumont and Maxime Lepine. We went to Lepine's and it was then that Riel told me of his plans.

MR. CASGRAIN

What were his plans?

CHARLES NOLIN

The prisoner asked me to resign him my contract to show the Government that the half-breeds were not satisfied, because the Government had not given Riel what he asked for.

MR. CASGRAIN

Did he speak how he would realize his plans?

CHARLES NOLIN

Not there, I spoke to him.

MR. CASGRAIN

What did you say?

CHARLES NOLIN

I told him I would not sacrifice anything for him particularly, on account of his plan of going into the United States. I would not give him five cents, but that if he would make a bargain with me, with Lepine and Dumont as witnesses, I proposed to him certain conditions. I proposed that he would abandon his plan of going to the United States and raising the people, that he should abandon his idea of going to the States and raising an army to come into Canada. The second condition was, that he would renounce his title as an American citizen. The third condition was, that he would accept a seat in the House of Commons as soon as the North-West would be divide into counties.

MR. CASGRAIN

Were those conditions accepted by the prisoner?

CHARLES NOLIN

Yes; the next day I received a telegram; answer to a telegram from McDowall. The telegram said that the Government was going to grant the rights of the half-breeds, but there was nothing said about Riel's claim.

MR. CASGRAIN

Did you show the answer to Riel?

CHARLES NOLIN

I showed the reply I received next Sunday.

MR. CASGRAIN

That was in the month?

CHARLES NOLIN

Of February.

MR. CASGRAIN

In the beginning of the month?

CHARLES NOLIN

Yes.

MR. CASGRAIN

What did the prisoner say?

CHARLES NOLIN

He answered, that it was 400 years that the English had been robbing, and that it was time to put a stop to it, that it had been going on long enough.

MR. CASGRAIN

Was there a meeting about that time, about the 8th or 24th of February?

CHARLES NOLIN

A meeting?

MR. CASGRAIN

At which the prisoner spoke?

CHARLES NOLIN

There was a meeting on the 24th of February, when the prisoner was present.

MR. CASGRAIN

What took place at that meeting, did the prisoner say anything about his departing for the United States?

CHARLES NOLIN

Yes.

MR. CASGRAIN

What did the prisoner tell you about that?

CHARLES NOLIN

He told me that it would be well to try and make it appear as if they wanted to stop him going into the States. Five or six persons were appointed to go among the people, and when Riel's going away was spoken about the people were to say 'no, no.' It was expected that Gagnon would be there, but he was not there. Riel never had any intention of leaving the country.

MR. CASGRAIN

Who instructed the people to do that?

CHARLES NOLIN

Riel suggested that himself.

MR. CASGRAIN

Was that put in practice?

CHARLES NOLIN

Yes.

MR. CASGRAIN

Did the prisoner tell you he was going to the United States?

CHARLES NOLIN

I was chairman of the meeting when the question of Riel's going away was brought up.

MR. CASGRAIN

In the beginning of March was there a meeting at the Halcro settlement?

CHARLES NOLIN

Yes.

MR. CASGRAIN

Were you present when that meeting was organized by him?

CHARLES NOLIN

The meeting was not exactly organized by the prisoner; it was organized by me; but the prisoner took advantage of the meeting to do what he did. The object of the meeting was to inform the people of the answer the Government had given to the petition they had sent in.

MR. CASGRAIN

Between the 1st of March and the meeting at Halcro was there an interview between the prisoner and Father Andre?

CHARLES NOLIN

Yes; on the 2nd of March.

MR. CASGRAIN

Those notes you have in your hand were made at the time?

CHARLES NOLIN

Yes, about the time. On the 2nd of March there was a meeting between Father Andre and the prisoner at the mission.

MR. CASGRAIN

At the interview between Father Andre and the prisoner, did the prisoner speak about the formation of a provisional government?

CHARLES NOLIN

About seven or eight half-breeds were there. The prisoner came about between 10 and 11 o'clock.

MR. CASGRAIN

What did he say to Father Andre?

CHARLES NOLIN

The prisoner was with Napoleon Nauld and Damase Carriere. The prisoner appeared to be very excited. He said to Father Andre: 'You must give me permission to proclaim a provisional government before twelve o'clock to-night.'

MR. CASGRAIN

What day was this?

CHARLES NOLIN

The 2nd of March.

MR. CASGRAIN
What then?

CHARLES NOLIN
The prisoner and Father Andre had a dispute, and Father Andre put the prisoner out of doors.

MR. CASGRAIN
What took place at the meeting at Halcro? What did you see?

CHARLES NOLIN
I saw about sixty men arrive there nearly all armed, with the prisoner.

MR. CASGRAIN
What day was that?

CHARLES NOLIN
3rd of March.

MR. CASGRAIN
Were these men armed?

CHARLES NOLIN
Nearly all were armed.

MR. CASGRAIN
What did you do?

CHARLES NOLIN
That meeting was for the purpose of meeting the English half-breeds and the Canadians. When I saw the men coming with arms I asked them what they wanted and I said the best thing they could do was to put the arms in a wagon and cover them up so they would not be seen.

MR. CASGRAIN
The prisoner spoke at the meeting?

CHARLES NOLIN
Yes.

MR. CASGRAIN
What did he say?

CHARLES NOLIN
He said the police wanted to arrest him but he said these are the real police, pointing to the men that were with him.

MR. CASGRAIN
Did you speak at the meeting?

CHARLES NOLIN

Yes, I spoke at that meeting and as I could not speak in English I asked the prisoner to interpret for me. Before leaving in the morning the prisoner and I had a conversation. He had slept at my place that night. Before leaving I reproached him for what he had done the night before.

MR. CASGRAIN

On the 5th of March?

CHARLES NOLIN

The prisoner came with Gabriel Dumont to see me, he proposed a plan to me that he had written upon a piece of paper. He said that he had decided to take up arms and to induce the people to take up arms and the first thing was to fight for the glory of God, for the honour of religion, and for the salvation of our souls. The prisoner said that he had already nine names upon the paper and he asked me for my name. I told him that the plan was not perfect, but since he wanted to fight for the love of God I would propose a more perfect plan. My plan was to have public prayers in the Catholic chapel during nine days and to go to confession and communion and then do as our consciences told us.

MR. CASGRAIN

Did the prisoner adopt that plan?

CHARLES NOLIN

He said that nine days was too long. I told him that I did not care about the time and that I would not sign his paper. The prisoner asked me to come the next day to his house. I went, and there we discussed his plan. There were six or seven persons there.

MR. CASGRAIN

Did you propose your plan?

CHARLES NOLIN

He proposed his plan and then he proposed mine.

MR. CASGRAIN

Did you decide to have the nine days?

CHARLES NOLIN

We decided upon the nine days' prayers; that plan was adopted almost unanimously, no vote was taken upon it.

MR. CASGRAIN

Was the nine days' prayer commenced in the church?

CHARLES NOLIN

Yes, on the Sunday following.

MR. CASGRAIN

What day was that?

CHARLES NOLIN

The meeting at Riel's was on the 6th. I think it was on the 6th of March.

MR. CASGRAIN

When did the nine days' prayer commence?

CHARLES NOLIN

It was announced in the church to commence on the Tuesday following and to close on the 19th, St Joseph's day.

MR. CASGRAIN

Did the prisoner assist at the prayers?

CHARLES NOLIN

No, he prevented people going.

MR. CASGRAIN

When did you finally differ from the prisoner in opinion?

CHARLES NOLIN

About twenty days before they took up arms. I broke with the prisoner and made open war upon him.

MR. CASGRAIN

What happened on the 19th?

CHARLES NOLIN

On the 19th of March I and the prisoner were to meet to explain the situation. I was taken prisoner by four armed men.

MR. CASGRAIN
Who were the armed men?

CHARLES NOLIN
Philip Garriepy, David Touron,
Francis Vermette and Joseph
Flemoine. I was taken to the church
of St Antoine. I saw some Indians
and half-breeds armed in the
church.

MR. CASGRAIN
Did you have occasion to go to the
council after that?

CHARLES NOLIN
During that night I was brought
before the council.

MR. CASGRAIN
Was the prisoner there?

CHARLES NOLIN
Yes.

MR. CASGRAIN
What did he say?

CHARLES NOLIN
I was brought before the council
about ten o'clock at night. The
prisoner made the accusation
against me.

MR. CASGRAIN
What did you do?

CHARLES NOLIN
I defended myself.

MR. CASGRAIN
What did you say in a few words?

CHARLES NOLIN
I proved to the council that the
prisoner had made use of the
movement to claim the indemnity for
his own pocket.

MR. CASGRAIN
You were acquitted?

CHARLES NOLIN
Yes.

MR. CASGRAIN
You were in the church after that?

CHARLES NOLIN
The prisoner protested against the
decision of the council.

MR. CASGRAIN
Why did you join the movement?

CHARLES NOLIN
To save my life.

MR. CASGRAIN
You were condemned to death?

CHARLES NOLIN
Yes.

MR. CASGRAIN
When were you condemned to death?

CHARLES NOLIN
When I was made prisoner I had been
condemned to death, when I was
brought to the church.

MR. CASGRAIN
On the 21st of March were you
charged with a commission? Do you
recognize that?

CHARLES NOLIN
Yes.

MR. CASGRAIN
Who gave you that?

CHARLES NOLIN
The prisoner himself.

MR. CASGRAIN
For what purpose?

CHARLES NOLIN
To go and meet the delegates of
Major Crozier. I did not give them
the document, because I thought it
was better not.

MR. CASGRAIN
Do you remember the 26th of March,
the day of the battle at Duck Lake?

CHARLES NOLIN
Yes.

MR. CASGRAIN
Was the prisoner there?

CHARLES NOLIN

Yes. After the news came that the police were coming, the prisoner started one of the first for Duck Lake on horseback.

MR. CASGRAIN

What did he carry?

CHARLES NOLIN

He had a cross.

MR. CASGRAIN

Some time after you left?

CHARLES NOLIN

Yes.

MR. CASGRAIN

You went to Prince Albert?

CHARLES NOLIN

Yes.

MR. CASGRAIN

In the beginning of December, 1884, the prisoner had begun speaking of his plans about taking up arms?

CHARLES NOLIN

Yes.

Mr. Casgrain goes to sit down and we see Sir François-Xavier Lemieux, the defence attorney, rises to cross-examine Charles Nolin.

MR. LEMIEUX

You took a very active part in the political movements in this country since 1869?

CHARLES NOLIN

Yes. In 1869 I was in Manitoba. The prisoner is my cousin. In 1884 I knew that the prisoner was living in Montana. I understood that he was teaching school there. He had his wife and children there. I was aware there was a scheme to bring him into the country.

MR. LEMIEUX

You thought the presence of the prisoner would be good for the half-breeds, for the claims they were demanding from the Government?

CHARLES NOLIN

Yes.

MR. LEMIEUX

In that movement the Catholic clergy took part?

CHARLES NOLIN

The clergy did not take part in the political movements, but they assisted otherwise.

MR. LEMIEUX

The clergy of all denominations?

CHARLES NOLIN

Yes, all the religions in the North-West.

MR. LEMIEUX

You were not satisfied with the way things were going, and you thought it necessary to have Riel as a rallying point?

CHARLES NOLIN

Not directly, not quite.

MR. LEMIEUX

Who sent to bring him?

CHARLES NOLIN

A committee was nominated, and it was decided to send the resolution to Ottawa. We did not know whether the petition was right or whether we had the right to present it. We were sending to Ottawa, and they were to pass Riel's residence. When the time came we saw that we could not realize money enough to send them there, and the committee changed its decision. Delegates were sent to MR. Riel to speak about this petition, and they were to invite him into the country if they thought proper.

MR. LEMIEUX

Did the prisoner object to come?

CHARLES NOLIN

I don't know.

MR. LEMIEUX

Who were the delegates sent by the committee?

CHARLES NOLIN

Gabriel Dumont, Michel Dumas and James Isbester.

(MORE)

CHARLES NOLIN (CONT'D)

The prisoner came with his wife and children and lived with me about four months.

MR. LEMIEUX

A constitutional movement took place in the Saskatchewan to redress the grievances?

CHARLES NOLIN

Yes.

MR. LEMIEUX

The half-breeds of all religions took part?

CHARLES NOLIN

Yes.

MR. LEMIEUX

The whites?

CHARLES NOLIN

Not directly, they sympathized very much with us. The whites did not take direct action in the movement, but sympathized greatly with the half-breeds.

MR. LEMIEUX

During what length of time did the political movement last?

CHARLES NOLIN

it commenced in March 1884, and continued until February or March 1885. The prisoner, after having lived about three months at his place, went into his own house that I think was given to him by Mr. Ouellette.

MR. LEMIEUX

In September the prisoner wanted to go?

CHARLES NOLIN

The prisoner spoke of going, but I never believed that he wanted to go.

MR. LEMIEUX

What date ceased to have friendly relations with the prisoner?

CHARLES NOLIN

It was about twenty days before the taking up of arms, which was about the 18th of March.

MR. LEMIEUX

Was it the month of February?

CHARLES NOLIN

Yes, the Prisoner that month, he thought that if he acted constitutionally, he would be useful to their cause, but that as soon as he heard that the Government had refused the prisoner the indemnity that he claimed, that I said I had no more confidence in him as a leader in a constitutional way.

MR. LEMIEUX

After the Government had refused to pay him his indemnity that the prisoner pretended that he wanted to go?

CHARLES NOLIN

Yes.

MR. LEMIEUX

how he can say, under oath, that if you had no confidence in him, the prisoner, why did you act with him to deceive the people?

CHARLES NOLIN

Its what I saw and heard.

MR. LEMIEUX

How it is that having lost confidence in the prisoner you agreed with him to deceive the people and make them believe that the Prisoner wanted to go when he knew he did not want to leave the country?

CHARLES NOLIN

The prisoner came and asked me to do that because Captain Gagnon was there, and so as to impress the Government, and I thought that at the time they expected that MR. Gagnon would be at the meeting and it would bring a satisfactory result for Mr. Riel.

MR. LEMIEUX

In other words you wanted to put a false impression on MR. Gagnon so as to obtain a good result for Mr. Riel,

CHARLES NOLIN

No, not at all.

MR. LEMIEUX

In 1869 did you know prisoner well?

CHARLES NOLIN

Yes.

MR. LEMIEUX

The witness is asked whether after that didn't they start a political movement with him in Manitoba. He says that in Manitoba in 1869 and 1870 he did not directly start any movement with the prisoner, and then he is asked if he did not act like he did in tills case, if he did not start with them and abandon them, and he says yes. He says that he participated in that movement as long as he thought it was constitutional, but as soon as he saw it was not, he withdrew.

MR. LEMIEUX (CONT'D)

Subsequently to the rebellion and the abandonment that you made in 1870, you were not appointed Minister of Agriculture?

CHARLES NOLIN

In 1875 I was appointed Minister of Agriculture.

MR. LEMIEUX

Were you not looked upon as one of the leaders of the half-breeds of the Saskatchewan?

CHARLES NOLIN

I was looked upon as one of the leaders.

MR. LEMIEUX

Did Father Fourmand not want to stop Mr. Riel from acting, and he says it may be so, but it is not to his knowledge?

CHARLES NOLIN

There was a meeting on the 24th February. I know Father Andre spoke there, but I could not say if he asked the prisoner to remain. I think he may have said so.

MR. LEMIEUX

About that time in February there had not been a dinner at which the political situation of the Saskatchewan was discussed?

CHARLES NOLIN

I know of one on the 6th January. I spoke at that dinner but I did not speak much.

MR. LEMIEUX

Can you swear that at that dinner it was not spoken of, the grievances of the half-breeds, and the refusal of the Government to redress them?

CHARLES NOLIN

I was present at that dinner, and that to my knowledge I don't remember that there was any political speech at that. I had frequent occasions to meet Riel conversing with him since March 1884, till the moment we disagreed.

MR. LEMIEUX

Did the prisoner ever tell you that he considered himself a prophet?

CHARLES NOLIN

Yes.

MR. LEMIEUX

After the meal something strange happened?

CHARLES NOLIN

It was not after a dinner, but it was one evening, We were spending the night together at my house, and there was a noise his my bowels, and the prisoner asked me if I heard that, I said yes, and then the prisoner told me that that was his liver, and that he had inspirations that worked through every part of his body.

MR. LEMIEUX

Dis the prisoner not write in a book that he was inspired of?

CHARLES NOLIN

He did not write in a book, but on a sheet of paper; he said he was inspired.

MR. LEMIEUX

Had you ever heard the prisoner speak of his internal policy in the division of the country, and if he should succeed in his enterprise?

CHARLES NOLIN

Yes. After his arrival the prisoner showed me a book written with buffalo blood, and that the prisoner in that plan said that after having taken England and Canada, he would divide Canada and give the Province of Quebec to the Prussians, Ontario to the Irish, and the North-West Territory he divided into different parts between the European nations. I do not remember them all, but the Jews were to have a part. I think the prisoner also spoke of the Hungarians and Bavarians. That he thought the whole world should have a piece of the cake, that Prussia was to have Quebec.

MR. LEMIEUX

Was there a committee?

CHARLES NOLIN

Since 1884 there was a committee which was called a council. I was one of the members of that committee or council. I was only an ordinary member - not president. Mr. Andrew Spence was president. He was an English half-breed. The council condemned me to death, and liberated me after and offered me a place in the council.

MR. LEMIEUX

Did you refuse that position?

CHARLES NOLIN

I did not refuse it, I accepted it, but it was only to save my life, because I had been condemned to death.

MR. LEMIEUX

Were you present at the meeting at Prince Albert,

CHARLES NOLIN

I was not there, I was outside. I did not speak there. Before the battle at Duck Lake I saw Riel going out with a crucifix about a foot and a half long, that the crucifix had been taken out of the next church near by.

MR. LEMIEUX

Is not true that when there was a question in the Saskatchewan of the police, the character of the prisoner changed completely, and that he became very excitable and even uncontrollable.

CHARLES NOLIN

Whenever the word police was pronounced, the prisoner got very excited.

MR. LEMIEUX

At the time it was said in the district that 500 police would be sent to answer the petition of the half-breeds, the prisoner's character did not become very excitable,

CHARLES NOLIN

After that I did not see the prisoner, but that before that, whenever the word police was pronounced, he got very excited.

MR. LEMIEUX

Did your son and you get arrested?

CHARLES NOLIN

One of my sons was arrested after the fight at Batoche, and then I was brought here to the barracks, and was released within 2 days.

MR. LEMIEUX

Did you had any influence?

CHARLES NOLIN

I do not know what influence I could exercise. But at any rate I has been put at liberty. I came to Regina to give my evidence in this case.

Riel gets up to ask the witness a question but is denied by Mr. Justice Richardson

LOUIS RIEL

Your Honour, would you permit me a little while.

MR. JUSTICE RICHARDSON

In the proper time, I will tell you when you may speak to me, and give you every opportunity - not just now though.

LOUIS RIEL

If there was any way, by legal procedure, that I should be allowed to say a word, I wish you would allow me before this prisoner (witness) leaves the box.

MR. JUSTICE RICHARDSON

I think you should suggest any question you have to your own counsel.

LOUIS RIEL

Do you allow me to say? I have some observation to make before the court.

CHARLES FITZPATRICK

I don't think this is the proper time, your Honour, that the prisoner should be allowed to say anything in the matter.

MR. JUSTICE RICHARDSON

I should ask him at the close of the case, before it goes to the jury.

CHARLES FITZPATRICK

That is the time to do it.

MR. JUSTICE RICHARDSON

I think you should mention it quietly to your counsel, and if they think it proper for your defence, they will put it.

CHARLES FITZPATRICK

I think the time has now arrived when it is necessary to state to the court that we require that the prisoner in the box should thoroughly understand that anything that is done in this case, must be done through us, and if he wishes anything to be done, he must necessarily give us instructions. He should be given to understand that he should give any instructions to us, and he must not be allowed to interfere. He is now endeavouring to withhold instructions.

MR. JUSTICE RICHARDSON

Is there not this difficulty under the statute, saying that he shall do so?

CHARLES FITZPATRICK

I think the statute provides that he may make statements to the jury.

MR. JUSTICE RICHARDSON

The prisoner may defend himself under the statute, personally or by counsel.

MR. FITZPATRICK

Once he has counsel, he has no right to interfere.

CHARLES ROBINSON

He has the right to address the jury. I am not aware of any right till then.

LOUIS RIEL

If you will allow me, your Honour, this case comes to be extraordinary, and while the Crown, with the great talents they have at its service, are trying to show I am guilty - of course it is their duty, my counsellors are trying - my good friends and lawyers, who have been sent here by friends whom I respect - are trying to show that I am insane.

MR. JUSTICE RICHARDSON

Now you must stop.

LOUIS RIEL

I will stop and obey your court.

MR. JUSTICE RICHARDSON

I will tell you once more, if you have any questions which you think ought to be put to this witness, and which your advisers have not put, just tell them quietly and they will put it, if they think it proper to do so.

CHARLES FITZPATRICK

I don't think he ought to be allowed to say any more.

MR. OSLER

The court understands that we are not objecting to the fullest kind of questions, we are only saying they should properly go through the counsel. We are not objecting, and I suppose we would be quite willing, if the prisoner's counsel are, that he should ask any particular question himself. We are perfectly willing. That is a matter between himself and his counsel.

CHARLES FITZPATRICK

For the last two days we felt ourselves in this position, that this man is actually obstructing the proper management of this case, for the express purpose of having a chance to interfere in this case, and he must be given to understand immediately that he won't be allowed to interfere in it, or else it will be absolutely useless for us to endeavour to continue any further in it.

MR. JUSTICE RICHARDSON

Is that a matter that I ought to interfere in? Isn't that a matter entirely between yourself and your client? Suppose you cannot go on and my ruling was called in question, and the question was raised, and the court allowed such and such a thing to be done?

CHARLES FITZPATRICK

I don't pretend to argue with the court; it is not my practice, it is not my custom. I have stated to the court what I think of this case.

(MORE)

CHARLES FITZPATRICK (CONT'D)

I think the court here is bound by the ordinary rules of law, and so long as the prisoner is represented by counsel it is his duty to give such instructions to his counsel as to enable him to do duty to his case.

MR. JUSTICE RICHARDSON

I admit he ought to do so, but suppose he does not, and suppose counsel think fit to throw up their brief.

CHARLES FITZPATRICK

We are entirely free to do that, and that is matter for our consideration at the present moment if the prisoner is allowed to interfere. Of course, I have to take the ruling of the court.

MR. JUSTICE RICHARDSON

I don't like to dictate to you, but it strikes me that now an opportunity should be taken of ascertaining whether there is really anything that has not been put to this witness that ought to have been put.

CHARLES FITZPATRICK

We have very little desire to have questions put which we, in our discretion, do not desire to put. What has this court got to do with theories about inspiration and the division of lands, further than we have gone into it? However, I, of course, have to accept the ruling of the court as it is given, and then it will be for the counsel for the defence to consider the position.

CHRISTOPHER ROBINSON

It must be quite understood that no rulings of the court are given with the desire or at the request or with the concurrence of the Crown. We have nothing to do in the shape of interference. We must not be drawn into the position that there is a ruling of the court on a question of that kind.

(MORE)

CHRISTOPHER ROBINSON (CONT'D)

I think it would probably be right for the court to ask the prisoner whether the case is or is not fully in the hands of the counsel. It is for the prisoner to say.

CHARLES FITZPATRICK

We accept that suggestion.

MR. JUSTICE RICHARDSON

Prisoner, are you defended by counsel?

Louis Riel doesn't say anything.

MR. JUSTICE RICHARDSON

Are you defended by counsel? Answer my question, please, are you defended by counsel? Is your case in the hands of counsel?

LOUIS RIEL

Partly; my cause is partly into their hands.

MR. JUSTICE RICHARDSON

Now, stop; are you defended by counsellor not? Have you advisers?

LOUIS RIEL

I don't wish to leave them aside. I want them, I want their services, but I want my cause to be, your Honor, to be defended to the best which circumstances allow.

MR. JUSTICE RICHARDSON

Then you must leave it in their hands.

LOUIS REIL

I will, if you please, say this reason: My counsel come from Quebec, from a far province. They have to put questions to men with whom they are not acquainted, on circumstances which they don't know, and although I am willing to give them all the information that I can, they cannot follow the thread of all the questions that could be put to the witnesses.

(MORE)

LOUIS REIL (CONT'D)

They lose more than three-quarters of the good opportunities of making good answers, not because they are not able, not because they are not able; they are learned, they are talented, but the circumstances are such that they cannot put all the questions. If I would be allowed, as it was suggested, this case is extraordinary.

MR. JUSTICE RICHARDSON

You have told me your case is in the hand of advisers.

LOUIS RIEL

Partly.

MR. JUSTICE RICHARDSON

Now you must leave it there until you get through. I will give you an opportunity of speaking to the court at the proper time.

LOUIS RIEL

The witnesses are passing and the opportunities.

MR. JUSTICE RICHARDSON

Tell your counsel.

LOUIS REIL

I cannot all. I have too much to say. There is too much to say.

MR. JUSTICE RICHARDSON

If there is any question not put to this witness which you think ought to be put, tell it to your counsel and they will say whether it should be put.

LOUIS RIEL

I have on cross-examination 200 questions.

MR. ROBINSON

We had better understand this. Counsel for the Crown are taking no part. Our inclination is if counsel for the prisoner agree to it, to let the prisoner put any questions he pleases to the witness. We don't wish to interfere in any way between the prisoner and his counsel.

MR. JUSTICE RICHARDSON

I can quite understand that, Mr. Robinson, but if a man tells me he is defended by counsel, I think he ought to have a reasonable opportunity of stopping that defence when he pleases, and when he tells me he has stopped it then he takes the management into his own hands.

MR. GREENSHIELDS

If he will just say that, that is all right.

MR. JUSTICE RICHARDSON

At present I think I am right. I think both sides agree that my course is to say, either one or the other, counsel the prisoner, and while the counsel are there they have the conduct.

CHARLES FITZPATRICK

Would your Honour allow us, say five minutes of a consultation?

MR. JUSTICE RICHARDSON

I was just going to suggest that you should take a little time and that the prisoner should go with you.

Adjournment takes place here in accordance with the suggestion. The court re-assembling after the five minutes,

MR. LEMIEUX

May it please your Honour, Mr. Fitzpatrick, Mr. Greenshields and myself are discharging as you understand very important duties before this court. The duties we are discharging now may be public duties, because the prisoner having in our province a number of friends, a number of people who knew him a number of years ago, they thought that we should come here and give him the benefit of our little experience and knowledge of the law, that we may have from a number of years' practice at the bar. Now since the beginning of the trial, we have done our very best to help him.

(MORE)

MR. LEMIEUX (CONT'D)

It appears that he is not well pleased, or it appears he thinks we did not put all the questions to the witnesses that we should have put. Well the law says that when a man appears by counsel, that counsel must act for him during the whole trial. We appeared for him, he acquiesced in our appearance

MR. JUSTICE RICHARDSON

Does it say that you must through the whole trial?

MR. LEMIEUX

Well as long as we are disavowed. We appeared for the prisoner and he acquiesced in our appearance, our appearance is on the record and if the prisoner insists upon putting to the witnesses questions, we object to it, and we moreover say that we will not continue to act in the case as counsel. We think however it is too late for him to now disavow or refuse.

CHRISTOPHER ROBINSON

If the prisoner under the special circumstances of this case desires to join his counsel in conducting the examination or cross-examination of witnesses, the Crown do not object to it.

MR. JUSTICE RICHARDSON

My opinion of the course which the court ought to follow has not changed in the interval. If this man insists on putting a question, I don't think the court should refuse him. It would be a matter between himself and his counsel. There cannot be two.

CHARLES FITZPATRICK

Does your Honor think that so long as there is counsel on the record that a prisoner has got a right to put a question to a witness, otherwise than through the counsel?

MR. JUSTICE RICHARDSON

He must take the consequences and know what the consequences will be, and I think he does know for I explained the consequences.

CHARLES FITZPATRICK

Questions can only be put by a prisoner to a witness in the presence of counsel after counsel have been refused. If he wants to take that step, on him the responsibility will lie.

MR. JUSTICE RICHARDSON

Prisoner, do you understand the position these gentlemen tell you you are taking.

LOUIS RIEL

I do, my Honour, and I know from my good friends and my learned lawyers that it is a matter of dignity for their profession, and I consider if my intentions were not respectful for them and for the friends who sent them, I would commit a great fault against my friends and against myself; but in this case would ask your Honour if there is any possibility that I am allowed to put questions

MR. JUSTICE RICHARDSON

Listen to me for one moment. I say that I shall not stop you from putting a question. I could not stop you from putting a question, but if you do it, you do it with the knowledge that those gentlemen will abandon you at once. I think that is the position you gentlemen put it in, and you will have to take the responsibility of that. These gentlemen who are opposing you do not, will not interfere.

LOUIS RIEL

I thank them for their liberality.

MR. JUSTICE RICHARDSON

You must understand that, and I hope you do understand it. Now arrange with your counsel as to what course you will take.

LOUIS RIEL

I was going to ask if it is in any way possible that I should put questions to the witness, and my good lawyers being there to give me advice necessary to stop me when I go out of the procedure.

MR. JUSTICE RICHARDSON

That is a matter between you and them. It is entirely a matter between you and them.

LOUIS RIEL

Your Honour, it is not because they don't put all the questions that they ought, but they don't know all the circumstances, and they cannot know them because they were far away.

MR. JUSTICE RICHARDSON

Then if you think they are not properly instructed, I will give you an opportunity to instruct them, if they had not had an opportunity of getting proper information from you.

MR. LEMIEUX

We don't want that. We have had full instructions. We cannot pretend to do anything of the kind. We have been here for two weeks in constant communication with him, and we can't learn anything more in a few hours.

LOUIS RIEL

The case concerns my good lawyers and my friends, but in the first place it concerns me, and as I think, conscientiously, that I ought to do this for me and for those who have been with me, I cannot abandon the wish that I expressed to the court, and I cannot abandon the wish that I expressed to retain my counsels, because they are good and learned.

MR. JUSTICE RICHARDSON

Now, do you intend to retain your counsel?

LOUIS RIEL

Yes, and to help myself when they help me.

MR. JUSTICE RICHARDSON

Do you wish to retain your counsel?

LOUIS RIEL

I wish to retain, first my chances of doing the best I can for myself, and then to take the help of those who are so kind to me.

MR. JUSTICE RICHARDSON
But they say they won't help you
unless you leave the whole case in
their hands.

LOUIS RIEL
They ought to do it.

MR. JUSTICE RICHARDSON
They cannot help you.

LOUIS REIL
Yes, I know that. It is between
them and me. I think I would
throwaway many good opportunities,
your Honor. I hold this court
thanks because you have retarded my
trial for fifteen days, and after
fifteen days, you have delayed
eight other days, and even the
court has been kind enough to
furnish money to have witnesses,
and it is because they show me
impartiality. Since it is the first
time that I speak before the court,
it is my duty to acknowledge what I
owe you in that way, because you
could have refused it.

CHRISTOPHER ROBINSON
Does the prisoner thoroughly
understand that he will have an
opportunity of addressing the jury?

MR. JUSTICE RICHARDSON
It is in regard to putting
questions to this witness.

MR. OSLER
The simple way would be for him to
suggest a question to the counsel.

CHARLES FITZPATRICK
We have asked him half a dozen
times to suggest, and he says he
knows all about it himself.

MR. JUSTICE RICHARDSON
Will you then suggest a question to
your own lawyers? Don't read it
out, but suggest to them. They will
listen to you. One of the gentlemen
will listen quietly to anything you
wish to put.

LOUIS RIEL

All the witnesses for the Crown have nearly passed away from the box, and there is only a few. I have been insisting since yesterday on this, in the hope that they would make that concession to my own interest, and to the cause which they defend. I have been patiently waiting. As they have determined to go on, I will assert that, while I wish to retain them, I cannot abandon my dignity. Here I have to defend myself against the accusation of high treason, or I have to consent to the animal life of an asylum. I don't care much about animal life if I am not allowed to carry with it the moral existence of an intellectual being.

MR. JUSTICE RICHARDSON

Now, stop.

LOUIS RIEL

Yes, your Honour, I will.

MR. JUSTICE RICHARDSON

If you have got any question which has not been put to this witness, why can't you tell those gentlemen? (After a pause.) Very well, then, they don't think it proper to put it. Now, I understand you to say that you wish to retain the services of these lawyers throughout your defence - the rest of your defence, don't I?

LOUIS RIEL

I want to ally the small ability I have to their great ability.

MR. OSLER:

The statute 7 William IV says he shall make full defence by counsel.

MR. JUSTICE RICHARDSON

That is the last Treason Act.

MR. OSLER

Counsel is assigned by the court, and then he has also the right to address the jury after the close of the case. It is a special privilege in treason.

MR. JUSTICE RICHARDSON

Well, the authority which has just been put in my hands is this: Where after a witness has been fully cross-examined by the defendant's lawyer, the court refused to let the defendant examine, this was held not to violate the constitutional right of defence by himself. I think I shall have to tell you, too, that you are in your counsel's hands, and if you and they cannot agree, then will come another question, whether the court will not further interfere, and say counsel must go on.

LOUIS RIEL

By what has been said there, he shall make full defence

MR. JUSTICE RICHARDSON

I will give you an opportunity of addressing the court, not while the examination is going on, though, of the witnesses.

LOUIS RIEL

After traveling 800 miles why shouldn't they travel the other piece of allowing ten questions; it is the coronation of their kindness.

MR. JUSTICE RICHARDSON

Have you any questions to ask the witness? (to counsel) Let the re-examination go on.

Examination of Mr. Charles Nolin continued, through the interpreter.

CHRISTOPHER ROBINSON

Did the council which you spoke of a while ago, and which was presided over by Mr. Andrew Spence, was the same that condemned you to death?

CHARLES NOLIN

No.

MR. JUSTICE RICHARDSON:

That is, the old council was not the council that condemned him to death?

CHARLES NOLIN
the council that condemned me to
death was one that was called
exovede.

CHRISTOPHER ROBINSON
Did the prisoner separate from the
clergy?

CHARLES NOLIN
Completely. The prisoner said the
half-breeds are people who need
religion. Religion has a great
influence on their mind.

CHRISTOPHER ROBINSON
If with religion the prisoner would
have succeeded in bringing half-
breeds with him?

CHARLES NOLIN
No, it would never have succeeded.
If the prisoner had not made
himself appear as a prophet, he
would never have succeeded in
bringing the half-breeds with him.

By MR. LEMIEUX, get up to do the re-cross-examination:

MR. LEMIEUX
Did the prisoner did not lose a
great deal of his influence in that
way, by the fact that he lost the
influence of the clergy,

CHARLES NOLIN
At the time he gained influence by
working against the clergy and by
making himself out as a priest.

MR. LEMIEUX
Do you mean that the people did not
have confidence in their clergy?

CHARLES NOLIN
No, but were ignorant, and they
were taking advantage of their
ignorance and their simplicity.

In the courtroom, Louis Riel once again requests permission to pose a question directly to the court. His frustration with his legal team's approach is evident as he considers the drastic measure of discharging his attorneys. Riel's suggestion to represent himself underscores his desire to have a more hands-on role in his defence and control over how his case is presented. His words hang in the air, causing a ripple of unease among the courtroom observers, highlighting the tension and high stakes of the trial.

LOUIS RIEL

I wish to put a question myself to the witness in the box, your Honour.

MR. JUSTICE RICHARDSON

If your counsel see fit to put it, they will put it, and if not the witness is discharged.

MR. LEMIEUX

I asked the prisoner if he had any questions to put to the witness through me, and he said he had none, that he would only put questions by himself.

LOUIS RIEL

I cannot abandon my wish, your Honour. I leave it to your consideration: my two wishes - of defending myself and of retaining them.

MR. JUSTICE RICHARDSON

I have made this memorandum, that it may not be misunderstood: The prisoner asks to be allowed to put questions himself to the witness who has just been here, and his counsel say that they manage his case, and object to the prisoner putting these questions as such. Mr. Lemieux explains to the court that the witness has been specially asked to inform counsellor himself what he desires as to this witness, and I tell the prisoner that the court at this stage cannot allow both counsel and prisoner to manage the defence. While he has counsel, counsel must conduct, but at a proper stage, he has rights which the court will respect.

CHRISTOPHER ROBINSON

I wish it to be understood in this way: I understand the prisoner to say that he declines to make his choice between allowing his counsel to examine witnesses and joining him in examination, that he wishes then to examine him, and that he wishes to ask himself directly such questions as he desires; and I understand counsel to say that they cannot accept the responsibility of conducting his case if he insists upon that.

Counsel for the defence say yes.

CHRISTOPER ROBINSON

We will assist the counsel for the prisoner in any way that is proper.

MR. JUSTICE RICHARDSON

If it were an ordinary criminal case, I should not hesitate, but this is beyond the ordinary run of cases that I have had to do with in my whole career.

LOUIS RIEL

Have I to keep silent?

MR. JUSTICE RICHARDSON

You can inform your counsel what you want. You have selected them and the court recognizes them.

LOUIS RIEL

Your Honour, I have another question to ask you. Can my counsel insist upon being my counsel if I thank them for their services?

MR. JUSTICE RICHARDSON

They were the counsel who represented you at the start. They were recognized by you, and I don't think at this stage I should refuse to recognize them as having charge and the responsibility for the defence.

MR. LEMIEUX

We accept the responsibility.

LOUSI RIEL

Your Honour, I have accepted them, but you all know why you accept defenders, it is to defend ourselves, and I think that since they have begun matters are taking a shape that would allow me to make the petition that I make presently to your honour and the court.

MR. JUSTICE RICHARDSON

You might find yourself in this position: Suppose these gentlemen do not continue your defence, you might have counsel assigned by the court to defend you, and then you would be bound.

LOUIS RIEL

It is not against their dignity. I cannot see it in that light.

Louis Riel looks at Charles Nolin, who on the stand, with eyes that perceive of what Charles has actually done to put him as a witness for the crown.

CUT TO:

48 INT. CANADIAN CAMP - NIGHT - 1885

48

CHARLES NOLIN is brought into the camp, hands bound, surrounded by Canadian soldiers. An OFFICER stands before him.

OFFICER

Charles Nolin, you're a reasonable man. We both know that Riel's actions have led to unnecessary bloodshed. I have been given with full authority that if you testify against him, and you'll walk free. You have a family to think about—this rebellion isn't worth throwing your life away.

Nolin hesitates and doesn't say anything

OFFICER (CONT'D)

Think of your wife, your children. Do you want them to suffer because of Riel's delusions? He believes he's God's chosen, but we both know that's madness. Charles. Save yourself, and your son. You can protect those you care about. Riel's fate is sealed, with or without you—why should you go down with him?

Nolin looks at the officer, his expression conflicted. He struggles with his loyalty to his people and the weight of betraying a man he once followed.

CHARLES NOLIN

I know Riel has led us down a dangerous path, but to betray him... to betray everything we fought for...

The officer places a hand on Nolin's shoulder, his voice almost a whisper, appealing to Nolin's sense of duty to his family.

OFFICER

You're not just securing your freedom, Charles.

(MORE)

OFFICER (CONT'D)

Help us bring down Riel, and we'll ensure you have a strong voice within the Métis leadership. Political advancement, influence—you can shape the future of your people in a way Riel never could. This rebellion is over. You can either go down with Riel or rise above this and make a difference.

Nolin looks down after a long pause, Nolin closes his eyes, struggling with the decision.

CHARLES NOLIN

Riel's fate is sealed... whether I do or not.

OFFICER

Charles, you stand accused of supporting the rebellion. Your son is in prison because of it.

Nolin looks around before meeting the officer's gaze, and put his hands in the air.

CHARLES NOLIN

I have nothing to do with this madness anymore. I can give you Riel. I know more than any of the other leaders and my testimony will be strong.

The officer raises an eyebrow, intrigued.

OFFICER

If your testimony holds, you and your son will be freed.

The officer hands Charles a paper and quill, prompting him to begin writing immediately.

OFFICER

Write down everything you know and remember.

The officer exits the cell, leaving Charles alone. He continues to write feverishly, as if compelled, the words flowing from his quill with an unstoppable urgency.

CUT TO:

MR. JUSTICE RICHARDSON

Prisoner, have you any remarks to make to the jury, if so, now is your time to speak?

MR. LEMIEUX

May it please your Honours. At a former stage of the trial you will remember that the prisoner wished to cross-examine the witnesses, we objected at the time, thinking that it was better for the interest of the prisoner that we should do so. The prisoner at this stage is entitled to make any statement he likes to the jury and he has been so warned by your Honour, but I must declare before the court that we must not be considered responsible for any declaration he may make.

MR. JUSTICE RICHARDSON

Certainly, but he is entitled, and I am bound to tell him so.

LOUIS RIEL

Your Honours, gentlemen of the jury: It would be easy for me to-day to play insanity, because the circumstances are such as to excite any man, and under the natural excitement of what is taking place to-day (I cannot speak English very well, but am trying to do so, because most of those here speak English), under the excitement which my trial causes me would justify me not to appear as usual, but with my mind out of its ordinary condition. I hope with the help of God I will maintain calmness and decorum as suits this honourable court, this honourable jury. You have seen by the papers in the hands of the Crown that I am naturally inclined to think of God at the beginning of my actions. I wish if you - I-do it you won't take it as a mark of insanity, that you won't take it as part of a play of insanity. Oh, my God, help me through Thy grace and the divine influence of Jesus Christ. Oh, my God, bless me, bless this honourable court, bless this honourable jury, bless my good lawyers who have come 700 leagues to try to save my life, bless also the lawyers for the Crown, because they have done, I am sure, what they thought their duty.

(MORE)

LOUIS RIEL (CONT'D)

They have shown me fairness which at first I did not expect from them. Oh, my God, bless all those who are around me through the grace and influence of Jesus Christ our Saviour, change the curiosity of those who are paying attention to me, change that curiosity into sympathy with me. The day of my birth I was helpless and my mother took care of me although she was not able to do it alone, there was some one to help her to take care of me and I lived. Today, although a man I am as helpless before this court, in the Dominion of Canada and in this world, as I was helpless on the knees of my mother the day of my birth. The North West is also my mother, it is my mother country and although my mother country is sick and confined in a certain way, there are some from Lower Canada who came to help her to take care of me during her sickness and I am sure that my mother country will not kill me more than my mother did forty years ago when I came into the world, because a mother is always a mother, and even if I have my faults if she can see I am true she will be full of love for me. When I came into the North West in July, the first of July 1884, I found the Indians suffering. I found the half-breeds eating the rotten pork of the Hudson Bay Company and getting sick and weak every day. Although a half breed, and having no pretension to help the whites, I also paid attention to them. I saw they were deprived of responsible government, I saw that they were deprived of their public liberties. I remembered that half-breed meant white and Indian, and while I paid attention to the suffering Indians and the half-breeds I remembered that the greatest part of my heart and blood was white and I have directed my attention to help the Indians, to help the half-breeds and to help the whites to the best of my ability.

(MORE)

LOUIS RIEL (CONT'D)

We have made petitions, I have made petitions with others to the Canadian Government asking to relieve the condition of this country. We have taken time; we have tried to unite all classes, even if I may speak, all parties. Those who have been in close communication with me know I have suffered, that I have waited for months to bring some of the people of the Saskatchewan to an understanding of certain important points in our petition to the Canadian Government and I have done my duty. I believe I have done my duty. It has been said in this box that I have been egotistic. Perhaps I am egotistic. A man cannot be individuality without paying attention to himself. He cannot generalize himself, though he may be general. I have done all I could to make good petitions with others, and we have sent them to the Canadian Government, and when the Canadian Government did answer, through the Under Secretary of State, to the secretary of the joint committee of the Saskatchewan, then I began to speak of myself, not before; so my particular interests passed after the public interests. A good deal has been said about the settlement and division of lands a good deal has been said about that. I do not think my dignity to-day here would allow me to mention the foreign policy, but if I was to explain to you or if I had been allowed to make the questions to witnesses, those questions would have appeared in an altogether different light before the court and jury. I do not say that my lawyers did not put the right questions. The observations I had the honour to make to the court the day before yesterday were good, they were absent of the situation, they did not know all the small circumstances as I did. I could mention a point, but that point was leading to so many that I could not have been all the time suggesting.

(MORE)

LOUIS RIEL (CONT'D)

By it I don't wish it understood that I do not appreciate the good works of my lawyers, but if I were to go into all the details of what has taken place, I think I could safely show you that what Captain Young said that I am aiming all the time at practical results was true, and I could have proved it. During my life I have aimed at practical results. I have writings, and after my death I hope that my spirit will bring practical results. The learned lawyers for the Crown have produced all the papers and scribbling that was under their hands. I thank them for not having brought out those papers which are so particular to myself, though as soon as they saw what they were they should not have looked at them. I have written not books but many things. All my papers were taken. I destined the papers to be published, if they were worth publishing, after my death. I told Parenteau, one of the prisoners, to put all my books under ground. He did not do it. At that time they acknowledged my orders, that is why I say so. He did not put my books away in time and I am not sorry. I say I thank the learned lawyers for the Crown for having reserved so many things; and if, by the almighty power of God, I go free from this trial, I have such confidence in British fairness that all my papers will be returned me, at least the originals, and if copies are wanted I will be willing to give them. No one can say that the North-West was not suffering last year, particularly the Saskatchewan, for the other parts of the North-West I cannot say so much; but what I have done, and risked, and to which I have exposed myself, rested certainly on the conviction, I had to do, was called upon to do something for my country.

(MORE)

LOUIS RIEL (CONT'D)

It is true, gentlemen, I believed for years I had a mission, and when I speak of a mission you will understand me not as trying to play the roll of insane before the grand jury so as to have a verdict of acquittal upon that ground. I believe that I have a mission, I believe I had a mission at this very time. What encourages me to speak to you with more confidence in all the imperfections of my English way of speaking, it is that I have yet and still that mission, and with the help of God, who is in this box with me, and He is on the side of my lawyers, even with the honourable court, the Crown and the jury, to help me, and to prove by the extraordinary help that there is a Providence to-day in my trial, as there was a Providence in the battles of the Saskatchewan. I have not assumed to myself that I had a mission. I was working in Manitoba first, and I did all I could to get free institutions for Manitoba; they have those institutions to-day in Manitoba, and they try to improve them, while myself, who obtained them, I am forgotten as if I was dead. But after I had obtained, with the help of others, a constitution for Manitoba, when the Government at Ottawa was not willing to inaugurate it at the proper time, I have worked till the inauguration should take place, and that is why I have been banished for five years. I had to rest five years, I was willing to do it. I protested, I said: 'Oh, my God, I offer You all my existence for that cause, and please to make of my weakness an instrument to help men in my country.' And seeing my intentions, the late Archbishop Bourget said: 'Riel has no narrow views, he is a man to accomplish great things,' and he wrote that letter of which I hope that the Crown has at least a copy.

(MORE)

LOUIS RIEL (CONT'D)

And in another letter, when I became what doctors believed to be insane, Bishop Bourget wrote again and said: 'Be ye blessed by God and man and take patience in your evils.' Am I not taking patience? Will I be blessed by man as I have been by God? I say that I have been blessed by God, and I hope that you will not take that as a presumptuous assertion. It has been a great success for me to come through all the dangers I have in that fifteen years. If I have not succeeded in wearing a fine coat myself I have at the same time the great consolation of seeing that God has maintained my view; that He has maintained my health sufficiently to go through the world, and that he has kept me from bullets, when bullets marked my hat. I am blessed by God. It is this trial that is going to show that I am going to be blessed by man during my existence, the benedictions are a guarantee that I was not wrong when by circumstances I was taken away from adopted land to my native land. When I see British people sitting in the court to try me, remembering that the English people are proud of that word 'fair-play', I am confident that I will be blessed by God and by man also. Not only Bishop Bourget spoke to me in that way, but Father Jean Baptiste Bruno, the priest of Worcester, who was my director of conscience, said to me: 'Riel, God has put an object into your hands, the cause of the triumph of religion in the world, take care, you will succeed when most believe you have lost.' I have got those words in my heart, those words of J. B. Bruno and the late Archbishop Bourget. But last year, while I was yet in Montana, and while I was passing before the Catholic church, the priest, the Reverend Father Frederick Ebeville, curate of the church of the Immaculate Conception, at Benton, said to me: 'I am glad to see you; is your family here?' I said: 'Yes.

(MORE)

LOUIS RIEL (CONT'D)

' He said: 'Go and bring them to the altar, I want to bless you before you go away.' And with Gabriel Dumont and my family we all went on our knees at the altar, the priest put on his surplice and he took holy water and was going to bless us, I said: 'Will you allow me to pronounce a prayer while you bless me?' He said: 'Yes, I want to know what it is.' I told him the prayer. It is speaking to God: 'My Father, bless me according to the views of Thy Providence which are bountiful and without measure.' He said to me: 'You can say that prayer while I bless you.' Well, he blessed me and I pronounced that prayer for myself, for my wife, for my children, and for Gabriel Dumont. When the glorious General Middleton fired on us during three days, and on our families, and when shells went and bullets went as thick as mosquitoes in the hot days of summer, when I saw my children, my wife, myself and Gabriel Dumont were escaping, I said that nothing but the blessing without measure of Father Frederick Ebeville could save me, and that can save me to-day from these charges. The benediction promised to me surrounded me all the time in the Saskatchewan, and since it seems to me that I have seen it. Captain Deane, Corporal Prickert, and the corporal of the guard who have been appointed over me have been so gentle while the papers were raging against me shows that nothing but the benediction of God could give me the favor I have had in remaining so respected among these men. To-day when I saw the glorious General Middleton bearing testimony that he thought I was not insane, and when Captain Young proved that I am not insane, I felt that God was blessing me, and blotting away from my name the blot resting upon my reputation on account of having been in the lunatic asylum of my good friend Dr Roy.

(MORE)

LOUIS RIEL (CONT'D)

I have been in an asylum, but I thank the lawyers for the Crown who destroyed the testimony of my good friend Dr Roy, because I have always believed that I was put in the asylum without reason. To-day my pretension is guaranteed, and that is a blessing too in that way. I have also been in the lunatic asylum at Longue Pointe, and I wonder that my friend Dr.Lachapelle, who took care of me charitably, and Dr Howard are not here. I was there perhaps under my own name.Even if I was going to be sentenced by you, gentlemen of the jury, I have this satisfaction if I die - that if I die I will not be reputed by all men as insane, as a lunatic. A good deal has been said by the two reverend fathers, Andre and Fourmand. I cannot call them my friends, but they made no false testimony. I know that a long time ago they believed me more or less insane. Father Fourmand said that I would pass from great passion to great calmness. That shows great control under contradiction, and according to my opinion and with the help of God I have that control. Mr. Charles Nolin, when he went into the box, did not say that he was sworn with me in all the affairs that I did. Far from taking them as insane affairs, he was in them under the cover of an oath with four of us.He did not say that in the box. My word is perhaps not testimony, but if he was asked in the box to say if there was an oath taken he could not deny it, and he would have to name the four men, and he would have to name himself.

(MORE)

LOUIS RIEL (CONT'D)

When he speaks of resigning a contract in my favor, I did not ask it, the Government would not give it to me; besides, he was engaged in a movement against the Government, and to take a contract from the Government was certainly a weakness upon his part, and I told him not to compromise his cause, and I told him to withdraw instead of going ahead till we saw if we were going to be listened to at all. He wanted me to make a bargain and renounce my American citizenship. I told him that it was a matter of more strength that I should be an American citizen, not that I want to make any ground of it, but as it took place naturally and as the fact existed I wanted to take advantage of it as such. I told him: 'It is of advantage for you that you should have me an American citizen. I have no bargain to make with you about my American papers, no bargain on such a matter as that.' Mr. Charles Nolin speaks of my ambition, and other witnesses also. There are men among the prisoners who know that last year Mr. Renez and Mr. Joseph Fourget came to the Saskatchewan and said that I could have a place in the council if I wanted it, and that it was a good chance for the half-breeds of the Saskatchewan. If I had been so anxious for position I would have grasped at this place, but I did not, and Mr. Nolin has some knowledge of that. I speak of those things to defend my character, as it has been said that I am egotistical. The agitation in the North-West Territories would have been constitutional, and would certainly be constitutional to-day if, in my opinion, we had not been attacked. Perhaps the Crown has not been able to find out the particulars, that we were attacked, but as we were on the scene it was easy to understand.

(MORE)

LOUIS RIEL (CONT'D)

When we sent petitions to the Government, they used to answer us by sending police, and when the rumours were increasing every day that Riel had been shot here or there, or that Riel was going to be shot by such and such a man, the police would not pay any attention to it. I am glad that I have mentioned the police, because of the testimony that has been given in the box during the examination of many of the witnesses. If I had been allowed to put questions to the witnesses, I would have asked them when it was I said a single word against a single policeman or a single officer. I have respected the policemen, and I do today, and I have respected the officers of the police; the paper that I sent to Major Crozier is a proof it: 'We respect you, Major.' There are papers which the Crown has in its hands, and which show that demoralization exists among the police, if you will allow me to say it in the court, as I have said it in writing. Your Honors, gentlemen of the jury: If I was a man of today perhaps it would be presumptuous to speak in that way, but the truth is good to say, and it is said in a proper manner, and it is without any presumption, it is not because I have been libeled for fifteen years that I do not believe myself something. I know that through the grace of God I am the founder of Manitoba. I know that though I have no open road for my influence, I have big influence, concentrated as a big amount of vapour in an engine. I believe by what I suffered for fifteen years, by what I have done for Manitoba and the people of the North-West, that my words are worth something. If I give offence, I do not speak to insult. Yes, you are the pioneers of civilization, the whites are the pioneers of civilization, but they bring among the Indians demoralization.

(MORE)

LOUIS RIEL (CONT'D)

Do not be offended, ladies, do not be offended, here are the men who can cure that evil; and if at times I have been strong against my true friends and fathers, the reverend priests of the Saskatchewan, it is because my convictions are strong. There have been witnesses to show that immediately after great passion I could come back to the great respect I have for them. One of the witnesses here, George Ness, I think, said that I spoke of Archbishop Tache, and told him that he was a thief. If I had had the opportunity I proposed I would have questioned him as to what I said, so that you would understand me. I have known Archbishop Tache as a great benefactor, I have seen him surrounded by his great property, the property of a widow, whose road was passing near. He bought the land around, and took that way to try and get her property at a cheap price. I read in the Gospel: 'Ye Pharisees with your long prayers devour the widows.' And as Archbishop Tache is my great benefactor, as he is my father, I would say because he has done me an immense deal of good, and because there was no one who had the courage to tell him, I did, because I love him, because I acknowledge all he has done for me; as to Bishop Grandin, it was on the same grounds. I have other instances of Bishop Tache, and the witness could have said that the Reverend Father Moulin: 'When you speak of such persons as Archbishop Tache, you ought to say that he made a mistake, not that he committed robbery.' I say that we have been patient a long time, and when we see that mild words only serve as covers for great ones to do wrong, it is time when we are justified in saying that robbery is robbery everywhere, and the guilty ones are bound by the force of public opinion to take notice of it.

(MORE)

LOUIS RIEL (CONT'D)

The one who has the courage to speak out in that way, instead of being an outrageous man, becomes in fact a benefactor to those men themselves, and to society.

When we got to the church of St Anthony on the 18th, there was a witness who said, I think George Ness, that I said to Father Moulin, 'You are a Protestant.' According to my theory I was not going to speak in that way, but I said that we were protesting against the Canadian Government, and that he was protesting against us, and that we were two protestants in our different ways. As to religion, what is my belief? What is my insanity about that? My insanity, your Honours, gentlemen of the jury, is that I wish to leave Rome aside, inasmuch as it is the cause of division between Catholics and Protestants. I did not wish to force my views, because in Batoche to the half-breeds that followed me I used the word, carte blanche. If I have any influence in the new world it is to help in that way and even if it takes 200 years to become practical, then after my death that will bring out practical results, and then my children's children will shake hands with the Protestants of the new world in a friendly manner. I do not wish these evils which exist in Europe to be continued, as much as I can influence it, among the half-breeds. I do not wish that to be repeated in America. That work is not the work of some days or some years, it is the work of hundreds of years. My condition is helpless, so helpless that my good lawyers, and they have done it by conviction (Mr. Fitzpatrick in his beautiful speech has proved he believed I was insane) my condition seems to be so helpless that they have recourse to try and prove insanity to try and save me in that way. If I am insane, of course I don't know it, it is a property of insanity to be unable to know it. But what is the kind of mission that I have?

(MORE)

LOUIS RIEL (CONT'D)

Practical results. It is said that I had myself acknowledged as a prophet by the half-breeds. The half-breeds have some intelligence. Captain Young who has been so polite and gentle during the time I was under his care, said that what was done at Batoche, from a military point of view was nice, that the line of defence was nice, that showed some intelligence. It is not to be supposed that the half-breeds acknowledged me as a prophet if they had not seen that I could see something into the future. If I am blessed without measure I can see something into the future, we all see into the future more or less. As what kind of a prophet would I come, would it be a prophet who would all the time have a stick in his hand, and threatening, a prophet of evil? If the half-breeds had acknowledged me as a prophet, if on the other side priests come and say that I am polite, if there are general officers, good men, come into this box and prove that I am polite, prove that I am decent in my manner, in combining all together you have a decent prophet. An insane man cannot withhold his insanity, if I am insane my heart will tell what is in me. Last night while I was taking exercise the spirit who guides and assists me and consoles me, told me that to-morrow somebody will come t'aider, five English and one French word t'aider, that is to help you. I am consoled by that. While I was recurring to my God, to our God, I said, but woe to me if you do not help me, and these words came to me in the morning, in the morning someone will come t'aider, that is to-day. I said that to my two guards and you can go for the two guards. I told them that if the spirit that directs me is the spirit of truth it is to-day that I expect help. This morning the good doctor who has care of me came to me and said you will speak to-day before the court.

(MORE)

LOUIS RIEL (CONT'D)

I thought I would not be allowed to speak; those words were given to me to tell me that I would have liberty to speak. There was one French word in it, it meant I believe that there was to be some French influence in it, but the most part English. It is true that my good lawyers from the Province of Quebec have given me good advice. Mr. Nolin came into the box and said that Mr. Riel said that he had a noise in he's bowels and that I told him that it meant something. I wish that he had said what I said, what I wrote on the paper of which he speaks, perhaps he can yet be put in the box. I said to Nolin, 'Do you hear?' Yes, I said there will be trouble in the North-West, and was it so or not? Has there been no trouble in the North-West? Besides Nolin knows that among his nationality, which is mine, he knows that the half-breeds as hunters can foretell many things, perhaps some of you have a special knowledge of it. I have seen half-breeds who say, my hand is shaking, this part of my hand is shaking you will see such a thing to-day, and it happens. Others will say I feel the flesh on my leg move in such a way, it is a sign of such a thing, and it happens. There are men who know that I speak right. If the witness spoke of that fact which he mentioned, to show that I was insane he did not remember that perhaps on that point he is insane himself, because the half-breed by the movement of the hand, sometimes of his shoulders, sometimes his legs, can have certain knowledge of what will happen. To bring Sir John to my feet, if it was well reported it would appear far more reasonable than it has been made to appear; Mr. Blake the leader of the Opposition is trying to bring Sir John to his feet in one way. He never had as much at stake as I had, although the Province of Ontario is great it is not as great as the North-West.

(MORE)

LOUIS RIEL (CONT'D)

I am glad that the Crown have proved that I am the leader of the half-breeds in the North-West. I will perhaps be one day acknowledged as more than a leader of the half-breeds, and if I am I will have an opportunity of being acknowledged as a leader of good in this great country. One of the witnesses said that I intended to give Upper Canada to the Irish, if he had no mystery he would have seen that Upper Canada could not be given to the Irish without being given to England; he rested only upon his imagination. There is another thing about the partition of lands into sevenths. I do not know if I am prepared to speak of it here because it would become public information, there is so much at stake that if I explained that theory Canada would not very long remain in quiet. Captain Deane has seen my papers, I have sent them somewhere but he has seen them, and after seeing them he came there and said that I was an intelligent man, and pretty shrewd. I have written these documents and they are in the hands of those whom I trust. I do not want to make them public during my trial; what I have made public during the sixty days we were in arms at Batoche. There have been three different times when the council decided to send men to the States to notify the nationalities to come to our assistance, but these three delegations waited for my orders and have not started; why? Because I had an object. The half-breeds also knew that I told them that they would be punished, that I did not say it of my own responsibility, but that I said it in the same way as I have told them other things. It was said to me that the nation would be punished. Why? Because she had consented to leave Rome too quick. What was the meaning of that? There was a discussion about too quick; they said that they should do it at once.

(MORE)

LOUIS RIEL (CONT'D)

Too quick does not mean too soon, if we say yes, it shows no consideration to the man. If God wants something, and if we say yes, that is not the way to answer him. He wants the conscience to say: yes, oh my God, I do Thy will; and because the half-breeds quickly separated from Rome, in such a quick manner, it was disagreeable to God and they were punished, and I told them it would happen; fifty of those who are there can prove it. But, you will say, you did not put yourself as a prophet? The 9th century is to be treated in certain ways, and it is probably for that reason I have found the word 'exovede,' I prefer to be called one of the flock; I am no more than you are, I am simply one of the flock, equal to the rest. If it is any satisfaction to the doctors to know what kind of insanity I have, if they are going to call my pretensions insanity, I say humbly, through the grace of God, I believe I am the prophet of the new world. I wish you to believe that I am not trying to play insanity, there is in the manner, in the standing of a man, the proof that he is sincere, not playing. You will say, what have you got to say? I have to attend to practical results. Is it practical that you be acknowledged as a prophet? It is practical to say it. I think that if the half-breeds have acknowledged me, as a community, to be a prophet, I have reason to believe that it is beginning to become practical. I do not wish, for my satisfaction, the name of prophet, generally that title is accompanied with such a burden, that if there is satisfaction for your vanity, there is a check to it.

To set myself up as Pope, no, no. I said I believed that Bishop Bourget had succeeded in spirit and in truth. Why? Because while Rome did not pay attention to us, he, as a bishop, paid attention to us.

(MORE)

LOUIS RIEL (CONT'D)

You have given me your attention, your Honours; you have given me your attention, gentlemen of the jury, and this great audience, I see that if I go any further on that point I will lose the favour you have granted me up to this time, and as I am aiming all the time at practical results, I will stop here, master of myself, through the help of God. I have only a few more words to say, your Honours. Gentlemen of the jury, my reputation, my liberty, my life, are at your discretion. So confident am I, that I have not the slightest anxiety, not even the slightest doubt, as to your verdict. The calmness of my mind concerning the favourable decision which I expect, does not come from any unjustifiable presumption upon my part. I simply trust, that through God's help, you will balance everything in a conscientious manner, and that, having heard what I had to say, that you will acquit me. I do respect you, although you are only half a jury, but your number of six does not prevent you from being just and conscientious; your number of six does not prevent me giving you my confidence, which I would grant to another six men. Your Honour, because you appointed these men, do not believe that I disrespect you. It is not by your own choice, you were authorized by those above you, by the authorities in the North-West; you have acted according to your duty, and while it is, in our view, against the guarantees of liberty, I trust the Providence of God will bring out good of what you have done conscientiously. Although this court has been in existence for the last fifteen years, I thought I had a right to be tried in another court. I do not disrespect this court. I do respect it, and what is called by my learned and good lawyers, the incompetency of the court must not be called in disrespect, because I have all respect.

(MORE)

LOUIS RIEL (CONT'D)

The only things I would like to call your attention to before you retire to deliberate are: 1st That the House of Commons, Senate and Ministers of the Dominion, and who make laws for this land and govern it, are no representation whatever of the people of the North-West. 2nd That the North-West Council generated by the Federal Government has the great defect of its parent. 3rd The number of members elected for the Council by the people make it only a sham representative legislature and no representative government at all. British civilization which rules today the world, and the British constitution has defined such government as this is which rules the North-West Territories as irresponsible government, which plainly means that there is no responsibility, and by all the science which has been shown here yesterday you are compelled to admit if there is no responsibility, it is insane. Good sense combined with scientific theories lead to the same conclusion. By the testimony laid before you during my trial witnesses on both sides made it certain that petition after petition had been sent to the Federal Government, and so irresponsible is that Government to the North-West that in the course of several years besides doing nothing to satisfy the people of this great land, it has even hardly been able to answer once or to give a single response. That fact would indicate an absolute lack of responsibility, and therefore insanity complicated with paralysis. The Ministers of an insane and irresponsible Government and its little one - the North-West Council - made up their minds to answer my petitions by surrounding me slyly and by attempting to jump upon me suddenly and upon my people in the Saskatchewan.

(MORE)

LOUIS RIEL (CONT'D)

Happily when they appeared and showed their teeth to devour, I was ready: that is what is called my crime of high treason, and to which they hold me to-day. Oh, my good jurors, in the name of Jesus Christ, the only one who can save and help me, they have tried to tear me to pieces. If you take the plea of the defence that I am not responsible for my acts, acquit me completely since I have been quarrelling with an insane and irresponsible Government. If you pronounce in favour of the Crown, which contends that I am responsible, acquit me all the same. You are perfectly justified in declaring that having my reason and sound mind, I have acted reasonably and in self-defence, while the Government, my accuser, being irresponsible, and consequently insane, cannot but have acted wrong, and if high treason there is it must be on its side and not on my part.

MR. JUSTICE RICHARDSON

Are you done?

LOUIS RIEL

Not yet, if you have the kindness to permit me your attention for a while.

MR. JUSTICE RICHARDSON

Well, proceed.

LOUIS RIEL

For fifteen years I have been neglecting myself. Even one of the most hard witnesses on me said that with all my vanity, I never was particular to my clothing; yes, because I never had much to buy any clothing. The Rev. Father Andre has often had the kindness to feed my family with a sack of flour, and Father Fourmand. My wife and children are without means, while I am working more than any representative in the North-West.

(MORE)

LOUIS RIEL (CONT'D)

Although I am simply a guest of this country - a guest of the half-breeds of the Saskatchewan - although as a simple guest, I worked to better the condition of the people of the Saskatchewan at the risk of my life, to better the condition of the people of the Saskatchewan at the risk of my life, to better the condition of the people of the North-West, I have never had any pay. It has always been my hope to have a fair living one day. It will be for you to pronounce - if you say I was right, you can conscientiously acquit me, as I hope through the help of God you will. You will console those who have been fifteen years around me only partaking in my sufferings. What you will do in justice to me, in justice to my family, in justice to my friends, in justice to the North-West, will be rendered a hundred times to you in this world, and to use a sacred expression, life everlasting in the other. I thank your Honour for the favour you have granted me in speaking; I thank you for the attention you have given me, gentlemen of the jury, and I thank those who have had the kindness to encourage my imperfect way of speaking the English language by your good attention. I put my speech under the protection of my God, my Saviour, He is the only one who can make it effective. It is possible it should become effective, as it is proposed to good men, to good people, and to good ladies also.

50

INT. COURTROOM - REGINA - DAY - 1885

50

The Jury deliberates, then returns. Louis Riel stands at the defendant's table, calm but resolute.

CLERK OF THE COURT

Gentlemen are you agreed upon your verdict? How say you, is the prisoner guilty or not guilty?

JURY #1

The jury find the prisoner guilty

CLERK OF THE COURT

Gentlemen of the jury, hearken to your verdict as the court records it, 'You find the prisoner, Louis Riel, guilty, so say you all.'

JURY

Guilty.

JUROR 2

Your Honour, I have been asked by my brother jurors to recommend the prisoner to the mercy of the Crown.

MR. JUSTICE RICHARDSON

I may say in answer to you that the recommendation which you have given will be forwarded in proper manner to the proper authorities.

CHRISTOPHER ROBINSON

Do Your Honours propose to pass sentence now. I believe the proper course is to ask the sentence of the court upon the prisoner.

MR. JUSTICE RICHARDSON

Louis Riel have you anything to say why the sentence of the court should not be pronounced upon you, for the offence of which you have been found guilty.

LOUIS RIEL

Yes, Your Honour.

CHARLES FITZPATRICK

Before the accused answers or makes any remarks as suggested by Your Honour, I would beg leave simply to ask Your Honour to kindly note the objection which I have already taken to the jurisdiction of the Court.

MR. JUSTICE RICHARDSON

It is noted Mr. Fitzpatrick. Your understand of course why I cannot rule upon it.

CHARLES FITZPATRICK

Its is simply so as to reserve any recourse the law may allow hereafter.

LOUIS RIEL

Can I speak now?

MR. JUSTICE RICHARDSON

Oh yes.

LOUIS RIEL

Your Honour, Gentleman of the Jury.

MR. JUSTICE RICHARDSON

There is no Jury now, they are discharged.

LOUIS RIEL

Well, they have passed away before me.

MR. JUSTICE RICHARDSON

Yes, they have passed away.

LOUIS RIEL

But at the same time, I consider them yet still there, still in their seats. The Court has done the work for me, and although at first appearance it seems to be against me, I am so confident in the idea which I have had the honour to express yesterday, that I think it is for good and not for my loss. Up to this moment, I have been considered by a certain party as insane, by another party as a criminal, by another party as a man with whom it was doubtful whether to have any intercourse. So there was hostility and there was contempt, and there was avoidance. To-day, by the verdict of the Court, one of these three situations has disappeared. I suppose that after having been condemned, I will cease to be called a fool, and for me it is a great advantage. I consider it as a great advantage. If I have a mission, I say "If" for the sake of those who doubt, but for my part it means "Since, " since I have a mission, I cannot fulfill my mission as long as I am looked upon as an insane being—human being, at the moment that I begin to ascend that scale, I begin to succeed. You have asked me, Your Honour, if I had anything to say why my sentence should not be passed. Yes, it is on that point particularly my attention is directed.

(MORE)

LOUIS RIEL (CONT'D)

Before saying anything about it, I wish to take notice that if there has ever been any contradiction in my life, it is at this moment, and do I appear excited? Am I very irritable? Can I control myself? And it is just on religion and on politics, and I am contradicted at this moment on politics, and the smile that comes to my face is not an act of my will, so much it comes naturally, from the satisfaction that I prove that I experience seeing one of my difficulties disappearing. Should I be executed, at least if I were going to be executed, I would not be executed as an insane man, it would be a great consolation for my mother, for my wife, for my children, for my brothers, for my relatives, even for my protectors, for my countrymen. I thank the gentlemen who were composing the Jury for having recommended me to the clemency of the Court. When I express the great hope that I have just expressed to you, I don't express it without ground, my hopes are reasonable, and since they are recommended, since the recommendation of the Jury to the Crown is for clemency. It would be easy for me, your Honors, to make an incendiary protest, and take the three reasons which have been reasonably put forward by my good lawyers and learned lawyers, about the Jury, about their selection about the one who selected them, and about the competency of the Court, but why should I do it, since the Court has undertaken to prove that I am a reasonable man? Must not I take advantage of the situation to show that they are right and that I am reasonable, and yesterday, when I said by repeating the evidence which has been given against me, when I said in conclusion that you had a decent prophet, I have just to-day the great opportunity of proving it is so, besides clearing me of the stain of insanity, clearing my career of the stain of insanity.

(MORE)

LOUIS RIEL (CONT'D)

I think the verdict that has been given against me is a proof that I am more than ordinary myself, but that the circumstances and the help that is given is more than ordinary, are more than ordinary, and although I consider myself only as others, yet by the will of God, by his Providence, by the circumstances which have surrounded me for fifteen years, I think that I have been called to do something which at least in the North-West nobody has done yet, and in some way I think that to a certain number of people the verdict against me today is a proof that may be I am a prophet, may be Riel is a prophet. He suffers for it. Now, I have been hunted as an elk for fifteen years. David has been seventeen, I think. I would have to be about two years still; if the misfortunes that I have had to go through were to be as long as those of the old David, I would have two years still, but I hope it will come sooner. I have two reasons why I would ask that sentence should not be passed upon me, against me. You will excuse me, you know my difficulty in speaking English, and I have had no time to prepare, Your Honor...Even had I prepared anything it would have been imperfect enough, and I have not prepared, and I wish you would excuse what I have to say, the way which I will be able, perhaps, to express it. The troubles of the Saskatchewan are not to be taken as an isolated fact. They are the result of fifteen years war. The head of that difficulty lies in the difficulty of Red River. The troubles of the Red River were called the troubles of the North-West, and I would like to know if the troubles of the Saskatchewan have not the name today of being the troubles of the North-West?

(MORE)

LOUIS RIEL (CONT'D)

So the troubles of 1869, being the troubles of the North-West and the troubles of 1885 being still the troubles of the North-West, the suggestion comes naturally to the mind of the observer if it is a continuation of the troubles of the North-West, if the troubles of 1885 are a continuation of the troubles of 1869. Or if they are two troubles entirely different, I say they are not. Canada, no, I ought not to say Canada, because it was a certain number of individuals, perhaps seven or eight hundred that can have passed for Canada, but they came to Red River, and they wanted to take possession of the country without consulting the people. True it was the Half-breed people. There were a certain number of white pioneers among the population, but the great majority were Half-breeds. We took up arms against the invaders from the East without knowing them. They were so far apart from us, on the other side of the Lakes, that it cannot be said that we had any hatred against them. We did not know them. They came without notification. They came boldly. We said: Who are they? They said: We are the possessors of the country. Well, knowing that it was not true, we done against those parties coming from the East what we used to do against the Indians from the South and from the West. when they would invade us. Public opinion in the States helped us a great deal... I don't mean to say that it is needed to obtain justice on this side of the line that the States should interfere, but at that time, as there was no telegraph communication between the Eastern Provinces and the North-West, no railroad, and as the natural way of going to Canada was through the United States, naturally all the rumors, all the news had to pass by the States, and on their passage they had to meet the remarks and observations of the American people.

(MORE)

LOUIS RIEL (CONT'D)

The American people were favorable to us; besides, the Opposition in Canada done the same thing and said to the Government: Well, why did you go into the North-West without consulting the people? We took up arms, as I stated, and we made hundreds of prisoners, and we negotiated. A treaty was made. That treaty was made by a delegation of both parties. Whether you consider the organization of the Red River people at that time as a Provisional Government or not, the fact is that we were recognized as a body, tribal, if you like to call it so, as a social body, with whom the Canadian Government treated. Did they treat with them as they treat with Indians? It will be for them to say that they did not. Since Sir John A. Macdonald and the late Sir George Cartier were delegated by the Dominion Government to meet our delegates, delegates who had been appointed by me, the President, (that is the name that was given to me by the Council,) the President of that Council, and our delegates had been invited three times, first by Donald A. Smith, a member of the Privy Council at that time; second, by the Reverend Mr. Thibault, the late Reverend Mr. Thibault; third, by Archbishop Taché, who had been called from Rome for the purpose of pacifying the North- West. When those three delegates had invited us to send delegates we thought that it was safe to send delegates, and I appointed the Reverend Father Ritchot, now curate of Saint Norbert, in Manitoba; I appointed the late Judge Black, who died in Scotland; I appointed Alfred H Scott, he is dead also, and these three delegates started, with our bill of rights of twenty conditions, to go and put it before the Canadian Govern-ment, and when our delegates came to Ottawa the Government wanted to treat them as Indians, I suppose.

(MORE)

LOUIS RIEL (CONT'D)

Father Ritchot said if you don't give me in writing my acknowledgement as a delegate, I will go back and you will go with your bayonets to the North-West - acknowledge my status-I am invited, I come and what was the answer ? Our delegates had been invited three times. How were they received in Canada? They were arrested. To show exactly what is the right of nations, they were arrested. They had not a formal trial, but the fact remains that they were arrested, and the protest of Rev. Father Ritchot is still in the document. However, there was a treaty. Sir John A. Macdonald was delegated, the late Sir George Cartier was delegated to treat with the people, with those three delegates, now how were they acknowledged ? Were they acknowledged as delegates of Riel? Oh! no, they were acknowledged as the delegates of the North-West. The late Mr. Howe, in his acknowledgement of the delegates, and in notifying them who had been delegated by the Canadian Government to treat with them, told them that they were acknowledged as the delegates of the North-West. Then it was the cause of the North-West that they represented. It is acknowledged by the Canadian Government by that very same fact that fifteen years ago, the treaty of which I am speaking was the treaty of the North-West-of the delegates of the North-West, and if by trying to say that it was the delegates of the North-West they wanted to avoid the fact that I was no being at all, the whole world knows that it is not so, they cannot avoid me, and Sir John A. MacDonald himself, in the report of the committee of inquiry about those very same troubles, the committee which sat in 1874, Sir John A. Macdonald said : " I think we acknowledge Riel in his status of a Governor." What was that treaty? Was it an Indian affair?

(MORE)

LOUIS RIEL (CONT'D)

If it had been an Indian affair, Manitoba would not have been as it is, would not be as it is. We had the Manitoba Act, there was an agreement between the two delegates how the whole North-West interest would be considered, and how the Canadian Government would treat with the North-West, and then having settled all the matter of principle, those very principles, the agreement was made those very principles would be inaugurated in Manitoba first. There was a Province erected with responsible Government. The lands they were kept by the Dominion.

As the Half-breed people were the majority of Manitoba, as at their stage of civilization they were not supposed to be able to administer their lands, we thought that, at that time, it was a reasonable concession to let them go, not because we were willing to let them go, but because it seemed impracticable to have the administration of the lands. Still one of the conditions was that the people of the North-West wanted the administration of their lands. The Half-breeds had a million and the land grant of 1,400,000 acres owned about 9,500,000, if I mistake not, which is about 1-7 of the land of Manitoba. You will see the origin of my insanity and my foreign policy. 1-7 of the land was granted to the people, to the Half-Breeds of Manitoba, English and French Protestant and Catholic. There was no distinction whatever, but in the subdivision, in the allotment of those lands between the Half-breeds of Manitoba, it came that they had 240 acres of land. Now the Canadian Government say, that we will give to the Half-breeds of the North-West, 240 acres.

(MORE)

LOUIS RIEL (CONT'D)

If I was insane I would say yes, but as I have had, thank God, all the time, the conscienciousness that I had a certain degree of reason, I have made up my mind to make use of it and to say that 1-7 of the lands in Manitoba, as the inauguration of a principle in the North-West, had to bring to the Half-breeds of the North-West; at least as soon as possible, the guarantee for the future that a seventh of the lands will also be given to them. And seeing and yourself understanding how it is difficult for a small population as the Half-breed population to have their voice heard, I said what belongs to us ought to be ours. Our right to the North-West is acknowledged, our co-proprietorship with the Indians is acknowledged, since one-seventh of the lands is given us, but we have not the means to be heard, what will we do? I said to some of my friends: It there is no other way, we will make the people who have no country understand that we have a country here which we have ceded on condition, we want the seventh of the land, and if the bargain is not kept, it is null and void, and we have no right to retreat again, and if we cannot have our seventh of the lands from Canada, we will ask the people of the States, the Italians to come and help us as immigrants, the Irish, I will count them. Now, it is my turn I thank you. I count them and I will show you if I made an insane enumeration of the parties. I say, we will invite the Italians of the States, the Irish of the States, the Bavarians of the States, Poles of the States, Belgians of the States and if they come and help us here to have the 7th, we will give them each a 7th and to show that we are not fanatics, that we are not partisans, that we do not wish only for the Catholics, but that we have a consideration for those who are not Catholics, I said, we will invite the Danes.

(MORE)

LOUIS RIEL (CONT'D)

We will invite the Swedes who are numerous in the States, and the Norwegians to come around, and as there are Indians and Half-breeds in British Columbia and as British Columbia is a part of the immense North-West, we said not only for ourselves but speaking of our children we will make the proposition that if they help us to have our 7th on the two sides of the Rocky Mountains they will each have a seventh, and if the Jews will help us, and on the condition that they acknowledge Jesus-Christ ns the Son of God and the only Saviour of human kind, if they help us with their money, we will give them one seventh, and I said also, if the principle of giving one seventh of the lands is good in the North-West, if the principle of giving one seventh of the lands to the Half-breeds in the North West is good, it ought to be good in the East also, and I said it it is not possible that our views should be heard, we will, I, as an american citizen, I will invite the Germans of the States and I will say if you ever have an opportunity of crossing the line in the East do it and help the Indians and the Half-breeds of the East to have a revenue equivalent to about one seventh. And what would be the reward of the Germans. The reward of the Germans would be if they were successful to take a part of the country, and make a new German Indian world somewhere in British North America. But that is the last resort, and if I had not had a verdict of guilt against me I would have never said it.

(MORE)

LOUIS RIEL (CONT'D)

Yesterday it was just those things that I have avoided to say when I said I have a reason not to mention them, and when I said as one of the witnesses said that my proclamation was in Pembina, I think I am right because of this trial; you see that my pretensions is that I can speak a little of the future events, my trial has brought out the question of the seventh and although no one has explained the things as I do now still there is enough said about the sevenths of the lands and the division of the lands into sevenths, seven nationalities, while it ought to have been said between ten nationalities, that by telegraph to-day my proclamation is in Pembina truly and the States have my ideas. They have my ideas. The Fenian element, gentlemen, without any tangible object have crossed the lines several times for the only sake of what many have called revenge, but now that Riel whose name is some what prominent for fifteen years is known to be in his troubles for life and death for himself and his nationality, now that my trial gives me a certain increase of celebrity, now that those questions are appearing before the public now that there is a land league in the States, that the very same element which possesses Fenianism is still there and quiet because they have no plan, because they have no idea around which to gather their numbers and when they catch at it do you think that they will smile? And Gabriel Dumont on the other side of the line, is that Gabriel Dumont inactive? I believe not. He is trying to save me from this box. This is no threat. I have written it. I have written a document of that kind and put in in the hands of Captain Dean, three weeks ago. This is not an inspiration of the moment. I have the right to thank god for the pre vision of what happens today but there is another means. I don't wish that means, these means.

(MORE)

LOUIS RIEL (CONT'D)

I don't wish them to call the people from the States on this side of the line. No, I wish it only if there is no other possibility. If there is no other resort, of course that is my wish. The last remedy although it may be extreme is always a remedy and is always worth something to try it, but if there is justice as I still hope...Oh ! here it seems to me I have become insane to hope still. I have seen so many men in my position and where are they ? But Lepine has had a scaffold also in Manitoba, and he was not executed. Why ? Because he was recommended to the clemency of the court. The idea of the 7th! I have two hands, and I have two sides on my head, and I have two countries. I am an American citizen and I have two countries, and I am taken here as a British subject. I don't abandon my idea of the 7th. I say because the other is an extreme and an extremity I don't wish for it till extremities have come and I have come to extremities just now, but there are some hopes yet. For me, my heart is full of hope but my friends, I suppose that many of them think that I am gone. If Canada is just with me, if Canada respects my life, my liberty and my reputation, they will give me all what they have taken from me, and as I said yesterday, that immense influence which my acts are gathering for the last fifteen years and which as the power of steam contained in an engine will have its way, then what will I do ? It will do that perhaps Riel will go to the Dominion Ministry, and there instead of calling the parties from the States, he will by means, constitutional means of the country, invite the same parties from Europe as emigration. But let it be well understood that as my right has been acknowledged as the co-proprietor of the soil with the Indians, I want to assert that right.

(MORE)

LOUIS RIEL (CONT'D)

It is constitutionally acknowledged in the Manitoba Act by the 31st clause of that Act and it does not say to extinguish the Indian title, it says two words, extinguishing and 1,400,000 acres of land. Two words. And as each child of the half-breeds gets 1-7th, naturally I am at least entitled to the same. It is why I spoke of the 7th. For the Indians, not of the lands but of the revenue as it increases. But somebody will say on what ground will you ask 1-7, of the lands? Do you own the lands? In England, in France, the French and the English have land, the first who were in England, they were the owners of the soil and they transmitted to generations. Now by the soil they have had their start as a nation. Who starts the nations? The very same one who creates them, God. God is the master of the universe, our planet is his land, and the nations, the tribes, are members of his family, and as a good Father he gives a portion of his lands to that nation, to that tribe, to everyone, that is his heritage, that is his share of the inheritance, of the people, or nation, or tribe. Now here is a nation, strong as it may be, it has had his inheritance from God, when they have crowded their country because they have no room to stay at home, it does not give them the right to come and take the share of the small tribe besides them, when they come they ought to say. Well my little sister, the Cree tribe, you have a great territory, but that territory has been given to you as our own land has been Given to our fathers in England, or in France, and of course you cannot exist without having that spot of land. This is the principle.

(MORE)

LOUIS RIEL (CONT'D)

God cannot create a tribe without locating it, we are not birds, we have to walk on the ground, and that ground is enriched with many things which besides its own value increases its value in another manner, and when we cultivate it, we still increase that value. Well, on what principle can it be that the Canadian Government have given the 7th to the Half-breeds in Manitoba? I say it must be on this ground, civilization has the means of improving life that Indians or Half-breeds have not, so that when they come in our savage country, in our uncultivated land, they come and help us with their civilization but we help them with our lands, so the question comes, your land, you Cree or you Half-Breed, your land is worth today 1-7th, of what it will be when civilization will have opened it. Your country unopened is worth to you only 1-7th of what it will be when opened. I think it is a fair share to acknowledge the genius of civilization to such an extent as to give when I have seven pairs of socks, six to keep one. They made the treaty with us. As they made the treaty, I say they had to observe it and did they observe the treaty ! No, there was a question of amnesty and when the treaty was made, one of the questions was that before the Canadian government would send a Governor into Manitoba an imperial amnesty should be proclaimed so as to blot out all the difficulties of the past. Instead of proclaiming a general amnesty before the arrival of the Governor, which took place the 2nd of September 1870, the amnesty was proclaimed the 25th April '75. So I suffered for five years unprotected.

(MORE)

LOUIS RIEL (CONT'D)

Besides I was expelled from the House twice, I was, they say, outlawed, but as I was busy as a member in the East and that the trial was the West I could not be in two places and they say that I was outlawed, but no notification was sent to my house even of any proceedings of the court. They say that I was outlawed and when the amnesty came five years after the time it should have come, I was banished for five years and Lepine deprived of his political rights forever. Why? Because he had political rights to Manitoba. Is that all? No. Did the amnesty come the Imperial Government? Not at all. It came from our sister colony in the East, and mind you to make a miracle of it, I say the one thing great and Riel being small, I will go on the other side, and I am banished. It is a wonder, I did not take and go to Mexico. Naturally I went to the States. Amnesty was given by the Secretary of State at Ottawa, the party who treated with us. That is no amnesty. It is an insult to me, it has always been an insult to me. I said in Manitoba two years ago it was an insult and I considered it as such. But are there proofs that an imperial amnesty has been promised? Yes many, Archbishop Taché, the delegate who had been called, the prelate who has been called from Rome, to come and pacify the North-West received a commission to make, to accomplish that pacification and in general terms was written his commission, and when he came to the North-West before I send delegates he said: I will give you my word of honor as a delegate, that there will be an Imperial amnesty, not because I can promise it on my own responsibility but because it has been guaranteed to me by the representatives of the Crown, and the Ministers themselves, the Ministers of the Crown.

(MORE)

LOUIS RIEL (CONT'D)

Instead of an imperial amnesty came the amnesty of which I spoke, and, besides, an amnesty which came five years too late, and which took the trouble of banishing me for five years more.

MR. JUSTICE RICHARDSON

Is that all?

LOUIS RIEL

No. Excuse me if I feel weak and if I stop, at times, I wish you would be kind enough to, —But the last clause of the Manitoba Act speaks also a little of the North-West, speaks that a temporary Government will be put into the North West until a certain time, not more than five years. And, gentlemen, the temporary Government, how long has it lasted now? How long has it existed now? For fifteen years and it will be temporary yet. It is against the Manitoba Act, it is against the treaty of the North-West, that this North-West Council should continue to be in existence and against the spirit of the understanding. Have I anything to say against the gentlemen who compose the North-West Council? Not at all, not more than I had to say yesterday against the jury and to say against the officials of this Court whom I respect all, but I speak of the institutions. No, I speak of the institutions of the North-West, the Manitoba treaty has not been fulfilled, neither in regard to me, neither in regard to Lepine. Besides the population of the Half-breeds who were in the troubles of the North West, in Manitoba, in 1870, and who have been found in the troubles of the North West, what right had they to be there, have they not received their two hundred and forty acres. I suppose the Half-breeds in Manitoba, in 1870, did not fight for two hundred and forty acres of land, but it is to be understood that there were two societies who treated together. One was small, but in its smallness it had its rights.

(MORE)

LOUIS RIEL (CONT'D)

The other was great, but in its greatness it had no greater rights than the rights of the small, because the right is the same for everyone, and when they began by treating the leaders of that small community as bandits, as outlaws, leaving them without protection, they disorganized that community. The right of nations wanted that the treaty of Manitoba should be fulfilled towards the little community of Red River, in the same condition that they were when they were treated, that is the right of nations, and when the treaty would have been fulfilled towards the small community in the same state as it was when she treated, when the obligations would have been fulfilled, and the Half-Breeds might have gone to the North West, the Saskatchewan and have no right to call for any other things for themselves, although they had the right to help their neighbours, if they thought that they were in a bad fix, because charity is always charity. Now I say that the people of Manitoba have not been satisfied, nor the leaders nor the people, because during those five years which elapsed between 1870 and 1875, there were laws made, and those laws they embraced the people, the Half-Breed people, and because they had not their rights, because the leaders were always threatened in their existence. The people themselves did not feel any security, and they sold their lands, because they thought they would never get that, first, that 7th of lands, they sold their lands because they saw that they had no protection, and they went East. What have they received in receiving 240 acres? They have received 240 acres of land and as matter of fact I can prove that by circumstances many, one half of them, sold for one half of the price \$50 or \$40, \$60 or \$25.

(MORE)

LOUIS RIEL (CONT'D)

And to show the state in which they have been kept, those who come from the Red River and the Half-Breeds of Red River, who were Red River trouble of 1870, appeared to be a wonder, of egotism and unreasonableness, because they appeared to be in the troubles of 1885, which are the continuation of the troubles of Red River. The amnesty has not been given by the right parties. Amnesty that not been given to Lepine, one of the leaders who was then as Dumont is today and myself. I was allowed to come back into the country when ten years after I would be completely deprived of the chances which I had in 1870 to do something for my people and for myself and for emigration, so as to cut down my influence forever. It is why I did not come at that time, and I thought that I would never come to the country. Did I take my American papers? put my papers of american naturalisation during the time of my five years banishment? No, I did not want to give to the States a citizen of banishment, but when my banishment had expired when an officer at Battleford somewhere on this side of the line in Benton invited me to come to the North-West, I said : No, I will go to an American Court I will declare my intention now that I am free, to go back and choose another land, it sored my heart to say that kind of adieu to my mother, to my brothers, to my sisters, to my friends, to my countrymen to my native land, but I felt that coming back to this country, I could not re-enter it without protesting against all the injustice which I had been suffering and in so doing it was renewing a struggle which I had not been able to continue, and as sound man as I thought I was I thought it better to begin a career on the other side of the line. In Manitoba is that all about the amnesty? No. My share of the 1,400,000 acres of land have I received? No, I have not received it.

(MORE)

LOUIS RIEL (CONT'D)

My friends, my mother have applied to have it, No. Could not everyone else apply for theirs? Father, mother would apply for their sons, and that was all right, but for my mother to apply for me, it was not. I did not get it. Last year, there was a proof here in the box not long ago, that when I asked an indemnity I was refused. Was that indemnity based on a fancy? I wanted my lands in Manitoba to be paid. Besides when they treated, the treaty was completed on 31st May 1870, it was agreed to on the 24th June and Sir Geo. Cartier had said: "Let Riel govern the country until the troops get there." And from the 24th June to the 23rd August I governed the country in fact. And what was the reward for it? When the glorious general Wolseley came, he rewarded me in saying Riel's banditti has taken flight, and he wanted to come during the night at midnight so as to have a chance to raise a row in Fort Garry and to have the glory to call for in the morning, but heaven was against him then. It rained so much that he could not get there during the night and he had to come at ten o'clock next morning, he entered one door of Ft. Garry while I left the other, I kept in sight of him, I was small I did not want to be in his road, but as I know that he had good eyes I say I will keep at a distance where I can be seen, and if he wants to hate me he will come, a General knows where his enemy is, ought to know and I kept about 300 yards ahead of him. While he was saying that Riel's banditti had taken flight, Riel was very near. That has been my reward. When I speak of an indemnity of \$35,000 to call for something to complete the \$100,000, I dont believe that I am exaggerating four Honor. In 1871 the Fenians came in Pembina. Major Irvine, one of the witnesses, I was introduced to him.

(MORE)

LOUIS RIEL (CONT'D)

And when I brought to the Government 250 men, Governor Archibald was there anxious to have my help because he knew that we were the door to Manitoba, and he said as the question of amnesty came, he said: " If Riel comes forward, we will protect him, "pour la circonstance actuelle," we will protect him, as long as we need him, we will protect him, but as soon as we don't want him, as soon as we won't need him, we want him to fall back in the same position as he is to day". And that answer had been brought because it had been represented that while I would be helping the Government the parties would be trying to shoot me in the back: « Pour la circonstance actuelle", they said, "we will protect him". What reward have I had for that? The first reward that I had was that that took place in the first days of October 1871 before the year was ended. Of course they gave a chance to Riel to come out, a rebel had a chance to be loyal then. My friend, my glorious friend in Upper Canada, now the leader of the opposition, Mr. Blake said: "We must prevent Riel from arriving." When he was Minister in Upper Canada he issued a proclamation of \$5,000 for those who would arrest Riel. That was my reward, my dowry. But the Canadian Government what reward did they give me? In the next year there was going to be an election, 1872. If Riel remains in the country for the elections it will be trouble and he has a right to speak, we have made a treaty with him, we do not fulfil it, we promise him amnesty, he is outlawed, we take his country and he has no room even to sleep, he comes to our help he governs the country during two months, and the reward is that he is a banditti, he comes to the help of the Government with 250 men and the reward is \$5000 for his head.

(MORE)

LOUIS RIEL (CONT'D)

It is at that time that I took the name of David, and I did not take it of myself, the honourable Judge of the court of Manitoba, M. Dubue to day, is the one who gave me the name of David. When I had to hide myself in the woods, and when he wanted to write me under the name which would not be known, so that my letters could come to me, and I may say that in that way it is a legal name. From that point of view even, and I put in a parenthesis. Why! I have a right, I think, as a souvenir of my friend in Upper Canada, who caused the circumstances, who brought me the name, to make something special about it, and, besides, when the king of Judea was speaking of the public services of David's, didn't he use to refer to him in that way. Yes he did and as something similar, I thought that it was only proper that I should take the name of "David", but it was suggested to me in a mighty manner, and I could not avoid it. The Canadian Government said: "Well, Riel will be in the elections here and he will have all the right with all those grievances to speak, and he will embarrass the Government." So they called upon my great protector Archbishop Tache, and they said to Archbishop Tache I don't know what, but in the month of February '72, Archbishop Tache came to me and said: "The authorities of Lower Canada want you to go on the other side of the line until the crisis is passed." " Well, I said, if the crisis was concerning me only, it would be my interest to go there, but I am in a crisis, which is the crisis of the people of the country, and as it concerns the public besides me I will speak to the public, as the public are speaking to me.

(MORE)

LOUIS RIEL (CONT'D)

" But the Archbishop gave such good reasons that although I could not yield to these reasons, I came to a conclusion with him and I said: " My Lord, you have titles to my acknowledgement which shall never be blotted out of my heart, and although my judgement in this matter altogether differs with yours, I don't consider with judgement above yours, and what seems to me reasonable might be more reasonable; although I think my course of action reasonable perhaps yours is more reasonable" I said: "If you command me as my Archbishop to go and take on your shoulders the responsibility of leaving my people in the crisis, I will go. But let it be known that it is not my word, that I do it to please you, and only after you command me to do it-to show that in politics when I am contradicted, I can give way." And they offer me 10 pounds a month to stay on the other side of the line. I said to his Lordship: "I have a chance here in Manitoba and I want something." He asked me how much I wanted, and I said: "How long do you want me to stay away?" " Well, he said, perhaps a year." " I tell you beforehand that I want to be here during the elections." That is what I asserted: "I want to be here during the elections". And it was agreed that they would give 800 pounds: 400 pounds to Lépine and 400 pounds to me; 300 pounds to me personally, 300 pounds for Lepine; 100 pounds for my family, 100 pounds for Lepine's family, that makes 800 pounds. And how was it agreed that I should receive that money? I said to his Lordship: "The Canadian Government owe me money, they libel me: and even on the question of libel, they do it so clearly that it does not mean any trial to come to judgement; they have judgement and will they make use of it?

(MORE)

LOUIS RIEL (CONT'D)

They owe me something for my reputation that they abuse every day, besides I have done work and they have never paid me for it; I will take that money as an account of what they will have to pay me one day". It was agreed in that manner, and the money was given to me in the chapel of St. Vital in the presence of Mr. Dubuc, Judge now, and when—I did not know at that time where the money came from—and when the little sack of 300 pounds of gold was handed to me there on the table, I said to His Lordship: " My Lord, if the one who wants me to go away was here and if I had to treat him as he is trying to treat me, this little sack of gold ought to go to his head." That was my last protest at the time. But before the election public opinion was so excited against the one that had taken the responsibility of advising my leaving that he called me back, and during the election I was present. I was three more years. Today I am rewarded for what I have done through these three years. Sir George Cartier, in 1872, just in that summer, was beaten in Montreal—I speak of him not as a man of party, I speak of him as a Canadian, as a public man—he was beaten by Mr. Jetté by 1200 'majority, to me. My election was sure in Provencher, I had 15 or 20 men against me and they came to me: "Riel, do you want to resign your seat? "I have not it yet." "Oh, well, you are sure to get it, allow Sir George Etienne Cartier to be elected here". And I said, yes, to show that if I had at the time any inclination to become insane, when I was contradicted in politics. But Lower Canada has more than paid me for the little consideration, great was my consideration, but that little mark, I consider it a little mark of consideration, a Little mark of a great consideration for them.

(MORE)

LOUIS RIEL (CONT'D)

The people of Manitoba hadn't their government inaugurated at that time, they had a sham government, it was to be erected, to be inaugurated after 1871, after the 1st of January 1871, but we went on in 1874 and it was not inaugurated, as long as Riel was there, with his popularity. If the proper institutions had been inaugurated Riel would have come in the House, the Provincial House and of course it was considered to be a damage. So to keep me back they did not give the people their rights, when it was constitutionally agreed they should have done. I struggled not only for myself, but I struggled for the rights, for the inauguration of the principles of responsible and constitutional government in Manitoba. That was considered about the time that I was banished. While I was in the United States, was I very happy? Yes, I was very happy to find a refuge, but I have met men who have come to me several times and say: "Here! Look out! Here is a man on the other side of the line and he is trying to have a revenge at you, when you go water your horse." Because they had left stains, as much as possible, on my name, I could not even water my horse on the Missouri, without being guarded against those who wanted my life, and it is an irony for me that I should be called David. Last year, when I was invited instead of coming to this country, I could with the plan that has appeared to me, I could have communicated with the Fenian organisation, I could have sent my book, I did not do it, and as a proof of it, while I have no means at all to communicate with my brother, you will see in Manitoba letters to my brother Joseph, where I speak of my book, that I could get any amount of money for that book, if I wished it to be published, but I thought that there was a better chance on this side of the line. And what chance is it?

(MORE)

LOUIS RIEL (CONT'D)

What I said was constitutionally speaking, If Riel succeeds that he should one day, as a public man, invite emigration from different parts of different countries of the world, and because the North West is acknowledged to be partly his own as a Half-breed of this population, and make bargains for this North-West here with the Canadian government in such a way, so that when the English population has had a full and reasonable share of this land, other nationalities with whom we are in sympathy should have also their share of it. When we gave the lands of Manitoba for one-seventh, we did not explain. We gave it to the Canadian Government, but in giving it to the Canadian Government it does not mean that we gave it with all the respect that I have for the English population- to the Anglo-Saxon race. We did not give it only to the Anglo Saxon race. There is the Irish in the East and the French in the west, and their proportion in the Canadian government ought to receive a reasonable proportion of this land which is bought here, and it is hardly the same to give to some French Canadians in the North-West, and none at all to the Irish. I don't speak here to call the sympathies, because I am sentenced, I speak sound sense. I followed the line of natural and reasonable sympathies, but behind my thought, perhaps you would be inclined to believe that it is a way for me to try to work against the English. No, I don't. I believe that the English constitution is an institution which has been perfected for the nations of the world, and while I speak of having in future, if not during my lifetime, after it, of having different nationalities in the North-West here, my hope that they can succeed is that they will have here among them the great Anglo-Saxon race, as among the nations of Europe.

(MORE)

LOUIS RIEL (CONT'D)

Two thousand years ago, the Roman people were the leading race and were teaching to the other nations good government, that is my opinion of the Anglo-Saxon race. I am not insane enough to regret the great glory of the Anglo-Saxon race. God has given it to that race, and when God gives something to somebody, it is for a good purpose and if God gave great glory to England, it is because he wanted the Anglo-Saxon race to work for his own glory, and I suppose it is not finished yet; they will continue. The roman empire at the time of the decay, existed four hundred years still as the King. The Anglo-Saxon, the British Empire if it has gone to its highest point of glory may be called the king, but it is so great it will take many years and fully as many as 400 years to lose its prestige and during that time I hope that this great North-West with British influence will by the immigration of which I speak, reach good government. But will I show insanity in hoping that that plan will be fulfilled? I will speak of the wish of my heart. I have been, in what is called, asserted to be wrong to day, I have been proved to be the leader, I hope that before long that very same thing which was said wrong will be known as good and then I will remain the leader of it and as the leader of what I am doing I say my heart will never abandon the idea of having a new island in the North-West, by constitutional means, inviting the Irish of the other side of the sea to come and have a share here; a new Poland in the North-West, by the same way; a new Bavaria, in the same way; a new Italy in the same way. And on the other side in Manitoba and since Manitoba has been erected it has been increased since 1870, at least by 9,600,000 acres of land, now it is 96,000,000 Bay there is about 86,000,000, acres of land to which the Half-breeds title has not been extinguished.

(MORE)

LOUIS RIEL (CONT'D)

One seventh gives 12,000,000, of those lands-and I want French-Canadians to come and help us there to-day, to-morrow I don't know when. I am called here to answer for my life to have time that I should make my testimony. And on the other side of the mountain there are Indians, as I have said, and Half-breeds and there is a beautiful island Vancouver and I think the Belgians will be happy there and the Jews who are looking for a country for 1800 years, the knowledge of which the nations have not been able to attain yet, while they are rich and the lords of finance. Perhaps will they hear my voice one day and on the other side of the mountains while the waves of the Pacific will chant sweet music for them to console their hearts for the mourning of 1800 years, perhaps will they say: He is the one thought of us in the whole Cree world and if they help us there on the other side between the great Pacific and the great Rockies to have a share, the Jews from the States ? No, what I wish is the natural course of immigration that is what I want. My thoughts are for peace. During the 60 days that I have been at Batoche I told you yesterday that they were three delegations appointed by the ex-ovede to send or the other side for help, but there I did not see the safety that I was looking for, not that I distrust my countrymen; but such a great revolution will bring immense disasters and I don't want during my life to bring disasters except those which I am bound to bring to defend my own life and to avoid, to take away from my country disasters which threaten me and my friends and those who have confidence in me. And I don't abandon my ancestors either.

(MORE)

LOUIS RIEL (CONT'D)

The acknowledgement that I have for my ancestors, my ancestors were among those who came from Scandinavia and the British Islands 1000 years ago, some of them went to Limerick and were called Rielson and then crossed in Canada and they were called Riel, so in me there is the Scandinavian and well rooted there is the Irish, and there is the French and there is some Indian blood. The Scandinavians if possible they will have a share. It is my plan it is one of the illusions of my insanity, if I am insane, that they should have on the other side of the mountain a new Norway, a new Denmark and a new Sweden so that those who spoke of the lands of the great North West to be divided in seven forgot that it was in ten, the French in Manitoba, the Bavarians, the Italians, the Poles and the Irish in the North-West and then five on the other side too. I have written those things. Since I am in jail, those things have passed through the hands of Captain Dean. There they are in the hands of the Lieutenant Governor, and something of it has reached Sir John, I think, I don't know. I did hide my thoughts, I want through the channel of natural emigration or peaceful emigration, through the channel of constitutional means to start the idea and if possible to inaugurate it, but if I can't do it during my life, I leave the ideas to be fulfilled in the future and if it is not possible, you are reasonable men and you know that the plans that I propose are of an immense interest and if it is not if that peaceful channel of emigration is not open to those races into the North-West, they are in such number in the States that when you expect it least they will perhaps try to come on your borders and to look at the land whether it is worth paying a visit or not, that is the one-seventh of the lands, that is about the one-seventh of the lands.

(MORE)

LOUIS RIEL (CONT'D)

So you see that by the very nature of the evidence which has been given here when the witnesses speak of the one-seventh of the lands, that very same question originates from 1870, from the troubles of Red River, which brought a treaty where the one-seventh of the lands took its existence, and I say that if this court tries me for what has taken place into the North-West, they are trying me for something which was in existence before them. This Court was not in existence when the difficulties of which we speak now in the Saskatchewan began, it is the difficulties of '69 and what I say is I wish that I have a trial. My wish is this, Your Honours, that a commission be appointed by the proper authorities, -but amongst the proper authorities of course I count the English authorities, that is the first proper authorities, - that a commission be appointed, that that commission examines into this question or if they are appointed to try me, if a special tribunal is appointed to try me, that I am tried first on this question: Has Riel rebelled in '69? 2nd. question: Was Riel a murderer of Thomas Scott, when Thomas Scott was executed ? 3rd. question: When Riel received the money from Archbishop Taché reported to be the money of Sir John, was it corruption money? 4th When Riel seized with the Council of Red River on the property of the Hudson Bay, Coy., if he did a common pillage? When Riel was expelled from the House as a fugitive of justice in 1874, was he a fugitive of justice, as at that time he had through the member for Hochelage now in Canada, and through Dr. Fiset had communication with the Government, but another time through the member for Hochelaga, Mr. Alphonse Desjardins I have asked from the Minister of Justice an interview on the fourth of March, and that interview was refused to me.

(MORE)

LOUIS RIEL (CONT'D)

In the month of April, I was expelled from the House. Lepine was arrested in 1873, and I was not, not because they did not want to take me. And while I was in the woods waiting for my election, Sir John sent parties to me offering me \$35,000 if I would leave the country for three years, and if that was not enough to say what I wanted, and that I might take a trip over the water besides and over the world. At the time I refused it. This is not the first time that the \$35,000 comes up, and if at that time I refused it, was it not reasonable for me that I should think it a sound souvenir to Sir John? Am I insulting? No, I do not insult. You don't mean to insult me when you declare me guilty, you act according to your convictions. I also act according to mine. I speak true. I say they should try me on this question: Whether I rebelled in the Saskatchewan in 1885. There is another question I want to have on trial. I wish to have a trial that would cover the space of fifteen years on which public opinion is not satisfied. I have, without meaning any offence, have heard without meaning any offence, when I spoke of one of the articles I mentioned, some gentlemen behind me saying. Yes he was a murderer. You see what remarks! It shows there is something not told. If told by law it would not be said. I wish to have my trial, as I am tried for both, and as I am tried for my career I wish my career should be tried, not the last part of it. On the other side I am declared to be guilty of high treason and give myself as a prophet of the new world. If I am guilty of high treason I say I am the prophet of the new world. I wish that while a commission sits on one side, a commission of doctors should also sit and examine fully whether I am sane, whether I am a prophet or not.

(MORE)

LOUIS RIEL (CONT'D)

Not insanity, because it is disposed of, but whether I am a deceiver or an impostor. I have said to my lawyers: " I have written things which were said to me last night, and which have taken place to-day." I said that before the Court opened last night the spirit that guides and assists me told me: " The Court will make an effort." Your Honor, allow me to speak of your charge, which appeared to me to go on one side. The Court, made an effort, and I think that word was justified. At the same time there was another thing said to me: " A commission will sit; there will be a commission." I did not hear yet that a commission is to take place. I asked for it. You will see if I am an impostor thereby. The doctors will say, when I speak of these things, whether I am deceiving. If they say I am deceiving, I am not an imposter by will. I may be declared insane because I seek an idea which drives me to something right. I tell you, in all what I say, in most things I do, I do according to what is told to me. In Batoche many things which I said have already happened. It was said to me: " Not far from here." And that is why I never wanted to send the Half-breeds far. I wanted to keep them and it was said to me: "I will not begin to work before twelve o'clock" and when the first battle opened I was taking my dinner at Duck Lake, when the battle began it was a little after twelve o'clock "I will not begin to work before twelve o'clock And what has happened? And it was said to me: " If you don't meet the troops on such a road you will have to meet them at the foot of a hill and the Half-breeds facing it." It is said my papers have been published, if they have been published examine what took place and you will see we had to meet general Middleton at the foot of the hill.

(MORE)

LOUIS RIEL (CONT'D)

It also told me that men would stay in the belle prairie and the spirit spoke of those who would remain on the belle prairie and there were men who remained on the belle prairie. And the pits it was looked upon as something very correct in the line of military art; it was not come from me or Dumont; it was from the spirit that guides me. I have two reasons why I wish the sentence of the court should not be passed upon me, the first I wish my trial should take place as I said. or not I bow respectfully to the court. I ask that a commission of doctors examine me; as I am declared guilty I would like to leave my name as far as conscience is concerned all right. If a commission of doctors sits and if they examine me, they can see if I was sincere or not. I will give them the whole history and I think while I am declared guilty of high treason it is only right I should be granted the advantages of giving my proof whether I am sincere, that I am sincere. Now I am judged a sane man, the cause of my guilt is that I am an impostor, that would be the consequence. I wish a commission to sit and examine me. There have been witnesses around me for 10 years about the time they have declared me insane and they will show if there is in me the character of an imposter. If they declare me insane, I have been astray. I have been astray not as an not as an impostor, but according to my conscience. Your Honour that is what I have to say.

MR. JUSTICE RICHARDSON,
Louis Riel, after a long
consideration of your case in which
you have been defended with as
great ability as I think any
counsel could have defended you
with, you have been found by a jury
who have shown, I might almost say,
unexampled patience, guilty of a
crime, the most pernicious and
greatest that man can commit; you
have been found guilty of high
treason, you have been proved to
have let loose the flood gates of
rapine and bloodshed, you have,
with such assistance as you had in
the saskatchewan country, managed
to arouse the Indians and have
brought ruin and misery to many
families whom if you had simply
left alone, were in comfort and
many of them were on the road to
affluence. For what you did, the
remarks you have made form no
excuse whatever, for what you have
done the law requires you to
answer. It is true that the Jury in
merciful consideration, have asked
Her Majesty to give your case such
merciful consideration as she can
bestow upon it. I had almost
forgotten that those who are
defending you have placed in my
hands a notice that the objection
which they raised at the opening of
the court must not be forgotten
from the records in order that, if
they see fit, they may raise the
question in the proper place. That
has been done; but in spite of that
I cannot hold out any hope to you
that you will succeed in getting
entirely free or that Her Majesty
will, after what you have been the
cause of doing, open Her hand of
clemency to you. For me I have only
one more duty to perform that is to
tell you what the sentence of the
law is upon you. I have, as I must,
given time to enable your case to
be heard. All I can suggest or
advise you is to prepare to meet
your end, that is all the advice or
suggestion I can offer.

(MORE)

57 INT. MODEST HOME - QUEBEC - DAY

57

Riel's mother sits in a simple chair, her hands trembling as she opens the letter. As she reads, her eyes well up with tears, the sorrow and pride mixing in her expression. She clutches the letter to her chest, her grief overwhelming.

LOUIS RIEL (V.O.)

You are blessed from generation to generation because of the great blessing you have bestowed upon me and my family, as well as upon all my dear brothers, sisters, in-laws, nephews, and nieces. You are blessed from generation to generation for being a good mother to me. May your faith, your firm hope, and your exemplary charity be like trees laden with excellent fruits in the presence of the future. And when your last day arrives, may the Good Lord be so with you that your pious spirit leaves the earth on the wings of love for heavenly things.
...

The camera lingers on her face, showing the depth of her pain and the weight of the final words from her son.

58 INT. PRISON CELL - REGINA - CONTINUOUS

58

Riel continues to write, his hand steady, his heart filled with love for his family. He signs the letter and folds it carefully, placing it beside the Bible on the table.

LOUIS RIEL (V.O.)

It is two in the afternoon. Father André told me this morning to be well prepared for tomorrow. I listen to him; I obey him. I prepare for everything according to his advice and strong recommendation. But the Good Lord helps me to remain in peace and gentleness like oil in a vessel that nothing disturbs. I do everything I can to be ready for any event, maintaining an unalterable calm following the pious exhortation of the venerable Archbishop Ignace Bourget.

(MORE)

LOUIS RIEL (V.O.) (CONT'D)
 Yesterday and today, I prayed to
 God to reassure you early and to
 bring you all the sweetest
 consolation so that your hearts may
 not suffer too harshly from worry
 and pain.
 I embrace you all with the greatest
 affection...

59 INT. MODEST HOME - QUEBEC - DAY

59

Riel's Mom bawling as she reads the letter .

LOUIS RIEL (V.O.)
 You, dear Mother, I embrace you as
 a son whose soul is full of filial
 love should.
 You, my dear wife, I embrace you as
 a Christian husband should,
 according to the Catholic spirit of
 conjugal union.
 My dear little children, I embrace
 you as a Christian father should,
 blessing you with the full extent
 of divine mercy for this life and
 the life to come.
 You, my dear brothers, sisters, in-
 laws, nephews, nieces, relatives,
 and friends, I embrace you with all
 the good feelings my heart is
 capable of. May you all be happy.

60 INT PRISON CELL-REGINA

60

Louis still writing his letter to his mom.

LOUIS RIEL (V.O.)
 Dear Mother, I am your
 affectionate, submissive, and
 obedient son.

Riel's hand lingers on the letter for a moment before he
 closes his eyes, a peaceful expression on his face as he
 prepares for what lies ahead.

61 INT. LAWYER'S OFFICE - DAY

61

Charles Fitzpatrick and other members of Riel's legal team
 are seen hurriedly drafting documents, their faces lined
 with exhaustion and worry. Papers are scattered across the
 table, some marked with the seal of official letters.

62 INT. CANADIAN PARLIAMENT - DAY 62

Members of Parliament argue passionately. Some hold up petitions calling for clemency, while others shake their heads in disagreement. The air is thick with tension.

63 INT. PRIME MINISTER'S OFFICE - DAY 63

Sir John A. Macdonald sits at his desk, reading a letter. He puts it down with a weary sigh, looking out of the window, deep in thought. He walks to a large map of Canada on the wall, tracing his finger over the western regions.

64 INT. JAIL CELL - REGINA - DAY 64

Louis Riel sits quietly at his small desk, writing a letter. His face is a mix of determination and sadness. He stops writing and looks at a small, framed photo of his family, his eyes full of pain and resolve.

65 INT. PRIME MINISTER'S OFFICE - NIGHT 65

Sir John Macdonald is seen reading through legal documents late at night, the room dimly lit by a single lamp. He scribbles notes in the margins, occasionally glancing at a newspaper with headlines about Riel's impending execution. He leans back in his chair, looking disgusted at the strife Louis Riel has caused.

66 EXT. REGINA - DAWN 66

The sun rises over the prairie, casting long shadows. The quiet calm of the morning contrasts with the tension building around Riel's fate. A newspaper clipping stated Louis fate and that he will be hanged.

67 INT. JAIL CELL - REGINA - DAY 67

Riel finishes writing his letter we see "I die Catholic and in the only true faith". He folds it carefully, places it in an envelope, and seals it with a look of finality.

68 INT. PRISON CELL - REGINA - DAWN 68

The Deputy Sherrif unlocked the door to the cell, and two RCMP OFFICERS stand at the entrance.

LOUIS RIEL, calm and resigned, rises from his bed. He glances one last time at the letter and the Bible on the table.

LOUIS RIEL
Mr.Gibson you want me? I am ready.

Louis riel follows Father McWilliams. Louis is carrying a small ivory crucifix, behind him the Mounted Police follow, and behind them Father Andre follows.

Riel steps outside into the cold morning air. The gallows loom ahead, casting long shadows in the early light. Everyone is so quiet. They climb the staircase. At the Top Louis Riel kneels with Father McWilliams well father Andre starts to speak.

FATHER ANDRE

Ego te absolvo tuis

Louis riel seems nervous, but it quickly passes.

FATHER ANDRE (CONT'D)

Did you make a sacrifice of your life?

LOUIS RIEL

With all my heart Father.

FATHER ANDRE

Do you quit the life with regret?

LOUIS RIEL

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.

FATHER ANDRE

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

LOUIS RIEL

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

FATHER ANDRE

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

LOUIS RIEL

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

Louis Riel gets up, the Hangman approaches Riel and ties he's hands behind his back. Andre walks up to Riel and kisses him and together they walk towards to scaffold. Louis looks peaceful as they walk. Riel looks at Father Andrea, who has tears steaming down his face.

LOUIS RIEL
 Courage Father

The Hangman places the mask on Riel face and then rope over his neck

FATHER MCWILLIAMS
 Lets say Our Father

Louis Riel bows his head, Father Andre is weeping. Louis Riel and Father McWilliams begin the Lords prayer.

FATHER MCWILLIAMS & LOUIS RIEL
 Our Father, who art in heaven,
 Hallowed be Thy Name, Thy Kingdom
 come, Thy will be done on earth as
 it is in heaven. Give us this day
 our daily bread and forgive us our
 trespasses as we forgive those who
 trespass against us. And lead us
 not into temptation but deliver us
 from evil.

The end of the deliver us from evil the Hangman drops Louis Riel, we can see Louis Riel body fall. There is a moment of silence, and it is broken when a voice in the crowd yells.

OBSERVER#1
 The God damned son of both is gone
 at last.

OBSERVER#2
 Yes, the son of a bitch is gone for
 certain now.

The sound of heartless laughter echoed through the air, not loud but unsettling, spreading a chill that seemed to seep into the entire crowd. The sound of the wind rustling through the trees. Focusing on the horizon, the rising sun, symbolizing the beginning of a new day.

TEXT ON SCREEN:

"My people will sleep for one hundred years, but when they awake, it will be the artists who give them their spirit back." - Louis Riel

The light growing brighter, symbolizing hope and the enduring legacy of Riel's words.

TEXT ON SCREEN:

Charles Nolin, a Métis leader and relative of Louis Riel, found his political ambitions thwarted in the aftermath of Riel's execution. Though he had considered running for parliament, his involvement in the events leading up to Riel's downfall left his name tainted among the Métis community. Surviving both his first wife and Riel, Nolin's political career was effectively over, and his legacy

remained a contentious issue, often met with resentment and bitterness from the very people he once sought to represent.

TEXT ON SCREEN:

Louis Riel, a Métis leader, was a pivotal figure in Canadian history, advocating for the rights of the Métis and Indigenous peoples. Born in 1844 in the Red River Settlement, Riel led two major resistance movements against the Canadian government: the Red River Rebellion (1869-1870) and the North-West Rebellion (1885). His leadership was driven by his vision of justice and self-determination for the Métis, but his actions led to his conviction for treason. He was executed in November 16th 1885, and today he is remembered as a champion of minority rights and a father of Manitoba. To this day he is the only person in Canadian history to be executed for treason.

Louis Riel's actions and the issues he raised continue to challenge the Canadian courts today, especially regarding Métis and Indigenous rights. His fight for land rights, cultural preservation, and self-determination highlighted injustices that remain relevant. The discussions and legal cases around these topics still resonate, influencing modern debates and policies on Indigenous recognition, rights, and reconciliation in Canada. Riel's legacy serves as a reminder of the ongoing struggle for justice and equality for the Métis people and other Indigenous communities.

MONTAGE: THE MÉTIS HERITAGE

The montage opens with images of the Red River Settlement, blending into portraits of Métis leaders like Louis Riel and Gabriel Dumont. Cultural symbols such as the infinity flag and traditional sashes appear, transitioning to scenes of daily life—fur trading, farming, and traditional dancing. The mood shifts to the Red River Resistance and North-West Rebellion, depicting armed Métis in conflict with government forces. The montage concludes with modern Métis communities, showcasing the enduring traditions and spirit of the Métis people.

THE END