

is aiming at what I have suggested as our principal work, viz., Education.

The difficulties and dangers that lie in the course of this great undertaking, are twofold. (1) On the one hand I see a tendency in some quarters to suppress the open and candid discussion of the differences which keep the churches apart. By raising controversial questions, it is said, you endanger the very possibility of the Conference, or at least you greatly increase the difficulties of its organizers. To this I would in reply say: These questions are already raised and in a highly acute form by the Bishop of Zanzibar's open letter to the Bishop of St. Alban's on the Kikuyu Conference, and in other issues. But a more important consideration to my mind is the probability that the suppression of controversial topics until the meeting of the Conference, would spell disaster. It is no use shutting our eyes to obvious facts. Is the Anglican Communion going into the Conference with absolutely antagonistic views and voices on the question which is admittedly the crux of the Unity movement? That will most assuredly happen unless during the next few years we earnestly, candidly, straightforwardly discuss the question of the origin of the Church and the nature of its ministry. If the Anglican Communion goes into this Conference, which is of its summoning, with the simple *non possumus* of the extreme High Church party, then not only will the Conference fail, but the work of Unity will receive a severe blow, and the Anglican Church will have laid itself open to the charge of inviting a Conference and coming to it with their minds already made up. I am convinced this is a real danger, but it is one that may be averted if before the Conference we reach some conclusions one way or another as to our own