

It is perhaps not easy for us to realize the feelings with which those, who have never known any other teaching than that of the Roman Church, look at the respective claims of the Reformed Catholic Church and their own. But if ever there was a work which, while it exhibits in the most triumphant manner the

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year in "The Union Review," under the title of "Experiences of a 'Vert,'" by which term the author would designate himself, meaning one who, whether "a pervert," as some called him, or "a convert," as others called him, certainly owed to the fact of being a "Vert." He was formerly a clergyman of some standing and considerable talents in the Anglican Church, but had *turned, changed*, and become a Roman Catholic. He says, "It seemed at first highly probable that the course pursued by Dr. Newman in 1845 would be universally followed, would deprive the Church of England of all her best and holiest men, and exhaust whatever life there remained in her. It is needless to say, that these expectations have been wholly delusive. There is double the amount of life and vitality exhibited in the Church of England now, compared with what showed itself in 1845; and of those who were then the acknowledged leaders of the High Church party, the greater number by far, without entering into any question of their gifts and graces, are still members—perhaps more strongly rooted than ever—of the Church of England." Then he goes on to speak of the present position of several of those able and zealous men, who, like himself, were once actively and usefully employed as Anglican clergymen, but who are now almost as it were in a state of paralysis, through the force of circumstances in which they are placed: "Our previous training, our previous acquirements, our powers of work in the cause of Christ and of His Church, have been utterly ignored. I know some, once among the most active and self-denying of Anglican clergymen, who are now serving as secretaries to joint-stock companies, as clerks in Government offices,—shall I say, getting a livelihood on the stage? I know others who were, as Anglicans, the most accomplished of theologians, of ritualists, of controversialists, who have been, ever since they left the Church of England, merely vegetating and unlearning all that they ever knew. I know others, excellent, good men, as they were, when they were in the Church of England, whose daily lives and conversations have been a scandal; and I will add, in my own instance, a very just scandal, since they became members of the Roman Catholic Church, to their Anglican friends—their former admirers and followers. Why, there is scarcely any work in the religious world for which these men had not been trained! Why was not work cut out for them by those to