

Untitled October

By

J P Brady

**Transcribed by David Morin**

Politics in the Metis Association means in essence to fashion a safe electoral conduit for the Metis in the organization known as the Liberal party

How often have we been informed in grave pious tones by the well fed clergy that the establishment of self controlled Metis areas would be a return (sic) to the barbaric. Only Socialism can bring out the culture and civilization and comradeship in the relation of man to man never before equalled in human history. Civilization will scale the heights out of the Dark Age of humankind when man was pitted against man, nation against nation, race against race. We must advance unafraid to the establishment of a system that will not be smeared with the shame of human degradation (sic)

The Metis never had and never will have anything to do with the theory of individual outrage or conspiracies against individual persons. The theory and practice of the Metis revolts was based on a revolutionary democratic movement against the forces of a decadent monopoly which stood as a barrier to the realization of progress and freedom. That was the task of the two Metis rebellions. Only an ignoramus or idiot can confound conspiracies and terrorism with the policy of the Metis movement which was based on the promotion of a mass democratic movement.

The clergy deliver long speeches and sermons (tinged with sophistry) denouncing the Metis plans because they are based on the material side of life. The old theory that the Metis must be satisfied with clerically dictated conditions and if it gets too bad they can resort to spiritual solace is no longer tenable in an enlightened age. When a speaker has no case he usually resorts to the old game of setting up a straw man and knocking him down. The clergy indulge in this time honored (sic) custom. They set out to bludgeon the Metis Association and being astute gentlemen they realize it would fall rather flat should they argue the Metis permit their assumption of control because—well just because. They give the impression (the wish is father to the thought) that lack of clerical control leaves the Metis spiritually endangered because of the Metis leadership. An (sic) right here Father Lacombe grabs straws by the huge handful. Seems to us there is something (sic) in the Ten Commandments that says "Thou shalt not bear false witness against thy neighbor." We may have worded it a little incorrectly but Father Lacombe ought to know. At any rate the gist of the thing is Don't tell lies. But that is just the commandment. Father Lacombe proceeds to ignore. We don't ask the clergy to believe us.

His Eminence speaks of the immorality of the religious and domestic type. The clergy have certain opinions, so have we. We believe our ideals (sic) will raise the Metis to a greater happiness than the clergy's—for that we are content to be branded as moral lepers. The clergy stretch the long bow when they talk of domestic immorality. We do not accept his standards, but still judging from them we would ask the clergy to stand (sic) in the Red Light district (sic) of Christian Montreal and then come back and count the Metis. Such is the

dialectic of history in the conditions of capitalistic decay. In fact the clergy are on their impertuous (sic) hooves defending the present economic (sic) system on the theory that a double dose of hoovey is more effective than a single

What did Dion want? He wanted the Metis Association to pursue a Roman Catholic policy (sic). How else are we to explain the great sympathies felt by Dion for the Roman Catholic clergy? What did Dion do? He distorted the plan of the Metis Association. He distorted it in order to use it against the Metis Association. He wanted to disintegrate the Metis Association. How else can we explain the sympathies felt by Dion by the Roman Catholic clergy who want to take over control of the Metis Association? What did Dion do besides (sic)? He violated organizational discipline by addressing himself to the clergy instead of applying to the Executive Committee and there submitting his views to the judgment (sic) of the the (sic) representatives of the Metis population. He tried to split the Metis Association. He attempted to make the Association a body secondary to the aims of the Roman Catholic clergy.

The Metis Association is not a compulsory society. It is based on the voluntary obligation of its members to pursue a policy on the basis of a program of the conventions of the Metis Association and to subject themselves to the discipline and decisions of the majority of the Association. We demand this of the members of our Association and all the more yet of such members as occupy leading posts in the Metis movement.

The aim followed by the Bureau of Public Welfare was dictated on the basis of circumstances created by our system of economic disorder and crisis. They want to get rid of the Metis question on the basis of private capitalist activity without in the least changing the economic base of the Metis. They are striving to reduce to the minimum the devastation and loss caused by the existing economic system. Even if they achieve their aim partially that is reduce their cost to a minimum in this case they will not destroy the roots of the general conditions of economic degradation (sic) among the Metis inherent in the nature of the present system. Thus at best it will not be a question of Metis rehabilitation or destroying the social order which gives rise to the Metis question but of restricting certain undesirable sides of it and limiting certain excesses. Subjectively they possibly think they are reorganizing the Metis' future but objectively the present base of society is preserved among them. Therefore objectively no reconstruction of the Metis will come about.

What is Metis rehabilitation (sic)? What (sic) are its various features? Rehabilitation strives to abolish Metis inequality. Let us suppose that while maintaining the capitalist system the Metis' position can be reduced to a certain minimum. No capitalist government could ever put complete rehabilitation into effect. For instance no capitalist government would ever agree to the complete abolition of the Metis question. The Metis are part of the reserve army of unemployed whose mission is to put pressure on the labor market to ensure low paid workers. Here there is already one "hiatus" in Metis rehabilitation.

Moreover (sic) Metis presupposes an increase within Metis Areas. Under the present system any enlargement of production is dependent on the private profit motive. Capital gravitates towards the branches of economy where the rate of profit is highest (sic). You cannot compel a government to cause themselves loss for the sake of Metis requirements. Without getting rid of capitalism and abandoning the principle of private ownership in the means of

production you cannot bring about Metis rehabilitation. If we begin with minor co-operative ventures bringing about Metis rehabilitation depends to a great extent on the organizers, on the skilled technical workers who can be won step by step to the side of co-operative principles of organization. In essence there is not and cannot be an irreconcilable (sic) contrast between the interest of the separate individual and interests of the collective body. Co-operation does not disregard the interests of the individual. It gives the only stable guarantee of safeguarding the interests of the separate persons. Metis society is divided into gradations at various stages of development (sic). The agricultural and the nomadic. The fairly well to do and the exploited, and if we forget this basic division and neglect the contradictions between the agricultural and the nomadic; this means we neglect the fundamental fact. I don't deny the existence of intermediate strata who join either one side or other as the forces of economic pressure determine, or who occupy a neutral position (sic). If we neglect the fundamental struggle between these two basic types that means we ignore facts. This struggle (sic) between two worlds is taking place within (sic) the whole range of Metis (sic) thinking (sic).

Its outcome is decisive to the next stage of Metis development.

This struggle will continue to take place. Metis rehabilitation will be achieved not by organizers, not by technical intellectuals (sic) but by the Metis, because these former strata do not play an independent part. For the government organizer does not work as he would like, but as he is ordered, as the interests of the Government demand. Technical intellectuals under certain conditions can perform "wonders" and be of great use. But (sic) they can also cause enormous harm.

Under modern conditions it is necessary to put emphasis on efficiency, competency and productivity. Of course, the Metis as a national unit are breaking down and disintegrating. This is true. Our breakdown has been a complex and lengthy process. It is not simply a spontaneous process, but a struggle connected with the conflict of classes. We have a rich historic (sic) experience of that conflict. As a racial group which must (sic) leave the historic (sic) stage we are unconvinced that our role is finished. We have no independent social base other than the working class. With the working class as the necessary assisting force we can be strong. If we go against the democratic forces we are converted into nothing.

Power is the essential (sic) lever for our transformation.

One of the most common accusations against the Metis is our lack of understanding of the duties and responsibilities of citizenship. There is an unconscious disposition to relegate us to the category of second class citizens. There is an essential kinship between these statements and the Herrenvolk methods of German Fascism. We hold that we can truly carry forward the best Canadian traditions. We Metis are Canadians. We are naturally a cross section of people of Canada. We are original Canadians. Some of our fathers came from foreign countries. Whatever the case we are part and parcel of the Canadian people. We are the pioneers who opened up and built this country, preserved its independence (sic) that today it is able to speak (sic) of itself as Canada. What a travesty to head the ravings of Madame Grauman. We who have been exploited, sucked dry and cast aside. These Canadian purists become indignant against the supposed (non Canadianism) of the Metis. We do not deny the

history of traditions of our people. We are proud of our ancestors who braved great hazards to open the wilderness, to blaze trails, to clear land and found settlements. We are not only proud of the hard and heroic trail blazed by generations of Metis but we demand for our generation the right to carry this task forward. We claim our right to build on the edifice which the early pioneers built by their hard and patient toil. There is much in the history of the fur trade and the havoc it wrought (sic) of the Hudson's Bay monopoly and its resistance to every expression of social progress. There is the story of the filching of Canada's natural resources by the rich. Of the C P R, the land companies, the Hudson's Bay Company—a whole panorama of right and left robbery which built up the fortunes of the few in Canada.

Our country which has been built by many generations of working people including our own, today does not belong to the people of Canada. A half a hundred people in Canada own the factories, railroads and mines and all other sources of life. And what they do not own outright they control through their banks and trusts.

Our ideals are the ideals of the common people throughout the world. We rejoice at the success of the common people in other lands and exalt in our solidarity throughout the world in the common fight for human liberty, human happiness and peace and progress. It is our pride as Canadians, as common people of Canada, that makes us rejoice at the (sic) rout of Rommel in Africa and the glorious Soviet victory at Stalingrad. As Canadians we desire and fight actively for freedom for the enslaved peoples as well as victory for ourselves.

Oct