

**THE MOORHOUSE
LECTURES, 1912:
STUDIES IN THE
ENGLISH REFORMATION**

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The Moorhouse Lectures, 1912: Studies in the English Reformation by Henry Lowther Clarke

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HENRY LOWTHER CLARKE

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CARDINAL WOLSEY.

[*Frontispiece.*]

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ECCLESIAE ANGLICANAE
RITE APUD AUSTRALIENSES CONSTITUTAE
MATRIS GLORIAM PIO AMORE RECOLENTI
NECDUM TOTAM SUAM HEREDITATEM AMPLEXAE
SACRI MINISTERII UTROQUE SUB COELO EXPERTUS
HAS CONCIONES DEDICAT AUCTOR

CONDITIONS OF THE LECTURESHIP

[*Extract from the Minutes of the Chapter of St. Paul's Cathedral, Melbourne.*]

MOORHOUSE LECTURESHIP

1. THIS lectureship shall be called the Moorhouse Lectureship, in memory of the Australian episcopate of the Right Rev. James Moorhouse, D.D., St. John's College, Cambridge, Bishop of Melbourne, 1876-1886.

2. The annual income of the lectureship shall be the interest upon a sum of £2000¹ held in trust by the Trusts Corporation of the Diocese of Melbourne for this purpose.

3. No lecturer shall hold the office more than twice, and at least ten years shall elapse between the first and second tenure. Any one in Holy Orders in the Church of England at home or abroad, or in a Church in communion with her, shall be eligible for election.

4. The electors shall be the Bishops of the metropolitan sees of Australia and Tasmania and the Primate of New Zealand; and the Archbishop of Melbourne shall hold the office of chairman.

5. The subjects of the lecture shall be (1) the defence and confirmation of the Christian faith as declared in the Apostles' and Nicene Creeds; (2) questions bearing upon the history and authority of the Holy Scriptures of the Old and New Testaments; and (3) the social aspects of the Christian faith in their widest application.

¹ A further sum of £1000 has been added to this endowment by Bishop Moorhouse, with a view to the occasional appointment of a distinguished English scholar, and to cover the cost of travelling to Australia.

vi **CONDITIONS OF THE LECTURESHIP**

6. The Lectures, not less than six in number, shall be delivered annually in St. Paul's Cathedral, Melbourne, on such days as the Archbishop of Melbourne may approve. Each lecturer shall be required to publish his lectures in a form approved by the electors at his charges within six months of their delivery, and shall retain any copyright in them. He shall present a copy to each of the electors, and to every Diocesan Library in Australia, Tasmania, and New Zealand.

7. It shall be lawful for a majority of the electors to decide all questions arising out of the interpretation of these conditions.

PREFACE

THESE Lectures may appear to some students of Church History in England as scarcely worthy of their title, "Studies in the English Reformation." They are conditioned by the time allowed for delivery and by the needs of the hearers, to many of whom Church History is a largely unexplored region. The subject has found hitherto but a small place in the studies of Australian people. The strenuous life of the Commonwealth leaves little time or inclination for the pursuit of the fascinating story of the past.

When the Church of England was extended to Australia it came with all the prestige of the national religion, but under the conditions of doctrine and worship which ruled in England in the early years of the nineteenth century. The foremost energies of Church people were directed to the adjustment of administration to the requirements of a new country and to the provision of places of worship and vicarage houses. To Bishop Perry, of Melbourne, belongs the undying praise of being the first to introduce the laity into the councils of the Church, with a recognised place and vote in legislation and administration. He modelled his plans of government in accordance with the ideas of the early centuries of the Christian Church, and whilst conserving the rights of a Bishop he gave to the whole body of the Church a recognised place in the making of laws, and a constitution which provides representation of every parish through the clergy and laity.

This system, which has been extended from Melbourne to every diocese within the Commonwealth, has been the strength and stay of Church life, and has established a government which adapts itself to the