

# DAILY PEOPLE

VOL. 13, NO. 37.

NEW YORK, TUESDAY, AUGUST 6, 1912.

ONE CENT.

EDITORIAL

## A TELL-TALE “THEREFORE.”

By DANIEL DE LEON

**D**UBLIN despatches,—announcing that the Duchess of Abercorn said, in a speech at Lifford, in the County Donegal, that many of the women of Ulster were descendants of the women whose heroism is described in Macaulay’s accounts of the sieges sustained by the Orangemen against the Irish, and that, **THEREFORE**, these descendants are now ready to take up arms against Home Rule—these Dublin despatches are worth their weight in gold. They are heavy with instruction.

The Orangemen conflict with the Irish in the days of William III, or William of Orange, was the conflict of two diametrically opposed political systems. The different sectarian armors, which the opposing forces armored themselves with, did not, in that instance, conceal, on the contrary, they emphasized the political difference.

The “Protestant” Orangemen represented the political system of “Self-Government,” what to-day is called “Home-Rule,” as against the political system of “Universal Empire” represented by the “Roman Catholic” Irish.

The conflict was an after-clap of the great storm of the Thirty Years’ War which convulsed central and western Europe; and it was fought out in Londonderry, in Derby, on the banks of the Shannon, and wherever elsewhere in Ireland the opposing forces met, with all the bitterness and tenacity that it was seventy-five years before on the continent—and with equal result. The political system of Home Rule triumphed; the political system of Universal Empire succumbed.

The language, used in this generation by the Duchess of Abercorn, against present Irish aspirations illustrates the completeness of the basic change that has taken place since the days of William of Orange among the elements that then crossed swords.

As to the Irish, whose aspirations are thwarted by the political agencies, styled

Bishops, Archbishops and Cardinals, of the political head center at the Vatican, none but the most superficial observer will deny that they have made a complete turn-about-face on the political chessboard. Over a hundred years ago, however, unconsciously, the yeomen and pawns of the political system of Universal Empire, the Irish are, to-day, on Irish soil, the holders aloft of the standard of Home Rule.

Similarly, or contrariwise, with the Orangemen, as pointedly betrayed by the Duchess of Abercorn. Over a hundred years ago, the inspired apostles of the political system of Home Rule, the Orangemen are, to-day, on Irish soil, the most effective, however unconscious, supporters of Universal Empire—Vaticanic Universal Empire, at that.

The transfiguration is pregnant with economic and social significance. So fared certain souls in one of the circles of Dante’s Inferno. In the physical struggle with one another, each individual gradually lost his shape and figure; acquired the figure and shape of his adversary; broke loose; and the two started all over again.

Obedient to changed material interests the Orangemen and the Irish, in Ireland, have swapped roles. The Orangemen are fighting the battle of Reaction and Human Enslavement; the Irishmen are fighting the battle of Progress and Human Freedom.

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Uploaded October 2013

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