

**SOME ASPECTS OF THE
REFORMATION. AN ESSAY
SUGGESTED
BY THE REV. DR. LITTLEDALE'S
LECTURE ON "INNOVATIONS"**

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Some Aspects of the Reformation. An Essay Suggested by the Rev. Dr. Littledale's Lecture on "Innovations" by John Gibson Cazenove

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JOHN GIBSON CAZENOVE

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An Essay

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ON

"INNOVATIONS."



BY

JOHN GIBSON CAZENOVE, M.A., OXON.

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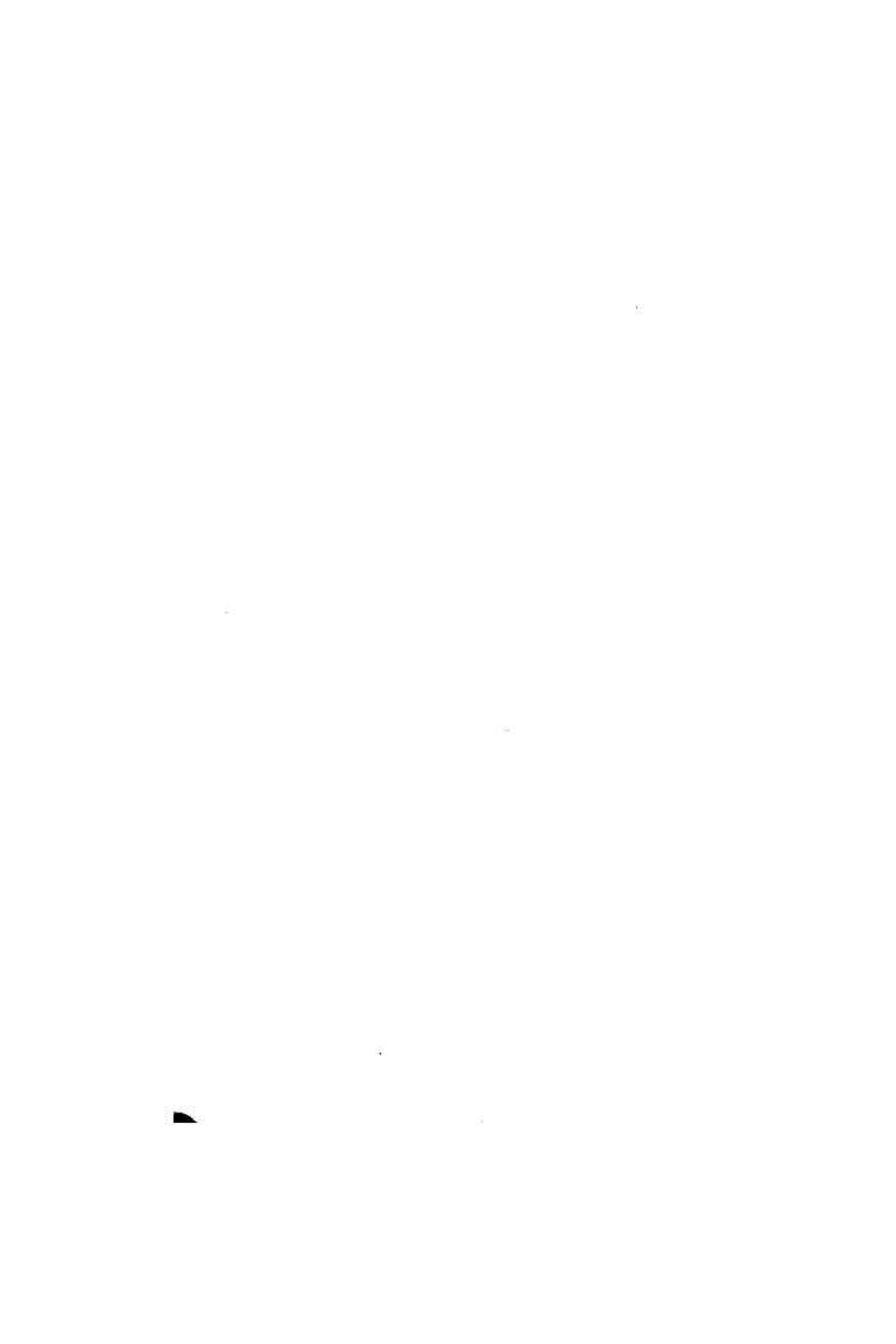
110. c. 274.



TO
GEORGE FREDERICK, EARL OF GLASGOW,

This Essay

IS RESPECTFULLY AND GRATEFULLY INSCRIBED,
AS AN OFFERING, NOT ONLY FROM THE PROVOST OF A COLLEGE
TO ITS FOUNDER,
BUT LIKEWISE AS FROM AN AUTHOR
TO A SYMPATHIZING AND SUGGESTIVE CRITIC.



"The Reformation was not the work of a year, or of a generation. Its foundation was laid both in the good and in the evil qualities of our nature. Love of truth, reverence for sacred things, a sense of personal responsibility, a desire for the possession of full spiritual privileges, co-operated with the pride of human reason, the natural impatience of restraint, and the envy and hatred inspired among the nobles by a rich and powerful hierarchy, to make the world weary of the Papal domination, and desirous of reform in things spiritual and ecclesiastical."—*Bishop Harold Browne*, of Ely, (A.D. 1860).

"Toute grande révolution agit toujours plus ou moins sur ceux mêmes qui lui résistent, et ne permet plus le rétablissement total des anciennes idées. Nous le voyons par la commotion religieuse du XVI^{ème} siècle, qui a opéré une révolution très sensible même chez les Catholiques."—*Count Joseph de Maistre*, (about A.D. 1816).

"What undertaking of more importance, and higher interest, can employ the piety and learning of the ministers of Christ than the endeavour to accomplish this truly Christian work [of reconciliation]."—*Bishop Shute Barrington*, of Durham, (about A.D. 1802).

"Nor can a unity be said to be complete which does not assimilate with itself all that is good and pious in the Protestant bodies."—*Bishop Erbes*, of Brechin, (in A.D. 1865).

"Catholics and Protestants will, in great multitudes, one day meet and stretch a friendly hand one to the other. Both, conscious of guilt, must exclaim, 'We have all erred, it is the Church only which cannot err; we have all sinned, the Church only is spotless on earth.'"—*Möhler*, (A.D. 1832).

"He saw that the future junction could not be expected in the form of a simple, unaided, mechanical reunion of the divided confessions. It was also clear to him that there could be no thought of a mere absorption of one Church by the other. He thought that a certain process of purification must be gone through on both sides, and it must be recognized that each of the two bodies, though in an unequal degree, had to receive good from the other, each had to purify itself from faults and one-sidedness by the help of the other, to fill up gaps in its religious and ecclesiastical life, to heal wounds; and that neither could be expected to give up an actual good which it had proved in life and history. Under these conditions, sooner or later, in the heart of Europe, in Germany, the process of reconciliation and union would go on."—*Dr. Döllinger on Maximilian II., late King of Bavaria*, (A.D. 1864.)