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NUMBER 32.

YOUR LABOUR SHALL NOT BE IN VAIN IN THE LORD.—1 Cor. xv. 5.

While sadly we muse on the evils that spread
O'er the regions of darkness, and expect the reward
That our "labour shall not be in vain in the Lord."

And now let us feel for each devotee dead,
We shall find—as we mount to the realms of the dead
That our "labour shall not be in vain in the Lord."

And when from our duties on earth we shall rest,
We shall find—as we mount to the realms of the dead
That our "labour shall not be in vain in the Lord."

KIRWAN'S REPLY TO BISHOP HUGHES.

TO THE RIGHT REVEREND JOHN HUGHES, D. D.,
ROMAN CATHOLIC BISHOP OF NEW-YORK.

My Dear Sir,—Contrary to all expectations, and in the face of the excuses which I made for your shew, you have resolved, at length to notice the "Letters" which I have addressed to you. The fact gives me unforgotten pleasure. It is indeed by all those interested in the development of truth, and in the exposure of error and imposture, as an act of good. Had you been silent on the subject of those letters so would I have been. They were assailed by some of your papers and priests throughout the country in a manner, at once, low and rude, but I made no reply. I was pledged to suffer the assaults of such assailants to pass unnoted. You, sir, well know that by multitudes who wear the garments of religion, there are no manifestations of its grace,—that many in religious controversy, esteem vulgar weapons the most effectual; and that many treat an opponent whose arguments they cannot refute, as did the Jews the disciples in the palace of the High Priest, who "spit in his face, and buffeted him, and smote him with the palms of their hands." In arguments like these, your priests, especially those imported from Ireland, are well versed. Nor would it be any serious disadvantage to the cause of protestantism if such arguments were confined to them. Separating myself from the priests over whom you flourish your crook as chief shepherd, I stated in one of my letters that should you reply, you would reply as a scholar and a gentleman. In the same letter I also stated to you, that if you could secure time enough from your varied occupations to reply to some of my objections which I should submit to you, it would be one of the best ways of answering them; and that if you would, you might, by your own confession, to your own satisfaction, be enabled to leave your church. Had I recently gone to you, you might, in your own estimation, be obliged to return to me, and that, in my own estimation, would be a very desirable result.

The history of the world, and the progress of truth, clearly prove the exceeding impotence of force. From such discussion, conducted in a right spirit, nothing can suffer but error and imposture. This protestantism courts, and popery condemns where the power is in her hands. If you and I, Sir, live in a United State, you might as well be in Freemen's Journal, but in the way of a warrant through the civil magistrate for my imprisonment or banishment as a heretic. But here we can have free discussion to the full; and however you or your priests are resolved to use their privilege. And could you people think, and read, and believe, and act for themselves, without any of the terrors or trammels which your system casts around them, I feel persuaded that two generations would reduce the spiritual power of the pope, and his temporal power has fallen. Hence I will your letters as an advance toward free discussion, which has ever been the desire of protestants, because of its tendency to the development of truth.

Permit me, in the briefest manner, and before I proceed to your statements, to allude to a few things in your introductory letter. Some of them to me, and to many of your readers, appear singular enough.

You begin by saying that you have "seen a certain work announced and much lauded, and the authors are resolved to use their privilege." And could you people think, and read, and believe, and act for themselves, without any of the terrors or trammels which your system casts around them, I feel persuaded that two generations would reduce the spiritual power of the pope, and his temporal power has fallen. Hence I will your letters as an advance toward free discussion, which has ever been the desire of protestants, because of its tendency to the development of truth.

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superstition. But thus, unless I am misinformed, you have not been trained or educated. I can also make allowance for well-educated and well-disciplined minds that have always been excluded from contact with minds holding opposite sentiments; and that are unaccustomed to hear questioned the truth of their opinions; but this is not your case. You are no stranger to polite society—to the company of educated men. You will know that the doctrines peculiar to your church are rejected as not only unscriptural, but as unreasonable, and as absurd, by the great mass of the educated mind of our world. And now to account for your professed belief in them I knew not, and now know not. The thing came up before my mind in this wise; does Bishop Hughes believe that a mass mumbled over, for half a dollar, will avail in getting a soul out of purgatory? does he believe that a little wafer made of flour is converted into the real body and blood of Christ, by his consecration of it? Does he believe that he can send a man to heaven by rubbing him with a little olive oil when dying? If he believes in these things he is a dunce; but he is not a dunce; therefore he does not believe them. This, Sir, I frankly tell you, as the result of thought which led me to the conclusion, of which you complain as an injurious imputation. There was no alternative for me but to question your sense or your sincerity; and I preferred the latter as on the whole the most pleasing to yourself. I do not know that there is a man who would not rather be called a knave than a fool. The first simply implies a want of direction in his sense, and may be the imputation of selfishness or malice, the other, is a denial that he has any sense. So that the imputation, instead of "betraying the evil effects of your Presbytery training," exhibits rather the generous instincts of my Irish nature; and making for you the best apology the case would admit.

I think, Sir, your friends will regret the whole of your introductory letter, considering the courtesy I have observed towards you. It exhibits a spirit unworthy of a bishop. You could continue in silence without any having a right to impugn your motives; but when you came forward to reply you should have exhibited less irritation, and more courtesy. Your competitors and mistakes, as to my name, might have been omitted. Your regrets over my Irish birth are hollow; your saying that you would rather I had been anybody else's countryman than yours, is probably said to insult me. Your letters, you know, are full of such things; and I am obliged to you for your candour in stating the facts that you commenced answering before leaving your church. Had I recently gone to you, you might, in your own estimation, be obliged to return to me, and that, in my own estimation, would be a very desirable result.

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