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EDITORIAL

THE AMERICAN IRELAND.

By DANIEL DE LEON

THROUGH the Resident Commissioner from the Philippines, Manuel L. Quizon, the oft-repeated message to Congress, urging the independence of the people of the Archipelago, has been re-repeated this year.

The people of the Philippines are tugging at the wrong chord.

There is almost as little chance for Philippine independence to be granted by the Congress of the United States, as there is a chance for the independence of Ireland to be secured through and from the British Parliament.

The reasons are the same, almost identical. The two cases are parallel.

'Tis not from non-Irish, or non-Catholic, or even from anti-Catholic sources, that an ample literature has flown, establishing beyond peradventure the hostility of the Roman Catholic political machine, its Irish section included, to the independence of Ireland from the British Crown. The literature establishing the conclusion comes from Irish sources; from Irish Catholic devotional sources, at that. And ample is the experience upon which the conclusion is founded.

Whether it was the early movement of the United Irishmen, or the subsequent Fenian revolt, or the later Land League organization, or the still later and more specialized parliamentary move of Parnell—it was all alike. One after another the efforts of the Irish people, in response to their aspiration for independent national existence, were balked, were thwarted were opposed and even anathematized and fought by the Roman Catholic political hierarchy. Whether it was actually a Roman Catholic priest who drove Parnell off the rostrum in Ireland by throwing pepper into his eyes, as reported at the time, the ultimate fate of Parnell was that of every leading Irish patriot—death of a broken heart, a heart broken by Roman Catholic political manoeuvres.

The reason for the systematic Roman Catholic opposition to Irish independence

seems, at first blush, inexplicable. Why should the Roman Catholic polity oppose the independence of a Catholic nation from a Protestant, or “heretic” one? For the good and sufficient reason that the Roman Catholic hierarchy is not a religious but a purely political government, with an eye to the acquisition of property and terrestrial rule, and that, as such, its political aspirations can be best conserved by the dependence of a Catholic country upon a non-Catholic power.

The political aspiration of the Roman See is the restoration of the old Universal Empire, with the papacy as its head. While the independence of a Catholic country from another Catholic country would not interfere with the political aspiration of the Vatican, the independence of a Catholic country from a non-Catholic country would. The vote, the share of political influence of the dependent Catholic upon the ruling non-Catholic country would be lost. That vote, that share of influence to the extent that they can be controlled, allied with a kindred vote in the ruling non-Catholic country, enables the political Government of the Vatican to deal, dicker and log-roll, with the ruling non-Catholic country, and steadily, like gravitation, gain something day by day until, such is the calculation, the respective ruling and non-Catholic country fall entirely under the political dominion of the papacy. Obviously, all Irish attempt at emancipation flew in the face of the Roman Catholic political purpose; hence, was remorselessly persecuted by the Roman Catholic political organization.

The experience that Ireland has behind it, the Philippine Islands have before them.

The independence of the Philippine Islands from the United States would be a severe blow {to} the political designs of the Roman Catholic political organization.

A few months ago the *Daily People* exposed the manipulations by which the Friars of the Philippines obtained seven and a half millions from the United States Treasury despite “their” lands already having been paid for through the Treaty of Paris. Before that, the *Daily People* commented upon the raid made to the tune of over \$400,000 upon the United States Treasury by the political Catholics of America in the name of the Archbishop of Manila for imaginary indemnities. With the Philippines independent of the United States all this would be obviously out of all question. The Roman Catholic political agencies in the United States would have no

pretext to promote and vote the appropriations for the satisfaction of the bills that such raids saddled upon the country. The case would stand even worse.

As has been more than once set forth in these columns, differently from Ireland, where the masses, not yet wise to the political nature of the Roman Catholic hierarchy, ever connected their aspirations for independence with devotion to the Roman Catholic See and prelacy, in the Philippines the patriots were not in the dark on the matter. They realized at an early date that friars and prelates were political rulers, and that these, from the pope down, were the mainstay of their economic and political enslavement. With such a full grasp of the situation, a large portion, the patriot portion, of the Filipinos lumped the Roman pope, together with all his dependents in the Islands, with the Spanish Crown; rose against both; set up their own revolutionary political government; and set up, beside it, their own pope, Aglipa. Philippine independence from the United States would deprive the Roman papacy of the support it now enjoys from its subjects in the United States, as the above raids upon the United States Treasury give an inkling of, and would endanger its very existence in the Islands.

The result of the efforts of the Irish patriots for emancipation from British rule may be summed up in the lament, addressed to his beloved Emerald Isle, by one of them, one whom the Roman Catholic political organization, which he fatuously believed was a religious body, hounded into hiding:

Your faith was tried, alas! And those
Who periled all for thee
Were cursed and branded as your foes,
Acushla gal macree.

Exactly such a lament is in store from Filipino breasts, when the Philippines strike the road that Ireland struck for freedom.

As with Ireland, so, probably, with the Philippines. The independence of the one and the other awaits the Socialist Revolution.

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