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Relations between the Anglican and Swedish Churches.

Nine hundred and nine years have passed since the English and Swedish Churches were first brought into contact. Both mother and daughter have since had a fruitful progeny and their intimate connection has never been severed, their first love never forgotten. Suspicions have been aroused by the surmises of Anglican Committees and the suggestions of Romanising canonists; the grand catholicity of internal self-government has been tainted with threatened surrender; prejudice and bigotry have done their wicked worst; but spiritual love in God's family has prevailed, the principle of unity in Christ has vindicated itself, and as a portion of Church History (brief indeed, for nine centuries is but a fraction in the life of Christ's eternal Church) Anglican and Swedish churchmanship stand uniquely together.

The seal of Växjö Cathedral chapter to-day bears the emblem of a bishop holding three human heads in a vessel. A silent voice across the ages! The victims were nephews of a Yorkshireman, Saint Sigfrid. Their martyrdom was at once asserted and overruled by his miracle of restoring them to this life. On the west coast of Sweden a thrust of the sea still bears his name and Husaby to-day reveres his sacred well—the scene where he baptised Olof Sköt—Konung in 1008. At the west end of Västerås Cathedral stands a huge slab recording the work of Saint David. Eskilstuna or the river of that name witnesses to the Christian labours of Saint Eskil. And three bishops of Skara, the mother diocese of Sweden, were successively drawn from the same stock of English missionaries.

This origin accounts in some measure for the sturdy resistance made by Sweden against Roman assumptions in the 11th and 12th centuries. But in 1152 another Englishman, Nicholas

Breakspear (afterwards Pope Hadrian the fourth), came over to this Scandinavian land and negotiated Sweden's submission to Rome. He brought with him one Henry, who became bishop of Upsala, and persuaded King Eric to make a crusade in Finland, and so its Christianity was established—after the sad manner of crusaders—at the point of the sword. Henry fell to the knife of a murderer, who tried to rob him of his ring, but in the struggle the severed thumb, with the ring upon it, fell into water, where it was providentially discovered and identified as that of the Saint. And the tradition is still preserved in the seal of the Cathedral Chapter of Abo, which bears a thumb and ring. By 1284, after the synod of Skeninge, the whole administration of Rome became the accepted rule of the Church of Sweden.

Thus Christianity and Romanism were both effected in Sweden by English influence: so the work continued till the Reformation. But even then the succession of bishops was safeguarded.

Laurentius Petri, the first great archbishop of the Reformed Swedish Church, declared that the Episcopate was “as necessary for the Church as stable government is for the State”. No principles of sacerdotalism in England or elsewhere can exceed that statement. His appointment as bishop was strictly in accordance with the unvarying rule of his country, election by church authority, confirmation by the State, and consecration. It was in this manner that Petrus Magni, who was elected by the chapter of Västerås, confirmed to the office by the Pope, and consecrated 1, 5, 1524, in his turn consecrated bishops to the dioceses of Skara, Strängnäs and Abo (5, 1, 1528). In 1531 Laurentius Petri received his episcopal staff from the king's hand and was formally consecrated by Petrus Magni. Thus was maintained the apostolic and canonical succession of Swedish bishops of Rome. This tactual succession has been conclusively proved even to critical Romanists by C. F. Allen of Copenhagen and Dr. A. Nicholson of Leamington. Some Anglicans have sought to invalidate this succession by the Roman doctrine of intention, and from alleged defects in the Swedish ordinal; but their attempt is a sorry echo of Rome's objection to Anglican orders; for even the sublime authority of Thomas Aquinas requires no more than the pastoral care of souls, “ad episco-

patum requiritur actus suscipientis curam animarum pastorem". And the regularity of the formal ceremony is sufficiently indicated by the solemn commission implied in handing to the consecrand the royal mandate, hanging the bishop's cross on his breast, robing him in the cope, delivering to him the bishop's staff and setting the mitre on his head. These insignia have been constantly used in the investiture of a bishop, and are specifically prescribed in the *Ordinantia* of 1571. If any defects ever existed (which is not at all proven) they were at least identical with the custom before the Reformation: Swedish rubrics are obviously not so precise as English; they are at best only headings of sections and not complete definitions. It is the Church law (ch. 21-23) that prescribes the ceremonies for consecration, ordination and installation.

Sisterhood between the English and Swedish Churches was very marked after the Reformation; often in America, once in Asia, and also in Sweden.

In Delaware from 1696 till 1831 thirty-four Swedish clergymen were acknowledged as "lawful priests" both by the Bishops of London and the Society for the Propagation of the Gospel (S. P. G.). These were commissioned to officiate even in English churches. Five English and three Swedish clergymen laid the corner-stone of the new church at Wilmington, and Bishop Compton "recommended that the Swedish pastors should be received with brotherly friendship and charity": and instructions were sent from Sweden that they should "not reckon each other as dissenters but as sister churches". "To be in unity with the English Church" was the counsel given by Bishop Svedberg of Skara in 1713, but his advice was unhappily neglected—like his tomb, which is now in sad disrepair at Varnhem. In 1721 the S. P. G. offered Pastor Hesselius £ 10 a year for performing services and preaching in English vacant churches in Pennsylvania. This living unity is corroborated by English priests, who vouched that there could be discovered "no discrimination but that of language", and also by the Bishop of Skara, who dispelled certain resentments against Hesselius, and exculpated him from the charge of neglecting his work for Swedes. Other documents from the commissary of the Bishop of London vindicate the Swedes as "true priests of the Church of Christ". Six clergy of the Protestant Episcopal Church of Sweden

were employed by Collin (1770-1831) and one of them, Croes, became Bishop of New Jersey in 1815.

A unique appointment to missionary work in Asia on behalf of the English Church was that of Pastor Fjellstedt in 1828. He kept his work there for eight years, and makes the glad comment "as a priest ordained by a bishop of the Swedish Church, I was especially welcome".

In 1837 at the Bishop of London's request and under authority from the King of Sweden, Swedish bishops were permitted in Gothenburg to confirm children of English parents.

Feeling the value of their records on these precedents, making for unity in Christ's Church, the General Convention of the Protestant Episcopal Church approached the King of Sweden in 1859 as "Nursing Father and Defender" of his country's church, whose claim they set forth to be "Catholic and Protestant in faith" since the Reformation. The continuity of the American with its mother church of England was also vindicated, and thus the frequent acts of unity between the Anglican church and that of Sweden bound the bishops of the United States to their honoured legacy. Swedish colonists and their descendants (previously absorbed into the Church of England) were transferred to that of the United States as by right of direct lineage, and the "holy offices of religion were administered to them by the descendants of Swedes, deriving their sacerdotal powers by ordination through the channel of the English Church". The King was therefore requested to order a translation into English of documents in the Swedish archives which also established this historic connection. Such a record, together with similar material already prepared in America, would further "the kindly relations between the two churches which, though separated by the broad waves of the Atlantic, are of kindred faith, alike meritorious of the names Catholic and Protestant, by retention of the faith once delivered to the saints and perpetuated through all time, and by rejection of the errors which arose amid the corruptions and confusions of the Middle Ages of Christianity". This appeal was privately answered and "friendly intercourse welcomed".

Following the line pursued by his English brethren, Bishop Whitehouse received in 1861 for work in Illinois Pastor Bredberg "on his letters of orders from the Bishop of Skara"; and

in 1866 a request was made by the Bishop of London that the Protestant Episcopal Church should have the spiritual care of emigrants in America where Swedish congregations did not exist. This was agreed to. In 1888 the Lambeth Conference decided that measures should be taken to promote "more friendly relations" between the Swedish and English Churches.

A Swedish clergyman officiated in the English Church at Stockholm in 1890: when this was criticized and referred to the Bishop of London, he declared it lawful, and stated that there were precedents in favour of such a course for the past 250 years.

A message was sent to the Tercentenary Church Council at Upsala in 1893 from the Archbishop of Canterbury, who described the national Church of Sweden as a "sister church with historical continuity". The assembly then received representatives sent by the ancient Universities of Cambridge and Oxford. These facts admit of only one interpretation, and that is, the recognition of Swedish Reformation principles and the present status of the living Swedish Church. This is the acceptance of the present Archbishop Söderblom, who in an article on Intercommunion in 1908 said it was "worthy to be impressed on the consciousness of loyal Churchmen from generation to generation".

Once more, in 1908, the highest officials of the two churches met when Bishop Tottie accepted, under the orders of the King of Sweden, an invitation to the Lambeth Conference and delivered his archbishop's letter in Latin which expressed joy at the prospect of rapprochement.

This was followed in the next year by the Joint Commission of theologians appointed by their respective churches and assembled at Upsala.

Thus, during nine centuries, a strong and long line of tradition prepared for the great official movement which bids fair to produce results past calculating. The prospect in view is exceeding fair, being no less than the reunion of two mighty branches of the divided church. Before relating the work and outlook arising from the Commission of 1909, it is well to pause on a quotation (cited by Dr. Hammarsköld) which may serve as a halting-place on the bridge now being built. Archbishop Tait of Canterbury is responsible for this weighty utterance, "I suppose

none of us forget how much the Church of England owes in its formularies to the Augsburg Confession, and how little chance there would have been, humanly speaking, of the Reformation spreading with power, if God had not raised up its champion in Luther". And let us remember that our Articles (30, 34) forbid our repudiation of a ministry which has already been employed by our English Church.

The chief result of the 1909 Commission may be at once stated; the principle of Intercommunion (though not yet sanctioned in Synods) has been established by word and act as a piece of "Christian hospitality". Against this rock obstacles may beat, but they will beat in vain. The theory of Holy Orders is being examined, other doctrines and their catholicity are being weighed, disloyalty and error are being combated, and hostility is being met in this revived spirit of brotherhood recrowned; which, so long as it endures, will defy all powers to dethrone it.

In 1911 the report of the Anglican Commission made to the Archbishop of Canterbury, after restating their credentials and acknowledging the gracious reception given by the King of Sweden, described the hospitable welcome offered at Upsala, and the significant inauguration of the Commission by a Celebration of Holy Communion in Holy Trinity Church on Saint Matthew's Day, Sept. 21st 1909. Besides 5 Anglican representatives and 11 members of the Upsala Cathedral Chapter, Professor Hjärne was included in the joint Commission, as representing the Swedish Academy, and the School of History. The subjects were discussed with the ultimate aim of full and permanent intercommunion:—

1. *Episcopal Succession in both countries.* Dean Lundström created a deep impression by his knowledge and his candour. Regarding the matter as one of great historical importance, he wished to state all objections that might be raised. Gustavus I was so far concerned in this question as to lay down the principle (which has never been broken) that consecration is essential before a bishop elect can enter on his office, perform any of its duties, or enjoy any of its emoluments. Hence "episcopus" in documents always guarantees consecration; else (as in the case of Nicolaus Olai, who was never consecrated) he is only called "electus". The consecration of Petrus Magni at

Rome (1, 5, 1524) is attested by the papal notary, by the chronicle of Vadstena, by the autobiography of Olaus Petri, by the register of Gustavus I, by the records of the Swedish Parliament, and by the protest made by Petrus Magni and Magnus Sommar (1531) against being compelled to participate in certain events; in this document they describe themselves "Episcopi", and not "electi". Thus is authenticated the link in the succession between pre-reformation bishops and the present line continuous from them, for it was Petrus Magni who consecrated Laurentius Petri the first archbishop of the Reformed Swedish Church. Doubts as to the consecration of Botvid Sunonis († 1562) and Claus Martini were disposed of by the evidence of records. Of the consecration of the latter Dr. Lundström produced records, with dramatic force, which he had that morning discovered in the minute book of the chapter, where the entry for 11, 7, 1601 spoke of the consecration as still future; and that for eight days later reads "*lata est sententia divortii a R. D. Archiepiscopo*", which compels the inference that on August 16th a Sunday (as was usual) the consecration took place. The surmise that Johannes Steuchius was only "superintendent" (a title which suggests the lack of consecration, for few "superintendents" were consecrated) is crushed by a royal letter of 2, 11, 1730, ordering his consecration by Bishop Svedberg, and the reply of that prelate informing the King that the commission was executed on 15, 11, 1730. The reaction towards Rome under King Johan III concerned itself not with invalidity of consecrations, but only with the reintroduction of certain disused ceremonies.

Instances of exceptional ordination by others than bishops fall into three classes:—(1) In 1713 the Chaplain General of the Forces (as we might call him) ordained two men to work among captive Swedes in Russia. (2) The Chaplain to the Swedish Legation in London is said to have been commissioned by Bishop Svedberg to ordain a man for work among the Swedes in North America. (3) During the vacancies of the archbishopric, the Dean in 1758, 1764, 1775 ordained 20, 16 and 13 men, but none of these were called upon to ordain others. On two subsequent occasions 1786, 1792, similar permission was applied for, but the King refused, on the ground that ordination was a privilege reserved to bishops. An ordination by three pastors in the

Delaware settlement was explained on the ground that one of them, Rudman, had been made "Suffragan, or vice-bishop" by the Archbishop of Sweden. Dean Lundström declared that none of these cases affects the continuity of the historic Swedish episcopate and "I make bold to pronounce that in the previous discussion, no facts have come to light which weaken this assertion; on the contrary new material has been produced which tends to confirm it".

2. *The doctrine and constitution of the Church.* The Augustana Confessio (art. VII) is very close to art. 34 in the Thirty nine Articles, "evangelium recte docetur et recte administrantur sacramenta nec necesse est ubique esse similes traditiones humanas, seu ritus aut ceremonias ab hominibus institutas". There must be an organization: the quod is necessary, but not the quomodo. Differences in liturgy or constitution need not ruin "veram unitatem ecclesiae". Not even the state of things recorded in the New Testament is instituted jure divino, because the Holy Scriptures vindicate the great principle of Christian freedom (unweariedly asserted by Saint Paul and applied afresh by Luther) e. g. when our Saviour, in taking farewell of his disciples did not regulate their future work by a priori rules, but directed them to the guidance of the Holy Ghost.

The fifth article of Augustana Confessio lays it down that God has instituted "ministerium docendi evangelii et porrigendi sacramenta", by which the object of the whole ministry is included in the preaching of the Gospel and the administration of the Sacraments; therefore the Swedish Church "cannot recognize any difference de jure divino of aim or authority between the two or three orders into which the ministry is divided, jure humano, for the benefit and convenience of the Church. The value of every organization is only to be judged by its fitness to become a pure vessel for the supernatural contents, and a perfect channel for the way of Divine Revelation unto mankind. This doctrine in no way makes us indifferent to the organization produced, by the experience of the Christian community, under the guidance of the Spirit. We revere the traditions of our Church, not only as a venerable legacy, but as a blessing accorded to us by the God of history". By jure humano Swedish theologians mean something which is not directly ordered

by our Lord, but prescribed by the Church in accordance with the guidance of the Holy Spirit.

Concerning objections to the validity of Anglican Orders, questions were raised concerning the consecration of Bishop Barlow and Archbishop Parker, and the intention of the Anglican Church as judged by its forms of ordination. Our position was stated as simply as possible in the terms of the Archbishops' reply to the Bull of Leo XIII (1896, 7). "We explained that assent to the XXXIX Articles does not extend to the declaration prefixed to them, which has only the authority of the Sovereign in whose name it was issued. We remarked that Bishop Barlow's personal opinion as to the power of the King in making bishops was of no importance, but that he considered himself to be a true bishop, that he signed a document describing the effects of the "Sacrament of order" in a perfectly orthodox manner as being "to make a man a fit minister", and that his consecration in 1536 was undoubtedly with the old rite, before any change had been made in the pontifical."

With regard to the reality of canonical election of bishops with us, it was pointed out that our ancient method was better than the appointment by letters patent; although other methods of election were better, they had distinct practical disadvantages. Our safeguards were the willingness of the archbishop to consecrate, and his necessity to find at least two other bishops to join him in the act. The Sovereign, not the Prime Minister, is finally responsible. The title "Supreme head" was supplanted under Elizabeth by "Supreme Governor in Earth of the Church of England". Since then the dangerous prerogatives of the Crown have been curtailed or become obsolete. What binds us is the definition of royal supremacy in Article 37.

The disuse of the Diaconate in Sweden: Rudbeckius (1619 till 1646) ordained men deacons first and priests afterwards, a custom referred to in Whitelocke's Swedish Embassy; since then the diaconate has become a separate office occupied with the care of the sick and poor; its members are admitted by laying on of hands, but are not licensed to preach or baptise (which is a curious comment on the work of the only two deacons whose work is known to us from the New Testament, Stephen who preached, and Philip who baptised). As a gradus

of ascent to the priesthood, the opinion was expressed that this does not accord with Article V of *Confessio Augustana*, where only one ministry is contemplated; but we may observe that in the explanation of that confession (*Apologia* Article VII) may be found this passage:—“*Saepe testati sumus nos summa voluntate cupere conservare politiam ecclesiasticam et gradus in ecclesia, factos etiam humana auctoritate*”. Though applying in the first instance to the episcopate, it is equally applicable to the diaconate.

Confirmation; the authority of *Laurentius Petri*, the first great archbishop of the Reformed Church of Sweden, clearly favoured the practice of laying on of hands in Confirmation (*Ordinances and Ceremonies*, 1567, and *Kyrkoordning*, 1571); in 1575 (*Nova Ordinantia*) the bishop at his visitation, or his deputy, was to perform the ceremony. In 1837 King *Karl XIV* permitted the Bishop of Göteborg to confirm English Children resident in Sweden, expressly allowing “the laying on of hands considered essential in England”. Though these two points observed in Anglican churches (confirmation by a bishop, and the laying on of hands) have fallen into disuse in Sweden, the latter is retained in Denmark, and a feeling is growing in Sweden that the benedictory aspect of the present beautiful form would be made more explicit both by word and gesture. The custom of laying on hands is by no means unknown among the Swedes of North America. A desire to renew the ancient custom would doubtless be quickened by diffusion of information on the history of the subject.

The Doctrine of the Church of Sweden is, according to the *Kyrkolog*, 1686, founded on Scripture, declared in the three Creeds (Apostolic, Nicene, Athanasian) and the Confession of 1530, accepted 1593 and never altered, and is explained in the Book of Concord. Formerly it was binding on all the teaching profession, but now so considered for the clergy only, who are required at their ordination to accept it “according to your best understanding and conscience” a phrase introduced in 1904 to express more clearly the evangelical conception of adherence to the formulae of the Church.

Though in harmony with Article X (*De Coena Domini*) the English words of distribution admit of more than one interpretation: this comprehensiveness was regarded by many Swedes,

though not all, as an advantage rather than otherwise. "The words of institution" constitute, in Sweden, the consecration of the elements; "the priest at that point turns to the altar implying that the words are not be regarded as read to the people, but addressed to God" the presence of Christ takes effect in the distribution and sumption of the sacrament. (Of the sacrificial side to the Lord's Supper, Apol. XII), "The fathers have called the mass a sacrifice, but it is not their meaning that the mass, by simply attending it, deserves God's grace or wins forgiveness of sin . . . They speak only of an Eucharistic offering and therefore they call it a thanksgiving offering . . . a sacrifice of thanksgiving does not earn atonement, but it is made by those who are already reconciled".

Lutheran bodies in other countries have full intercommunion with the Church of Sweden, but no clergyman ordained elsewhere holds a benefice in Sweden (Church Law, ch. XIX). A man ordained by royal permission, or in the Augustana Synod in U. S. A. may become a comminister, but not an incumbent. The daughter church in America, though closely connected in feeling and history with her mother church, is wholly independent (since 1860) numbers 250,000, and her future must lie in her own hands. Her relations with the Anglican Communion must be worked out chiefly in U. S. A. The report proceeds:—

It is a paramount duty to hold communion with all other Christians, wherever it is possible and not clearly wrong to do so; opportunities of fulfilling this duty have often arisen between the Anglican Church and the Swedish, which in history and organization is most like her of any in Europe. Many such opportunities have been faithfully accepted in the past. The English Commissioners therefore recommended that a resolution should be proposed, under which members of the National Church of Sweden, otherwise qualified to receive the sacrament in their own church, might be admitted to Holy Communion in ours. They trusted that facilities may be generally granted to use our churches for marriages, burials, addresses and the like, where Swedish churches are not available. They suggested the utility of exchanging information concerning important events, but hinted nothing as to what responsive action Sweden should take. Practical expression of good will by England might lead, if God wills it, to further intercourse.

Added to the report are a succinct survey of Swedish Church History by Canon E. R. Bernard (appendix I) and appendixes (II, III) on arguments for establishing the facts of continuity and episcopal succession in Sweden, and the forms for ordaining priests and consecrating bishops before as well as since the Reformation. These, together with the careful examination of the subject by Rev. J. S. May (Colonial Church Chronicle, 1861) afford ample reasons for which we English Churchmen accept the Swedish claims as proved.

Since their meeting in 1909, the Commission has lost five prominent and inspiring members, Archbishop Ekman, Bishops Tottie and Wordsworth and Professors Quensel and Lundström. Their successors will doubtless respond in 1918 to the call, when the subject is renewed at the Lambeth Conference.

Meanwhile, awaiting official pronouncements since 1909, individual work has been continuous in the field of literature. Bishop Wordsworth's Hale Lectures in 1910 were published as "The National Church of Sweden" and translated for the use of Swedish ordinands, 1912; Bishop G. Mott Williams (a member of the Commission) published in 1910, "The Church of Sweden and the Anglican Communion", in which he covers much of the ground traversed in the Commissioner's report, but adds (in answer to certain "unfair" or "illfounded" criticisms) trenchant comments, which are likely to clear the air, especially when he compares portions of the Augsburg Confession with corresponding sections of the 39 Articles. He is particularly keen in meeting the "sweeping denunciation" of a Mr. J. Embry, who wrote in the Church Times, 3, 12, 1909. The Bishop convincingly proves from the doctrines of both churches that if "the Swedish body is in formal heresy" then so are we; for it is monstrous for churches, whose articles are so very similar, to assume superior airs towards each other. Similarities to a document of 1530 which occur in another of 1563 may never be considered as arising from imitation by the earlier. Our Articles are therefore in these points of similarity (amounting at times to identity) indebted to the Augsburg Confession. Mr. Embry uses these words:—"their appeal is to Holy Scripture alone, and that only as interpreted by themselves. There is no need to dilate on the Augsburg Confession, nor the way in which all our formularies steer clear of it". This is needlessly

offensive to Swedes. Incidentally Mr. Embry convicts himself of never having read the document he is criticizing; else he would have remembered the following clear denial of his fanciful pronouncement: *Haec fere summa est doctrinae apud nos, in qua cerni potest nihil inesse, quod discrepet a scripturis vel ab ecclesia catholica vel ab ecclesia romana quatenus ex scriptoribus nota est.* Mr. Embry evidently does not know that Ambrose, Augustine &c., are frankly quoted by the Swedish Church which, like our own, uses the Apostles' Nicene and Athanasian Creeds. But it is not enough that proofs of ignorance damage shallow statements; the mischief is they are read and believed, and writers like Mr. Embry are responsible for much of the justifiable resentment that honest Swedish theologians express.

But I have to thank Mr. Embry for a service he has done me personally: he has forced my own study in the direction of examining what he so lightly condemns, and it is no exaggeration to call by the name "Sister Churches" my first volume on this subject, just published, in which I compare all those sections of the English American and Swedish formularies which are not published in all three prayerbooks. The sections which are common to both sides of the North Sea will be compared in the second volume. For clearness of comparison I have arranged corresponding portions in parallel columns; and during 1918 I hope to produce both volumes in English. Meanwhile, this work of mutual explanation is championed by all the episcopal bench of Sweden except one, and by many other leading thinkers here who have two principles at heart, first mutual knowledge, then rapprochement. No one can overestimate how deeply indebted both Churches are to Dr. G. Hammarsköld of New York for his painstaking and illuminating endeavours to make us understand each other. He has translated (1913) not only our Prayer Book into Swedish (a task which kindles the warmest sympathy and admiration from one who is at this moment struggling with the reverse process of his Prayer Book), but he has also put into English the Chief Service and the Ordinal of the Swedish Church. To these loving tasks Dr. Hammarsköld has added two valuable monographs on "The Church and the Swedish Americans", and "The Anglican Communion and the Church of Sweden".

Foremost among Swedes who value and labour for inter-communion by means of mutual understanding is Ekman's successor, Archbishop Söderblom. A careful selection of suitable points for mutual exchange might well gradually be made; gaps might be filled which have been needlessly left void; broad views may be taken without sacrifice of individual or national churchmanship; we may imitate varied methods in ecclesiastical administration; children's services may be framed and made more attractive by mutually borrowing ideas; preparation for Holy Communion may be systematised as in the Swedish Skriftermål (shriving); church art and music can be freely interchanged; our doors may be open daily to private worshippers; prejudices (against kneeling, laying on of hands, signing with the cross, and other marks of reverence), may be explained out of existence; dulness and monotony (and, that worst of all insidious obstacles—respectability in religion) can be banished by imitating other nations' best points, and all this by merely contributing our own one small talent to the treasury of the Church of God. Much can be done, quite unofficially, to pave a sure road and prepare common paths for mutual goodwill and frank brotherhood. The seal of corporate action must be slow (and it should be), but it will finally be impressed on all brave experiments that have proved their worth and been found acceptable, harmless and edifying.

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