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OR

POPERY UNCHANGED AND  
UNCHANGEABLE.

A TRUE NARRATIVE



BY

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*Hon. Lay Sec.*

*Operative Jewish Converts' Institution.*

“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 Popery 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.

In English politics he seemed to be much interested, and was well acquainted with the views of our prominent legislators. He likewise described with much accuracy, the leading principles upon which political parties were divided. He was well informed as to the government and discipline of our Church; he described the parties existing within her pale, and the doctrinal and other differences that prevailed amongst them. He professed to know many of our clergy, and to be personally acquainted with several of them. He spoke of the various dissenting communities — naming the points upon which they differed from the Church and from each other. These subjects he dwelt upon in a manner that was not only interesting, but calculated to assure one of his truthfulness. My confidence, however, might have been somewhat disturbed, had it occurred to me that in referring to the various political and religious parties and sects, he had omitted to notice the Roman Catholics.

Up to this time there had been no interchange of ideas between us, as I had felt too much interest in his communications to interpose remarks leading to general conversation. But feeling convinced that he was a Jew, and not knowing whether he was baptized

or not, I was curious to obtain some evidence as to his acquaintance with the clergy. I therefore asked him whether he knew a certain clergyman whom I named to him, and he at once convinced me that he did so by the particulars that he gave me concerning him. I mentioned the names of others, and—with one or two exceptions—the result was the same. At last I named one who had obtained much celebrity as a preacher, and who was also a man of high standing, and of considerable influence. He said that he knew him intimately, having stayed for a week in his house. He then gave me such a description of this clergyman, and of his circumstances and position, as left no doubt upon my mind that his statement was true. It had so happened that all whom I had named to him belonged to the “Evangelical” section of our Church, and were also prominent advocates of the Jewish cause. The inference seemed to be inevitable—he was a converted Israelite! This conclusion greatly increased the interest that I had already felt in him.

He had, throughout, withheld all reference to his individual sentiments upon every subject—whether religious, political, or otherwise; and for a reason already given, I still hesitated to

elicit them. A conversation however ensued, which speedily changed all my speculations upon such points into startling realities, and the question whether he were a Jew or not dwindled into insignificance.

Referring to the English clergy, and commenting upon their qualifications, he was induced to make a comparison between them and those of the continent—remarking that the intellectual acquirements of the former were far inferior to those of the latter; and mentioning, as an instance, that the study of philosophy was all but ignored in the English Church. I remarked that he was very much mistaken, for that our clergy generally were well acquainted with the best of all philosophy, and that was the philosophy of the Bible, which could scarcely be said of the Romish clergy; nor could it be maintained that the boasted philosophy of many of those belonging to foreign Protestant Churches had any such Divine origin.

To my great surprise, this quiet reply disturbed his equanimity to such an extent that he loudly and sarcastically exclaimed, “The Bible!—the philosophy of the Bible!—What is it?—Where is it?”

This impious irony excited my indignation,

and I answered him accordingly—telling him that I knew enough of the philosophy (so-called)—or Neology, or Rationalism, for they were identical—to which he had referred, to justify my declaring it to be nothing less than thinly disguised infidelity, and saying that he was welcome to the fact that the noxious weed, —though generated in the bottomless pit—had been nurtured in the unsanctified wastes of continental intellect. Thanking him, with all my heart, for the compliment which he had unwittingly paid to Old England's Church, I expressed a confident hope that the soil upon which she had been raised would ever prove too rich in the wisdom that cometh from above, to allow such a satanic production to flourish there. I acknowledged, with shame, that even in our vineyard there were presumptuous husbandmen who had attempted to promote its growth, but trusted that, through the mercy of the Lord of the vineyard, it would prove to be only a frail and sickly offset, which

“A breath can wither, or a blast destroy.”

The effect which these and other observations produced may be inferred from the warning whispered in my ear by my travelling

friend :—" He will strike you if you don't take care." I had no fear of that, as Jews upon such occasions do not indulge in belligerent propensities. They are apt to make a great noise, but they seldom illustrate their arguments with their fists. In the course of his angry comments, he ventured to speak of "*the absurdities of the Pentateuch*," etc. Now the circumstances were not suitable for the discussion of such a subject—nor was there time for it; and even if it had been otherwise, I am not sure that I should have thought it prudent to enter the lists with one whom I had reason to believe would prove a well-skilled opponent in a controversy in which I had had but little, if any, experience.

Nevertheless, I could not allow his obtrusive scepticism to pass unrebuked; and therefore, after denouncing the attempts made to undermine the authority of God's Word, as a whole, by denying the inspiration of certain portions of it—in direct contradiction of the Apostolic declaration, that "*All Scripture is given by inspiration of God*," I remarked—rather provokingly, I must own—that, after all, it was not much to be wondered at that Rationalism aimed its shafts at the Pentateuch, inasmuch as therein was disclosed the instructive fact

that the devil was the first Rationalist—for it was he who pointed out to our first parents the “absurdity” of God’s Word spoken, as in after times he had tempted others to dispute the truth of God’s Word written.

He was greatly disgusted with this off-hand way of disposing of his philosophical friends—men, he said, who were eminently distinguished for their wisdom and learning, as well as for the sincerity of their religious convictions. I replied that there was nothing new in men being wise above that which was written, and who, professing themselves to be wise, had become fools; and that instead of questioning the amount of learning which he ascribed to them, my opinion was that they possessed it in such variety, that another Festus might be justified in applying to their case, the assertion that his “most noble” namesake misapplied in the case of St. Paul :—“Thou art beside thyself; much learning doth make thee mad.” Some of his learned friends, for instance, had, by their philosophical deductions, proved to their own satisfaction, that the earliest progenitors of the human race were apes. I observed that no one would care to object to this conclusion so far as it applied to their own ancestry; nor to question their taste in

claiming the privilege of being called monkeys ; but that, as regarded all other Christians, I thought that they would have a very decided objection to this theory of monkey development, and would much rather believe the declaration of the good old patriarch,—that “ God made man in his own image.”

Others, in sheer ignorance of the language employed, had charged Moses with outrageous nonsense—imputing to him the statement that 600,000 Israelites had assembled at one time within an area of 180 feet long, and 90 feet broad ! A justly celebrated Hebraist—the late lamented Dr. M'Caul—wondered “ how educated men could have so misunderstood the author's words, even as they are represented in the English version.” Probably, it did not occur to him that they might be “ beside themselves.”

It will be readily assumed that the foregoing remarks were not uninterrupted. My adversary did not fail, from time to time, to make me understand that he regarded them as the emanations of senseless bigotry, and in doing so he used no measured language.

It may be objected, that the strain which I adopted in dealing with my opponent was scarcely suitable to the gravity of the subject ;

nevertheless, I believe that there are occasions when Christian men may lawfully resort to a tone of ridicule, and that this was one of them.

“If they do not believe Moses and the prophets, neither will they believe though one rose from the dead.” “Had ye believed Moses, ye would have believed Me; for he wrote of Me. But if ye believe not his writings, how shall ye believe My words?”

Let him that “sits in the seat of the scornful,” ponder these words of the Eternal Son of God;—let him mark well His testimony, that the writings of Moses are as divinely inspired as His own gracious words; and solemnly consider the unavoidable inference—that the rejection of the one is as great a sin as the rejection of the other.

Our mutual equanimity having been in some degree restored, he took occasion to boast of his liberal views on the subject of religion—declaring that he was no bigot, but believed that sincerity was the grand point; and that whatever a man’s religious opinions might be, if he were only sincere, and lived in accordance with his convictions, he need not be uneasy about the result—an anti-scriptural fiction practically exemplified, if not openly avowed,

by thousands who profess and call themselves Christians, and which has been thus poetically expressed :—

“For modes of faith, let graceless zealots fight,  
His can’t be wrong, whose life is in the right.”

I have already adverted to the feelings of deep interest with which I had regarded this person, more especially when led to consider his acquaintance with pious clergymen, as an indication of his being “an Israelite indeed.”

Now, however, the latter circumstance, when considered in connexion with the principles that he had avowed, and the sentiments which he had just expressed, led me to form a totally different estimate of his character ; and if there remained any lingering doubt as to the extent of his hypocrisy, it was soon to be dispelled.

When approaching the end of our journey, he pointed to a wooden cross erected in the public road, and in illustration, I supposed, of his liberal views, remarked :— “Now *I* do not think it necessary to pay any particular respect to that cross.” I interrupted him by asking, “Why should you?” “Why should I?” he replied, and then added—“Oh ! I had

forgotten for the moment that you were not aware of my being a Catholic." "A what!" I said, or rather shouted. "I repeat," he said, "I am what you would call a Roman Catholic."

My astonishment may be conceived, but scarcely so my indignation, as his previous communications rushed through my mind; more especially when I thought of his residence in the family of a clergyman whose hatred of Popery was so well known; and where he must have professed to be a Protestant—lived as a Protestant—conversed as a Protestant, and worshipped as a Protestant—both in the family, and in the sanctuary of God! In all probability, he obtained his introduction to this clergyman by representing himself as a Jew, converted to the Protestant faith.\*

\* It is by no means improbable that he was kidnapped in childhood—as other Jewish children have recently been—and educated in a Popish seminary. There is scarcely anything more repulsive to the mind of an *adult* Israelite than idolatry of any kind; and, in fact, this constitutes in Roman Catholic countries a serious hindrance in the way of his conversion to the Protestant faith, inasmuch as not being able to distinguish one form of Christianity from another, he regards them as alike idolatrous. There is a remarkable picture in St. Peter's,

For the moment, this climax was almost paralysing ;—yet there had been nothing in his conduct inconsistent with his principles as a Romanist, and which an oath taken by the Jesuits clearly indicates :—“I do further promise and declare, that notwithstanding I am dispensed with to *assume any religion heretical* for the propagation of the Mother Church’s interest,” etc., etc. Argument with a man who was capable of setting at defiance all recognised principles of religion and morality was out of the question—denunciation of his lying hypocrisy seemed to be my only available weapon, and that I used most freely, though, as it appeared, very ineffectually, for he neither attempted to justify, nor even to explain his proceedings, but, with the coolest effrontery, upbraided me with the unchristian temper which I had exhibited !

During this contention, he had the assurance to declare that the liberal sentiments which he had expressed were perfectly compatible with his principles as a Roman Catholic ! I told

at Rome, which has the following inscription :—“The Virgin Mary liberates the son of a Jew who had been thrown by his father into a furnace, for having received the communion.”

him that if policy and principle were convertible terms, his assertion might have some truth in it.

We had now arrived at our intended destination. On entering the Chapel referred to at the beginning of the narrative, the ceiling at once attracted our attention, being remarkable for the paintings with which it was ornamented. Our Romish companion informed us that these paintings possessed a singular feature, and upon my requesting an explanation, he directed my attention to the relative position of certain figures. He then asked me to walk with him to the other end of the chapel. When I had done so, he inquired whether I observed any change in the situation of the figures? and, certainly, a transformation of them had, apparently, taken place! I asked, ironically, whether he attributed the change to any miraculous agency? He replied that he would leave that question for my private meditation—warning me, at the same time, not to ridicule things merely because I could not comprehend them. Admitting the wholesomeness of the warning, I suggested that it was specially applicable to the case of his philosophical friends. Walking slowly back, with my eye fixed upon the painting, the apparent mystery was solved—it was a mere optical illusion.

The next object that engaged our attention was an elaborate staircase of Italian marble. Its summit being nearly on a level with the roof of the chapel, and its having no obvious connection with that building, it was impossible for a stranger even to imagine for what purpose it was originally placed there. One use to which it has been since applied is thus described:—"The numerous frequenters of the shrine, during Lent, used formerly to entertain for this staircase a holy reverence and respect, and did not presume to place their feet upon the steps, but ascended on their knees, and then slipped or slid down." The gymnastics may have been discontinued, but the holy reverence was evidently still entertained. Having gained access to the top of the staircase, through a door near to the ceiling of the chapel, and remembering the advice that I had received—not to ridicule things which I could not comprehend—I purposed to withhold any comment until I had dived into the mystery, by descending to the bottom. A shout from below made me pause; and our guide explained the matter by informing me that each stair was considered to be consecrated, and that I had better not proceed. Of course I desisted.

We next visited the catacombs which belonged to the old monastery, wherein were deposited the bodies of several monks. These were in a state of remarkable preservation; one was said to have been placed there 300 years ago.

On our return homewards, the subjects of our previous discussion—if such it could be called—were renewed at intervals, but with little animation on either side. He evidently wished to disarm me of angry feeling, while I had no desire to give further expression to my sentiments respecting him.

He advised me to purchase a book entitled "Legends of the Rhine," which he strongly recommended to my perusal, and to that of my friends—particularly the younger portion of them. I told him that since I had left home, I had read some extracts from the book in question, and that I had no desire to know more of its "lying wonders;" much less was I disposed to give them circulation amongst my friends—young or old. He deprecated my decision as being premature and prejudiced, and assured me that from each legend a moral was deducible—useful to every one, but especially so to the young. I said that we had in England romances and love tales in abundance;

from each of which, likewise, it was just possible that an useful moral might be extracted, as a pearl might from a dust-heap ; but that I should especially decline to commit the task to my younger friends, because the noxious particles would be sure to adhere to them, while there would be little hope of their detecting the pearl.

Heartily wishing to be relieved from such an undesirable companionship, I determined to bring it to a close, whenever an opportunity presented itself. This very soon occurred ; and on my proposing to bid him farewell, he asked for my address. I remarked that it would be useless to him, as we intended to proceed on our tour early on the following morning. I ventured, however, to inquire what his destination might be ? He replied that he was then on his way to visit some German friends, and after that he should "return to ROME !"

His last words were confirmatory of the conclusion which I had already formed in reference to his true character, and the object of his mission to England.—He was one of the crafty and accomplished agents of the Propaganda ! His acquirements and natural qualifications were admirably adapted to promote

the purposes of that Institution. As to the deceit and hypocrisy of which he had been guilty—those he had resorted to as matters of course, without doing the least violence to his conscience, or exposing himself to the censure of his superiors, inasmuch as his object had been to further the interests of the Church. As an illustration of this, it may be useful to give an anecdote related by good John Wesley :—\*

“Some time since a Romish priest came to one I knew, and after talking with her largely, broke out, ‘You are no heretic! You have the experience of a real Christian!’ ‘And would you,’ she asked, ‘burn me alive?’ He said, ‘God forbid!—*unless it were for the good of the Church!*’”

It is incontrovertible that the Romish Church adopts and enforces the abominable maxim—“The end sanctifies the means.” In truth, this wicked principle is the very axle on which the chariot-wheels of advancing Popery revolve—the elixir by which she transmutes into virtues, the hidden vices that follow in her train.

\* In a letter dated “City Road, January 21, 1780.”—*Protestant Magazine*.

Be it granted that my conclusions, in respect to the character and mission of this person, were correct ; and then it may be asked, who can calculate the amount of mischief that he had done in the course of three years to the cause of Gospel truth in this land—or the extent to which his proceedings had promoted the Romish doctrine and practice which, in so many instances, have defaced our Church?

Be it also admitted—and it must be by all to whom history is not a dead letter, or experience not a phantom—that it is not merely an isolated individual, here and there, but that an almost incredible number of such agents are specially employed in undermining the citadel of our Protestant faith ; and that even these form but a portion of the machinery set in motion by a college of cardinals—“most subtle in diplomacy, most artful in manœuvre, and most skilful in the science of government”—and then who, but the God of all wisdom and knowledge, can fully estimate the effects of such a conspiracy against England’s liberties—England’s Church—and England’s Bible?

What, then, are English Protestants doing to avert such an impending calamity?—

I. What are we Protestant Churchmen doing?

Alas! it is a humiliating truth, that we have priestly traitors within the camp—lovers of Popery without the Pope—who are fraternizing with the enemy, both within and without its confines—displaying her colours—adopting her tactics, and playing such

“Fantastic tricks before high heaven,  
As make the angels weep?”

Their proceedings are thus graphically described by a well-known High Churchman :\*—

“When you or I enter a Church in which the (so-called) Ritualists have all things their own way, we seem—do we not—to be in a Romish Church? The vestments of the priest and of the assistant clergy, are just such as we have seen in countries of the Roman obedience. The furniture of the altar is assimilated as closely as possible to the Romish type. An acolyte, dressed in the Romish way, attends upon the celebrating priest. Wafer bread is used. ‘Elevation,’ confessedly for the purpose of adoration, is practised. Incense is employed after the Romish fashion. We hear of High Mass and Low Mass, of ‘Stations,’ and the ‘Via Crucis,’—of Vespers and Bene-

\* Mr. Burgon, see “Record.”

diction, and much beside. All these things are matters of public notoriety.”

Shall we Churchmen submit quietly to the disgrace which these men are bringing upon us ; and betray a reckless disregard of the dangers to which our Church is thereby exposed ? Surely the answer must be, “Never !” Then to your tents, O Israel ! and let your watchwords be, “No peace with Romish imitations—no compromise with Popery !”

“Oh ! speak not of silence—The war’s at our door,  
And Rome’s purple banner is fixed on our shore ;  
The posts we have yielded again we must win,  
Or all will be lost, for our foes are within.”

“Stand fast in the liberty wherewith Christ has made us free, and be not entangled again with the yoke of bondage.” “Contend earnestly for the faith once delivered to the saints,” and—ever remembering that it is not by might, nor by power, but by the Spirit of the Lord of Hosts alone that His truth can be maintained—let an united appeal be made to the Supreme Disposer of all events, and then we may trust that He will hearken to our prayers, bless our endeavours, and become to us—“Our refuge and strength—a very present help in the time of trouble.”

II. What are English Protestant Dissenters doing?— [www.libtool.com.cn](http://www.libtool.com.cn)

1.—Instead of resisting the advances of Rome, and maintaining their protest against Popery, they—or rather, a political section of them, have formed themselves into an unholy league, \* for the purpose of destroying the *prestige*, and weakening the influence of the Church of England, which—with all her faults—has ever been the great earthly bulwark of the Reformed faith in this land—as

\* The Society “ for the Liberation of Religion from State Patronage and Control,” have lately advertised a meeting “ to consider the abolition of the Establishment in Ireland, as being essential for the welfare of that country.” It is gratifying to add that an influential Nonconformist has given the following reply to a circular requesting his attendance at the said meeting :—

London, Dec. 10th, 1867.

Sir,—As a Nonconformist, I consider “ the Establishment in Ireland to be essential for the welfare of that country,” and I therefore cannot attend any meeting for the purpose of damaging the work of God there. I should be happy, however, to join in any movement for the disendowment of Popery, and for the repeal of all Government grants to it, both at home and abroad.

I beg to return the card.

I am, Sir, your obedient servant,

J. C. Williams, Esq., Secretary.

JOHN CHUBB.

she has been thankfully acknowledged to be by many leading Dissenters of former days.

The following sample of a collection made from their books, pamphlets, and speeches, of epithets, etc., bestowed — not upon Popery, but upon our National Church—may be instructive to those who are ignorant of, or who are inclined to doubt the animus of these Protestant Dissenters :—

“A life-destroying upas ;” “a curse to our posterity ;” “an impious and disgusting pretence ;” “an evil of frightful magnitude ;” “a national plague ;” “a great aristocratic imposture ;” “whatever religion is mixed up with it, is there by accident ;” “it desecrates religion ;” “the nurse and patroness of war ;” “built upon the ruins of mental freedom ;” “based on the right of persecution ;” “a blunder, a failure, a hoax ;” “the homage paid to her is the worship of a lie ;” “a public nuisance ;” “anti-Christian, unscriptural, and corrupt ;” “we are prepared for a war against it, which no truce shall lull, and naught but its overthrow shall end ;” “an engine in the hands of Satan, to delude and deceive the people.”\*

\* “Sussex Tracts,” No. 3 ; where the traducers’ names are given.

With such a picture before his eyes, drawn by his Dissenting brethren, who can wonder that a popular "Independent" preacher should have declared that "the Church of England destroys more souls than it saves, and that, therefore, its end is most devoutly to be wished for by every lover of God or man!"

It may be freely and truly acknowledged that a very large proportion of Protestant Dissenters do not participate in this unholy crusade—that they would not countenance for a moment the malignant spirit which dictated the above epithets; but if they silently and passively allow these things to be done, and this language to be used in the name of their community, without publicly repudiating them, have they any right to complain if they have to share the odium and the responsibility attached to such proceedings?

Let them emulate the spirit, and follow the example of their Dissenting brethren in Ireland;\*—or let them imitate the uncompro-

\* The following sentiments, expressed very lately at a large Protestant meeting, by Dr. Cooke, the venerable Presbyterian minister of Belfast, afford a refreshing manifestation of brotherly kindness, Christian consistency, and true patriotism :—

misgiving zeal for God's truth exhibited by the thousands of the Church of England, who will neither allow themselves nor their Church to be misrepresented with impunity "by false brethren who have crept in unawares."

2. — Dissenters generally have been for many years making common cause with the unbelieving multitude, in declaring that "religion has nothing to do with politics,"\* and

"I have put into a few words, in order not to be misunderstood, the reasons why I stand by the Established Church in this country, though I do not belong to it. I have put it into the form of a resolution as follows :—"That this meeting, including the members of different religious denominations, recognise in the Established Church in Ireland a noble branch of the great Protestant tree, planted in Europe by the hands of the reformers in the 16th century. That we hear in her voice the primitive evangelical doctrine, and the dying testimony of that glorious company of martyrs and confessors by whom the liberty of conscience, the right of private judgment, and the unrestricted access to the sacred Scriptures, has been asserted, recovered, and secured."

\* This hackneyed phrase may have originated with a late celebrated Dissenting minister; at all events, he used it as an apology for, or in justification of, his public advocacy of the election of an infidel scoffer, (Hume,) as member for Middlesex, in preference to an uncompromising Protestant and pious Churchman.

that, therefore, civil and political rights and privileges ought to be distributed equally amongst all—whether Jews, Turks, Infidels or Papists—a principle which, if fully recognized, would involve the forfeiture of our claim to be designated a Protestant, or even a Christian nation. In this way they have been promoting, however unconsciously, one of Rome's stealthiest manœuvres. Let them but

It was chiefly through the support of the Dissenting interest that Hume was returned.

Now, if religion has nothing to do with politics, it may be thought but a fair equivalent that politics should have nothing to do with religion, but Joseph Hume entertained no notion of that kind, and he therefore stoutly opposed the appointment of a day of National humiliation, and declared, in his place in Parliament, that such a proposal was nothing but "cant and humbug."

If ever the reverend gentleman referred to preached from the text "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God," it may be presumed that, consistently with his example upon this occasion, and in the exercise of his "Independent" principles, he established an important exception as to the application of this apostolic precept, by exhorting his people, in respect to their duties as citizens, to act independently of all religious obligation, whenever the interests of their party required it. If this were so, it exhibited, in that case at least, a remarkable agreement between the teaching of Popery, and that of "Independent" dissent.

obtain for her a little more liberty in that direction, and she will eventually help herself to Ecclesiastical power and influence.

But the (so-called) political Dissenters seem to be doing their best in every way to open upon us the very flood-gates of Popery. Is it in the fond delusion that by swimming with the polluted stream, they will find a firmer foundation for their own pretensions? Can they be so infatuated as to believe—in spite of the evidence to the contrary, afforded by her history and avowed principles—that the Church of Rome will be satisfied with anything short of *ascendancy*?—that when, by their help, she has “lengthened her cords and strengthened her stakes,” she will condescend to occupy a position of equality with sectarian heretics—or that should her supremacy be obtained, she will keep faith with them?

Let them mark the sentiments of that honest and conscientious Nonconformist, John Wesley, upon this subject: \*—“Away with all your common-place declamation about tolerance and persecution for religion! ‘No faith is to be kept with heretics’ is a fixed maxim with the Church of Rome, openly avowed by the Council of

\* In letter as aforesaid.

Constance. As long as it is so, the *members of that Church ought not to be tolerated by any government, Protestant, Mahometan, or Pagan.* As to 'oaths of allegiance,' were they to take five hundred oaths, the maxim 'no faith is to be kept with heretics' sweeps them all away as a spider's web."

Do they want further evidence? Let the oath of the Jesuits supply it :—

"I do hereby further declare, in the presence of Almighty God, that the doctrine of the Church of England, the Calvinists, and of others of the name of Protestants to be damnable, and they themselves are damned, and to be damned that will not forsake the same."

Again, Bellarmine, a standard of Maynooth College, says, "When heretics are strong, commend them to God; when weak, to the *executioner!*"

This language is rather strong—somewhat suggestive, and not particularly promising, in respect to the anticipations of their dissenting allies.

Be the aims of Popery accomplished, and then these Protestant Dissenters will have their reward for adopting the Popish principle of "doing evil that good may come"—then will they be made to understand that religion has *everything* to do with politics.

The following lines are very *apropos* to the occasion, and will probably be acceptable to the admirers of Cowper, though they may lament the cause of their exclusion from every edition of his poem, "Expostulation," excepting the first, which was owing, it has been said, to his subsequent acquaintance with a Roman Catholic family :\*—

"Hast thou admitted with a blind fond trust,  
*The lie* that burn'd thy fathers' bones to dust ;  
 That first adjudged them heretics, then sent  
 Their souls to heaven, and cursed them as they went ?  
*The lie* that Scripture strips of its disguise,  
 And execrates above all other lies ;        ♣  
*The lie* that claps a lock on mercy's plan,  
 And gives the key to yon infirm old man ;  
 Who, once ensconced in apostolic chair,  
 Is deified, and sits omniscient there ;  
*The lie* that knows no kindred, owns no friend  
 But him that makes its progress his chief end ;  
 That having spilt much blood makes that a boast,  
 And canonizes him that sheds the most.

"Away with charity that soothes *a lie*,  
 And thrusts the truth with scorn and anger by !  
 Shame on the candour, and the gracious smile  
 Bestowed on them that light the martyrs' pile,  
 While insolent disdain in frowns expressed,  
 Attends the tenets that endured that test !

\* Protestant Magazine.

Grant them the rights of men, and while they cease  
 To vex the peace of others, grant them peace ;  
*But trusting bigots, whose false zeal has made  
 Treachery their duty, thou art self-betrayed."*

During a long period, and of late years more especially, Rome, in furtherance of her designs upon this country, has been exercising, by various means, and through a multitude of channels, one of her craftiest and most lying devices ; and by its influence has succeeded, to a marvellous extent, in deluding Protestants of all classes into a belief that she is altered for the better, or that at all events, she is changed in respect to some of her worst features of cruelty, idolatry, and fraud—that she is innocent of the “blasphemous fables, and dangerous deceits, and idolatry, to be abhorred of all faithful Christians,” imputed to her by their forefathers—that her principles and practice exhibit the very essence of charity and toleration, and that she only seeks by kind expostulation, and by a display of her tender mercies, to recover the lambs that have been enticed from her fold, and to lead them into green pastures.

By “good words and fair speeches, deceiving the hearts of the simple,” she is winning the confidence of credulous Protestants, and

thus brightening her prospects of regaining her lost dominion—in resisting which our martyred forefathers were led to the stake, and perished in the flames.

“Oh ! this is no time, if our blessings we prize,  
To trust to the wolf in his lamb-like disguise ;  
For Popery is courteous while eager to slay,  
As she fawn’d till she struck on Bartholomew’s day.”

But while this delusion is being fondly cherished by her infatuated victims, Rome is saying, “The people love to be deceived—let them be deceived ;” and, at the same time, maintains that she is unaltered, and always the same—that her principles are indelible, and cannot change. Therein she declares an unquestionable truth :—

She exercises the same tyranny over the conscience. There is the same idolatry, false doctrine, and worldliness—the same grasping after spiritual and temporal power, and the same ready adaptation of her policy to different times and circumstances.

To return for a moment to the narrative. The character of our Romish companion, and the object of his mission to England, have already been adverted to.

His purpose in reference to ourselves, and the means he adopted to promote it, remain to be considered.

In all probability, he concluded that we were merely nominal Protestants, and that, therefore, we might become easy victims of his "cunning craftiness."

The opportunity would not admit of any deliberate course of action; nevertheless—having discharged the special business confided to him—he might hope to do enough to acquire that particular merit which his Church attaches to acts of supererogation.

He proceeded very smoothly and successfully until a conversation arose which convinced him that he had been under a wrong impression, and that if he persevered in his object, he must be prepared to confront the second commandment, and other Divine testimonies against idolatry and superstition.

Suiting his tactics to the occasion, he commented upon the ignorance of our clergy, and raised doubts upon the inspiration of the Pentateuch, with a view—it may be assumed—of securing an opportunity of showing how unsafe it was to rely upon those sources of instruction, and of pointing out the importance of listening to the teaching of an infallible Church.

But the way in which his remarks were met, disturbed his temper—rendered him incautious—and finally baffled his design.

It may be that some will hesitate to accept this explanation as a satisfactory solution of his proceedings—believing that a Jesuit would scarcely use infidelity as a means of accomplishing the purpose imputed to him.

It is, however, an undeniable truth, that infidelity has ever been the effective pioneer of Popery; and however these twin sisters in iniquity may differ from each other in some respects, to a great extent their aims are identical, and their interests inseparable.\* One grand object which they have in common, is to diminish the authority, and lessen the

\* “Infidelity will be the abettor of Popery, as the deadly forerunner of her own stormy work of devastation. Infidelity has ever been common in the Romish Church. Popes have been shameless infidels. The nearer to Rome, the deeper the infidelity. The general voice of history attests that, at the time of the Reformation, the upper and educated classes of the Italians, not excepting the Roman Clergy, were deeply infected with infidelity.

“It was this intimate connexion of Popery with infidelity, which tended greatly to open Luther’s eyes to the true character of the Papacy. And in our own country, and at this very time, Romish publications

influence, of God's Word—the uncompromising enemy of both.

Infidel Rationalism, with its philosophy and vain deceit, attempts to demonstrate that the fabulous and the true are so interwoven in the Scriptures, that it is absurd to maintain, and perilous to rely upon their general inspiration.

Popery—conscious that her idolatry and superstition cannot co-exist with the supremacy of Holy Scripture; and that she may as well attempt to identify earth with heaven, or sin with holiness, as to reconcile her daring priest-craft with the principles of Gospel truth—endorses the lie of the infidel; while *with sympathising care for the souls of the faithful, and disinterested anxiety to protect them from the danger of wresting the Scriptures to their own destruction,\** she annuls the command of our Lord and Saviour Himself, to “search the

are claiming the aid and co-operation of the infidel press. Never did Popery and scepticism more manifestly harmonize than at this moment.”—*Cartwright's Sermons*.

\* “Inasmuch as it is manifest from experience that if the Holy Bible, translated into the vulgar tongue, be indiscriminately allowed to everyone, the temerity of men will cause more evil than good to arise from it. . . . If anyone shall have the presumption to read or possess it without written permission, *he shall*

Scriptures"—substitutes for those Scriptures the teaching of the Church, and to render sure doubly sure, interdicts their perusal, and fulminates anathemas against those who dare to possess them. But where she cannot safely do all this—as in England since the Reformation—she patiently bides her time, waiting for the success of her wily stratagems and impudent deceit. In the interim, she even sanctions the circulation of her own version, and before the eyes of credulous Protestants, assumes the appearance of an angel of light!

Our Jesuitical acquaintance had prepared his way very skilfully, and up to a certain point, had succeeded in winning our confidence, and exciting a deep interest in his favour; but when, in furtherance of his scheme, he advocated infidel principles, and professed an attachment to religious liberalism, he discovered his mistake, threw off the mask, and avowed himself a Papist. Thus laying aside the stiletto, he brandished the naked sword; but even

*not receive absolution until he have first delivered up such Bible to the ordinary.*"—*Fourth Rule of "Index of Forbidden Books," issued by Pope Pius the Fourth.*

that was ineffectual for his purpose, for however much his experience in such warfare exceeded that of the obstinate heretic opposed to him, he must have gone away convinced that, for once at least, the rough cudgel of an English layman, had proved as effective as the polished steel of a Romish emissary.

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## APPENDIX.

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SINCE writing the foregoing narrative, a circumstance has been brought to my recollection, which affords a further illustration of the insidious working of the Papal system. It occurred, in a measure, within my own knowledge, and the following are the facts connected with it :—

A few years ago, I sojourned for a while in an English provincial town possessing some remarkable features, and among them a large and increasing Roman Catholic establishment. One Sunday morning, on my way to Church, I recognized a gentleman of whom I had some personal knowledge, and who was accompanied by a young lady, whose features and general appearance were exceedingly prepossessing. As this gentleman belonged to an influential family, distinguished for Protestant zeal and consistency, I was surprised to see him and his companion enter the Chapel attached to the Romish establishment above mentioned.

On my return to London, I mentioned the occurrence to an acquaintance of his, and who was also an intimate friend of my own. In reply, he reminded me of certain events connected with the history of a lady and gentleman, who were formerly friends of his, and which I well remembered. The circumstances were these :—

A gentleman, possessed of considerable property, who was a member of the legal profession, and who had been regarded by pious friends—of whom he had many—as being under hopeful religious impressions, fell in love with a handsome and accomplished young lady. Her connections were highly respectable, but she had no property; and although regular in her attendance at Church, was considered to be very worldly-minded. They were eventually married, and spent the honeymoon in Paris, where they entered into all the gaieties of worldly life, and mixed in the highest circles of fashion. On one occasion, the bride was selected by the Emperor as his partner in the dance. During their stay in Paris, the husband accidentally opened a drawer belonging to his wife, where, to his surprise, he beheld a crucifix. He questioned her upon the subject, but his suspicions,

if he entertained any, were at once removed by the explanation afforded him. He was told, I believe, that it was merely an ornament presented to her by a friend.

They returned to London, and, to all appearance, lived very happily together. The husband mentioned the above discovery to some of his friends, but treated it as a joke ; and nothing subsequently occurred to interrupt his confidence in the sincerity of his wife's profession as a Protestant. A year or two elapsed, when one morning the lady discovered that her husband was a lifeless corpse by her side—he having been summoned into eternity during the night. The cause was pronounced to be disease of the heart—of which fact his friends never entertained any doubt. It was found that he had left the whole of his property to his wife absolutely.

Thus far, I had long been familiar with the details of this case.

My friend then informed me that the lady, having occupied her late husband's residence for some months, removed to a house in the town of —. After this, she applied to her husband's executors, from time to time, for considerable sums of money, which they concluded could not be required

for ordinary purposes. These gentlemen, therefore, attempted to elicit some explanation upon the subject, but that the lady peremptorily refused to give. They had then no alternative but to meet her demands. It transpired, soon afterwards, that she was a regular attendant at a Roman Catholic Chapel, and it was assumed that her money was being applied to Romish purposes. In course of time, a highly esteemed friend of her late husband desired to pay his addresses to her, but these she positively declined, at the same time giving him the assurance that she would ever regard him as one of her most valued friends, and would at all times be happy to receive him as such. It was on the occasion of one of this gentleman's visits that I saw him in company with the lady as aforesaid.

I have since heard that this rich and handsome young widow eventually immured herself within the walls of the Romish establishment alluded to.

It was the general opinion amongst her husband's friends, that it was in Paris that the poison had been first communicated; but I am inclined to believe that it was instilled before her marriage, and while residing in a quiet village, where the Incumbent was a

Tractarian, who subsequently went over to Rome. Here, then, we have an exhibition of the venomous and seductive influence of Romanism—an amiable and accomplished young lady, practising a long course of vile deceit upon a faithful and affectionate husband, and afterwards accepting a life of seclusion and perpetual widowhood.

No doubt, to entrap a handsome young widow was a tempting object in itself, but when to that was added the prospect of grasping a considerable amount of property, the prize became one which would summon into action every device which Popery—that masterpiece of Satan—has invented to accomplish her designs.

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