

**THE STORY OF A SAINTLY
BISHOP'S LIFE: LANCELOT
ANDREWES, BISHOP OF
WINCHESTER 1555-1626**

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The Story of a Saintly Bishop's Life: Lancelot Andrewes, Bishop of Winchester 1555-1626 by
Mary Wood

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1555—1626

The Story
of
A Saintly Bishop's Life

Lancelot Andrewes

Bishop of Winchester

1555—1626

By

Lady Mary Wood

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'Since it is manifest that there was a Church in existence ten centuries back which held the same doctrines in the East as in the West, in the Old as in the New Rome, let us each recur to that, and see which of us has added aught, which has diminished aught therefrom; and let all that may have been added be struck off, if any there be, and wherever it be; and let all that has been diminished therefrom be re-added, if any there be, and wherever it be; and then we shall all unawares find ourselves united in the same symbol of Catholic orthodoxy.'

P R E F A C E

IN the following short account of LANCELOT ANDREWES, taken partly from Ottley's 'Life of Andrewes' and Dean Church's 'Masters in Theology,' but principally from the Memoir of Andrewes in the 'Library of Anglo-Catholic Theology,' the object has been rather to bring before the reader, in a more familiar and popular form, a picture of his personal life and character, than to enter on the great doctrinal and controversial questions in which he was so constantly engaged throughout his public career.

In his dealings with friends and foes alike we learn a lesson of firmness and patience, of moderation, and the power of drawing distinction between what is necessary and what is expedient, as much needed now as then, while we recognise that the 'peculiar atmosphere of holiness' in which he lived, far above the petty intrigues of Court life and the heartburnings of religious controversy, was the secret which enabled him from that calmer and

serener standpoint to preserve that sense of proportion, and that love of peace in the midst of strife, which were among his special characteristics.

No effort at originality has been attempted in recording the incidents of a life which, considering the restless times in which he lived, was curiously undisturbed and tranquil. The works already mentioned have been freely quoted from, but wherever possible the words of his contemporary biographers have been used, as possessing those touches of lifelike reality which others vainly strive to reproduce.

Perhaps the *subject* of this slight sketch may in some degree compensate for the inefficiency of the artist who has tried, however feebly, to portray in the saintly Bishop's life some dim reflection of that 'beauty of holiness' which shone forth in him as a guiding light in a dark and stormy age.

M. W.

July 2, 1898.

THE STORY
OF A
SAINTLY BISHOP'S LIFE

LANCELOT ANDREWES

BISHOP OF WINCHESTER

1555-1626

THE present time seems peculiarly well fitted for bringing into prominence the life of one of the saintliest bishops of the English Church, Lancelot Andrewes, Bishop of Winchester, and the following short account of his life may not be without interest to the general reader when so many of the questions which then agitated men's minds have again come to the front, under altered circumstances indeed, but with that strange similarity with which history repeats itself, under different men and in different ages.

Familiar as his name is to most of us as the author of the 'Devotions,' extracts from which are to be found in many books of prayers, yet, as a rule, but little is known of his personal life and character. It is true that his life passed without any stirring incidents or exciting events, but the interest and value of it to us lie in his attitude

towards the two opposing elements of Puritanism on the one hand and Rome on the other, and no one can fail to derive benefit from the contemplation of the great example here presented to us of what a bishop of the English Church could be in that stormy and controversial age, clinging fast to the traditions of the primitive Church, and tenaciously holding to them and upholding them, as they were assailed first on one side and then on the other.

It is difficult, if not impossible, for us to realise the passionate feeling of animosity which existed between the Romanists and the Puritans in the time of Andrewes; but when we reflect on the strength of party feeling in the present day we shall better understand how high it must have run, when words, translated into deeds, meant confiscation of lands, loss of property and goods, nay life itself, and the stake, and, worse than all, wholesale massacre and the horrors of the Inquisition. These things drove men to madness, and made them forget in fighting for religion the very essence of Christianity itself.

When we recollect, too, that the fires of Smithfield still smouldered in men's recollections, that the Massacre of St. Bartholomew took place when Andrewes was a youth at Cambridge, that the defeat of the Spanish Armada was still a topic for discussion and rejoicing, it is hardly to be wondered at that Puritanism should have laid strong hold upon the people, and threatened to swamp the life of the English Church in its bitter antagonism to all that came from Rome, simply because it emanated from that hated source.