

**LANCELOT
ANDREWES**

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Lancelot Andrewes by Robert L. Ottley

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ROBERT L. OTTLEY

**LANCELOT
ANDREWES**

LANCELOT ANDREWES

BY

ROBERT L. OTTLEY, D.D.

CANON OF CHRIST CHURCH
HON. FELLOW OF PEMBROKE COLLEGE, OXFORD

WITH PORTRAIT

SECOND EDITION, REVISED

METHUEN & CO.
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LONDON

199
277

*"In the time of trouble He shall hide me in His tabernacle;
yea, in the secret place of His dwelling shall He
hide me, and set me up upon a rock
of stone."—Ps. xxvii. 5*

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To the Memory of a Sister

E. P.

whose life of hidden self-consecration

and untwearied charity

was inspired by devotion to the

Holy English Church,

Catholic and Apostolic,

Mother of Saints,

this Book is Dedicated.



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PREFACE

THE name of bishop Andrewes is so reverently cherished by English Churchmen, that many will probably feel a sense of disappointment in reading the story of his career. The fact is, that he owes his great reputation more to his gift of preaching and to the depth and beauty of his devotional life, than to the part he played in the history of the Church or in public affairs. The sphere in which he moved was but little suited to his temperament. His great literary capacity was spent in controversial encounters which were scarcely worthy of his genius. Indeed, the published work of Andrewes, like other products of English theology, is occasional in character, and the controversy with Bellarmine and Du Perron is important chiefly as throwing light on the bishop's conception of the office and mission of the English Church. It may be said that his life has an enduring interest, as showing the course followed, and the aims pursued, by a loyal son of the Church in a perplexed and troubled age. The controversial works of Andrewes display to us a man of high intellectual gifts, profound learning, lively humour, and broad sympathies. But the *Sermons* and *Devotions* reveal a higher order of qualities,—a pure and tender heart, a deep spiritual

insight, and an austere sanctity, which is concealed for the most part under a veil of masculine reserve. Such a character will repay study at a time when very different ideals are popular. In regard to one subject particularly, the controversy with Rome, there is much to be learned from the breadth of view, the true sense of moral proportion, which distinguishes bishop Andrewes' treatment.

The memoir by Isaacson, and other notices that bear upon the bishop's life, have been carefully collected by Mr. Bliss in the concluding volume of Andrewes' works published in the *Library of Anglo-Catholic Theology*.¹

Mr. Russell's *Memoirs of the Life and Works of Lancelot Andrewes* (1860) supply a large and somewhat diffuse collection of materials. There are one or two papers of interest in the Bodleian Library, notably the letter to Heinsius describing Casaubon's death.

To the Rev. R. B. Rackham I am indebted for kind trouble in revising proofs, and also for a valuable note on the *Devotions* (Appendix D).

R. L. O.

Ascension Day, 1894.

¹ The references are in all cases to this edition. The *Minor Works, Life, etc.*, is generally referred to shortly as "Bliss."

BISHOP ANDREWES



CHAPTER I

BIRTH, EDUCATION, AND FIRST YEARS IN LONDON

LANCELOT ANDREWES was born in 1555, and died in 1626. He survived by rather more than a year the accession of Charles I., but his career may be said, roughly speaking, to cover the critical period that intervenes between the opening of Elizabeth's reign and the death of James I.

It is difficult to describe concisely any epoch of history which marks a transition from era to era, nor need the task be attempted here. It is enough to remember that Andrewes lived in days of vast and significant change—social, intellectual, and religious. At the time of his birth, England had reached her lowest point of internal disorder and humiliation. The reign of Mary had closed in failure and disaster.

"Never woman meant so well
And fared so ill in this disastrous world."¹

She left her people sullen and dispirited. The

¹ Tennyson, *Queen Mary*, act v. sc. 2.