

**SEMPER EADEM; OR  
POPERY UNCHANGED  
AND UNCHANGEABLE, A  
TRUE NARRATIV**

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# SEMPER EADEM;

OR

## POPERY UNCHANGED AND UNCHANGABLE.

*A TRUE NARRATIVE*



BY

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"That which hath been is now; and that which is to be  
hath already been."—ECCLES. III. 15.

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## PREFACE

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It is a melancholy sign of the times, that a vast majority of English Protestants regard with incredulity, or with indifference, the manifest indications of the revival of Popcry in this country. They cannot deny that the Roman Catholics are regaining the civil and political privileges of which they were deprived at the period of the Reformation, but the idea that this necessarily involves the gradual revival of a system of tyranny which consigned our Protestant forefathers to the fires of martyrdom—they utterly repudiate, as being, on the one hand, inconsistent with Christian charity, and on the other, a libel upon the advanced knowledge and enlightened intellect which characterize the present generation.

The following narrative is submitted to public attention, with an earnest desire that it may be, in some measure, the means of awakening slumbering Protestants to a conviction of the dangers which threaten, not the Church of England only, but the Reformation itself—owing to the rapid and almost unopposed strides of Popery, in this our yet Protestant England.

The writer desires it may be understood that the narrative is not imaginary—nor merely founded upon truth—but that it is true absolutely. His inferences and conclusions are, of course, open to criticism.

W. W. W.

FARNCOMBE, SURREY,  
*Christmas, 1867.*

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## SEMPER EADEM.

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DURING a short tour on the continent, in company with an old friend, I visited a neighbourhood remarkable for its antiquities, the beauty of its scenery, and other attractions.

Immediately after our arrival, we proceeded to examine the various objects of interest, which, within a radius of a few miles, the country presented. Among these were the remains of an old monastery, for which a handsome chapel had been substituted.

Having commenced our walk, we noticed a young man—a short distance in advance of us—who, after a time, seemed to slacken his pace, and to observe us with some attention. A nearer approach enabled us to perceive that his *tout ensemble* was that of a gentleman, but we were quite unprepared for the civilities that we were destined to receive from him.

He raised his hat and addressed us to the following effect:—"I beg of you, gentlemen, to pardon my self-introduction, but I perceive

that you are Englishmen, and, as such, I am happy to acknowledge that you have a claim to every mark of respect that I can possibly afford you. I have no doubt as to the object of your excursion, and shall esteem it a privilege to become your conductor, and to supply you with any information that you may require."

We duly reciprocated his courtesy, and at once availed ourselves of his services.

Having had the privilege of being for many years engaged in promoting the temporal and spiritual welfare of the Jews, and being well acquainted with the personal characteristics of that deeply-interesting people, I was at no loss to recognize in this stranger unmistakable marks of Israelitish origin. This, together with his refined manners, his copious knowledge of English, and—excepting a slightly foreign accent—his remarkably correct pronunciation of it, led to a desire on my part to elicit the fullest information as to his antecedents. After a little general conversation, I enquired the cause of his entertaining so favourable an opinion of the English people, and the means whereby he had obtained the fluency and accuracy with which he spoke their language. He seemed to be pleased with the enquiry, and informed me that he had just returned from a three years'

residence in England, where he had invariably met with a degree of kindness and hospitality which would never be effaced from his memory. I suggested that he had been engaged in some commercial pursuit. He replied that it was not so—that he had been travelling there as a student.

That an adult Jew should have devoted three years exclusively to such a purpose, was quite contrary to my knowledge and experience in respect to the habits of that people, and my curiosity was thereby increased.

Encouraged, perhaps, by the interest which I had evinced, though more probably by a desire to further an object that was afterwards developed, he became extremely communicative—giving me, in a short space of time, such evidence of the knowledge and information that he had acquired, as convinced me that he was a man of acute intellect—an accomplished scholar—and capable of exercising a power of fascination, such as I had scarcely ever before experienced.

He had made the laws and constitution of England subjects of study, and was eloquent in their praise. He spoke with enthusiasm of her free institutions, and of the liberties and social and political privileges of the people.