

**THE CONVERSION OF THE
HEPTARCHY; SEVEN LECTURES
GIVEN AT ST. PAUL'S BY
THE RIGHT REV. G.F. BROWNE**

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The conversion of the Heptarchy; seven lectures given at St. Paul's by the Right Rev. G.F. Browne by G. F. Browne

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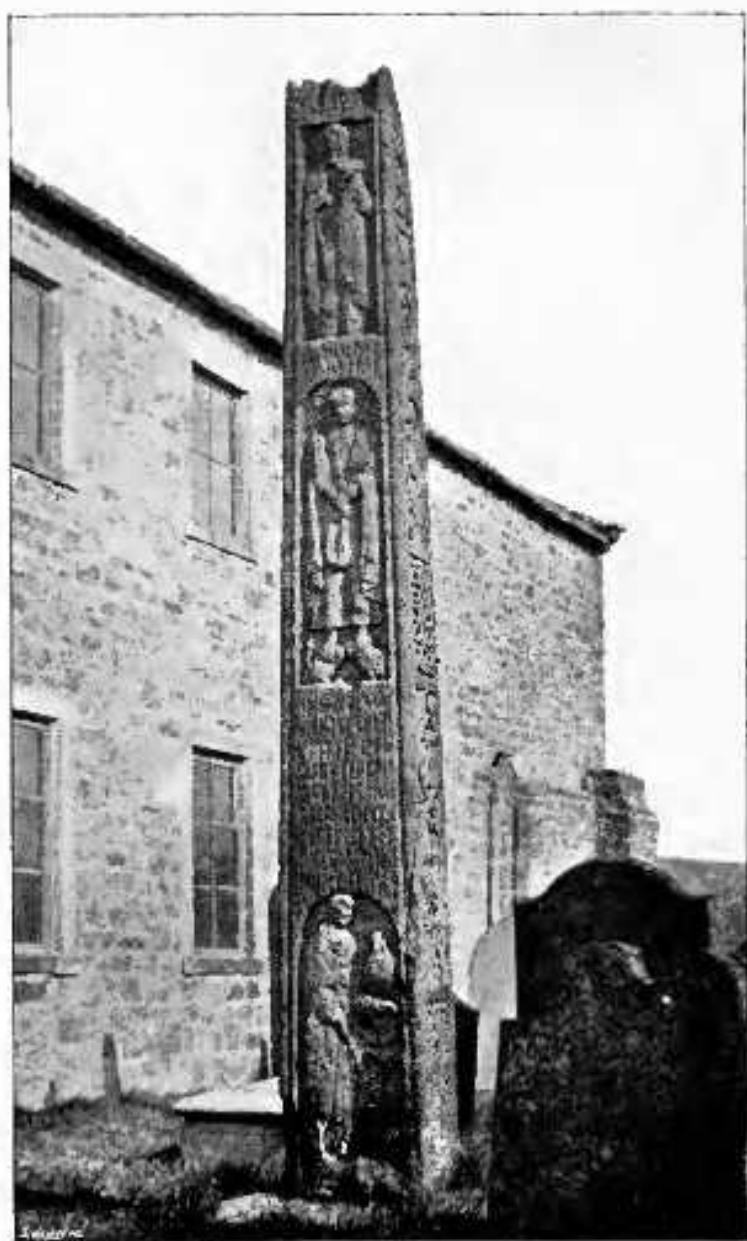
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G. F. BROWNE

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4.—The Bewcastle Cross. West side, with south side in profile.

[Frontispiece.]

THE
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SEVEN LECTURES
GIVEN AT ST. PAUL'S

BY THE
RIGHT REV. G. F. BROWNE, B.D.,
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—♦—
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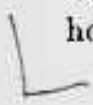
PREFACE.

THE story of the conversion of the several kingdoms of the Heptarchy has naturally some points common to the history of two or more of the kingdoms. This has made it impossible to avoid repetition in some cases.

In one respect the subject has been more pleasant than that of last year's lectures (*Augustine and his Companions*). There was scarcely any intervention of Rome in the period dealt with this winter, and it has thus not been generally necessary to enter upon controversial matters. One of the "church" newspapers, in the course of an appreciative review of last year's little volume, made a severe remark on the unnecessary raising of controversial points. But, with one exception, the controversial remarks had a fair connection with the subject; and, without any exception, they had reference to objections and difficulties of modern times, about which,

and the need of meeting them, I probably know as much as my kindly critic.

There is another side to the question, and, possibly, to the meaning of my critic. The Roman aggression, which began on the death of Cardinal Manning, is in full play; more full and systematic than persons ordinarily informed know. I am clear that the duty of members of the Church of England, who have the opportunity, is to point out quite frankly the relative weakness of the Roman position, and the relative strength of ours, on the main subjects of the Roman attack upon us. There is a suicidal policy in vogue in some quarters, and perhaps my critic is one of its victims, which is guided by the mistaken idea that if we hold our peace on these points, "re-union" is more likely to come. "Re-union" on any terms which we can accept and which are not fatal to the structure of the Roman claims never can come. The only hope for any sort of "re-union" is that we should frankly and firmly expose the hollowness of the Roman claims.



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