

westward venture, to the crown of Castile. It is then to the divided Church to determine whether they see anything worth while in all this toil and achievement for our common cause.

Our results may serve as a basis to another movement. We do not know and we do not care, but that they have a value their history has proven beyond question to all unprejudiced students of the union of Christendom, aside from the fact that it is the first definitely organized movement in the history of the Church for the healing of its schisms. All movements in the name of God count for something, whether they be the Brothers of the Common Life with Thomas à Kempis writing his "Imitation of Christ," or the Pietists of the Lutheran Church with Philipp Spener as court chaplain at Dresden pleading for genuine piety in religion, or the Quietists of the Roman Catholic Church with Fenelon defending Madam Guyon's conception of true holiness against Bossuet's assaults. Movements have come up in the Church like flowers in the garden. They bloomed, sweetened the atmosphere, dropped their petals and faded away, but the garden is still here and God, as of old, walks in the midst of it and around Him are new growths, and it is to us to find the value of what grows in the garden. "What is a weed," said Emerson, "but a plant whose virtues have not yet been discovered?" We are